

THE GREAT REFORMER

Biography of Hazrat Mirza Ghulam Ahmad of Qadian



VOLUME 2

Dr. Basharat Ahmad

THE GREAT REFORMER

Volume 2

Biography of
Hazrat Mirza Ghulam Ahmad
of Qadian

(Mujaddid-e-Azam)

BY
DR. BASHARAT AHMAD

Translated from Urdu to English
by Akram Ahmad

*Now surely the friends of Allah,
they have no fear nor do they grieve— (Jonah 10:62).*

*I have received glad tidings from the Unseen that I am that man,
Who is the Mujaddid of this religion, and the guide.*

*I proclaim in a loud voice that I am the Messiah,
I am the vicegerent of the King who is in Heaven.*

*Today my people have not recognized my status;
A day will come when they will remember in tears the happy time
(for Islam) that came with me.*

Hazrat Mirza Ghulam Ahmad

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The Ahmadiyya Anjuman Ishaat Islam, Lahore (commonly referred to as the Lahore Ahmadiyya Movement) is an international Islamic organization devoted to reviving the original spirit of the faith. Continuing the mission of Ḥadrat Mirza Ghulam Ahmad, the Mujaddid (Reformer) of the 14th century hijra, the Movement presents Islam as a great spiritual force for bringing about the moral reformation of humanity. Its objectives are advanced primarily through the publication of its literature. Since its inception in 1914, it has produced a library of highly acclaimed books on Islam. These publications are largely written by Maulana Muhammad Ali – the world-renowned scholar on Islam and famous translator of the Holy Quran into English – and comprise deep research work, based purely on the original sources of Islam. The Movement’s literature pioneered many reformist ideas commonly held by Muslims today. This literature received accolades at the time of its first publications and continues to be recognized as standard works on Islam today by academics and students alike.

The ideology upon which the Movement is based calls for the Quran to be given precedence in understanding Islam and interpreting its beliefs and practices. The Movement unequivocally upholds the belief in finality of prophethood in the Holy Prophet Muhammad, declaring no prophet – neither old nor new – may appear after him. It equally stresses the belief that Islam is a spiritual faith through which a perfect follower may attain communion with the Divine, thereby establishing the God of Islam as a Living Being, not simply a notion from stories of old.

The U.S.A. branch of the Movement has undertaken the publication and translation work of the Movement’s literature for the past 36 years. Its publications are of the highest printing quality, and it has vastly expanded the Movement’s collection of literature through its translations of its primary texts into every major language of the world. It also engages in the practical work of distributing these translated works in local regions throughout the world, to continue the Movement’s legacy of reform.

PUBLISHER’S NOTE

It gives us great pleasure to present the second volume of a three-part biographical work about Hazrat Mirza Ghulam Ahmad, which was authored in 1944 by Dr. Basharat Ahmad. This volume has been translated into English, from the original Urdu, by Mr. Akram Ahmad.

Since its initial, limited publication in 2014, the second volume has been thoroughly revised by Dr. Naseera Ahmad in preparation for publication in 2022. It chronicles the great service rendered to Islam by Hazrat Mirza Ghulam Ahmad, the mujaddid of the 14th century Hijrah (of the Islamic calendar), in the final years of his life from 1900 until 1908.

May Almighty Allah, the most Merciful and Gracious, bless and reward Mr. Akram Ahmad and Dr. Naseera Ahmad for their skill and dedication in translating and revising this work.

Mention must also be made of Mrs. Samina Malik for her arduous work of successfully overseeing the typesetting, printing and distribution of this book.

Like the first, this volume will advance efforts to combat the many misconceptions Muslims harbor about Hazrat Mirza Ghulam Ahmad. It is a comprehensive reference that offers an opportunity to evaluate the claims, work, and teachings of this influential figure in a fair and objective light.

Today, we see Muslim populations around the world adopting positions on jihad, apostasy, freedom of religion, etc. exactly in accordance with what Hazrat Mirza Ghulam Ahmad promoted. This work provides detailed insight into the extraordinary personality that started a reformation in Islamic thought over a century ago.

We end with the heartfelt supplication:

*“O Allah, help those who help the Religion
of Muhammad and make us of them...”*

The Publishers

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TRANSLATOR'S FOREWORD

It is a distinct honor to present the English translation of this text, the second volume in a tripartite biography of *Hazrat* Mirza Ghulam Ahmad Sahib (1835 – 1908). Authored in Urdu by the late Dr. Basharat Ahmad Sahib, and first published in 1944, this biography chronicles the life and impact of the man appointed by God as the *Mujaddid* (Reformer) of the fourteenth century *Hijrah* (according to the Islamic calendar). As the Promised Messiah and Mahdī (rightly-guided one), it was *Hazrat* Mirza Ghulam Ahmad's monumental task to bring about a reformation of Islam and to promote it worldwide through argument and reasoning, not by the sword.¹

Dr. Basharat Ahmad was a contemporaneous disciple of *Hazrat* Mirza Sahib; he gained a deep understanding of the Holy Quran from this eminently pious leader, with whom he took his religious pledge. Dr. Ahmad shared his tremendous love for the Holy Quran through teaching, touching the lives of countless people. As his great-grandson, I count myself among the fortunate souls inspired by his spiritual example.

It greatly pained my great-grandfather to witness the character and views of *Hazrat* Mirza Sahib grossly misrepresented by opponents and detractors. He resolved to do his best to set right this state of affairs by penning an accurate and comprehensive biography of his spiritual and religious mentor. It was a daunting task for an elderly man who was physically infirm. Yet, despite the odds, he composed hundreds of pages of carefully referenced material, bringing them together in a landmark work entitled *The Great Reformer*. It took every ounce of his skill and perseverance; the same year that the third and final volume was completed, Allah summoned Dr. Ahmad to Him, giving this devoted servant of Islam his everlasting reward.

In its original Urdu, the biography eloquently transports the reader to the era of *Hazrat* Mirza Sahib. As the biographer knew his subject personally, he was able to craft a first-hand account with compelling detail. The first volume covers *Hazrat* Mirza Sahib's life from his birth in the town of

1. *Hazrat* is an Arabic word that is employed among speakers of the Urdu and Persian languages as an honorific title for a Muslim dignitary or holy man. *Sahib* is also an Arabic word that literally means *friend* or *companion*, used in Urdu as a polite form of address like *Sir*, *Mr.*, or *Esquire*.

Qadian, in the Indian Subcontinent, to the year 1900. Each chapter of this volume generally corresponds to a major life event, and is arranged in chronological order. The second volume focuses on *Hazrat Mirza Sahib's* life from the year 1900 to his death in 1908. Like the first volume, each chapter of this volume roughly corresponds to a pivotal life event, and many passages offer insight into the moral qualities of *Hazrat Mirza Sahib*. The third volume presents a detailed summary of the diverse achievements and service that he rendered to his religion over the course of his life. Throughout the material, there is an abundance of excerpts from *Hazrat Mirza Sahib's* many religious works that offer a glimpse of his scholarly contributions, inviting further study.

Undertaking this translation has been my great privilege. In 1993, my brother-in-law, Dr. Hamid Rahman, drew my attention to the fact that the second volume of *The Great Reformer* had yet to be translated into English. I will always be deeply grateful to him for opening my eyes to this opportunity. No doubt cognizant of the fact that this would be a labor of love spanning many years, he reminded me of the adage, "The journey of a thousand miles begins with a single step." With this in mind, I began the translation in 1993, the same year that I enrolled in a graduate engineering program at Texas A&M University, USA. As time permitted, I chipped away at the project during my free hours. Allah granted me strength throughout the endeavor, enabling me to complete the initial translation in December of 2000. Since that time, I have worked to refine the text as a whole, which has demanded both creativity and faithful attention to the engaging and conversational style in which *The Great Reformer* was written. Like the translators of the first and third volumes, I have striven to preserve this readable style during the translation process.

Factual descriptions of historical events underpin this biographical work, and exaggeration is notably absent, as is the glorification that one might expect a devoted disciple to lavish on his mentor. In truth, an account of such a life as *Hazrat Mirza Ghulam Ahmad* lived stands easily on its own factual merits. That being said, I have taken great care to capture the powerful, compelling qualities of a text that has touched the hearts of many readers, leading them to embrace the ideals of the Ahmadiyya Movement in Islam.

Future research scholars will be able to find accurate information regarding *Hazrat Mirza Sahib*, the founder of the Ahmadiyya Movement, as well as learn about the philosophy and objectives of the Ahmadiyya Movement in Islam.

Likewise, it is my earnest wish that many people around the world will have the opportunity to read the English translation of *Hazrat Mirza Sahib's* biography, and perhaps thereby be attracted to the true messages of Islam that he promoted until his final breath: the teachings practiced by his master,

the Prophet Muhammad (peace and blessings of Allah be upon him). In this way, the great service rendered by the author in presenting an accurate portrait of *Hazrat* Mirza Sahib will grow in its impact, helping to address the false charges and accusations that continue to be spread by the detractors of the Promised Messiah.

Seeing this translation come to fruition fills me with heartfelt gratitude to Allah for granting me the strength I needed to complete the work. This endeavor could never have been accomplished without His assistance. Certainly, it has been a deeply personal labor of love in every respect, and as such, I dedicate it to the following individuals:

To the beloved memory of Dr. Saeed Ahmad Sahib, the late President of the Ahmadiyya Anjuman Ishaat Islam Lahore. He was quite simply the most extraordinary, humble, and pious servant of Islam that I have ever known. It never ceases to amaze me that a single person can touch the lives of so many people in such an uplifting and enriching manner.

To the fond memory of Mr. Naseer Ahmad Faruqi Sahib, the late Vice President of the Ahmadiyya Anjuman Ishaat Islam Lahore. Another dedicated servant of Islam who earnestly loved the Holy Quran, he is the author of *Light from the Holy Quran*, a commentary on selected portions of the Holy Quran, and *Ahmadiyyat In The Service Of Islam*, a splendid book that is one of my favorites.

To my father, Mr. Mansur Ahmad Sahib. More than any other individual, my dear father continued to motivate me, every step of the way, as I worked to translate this biography.

To my mother, Mrs. Khadija Begum. Along with my father, my dear mother instilled in me a love of books and learning.

To my wife, Mrs. Zainib Ahmad. My dear friend and fellow translator.

I am profoundly grateful to Dr. Hamid Rahman for meticulously reviewing and updating this volume, in its entirety, to ensure accuracy. In addition, I wish to acknowledge the valuable help that I received from Qazi Abdul Ahad Sahib, who provided translations of Persian phrases and verses of poetry, as well as of Quranic and hadith references. My father, Mr. Mansur Ahmad, diligently reviewed the entire translation manuscript and supplied excellent feedback: an invaluable contribution. I also wish to thank Aunt Safia Saeed for providing me with the English translations of numerous Persian verses of poetry that appear in this text. Notwithstanding the efforts and expertise of all these contributors, I hasten to emphasize that any errors of commission and omission are solely my own.

Over the past few years, I have often reflected on the fact that *Hazrat*

Mirza Sahib is the person who received the following lofty commendations from the Holy Prophet Muhammad (peace and blessings of Allah be upon him):

If any of you meets him, he should say assalam alaikum from me to him. (Kanz-al-Ummāl, Vol. 7, page 203, Hadith number 2143)

So when you see him, take his pledge, even if you have to go on your knees in snow. (Kanz-al-Ummāl, Vol. 7, page 186, Hadith number 1934)

Yet, despite fulfilling all the prophecies of the Holy Quran and the Prophet Muhammad (peace and blessings of Allah be upon him) regarding the Promised Messiah, this luminary of the spiritual firmament was never widely accepted by Muslims. *Hazrat* Mirza Sahib echoed this reality in the following couplet:

Today, my people have not recognized my status;
A day shall come when they will remember, in tears, the joyful time
(for Islam) that came with me.

I wholeheartedly look forward to the day when the world's Muslims, and the general public, will embrace *Hazrat* Mirza Sahib's truthfulness and his irreproachable message to revitalize Islam. When I think of the readers who will encounter the enduring spiritual treasures in these pages, perhaps for the first time, I feel like a curator who stands intently at the threshold of a museum, eager to welcome visitors who seek to explore the precious items that await them. I hope that they will derive as much pleasure and inspiration from reading this volume as I did in translating it.

Akram Ahmad
Austin, Texas
July 4, 2013

Translation Notes

The terms “Ahmadiyya Movement,” “Ahmadiyya Organization” or simply “the Organization” used in the text refer to the Ahmadiyya Anjuman Ishaat Islam (Ahmadiyya Movement for the Propagation of Islam). For clarity, note that the Ahmadiyya Anjuman Ishaat Islam, Lahore (the Ahmadiyya Movement for the Propagation of Islam, based in the city of Lahore) is the extant organization founded by one of *Hazrat* Mirza Sahib’s closest disciples, *Maulana* Muhammad Ali Sahib. This missionary organization was established in the year 1914, subsequent to the demise of *Maulana* Nur-ud-Din Sahib, who served as the president of the Ahmadiyya Anjuman Ishaat Islam in Qadian after *Hazrat* Mirza Sahib. Refer to *Maulana* Muhammad Ali’s book, *The Split in the Ahmadiyya Movement*, for further details regarding the events that led to the formation of the Ahmadiyya Anjuman Ishaat Islam Lahore.

To the fullest extent possible, the chapter and verse numbers of Holy Quran quotations have been added, which will enable readers to further explore the themes that are mentioned in the biography. As an example, (56:79) refers to the seventy-ninth verse in the fifty-sixth Quranic chapter.

Finally, throughout this volume, all words and phrases that might be unknown to unilingual English readers are italicized. Further, through parenthetical notes, brief definitions of such words and phrases are offered to provide context.



*Hazrat Mirza Ghulam Ahmad of Qadian,
Mujaddid (Reformer) of Fourteenth Century Hijri,
The Promised Messiah and Mahdi (The Rightly Guided)*

ABOUT THE AUTHOR – DR. BASHARAT AHMAD

Dr. Basharat Ahmad (1876-1943), of the Lahore Ahmadiyya Movement, was a leading Islamic intellectual, scholar and author, noted particularly for his fresh and inspiring expositions of the Quran. He was born on October 3, 1876, in the town of Bagsoor in northern India. His grandfather, Shaikh Ahmad Ali Faruqi, was a tutor of Persian and Urdu to British Army officers in Dharamsala Cantonment. Dr. Basharat Ahmad spent his early childhood in Dharamsala. On retirement, his grandfather moved to Sialkot, and it was there that Dr. Basharat Ahmad received his formal education, first in the Scotch Mission High School, and then in Murray College. His grandfather wanted him to pursue a career in medicine. When Dr. Basharat Ahmad obtained admission to the Medical College in Lahore (later known as King Edward Medical College), a prestigious medical institution, his grandfather also moved to Lahore to provide all possible care and attention to his education.

After finishing his medical education, Dr. Basharat Ahmad's first appointment was in East Africa where he stayed for one and a half years during the late 1890s. He then returned to India and worked first as a medical officer and then as the chief medical officer and administrator of several hospitals in some major cities of Punjab such as Gujrat, Rawalpindi and Mianwali. Dr. Basharat Ahmad was highly regarded in his professional field of medicine for his proficiency, honesty, integrity and above all, his kindness and benevolence towards his patients. When he retired from government service in Ludhiana in 1931, he was offered the high post of Chief Medical Officer by the state of Malerkotla, but on the suggestion of the late *Hazrat* Maulana Muhammad Ali he decided to settle down in Lahore to serve the cause of Islam with his vast knowledge of the religion, deep understanding of the Quran, and true comprehension of the claims and teachings of the Founder of the Ahmadiyya Movement.

From an early age, Dr. Basharat Ahmad studied the Quran intensely to develop a full understanding of the last Divine message to humanity. He applied his own analytical thinking and reasoning to aid his understanding of

the Holy Quran, Hadith and other Islamic literature. He then turned to teaching, explaining and expounding the Quran to others. During his government service and even after retirement, he regularly gave *Dars-i Quran* (Quranic lessons) in the afternoons. In his exposition, he brought out deep new truths from the Quran to shed light both on age-old questions as well as new issues that have arisen in the modern age. In his explanations, he made reference to current events, trends, thinking, scientific knowledge and discoveries, and showed how the Holy Quran sheds light on them, so that man may derive benefit from their positive aspects and shun their deleterious impacts. His exposition was eloquent, impressive, convincing and relevant to the present circumstances, and it attracted Muslims of all persuasions and sections and even non-Muslims.

Dr. Basharat Ahmad has narrated in one of his publications the inspiring events of how he came to join the Ahmadiyya Movement. In 1901, his eldest son became critically ill and doctors lost all hope of his survival. By that time, *Hazrat* Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, had become well-known for his spiritual eminence. Dr. Basharat Ahmad especially went to Qadian to request him to pray for the child. When he met *Hazrat* Mirza Sahib, he became totally captivated by his humble, hospitable manner and his spiritual aura. Dr. Basharat Ahmad requested *Hazrat* Mirza Sahib to give him some spiritual advice. *Hazrat* Mirza Sahib's response was so profound and moving that Dr. Basharat Ahmad felt as if *Hazrat* Mirza Sahib's replies were entering deep into his heart, removing the doubts within, and purifying his soul. He felt a strong compulsion within him to forthwith accept *Hazrat* Mirza Sahib as his spiritual mentor. Accordingly, he took the pledge right there and joined the Ahmadiyya Movement. It was only at the end of their talk that Dr. Basharat Ahmad remembered the original purpose of his visit - to request *Hazrat* Mirza Sahib to pray for his son. He made the request, and *Hazrat* Mirza Sahib prayed for the child. Dr. Basharat Ahmad later learnt, to his astonishment, that the child began to recover from his hopeless situation the same day that *Hazrat* Mirza Sahib prayed for him. By the third day, he was fully recovered. This extraordinary acceptance of prayer further intensified Dr. Basharat Ahmad's faith in the truth of *Hazrat* Mirza Sahib.

In 1914, after the death of the Founder, a split took place in the Ahmadiyya Movement because Mirza Bashir-ud-Din Mahmud Ahmad, eldest son of *Hazrat* Mirza Sahib from his second wife, invented and started propagating the heretical doctrine that the Founder was a prophet and all those Muslims who did not accept him were disbelievers and outside the fold of Islam. Dr. Basharat Ahmad, from that time onwards, wrote numerous articles and booklets refuting these false doctrines and clarifying the true nature of the claim and status of the holy Founder.

For almost thirty years Dr. Basharat Ahmad wrote extensively in the Urdu periodical of the Lahore Ahmadiyya Movement, the *Paigham-i Sulh*, on a wide range of issues relating to the Quran, Islam and the Ahmadiyya Movement. He replied to questions posed to him in a most cogent and authoritative manner which not only satisfied the questioner but also showed the rationality and deep Divine wisdom underlying the Last Word of Allah. A large number of such articles relating to Islam were later compiled by his elder son, Mr. Mumtaz Ahmad Faruqi, in book form and published in three volumes under the title *Basharat-i Ahmadiyya*. Some of his lengthy articles have also been published as separate booklets. These include, *Kashaf-uz-Zanoon*, a rebuttal of various charges against Hazrat Mirza Sahib by his opponents, *Ikhtaylaf-e-Silsala-e-Ahmadiyya per aik Nazar*, *Nabi ka Naam Paanay kee Khusooseeat*, and *Fazeelat kee Haqeeqat*.

Towards the closing years of his life, Dr. Basharat Ahmad wrote an enlightened commentary of the 30th and then the 27th parts of the Holy Quran, entitled *Anwarul Quran* (The Light of the Quran). The commentary of Part 30 has been rendered into English by *Imam Kalamazad Mohammed* and published by the Muslim Literary Trust, Trinidad and Tobago. This translation was very much appreciated by members of the Ahmadiyya Movement in Trinidad and Guyana. Due to requests from people in Suriname, Holland and Indonesia, who were also greatly impressed by it, it has now also been translated into Dutch and Indonesian.

With the passage of time, Dr. Basharat Ahmad became convinced that he must write a comprehensive, authentic biography of the Founder of the Ahmadiyya Movement, covering his life and works, and dealing particularly with the unique services to Islam of this outstanding Islamic revivalist of the age. He compiled and published his monumental research work in three volumes entitled *Mujaddid Azam* (The Great Reformer). This book is widely considered, by friend and foe, to be the most authentic biography and a true depiction of the great and tireless service done for Islam by the Founder of the Ahmadiyya Movement. The first two volumes, published in 1939 and 1940 respectively, consist of the Founder's life history, and also contain synopsis of each of his major Urdu, Arabic and Persian works. The third volume deals with his Islamic philosophy, thought, exposition of Islamic concepts, defense of Islam in reply to non-Muslim critics, and his mission of carrying the message of Islam to the West. This volume was published shortly after the death of the author.

In January 1943, Dr. Basharat Ahmad went to Bombay to stay with the younger of his two sons, Mr. Naseer Ahmad Faruqi, who was the Collector of Bombay (a post in the Indian Civil Service) at that time. He wanted to impart his knowledge of the Quran to his son who was equally a keen student of the Quran. Dr. Basharat Ahmad had been fighting cancer for several years

before his visit to Bombay, but he succumbed to the disease there and died peacefully on April 21, 1943. His body was brought to Lahore by train, where *janaza* (funeral) prayers were offered for him at the Ahmadiyya Buildings Mosque on April 23rd and he was buried at the Miani Sahib Ahmadiyya Cemetery in Lahore.

Compiled by:

Dr. Zahid Aziz

Mr. Nasir Ahmad

AUTHOR'S FOREWORD

Praise be to Allah, the Lord of the worlds.
And may blessings and peace be on His Messenger
Muhammad Mustafa and on all of his righteous followers
and companions.

Many thanks to Allah Who has enabled me to present the second volume of The Great Reformer (*Mujaddid Azam*) to my friends and the public. In this volume, events from the life of *Hazrat Mirza Ghulam Ahmad*, the Reformer of the fourteenth century *Hijrah* (according to the Islamic calendar) are recorded extending from June 1900 up to his demise. In this second volume, I have also included chapters that encompass the nature, disposition and qualities of *Hazrat Mirza Sahib*. The only thing left for the third volume is a commentary on the religious services rendered by him. Friends and patrons are requested to pray that Allah may give me the ability to present this also to the public.

I beseech Allah, the Most High, to accept this biographical work as a modest offering of this humble man, and to grant this biography the power to awaken the minds and souls of people to the truth so that they may join the mission of serving and propagating Islam for which God appointed *Hazrat Mirza Sahib* at the start of the fourteenth century *Hijrah*. I entreat Allah to give the Muslims the ability to join in this mission in accordance with the Quranic injunction: "And help one another in righteousness and piety" (5:2), and may they listen to this pleading of the Reformer (*mujaddid*) of the time.

O Muslims! Do turn to the assistance of Islam, for the sake of God;
After all, how much further can one elaborate upon the calamities that
are being witnessed nowadays

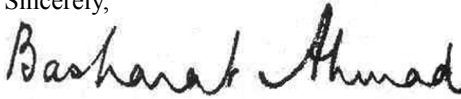
O Muslims! Your brothers in faith are in dreadful circumstances;
And it is not the custom of the faithful to witness such an ominous
spectacle from afar

My soul is unendingly distressed and restless because of Islam's plight;
And it is God alone Who is aware of this searing anguish that I endure

O God! Do not grant happiness to that dishonorable and ignoble man;
Who isn't troubled and agonized by the predicament of Holy Prophet
Muhammad's religion.

O fellow man! The days of worldly enjoyment and luxury are but few;
After all, the splendor of springtime and its luxuriant verdure don't last
forever.

Sincerely,

A handwritten signature in cursive script that reads "Basharat Ahmad". The letters are dark and fluid, with a prominent initial 'B'.

Basharat Ahmad

Lahore.

November 21, 1940.

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THE GREAT REFORMER
VOLUME 2

Chapter 1

PIR MEHR ALI GOLARWI FLEES FROM HAZRAT MIRZA SAHIB'S CHALLENGE

At a distance of a few miles from the city of Rawalpindi is a village called Golrah. An ascetic by the name of *Pir* Mehr Ali Golarwi lived in that village. He was held in good esteem throughout the areas of Pothwar and Sarhad. According to *Pir* Golarwi's disciples, he was a scholar and an intellectual, traits not commonly associated with hereditary spiritual leaders like him. It is difficult to verify his disciples' claims because there is no apparent record of his scholarship, but he did have a disciple, named *Maulvi* Ghazi, who was indeed intellectual and pious.

Initially, *Pir* Golarwi did not express any open hostility towards *Hazrat* Mirza Sahib. In fact, if the following account narrated to me (biographer) by Nabi Baksh, a disciple of *Pir* Golarwi, is true, then *Pir* Golarwi actually professed a certain devotion to *Hazrat* Mirza Sahib. According to Nabi Baksh, *Pir* Golarwi was once standing on the platform of Lala Musa railway station when he turned to face in the direction of Qadian – *Hazrat* Mirza Sahib's hometown, unbuttoned his tunic and said, "I can smell the fragrance of the Beneficent from the direction of Qadian."

Shams-ul-Hidaya

Either under pressure from his disciples or because of a change of heart, *Pir* Golarwi later turned against *Hazrat* Mirza Sahib. In the year 1900, he ostensibly wrote a book, *Shams-ul-Hidaya*, in which he denounced *Hazrat* Mirza Sahib, and advanced a number of contrived arguments supporting the bodily ascension of Jesus. Regretfully, by writing *Shams-ul-Hidaya*, *Pir* Golarwi exposed his own intellectual shortcomings. First, the language of the book was so convoluted, and the diction and the choice of phrases so appalling that it was difficult for a person of ordinary intelligence to even read a single page of the book. The experience of reading this book was akin to leaving a smooth and straight road in favor of a winding road riddled with potholes. Secondly, the book did not present any

genuine arguments; the same old stories were rehashed and retold. I got the chance to peruse *Shams-ul-Hidaya* when a friend lent me his copy, saying that if I read the book, I would definitely renounce the belief that Jesus had died. On the contrary, after reading the book, I became even more convinced of Jesus' natural death and the absurdity of his bodily ascension. The book *Shams-ul-Hidaya* also found its way to Qadian where it came to the attention of *Maulana Nur-ud-Din*.

Maulana Nur-ud-Din's Love of Knowledge

Maulana Nur-ud-Din had a passion for collecting books and acquiring knowledge. His zeal for knowledge was so strong that he spent thousands of rupees acquiring religious books in various languages, such as Arabic, Persian and Urdu. He did not limit himself to India, but expended large sums to acquire religious and Islamic books from all over the world, including countries like Arabia, Egypt, Tunisia, Morocco, Turkey, Holland and Germany. When he finished reading a newly acquired book, it was his habit to catalogue it and enter it into his personal library. His exhaustive study had given him a profound insight into religious matters.

While reading *Pir Golarwi's* book, *Shams-ul-Hidaya*, *Maulana Nur-ud-Din* observed that *Pir Golarwi* had referenced certain books that were nearly impossible to find, not only in the province of Punjab, but anywhere in India. So *Maulana Nur-ud-Din* addressed a letter on February 18, 1900, to the author of *Shams-ul-Hidaya* and inquired whether he had actually seen those books with his own eyes. And if the author possessed those books, *Maulana Nur-ud-Din* asked if he could be allowed to see those books as well. In addition, *Maulana Nur-ud-Din* drew *Pir Golarwi's* attention to certain factual and logical errors in his book, and on the basis of these observations, *Maulana Nur-ud-Din* directed eleven questions to *Pir Golarwi's* attention.

Pir Golarwi was utterly disconcerted upon reading *Maulana Nur-ud-Din's* letter because far from possessing those books, he had never set eyes on them. It remains a mystery how *Pir Golarwi* had referenced those books in his work *Shams-ul-Hidaya*! Eventually, *Pir Golarwi* responded to *Maulana Nur-ud-Din* with a brief letter dated February 26, 1900 in which the circumlocution was rather evident. The gist of the letter was that *Maulvi Ghazi* and not *Pir Golarwi* had written the book *Shams-ul-Hidaya*. The following statement in *Pir Golarwi's* letter was especially noteworthy:

The book *Shams-ul-Hidaya* was compiled and published by *Maulvi (Ghazi) Sahib* through his own efforts and arrangements. Once in a while, I was asked to provide information for certain sections of the book.

Maulana Nur-ud-Din's letter and the brief letter that *Pir* Golarwi had written back in response were both published in their entirety from Qadian. When *Pir* Golarwi's disciples found that their leader had disavowed the authorship of the book, they were quite distressed and began writing letters to *Pir* Golarwi to the following effect: "Sir, what have you done! This book was written by you, and we know that you published it. But you have now written a letter to *Maulana* Nur-ud-Din, denying that you ever wrote this book!"

The disciples' letters further increased *Pir* Golarwi's distress because he had never conceived that his letter of denial (addressed to *Maulana* Nur-ud-Din) would be published, and become public knowledge. Eventually — to appease his disciples — *Pir* Golarwi began replying individually to those of his disciples who had written to him. The message in his replies was to the following effect: "Do not be upset; my book has been widely circulated among the public, and the real objective has been achieved. The only thing I wrote to *Maulana* Nur-ud-Din was that I was not the compiler of the book *Shams-ul-Hidaya*." (In other words, the compiler was *Maulvi* Ghazi, but the author was *Pir* Golarwi. However, in his letter quoted above, *Pir* Golarwi had clearly admitted that he was occasionally consulted to provide information about certain subjects, and that the book itself was the work of *Maulvi* Ghazi. It is amazing how these hereditary religious leaders hoodwink their disciples). *Pir* Golarwi's strategy was to quietly placate his ruffled disciples by individually writing private replies to them, and not to go public with his response. One of *Pir* Golarwi's disciples who received a private response was Ghulam Muhammad, a clerk in the office of the Accountant General of Punjab. In an attempt to exonerate his religious mentor, Ghulam Muhammad showed the letter to members of the public, and unwittingly exposed the duplicity of *Pir* Golarwi.

Maulvi Abdul Karim wrote a powerful article in *Al-Hakam*, a periodical published from Qadian, in which he exposed the stratagem employed by *Pir* Golarwi. The article created quite a stir in the camp of *Pir* Golarwi. *Maulvi* Ghazi had been away somewhere and had not figured in the controversy so far, but on his return, he decided to join the fray on behalf of his beleaguered mentor. He persuaded *Pir* Golarwi to write a letter to *Maulana* Nur-ud-Din in which he tried to answer the eleven questions posed by *Maulana* Nur-ud-Din. Obviously unable to present the books that he had so boldly cited in *Shams-ul-Hidaya*, *Pir* Golarwi stated in his letter that he had not specified any book, and that he (*Pir* Golarwi) had only provided those references as a resemblance and similitude of the subject. He added, however, that if someone was desirous of seeing the referenced books, he should contact *Maulvi* Ghazi, who had undertaken to entertain such inquiries and show the books personally to the inquirer. To summarize, the written

response from *Pir Golarwi* was replete with absurd statements. *Pir Golarwi's* letter exists in a published form, and is available for perusal by any interested party. *Maulvi Ghazi* followed the letter by publishing a series of public notices in support of his spiritual leader, and denouncing *Pir Golarwi's* detractors in extremely discourteous language. *Hazrat Mirza Sahib's* disciples replied to these public proclamations in a courteous, but effective manner. Inadvertently, these replies divulged some of *Pir Golarwi's* dubious practices, like indulging in alchemy, and handing out potions and love charms.

Refusal to Participate in a Contest of Supplications

In the wake of the preceding episode, *Hazrat Mirza Sahib's* organization issued an announcement on June 27, 1900, challenging all opponents of *Hazrat Mirza Sahib*, to participate in a contest of supplications. The announcement was addressed to all clerics and hereditary religious leaders known as *pirs* who claimed righteousness and true belief as their exclusive preserve. The contest would take the following format: On an agreed upon date, *Hazrat Mirza Sahib* and his opponents would meet at a specified location. A group of terminally ill or otherwise seriously afflicted patients would be brought there, and half the patients would be randomly assigned to *Hazrat Mirza Sahib* and the other half to his opponents. *Hazrat Mirza Sahib* would then pray to Allah for the health of the patients assigned to him, and his opponents would do likewise for the patients assigned to them. Within a period of forty days, both the parties would publish a list, based on information received from God, of patients assigned to them who would recover from their afflictions. Because the hallmark of a true believer is the acceptance of his supplications by Allah, the party whose supplications were most efficacious would be deemed to be righteous.

In response to this proclamation, the disciples of *Pir Golarwi* published an undated proclamation that found its way to Lahore in July of 1900. In that proclamation, *Pir Golarwi's* disciples clearly acknowledged that Allah was not on their side, and that patients could not be cured through their supplications. *Pir Golarwi's* disciples asserted that *Hazrat Mirza Sahib* should proceed unilaterally, and show a sign from Allah by successfully praying for the terminally ill patients and restoring them to health. The proclamation from *Pir Golarwi's* disciples, besides containing the routine nonsensical statements, made a bold assertion that: "All the signs of the *Mahdi* (rightly-guided one) are to be found present in the person of *Mahdi Sanosi*." Now what is hard to understand is that if all the indications of the *Mahdi* were present in the person of *Mahdi Sanosi*, then was it not the duty of *Pir Golarwi* and his disciples to humbly appear before *Mahdi Sanosi*, and to pledge allegiance to him? The

fact that they had not done so showed clearly that they were simply engaging in idle talk. Their statement, however, was an admission that the time was ripe for a *Mahdi* (rightly-guided one) to appear. Clearly, they had forsaken the real *Mahdi* because of their prejudice, and instead were clutching at straws. What is truly startling in this entire affair is their denial of the vitality and necessity of supplication in human life. It became deplorably evident that what these religious scholars now held in their hands was worthless husk, while they had lost the useful kernel therein.

Hazrat Mirza Sahib's Invitational Proclamation

Finally *Hazrat Mirza Sahib* stated that there was no point in continuing to respond to the absurd statements and claims made in books like *Shams-ul-Hidaya*. His opponents were simply rehashing the same arguments over and over again. He had answered these arguments many times previously, and had written detailed and well-researched books in response to such charges and statements. There was nothing new in his opponents' statements to merit his attention, and therefore paying attention to such drivel was a sheer waste of his valuable time. But if these opponents were really serious about seeking the truth, then there was a straightforward way to resolve the contention. Allah has stated in the Quran that if a serious discord arises between the believers, then the matter should be referred to Allah and His Prophet for adjudication. The party in whose favor the decision is given is the one that is truthful. *Hazrat Mirza Sahib* stated that the point at issue was that his opponents branded him and his disciples as unbelievers; he and his disciples believed that God was displeased with his opponents as a result of this odious charge. The Quran should be the arbiter in this dissension between the two parties. The Quran sets forth the signs by which the believers and righteous can be recognized. A search should be conducted to see whether these signs are to be found in *Hazrat Mirza Sahib* and his disciples or whether they are found in the members of his opposing party. *Hazrat Mirza Sahib* announced this proposal in a proclamation published on July 20, 1900. The proclamation read:

I present an easy way to arrive at a decision; it is proven from the Quran that the assistance of Allah is with those who are His true believers in the following three ways:

1. True believers are aided by miraculous events in a contest with their opponents; the opponents are bereft of such support. This provides a clear distinction between the contending parties. The Quranic verse that provides this criterion states: "O you who believe, if you keep your duty to Allah, He will grant you a

distinction and do away with your evils and protect you. And Allah is the Lord of mighty grace” (8:29).

2. The true believers are given an understanding of the Quran that the opponents do not possess. This is evidenced by the Quranic verse: “Which none touches save the purified ones” (56:79).
3. The supplications of true believers are frequently accepted, while the supplications of others are not accepted to the same extent, and the following Quranic verse stands as a witness to this matter: “And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased” (40:60).

It is appropriate, therefore, that a gathering be held in Lahore, the capital city of Punjab, to determine which one of us is a believer and which one is a liar. My opponents should then debate me in accordance with the following format: A chapter of the Quran will be selected randomly and forty verses will be selected from it or if the chapter contains less than forty verses, then the whole chapter will be taken for consideration. The contending parties i.e., Mehar Ali Shah (Golarwi) and I will first pray to Allah that He grants to whichever one of us is righteous, the spiritual power to expound the knowledge and wisdom of these verses in eloquent Arabic, in a composition to be written right there in the gathering. May Allah assist the righteous person with the Holy Spirit.¹ And (O Allah!) Whichever one of us is against Your will, and is not true in Your sight, then take away from him this ability and deprive him of eloquence in Arabic and knowledge of the Quran, so that people may know who it is that You assist and who is deprived of Your grace and the assistance of the Holy Spirit.

After this supplication, both parties shall start writing the explanation of the chapter in Arabic. It shall be a necessary condition that neither party shall have any books in their possession, and that neither party shall have access to any helpers. Both parties shall write their commentaries in silence and without reading aloud so that the other party is not able to make selections or excerpts from the other. Each party shall be allocated a maximum time of seven hours and (the two parties) will write sitting side by side and not in privacy. Each party shall have the privilege to physically search the other party; this precaution is included so

1. *Pir* Mehar Ali Shah had boasted on page 81 of his book *Shams-ul-Hidaya* that he had been granted an understanding of the Quran. Had he humbly accepted his lack of knowledge and not bragged about being a dervish, there would have been no need for a challenge. But now he was a claimant of both these qualities.

that both parties can rest assured that neither has access to any hidden books on their person to aid their composition. While the time allotted shall be seven hours, the task must be completed in a single day, in one gathering, and in front of witnesses. When both parties have finished writing and affixed (their) signatures, their commentaries shall be read out to three religious scholars of *Pir* Mehar Ali Shah's choosing. He will also be responsible for ensuring their attendance at the gathering. It shall be the duty of these scholars to peruse each of the two Arabic commentaries and to pronounce, under oath, as to which of the two was written with the assistance of the Holy Spirit. It shall be mandatory that none of those scholars be a member of my Movement or a disciple of Mehar Ali Shah (Golarwi). It will be acceptable to me if *Pir* Mehar Ali Shah (Golarwi) selects *Maulvi* Muhammad Husain Batalvi, *Maulvi* Abdul Jabbar Ghaznavi, Professor *Maulvi* Abdullah Lahori, or any other three scholars who are not his disciples and followers.

However, it will be necessary that those three scholars state their opinion on oath as to which commentary and Arabic composition is of a high quality and (written) with the support of Allah. Their oath will be similar to the oath required to be taken in the section of the Quran relating to the slander of married women (Chapter *Al-Nur*) in which it is necessary to invoke the oath three times. It shall also be obligatory upon both parties that the aforementioned commentaries shall be at least twenty pages in length, and by page is meant a page cut to the average size of pages on which the innumerable copies of the Quran that circulate in Punjab and India are printed.

If as a result of this kind of a debate, and evidence of this kind furnished by three scholars, it is established that in fact *Pir* Mehar Ali Shah (Golarwi) in his commentary and Arabic composition is like those who have (Divine) support, and I am unable to perform this undertaking; or that I was able to perform the undertaking but he did likewise, then let the whole world be a witness that I will affirm that the truth is with *Pir* Mehar Shah. In this eventuality, I also undertake to burn all the books I have written regarding this claim of mine, and will consider myself accursed and rejected. This statement, which I am writing in the presence of twenty witnesses, is sufficient from my side.

However, if my Lord grants me victory in this contest, and *Pir* Golarwi becomes tongue tied so that he is unable to deal masterfully and eloquently with the Arabic language, and is unable to elucidate the knowledge and truths immanent in the Quranic chapter randomly selected at the convention, or if he refuses to participate in this public contest,

then in case of any of these situations, it shall be obligatory upon *Pir* Golarwi to repent and to take the pledge at my hands. It shall then also be obligatory upon him to acknowledge the same in plain words, and to publish this acknowledgment within ten days via a proclamation.

I state again that I will be deemed victorious only if *Pir* Mehar Ali Shah (Golarwi) is unable to write anything except a contemptible, shameful and absurd document that is loathsome and repugnant in the eyes of scholars. This is what I have beseeched Allah to do, and I know that He will surely cause this to transpire. If Mehar Ali Shah (Golarwi) also considers himself to be righteous and one whose supplications are accepted by Allah, then he too should supplicate likewise. Mark that Allah will never accept his supplication because he opposes a person who has been appointed and sent by Allah; there is no esteem for such people in the heavens.

***Pir* Golarwi's Reply**

Pir Golarwi was utterly confounded upon reading this proclamation by *Hazrat* Mirza Sahib. He desperately began looking for some course of action because he clearly realized that he was not qualified to compose a commentary in Arabic, neither did he have the ability to elucidate the knowledge and truths of the Quran. He also did not possess spiritual attachment to Allah, nor did he have devotional reliance on Him whereby he could feel confident in calling upon Him for assistance during times of need. With all these facts in mind, *Pir* Golarwi devised a solution to his dilemma whereby he could avoid participating in the contest that had been proposed by *Hazrat* Mirza Sahib.

On July 25, 1900, *Pir* Golarwi responded with a printed public proclamation stating that all the conditions of the contest were acceptable to him, but he had a condition of his own. This condition was that, prior to the contest, a verbal debate should take place on the subject of *Hazrat* Mirza Sahib's claim that he was the Promised Messiah and *Mahdi* (rightly-guided one). The arbitrators of this debate would be *Maulvi* Muhammad Husain Batalvi, *Maulvi* Abdul Jabbar Ghaznavi, and *Maulvi* Abdullah Tonki. If the arbitrators rendered the judgment in favor of *Pir* Golarwi, then *Hazrat* Mirza Sahib would repent and withdraw his claim that he was the Promised Messiah and *Mahdi*. In such a case, *Hazrat* Mirza Sahib would also pledge allegiance to *Pir* Golarwi. And according to this condition, *Hazrat* Mirza Sahib would then be permitted to proceed with the contest that he had proposed at the outset.

Pir Golarwi's response was both devious and absurd. It was devious because *Pir* Golarwi knew that, four years previously, *Hazrat* Mirza Sahib had stated in a book (*Anjam Atham*) that he had already argued extensively upon these matters and had written authoritative books on the subjects, and

further discussion of the issues would therefore be a waste of valuable time. *Hazrat Mirza Sahib* had pledged that he would henceforth refrain from arguing face to face with anyone regarding these matters. Upon publication of *Anjam Atham*, a copy of that book had been sent as a courtesy to *Pir Golarwi*. *Pir Golarwi* knew very well that *Hazrat Mirza Sahib* would never renege upon his promise. Hence — given what *Hazrat Mirza Sahib* had stated in *Anjam Atham* — he would refuse to participate in *Pir Golarwi*'s proposed verbal debate because that debate would deal with subject matters that *Hazrat Mirza Sahib* had already addressed conclusively. In this manner, *Pir Golarwi* could claim that *Hazrat Mirza Sahib* had refused to participate in the contest!

Also consider the absurdity of *Pir Golarwi*'s proposed selection of the mediators for the verbal debate. He sought the appointment of *Maulvi Muhammad Husain Batalvi*, *Maulvi Abdul Jabbar Ghaznavi*, and others, who were bitterly opposed to *Hazrat Mirza Sahib* and had already declared him to be a disbeliever because of his claim to be the Promised Messiah and *Mahdi*. They would be asked to judge an issue on which they had already pronounced. But *Pir Golarwi* was not interested in pondering such details. All that he desired was the perpetuation of his fame in the eyes of his disciples. So the strategy that *Pir Golarwi* devised to avoid participation and certain defeat in the contest was to propose a verbal debate of his own wherein the subject of debate would be *Hazrat Mirza Sahib*'s claims. The arbitrators would be people who were certain to give the verdict against *Hazrat Mirza Sahib*. Following this, *Hazrat Mirza Sahib* would then be asked to repent, God forbid, and pledge allegiance to *Pir Golarwi*. Finally, *Pir Golarwi* would give *Hazrat Mirza Sahib* the permission to participate in the originally proposed contest!

Reply to *Pir Golarwi*'s Proclamation

Maulvi Ghazi was one of *Pir Golarwi*'s especially close disciples, and one who was well aware of *Pir Golarwi*'s concealed inability to write Arabic and Quranic commentaries. *Maulvi Ghazi* appended his own statement below his mentor's proclamation. In that statement, he stressed the need for a verbal debate as proposed by *Pir Golarwi*. Responding to *Pir Golarwi*'s proclamation of July 25, 1900, *Maulana Muhammad Ahsan Amrohi* published a proclamation from Qadian on August 14, 1900, in which he provided detailed and effective replies to all the issues raised by *Pir Golarwi* and *Maulvi Ghazi*. Rounding off the discussion, *Maulana Amrohi* noted that, given *Pir Golarwi*'s evident reluctance to participate in the contest with *Hazrat Mirza Sahib*, and given *Pir Golarwi*'s attempt to postpone the matter by introducing the issue of a verbal debate with *Hazrat Mirza Sahib* regarding the latter's claims, he (*Maulana Amrohi*) was willing to stand in for *Hazrat Mirza Sahib* in the proposed verbal debate with *Pir Golarwi*. Recall

that *Hazrat Mirza Sahib* had already argued extensively and definitively on matters regarding his claims, and had subsequently decided and pledged that it would be wasteful to devote any additional valuable time to verbal debates. It was for this reason that *Maulana Amrohi* offered to participate in the verbal debate in place of *Hazrat Mirza Sahib*.

In addition, *Maulana Amrohi* asked in his proclamation that three arbitrators of *Pir Golarwi's* choice (who were all manifestly opposed to *Hazrat Mirza Sahib* and in favor of *Pir Golarwi*) should meet with *Pir Golarwi* and investigate whether his reluctance to participate in the contest with *Hazrat Mirza Sahib* was based on good will or whether he felt intimidated. If the arbitrators stated on oath in a public notice after their determination that *Pir Golarwi's* reluctance was indeed based on goodwill and not because he felt daunted, and if within a period of one year there was no Heavenly sign of support for *Hazrat Mirza Sahib*, then *Hazrat Mirza Sahib's* party would not object to postponing the contest until after a verbal debate.

Attempts to Deceive the Public

Nobody from *Pir Golarwi's* party accepted *Maulana Amrohi's* challenge to participate in a verbal debate with him, neither did *Pir Golarwi* request the three adjudicating scholars to take the pledge that his (*Pir Golarwi's*) strategy was not a ploy designed to obviate *Pir Golarwi's* participation in the commentary-writing contest. In fact, *Pir Golarwi* continued to maintain his silence. But one of his disciples by the name of *Hakim Sultan Mahmud Khan* published a very offensively worded proclamation in which he stated that they were unwilling to participate in the debate with *Maulana Amrohi*, and that *Hazrat Mirza Sahib* himself should come forward and participate in the debate. To deceive the populace, *Hakim Khan* stated at the conclusion of the proclamation that if *Hazrat Mirza Sahib* declined to participate in that debate, then *Pir Golarwi* would go ahead and accept all the conditions for the commentary-writing contest put forth by *Hazrat Mirza Sahib*.

Because this proclamation was only from a disciple, members of *Hazrat Mirza Sahib's* organization in Lahore wrote several letters to *Pir Golarwi*, and issued two public notices one after the other, requesting him to confirm that he accepts the original conditions of the contest without any amendment as stated in the proclamation by his disciple. But *Pir Golarwi* did not budge from his stance of maintaining silence, and did not reply to any of those letters from *Hazrat Mirza Sahib's* organization. Instead, other disciples of *Pir Golarwi* added to the deception initiated by *Hakim Khan* by announcing to the public that *Pir Golarwi* had accepted all the conditions set forth by *Hazrat Mirza Sahib*, and that *Pir Golarwi* would shortly be departing for the city of Lahore to participate in the verbal debate.

In fact, *Hazrat Mirza Sahib* had neither proposed nor agreed to a verbal debate because he had sworn not to participate in such activities four years earlier. However, when people have no fear of God, there is nothing to stop them from lies and slander. Undeniably, *Hazrat Mirza Sahib* had invited *Pir Golarwi* to an Arabic composition and commentary-writing contest, and this had given *Pir Golarwi* a bad scare. Despite *Pir Golarwi*'s obvious attempts to escape such a fate, his disciples were shamelessly publicizing the falsehood that their leader had accepted all the conditions set forth by *Hazrat Mirza Sahib*, and was shortly departing for Lahore to participate in the verbal debate, thereby implying that it was *Hazrat Mirza Sahib* who had asked for the verbal debate. What is truly appalling is that *Pir Golarwi* was fully aware of his disciples' lies and slander, but did nothing to restrain them. In fact, he was probably deriving some pleasure in observing that the ploys of his disciples were working so admirably.

Proclamation Offering a Prize of One Thousand Rupees

In response to the uproar being raised by *Pir Golarwi*'s group, *Hazrat Mirza Sahib*'s organization based in Lahore published two proclamations one after the other, on August 19, 1900, and on August 20, 1900. These proclamations stated very plainly that *Pir Golarwi* had not accepted *Hazrat Mirza Sahib*'s invitation to participate in the Arabic composition and commentary-writing contest; neither had *Hazrat Mirza Sahib* indicated any willingness to take part in a verbal debate with *Pir Golarwi*. The proclamation also stated that no useful purpose was being achieved by the campaign of lies and slander being waged by *Pir Golarwi*'s supporters. If *Pir Golarwi* sought to debate the claims of *Hazrat Mirza Sahib*, then *Maulana Amrohi* had already indicated his willingness to do so in his proclamation of August 14, 1900, and he could arrive in Lahore as early as August 25, 1900, for this purpose. But if *Pir Golarwi* truly wanted to compete with *Hazrat Mirza Sahib*, he should do so in a manner that befits a religious figure i.e., in the domain of Quranic knowledge and understanding. Additionally, the proclamation offered a cash prize of one thousand rupees to *Pir Golarwi* if he took part and gained victory in the commentary-writing contest in accordance with the plainly stated conditions.

The response by *Pir Golarwi*'s supporters was not one of righteousness and honesty. And how could it be when it was apparent to *Pir Golarwi*'s organization that success could only be achieved through the convoluted avenue of lies and deceptions. A disciple of *Pir Golarwi* by the name of Muhammad-ud-Din, who was a bookseller in Lahore, published a proclamation replete with abusive language. In short, the disciples of *Pir Golarwi* did not refrain from lying and slandering, and instead continued to maintain their

reproachful clamor that their leader was arriving in Lahore to compete with *Hazrat Mirza Sahib*.

Pir Golarwi in Lahore

After these various proclamations had been issued from Qadian and from Lahore, *Pir Golarwi* became absolutely convinced that *Hazrat Mirza Sahib* would honor his pledge of abstaining from participation in any verbal debate. Assured with this knowledge, *Pir Golarwi* viewed this as a wonderful opportunity for the furtherance of his personal fame. To further deceive the public, *Pir Golarwi* arrived in Lahore on August 24, 1900, with a vast array of his irascible disciples.

Upon his arrival in Lahore, he was immediately accorded a public reception by the son of Jaffer Zatali. Following that, *Pir Golarwi's* disciples issued a proclamation to the effect that *Pir Golarwi* had arrived in Lahore for the purpose of debating with *Hazrat Mirza Sahib*, and that he had also accepted, in their entirety, the conditions set forth by *Hazrat Mirza Sahib*. In response to this outrageous act, the disciples of *Hazrat Mirza Sahib* published yet a third proclamation on August 24, 1900, in which they plainly enumerated the facts of the matter and demanded a straight answer from *Pir Golarwi* as follows:

If the disciples of *Pir Golarwi*, as for example Muhammad-ud-Din and *Hakim Khan*, are going around publicizing that *Pir Golarwi* has accepted *Hazrat Mirza Sahib's* invitation to the contest, and the conditions of the contest in their entirety, then why do they not get *Pir Golarwi* to declare that he accepts a contest in commentary-writing in accordance with *Hazrat Mirza Sahib's* conditions without any amendments? The deadline has passed by which *Pir Golarwi* had to accept in writing *Hazrat Mirza Sahib's* invitation to a commentary-writing contest, but if *Pir Golarwi* agrees (to such a contest), we are still willing to hold the contest on another suitable date so that a decision can subsequently be made quickly, and so that arrangements can be made for *Hazrat Mirza Sahib* to travel to Lahore.

The offer of a one thousand rupee prize was again reiterated in this latest proclamation. But *Pir Golarwi* maintained such utter silence that *Hazrat Mirza Sahib's* disciples in Lahore were frustrated and vexed. Finally, these disciples decided that a letter conveying the import of the preceding proclamation, be hand-delivered to *Pir Golarwi* in the hope that he might accept *Hazrat Mirza Sahib's* invitation to the commentary-writing contest. The next day (August 25, 1900), a letter with the following text was composed:

Honorable *Pir Golarwi*:

Greetings. It is submitted that before your arrival (your disciple) Hafiz Muhammad-ud-Din, a bookseller of Lahore, had published a proclamation in which he announced, contrary to previous proclamations (on the subject), that you had accepted all conditions for the contest set forth by our revered spiritual leader, *Hazrat* Mirza Sahib, the Reformer of the Age, the Promised Messiah, the *Mahdi*, and the seal of saints, and that you would be coming to Lahore for the contest. Sir, you arrived in Lahore yesterday, and we are still awaiting a written or published statement from you that is graced by your signature, in which you unambiguously express your consent to participate in the commentary-writing contest in accordance with the July 20, 1900, proclamation by *Hazrat* Mirza Sahib. Your arrival here — without first having clarified your intention — is not really useful. We do not have any proof that the aforementioned proclamation from (your disciple), Muhammad-ud-Din, is acceptable and honored by you. Nor is it unequivocally stated anywhere in that proclamation that you accept a contest conforming to the format expressed in the July 20, 1900, proclamation. Hence, Muhammad-ud-Din's statement was not regarded as worthy of consideration.

After waiting patiently till now, we deemed it appropriate to respectfully submit to you that if, in reality, you have come to Lahore to perform a great favor to the religion of Islam by helping to resolve this (doctrinal) dispute, then you should immediately proceed to issue a statement under your signature accepting the commentary writing contest with Mirza Ghulam Ahmad in accordance with the precise conditions of the July 20, 1900, proclamation. Kindly have this statement witnessed by at least four notables and clerics of Lahore, and please do not put in it any complicated or equivocal phrases; just state very simply that you are ready to contend with *Hazrat* Mirza Sahib according to the format published by him in his proclamation of July 20, 1900.

We respectfully ask you to participate in this contest for the sake of Allah and not to even entertain the thought of refraining from participation. We implore you in the name of God to settle this great dispute between truth and falsehood by participating in the contest so that peace may prevail once again. But if you waver and vacillate, offer an obscure reply, or if you maintain silence, then it will be understood that your intentions are not righteous and that you desire to deceive the people and that you seek to cause mischief. But we do believe that, in reality, you love justice and that you will carefully reflect upon this message. Upon receiving a reply to this letter, we shall publish it along with this letter.

And peace on those who follow the guidance. 25th August 1900.

Yours Truly,
Hakim Fazal Ilahi
President, *Anjuman* Furqania, Lahore

Mairaj-ud-Din Umar
Secretary, *Anjuman* Furqania, Lahore.

***Pir* Golarwi Persists in His Silence**

A threesome party comprising of Mian Abdur Rahim, market inspector, who was not a disciple of *Hazrat* Mirza Sahib, and two others took the letter to *Pir* Golarwi, and presented it to him at the time of the *Zuhr* (midday) prayer. *Pir* Golarwi responded by stating that he would reply after the *Asr* (late afternoon) prayer. But when the inspector later went at the appointed time of 5:00 P.M. to get the reply, he was met by *Pir* Golarwi's disciples at the gate of the house where *Pir* Golarwi was in residence, and simply informed that *Pir* Golarwi had chosen not to reply. This was a clever strategy to avoid an embarrassing encounter between *Pir* Golarwi and the inspector.

Failing to break *Pir* Golarwi's silence, *Hazrat* Mirza Sahib's organization immediately printed another letter and dispatched it to him via registered mail the very next day, August 26, 1900. In that letter, reference was made to the letter of the previous day to which *Pir* Golarwi had promised a reply by the time of the *Asr* prayer. Once again, he was urged to honor his pledge. Unfortunately, *Pir* Golarwi was so intimidated that he outright refused to accept the registered mail. Although *Pir* Golarwi deemed it best to maintain his silence, his disciples were busy boldly publicizing the untruth that *Pir* Golarwi had accepted *Hazrat* Mirza Sahib's conditions. They further alleged that they had published a proclamation and subsequently delivered it to *Hazrat* Mirza Sahib, and that they had also wired it to *Hazrat* Mirza Sahib's attention several times, but *Hazrat* Mirza Sahib had neither come to Lahore nor was he responding.

To counter this false propaganda, *Hazrat* Mirza Sahib's organization in Lahore issued a proclamation, dated August 27, 1900, which stated that contrary to the allegations of *Pir* Golarwi's disciples, no proclamation from *Pir* Golarwi himself unconditionally accepting *Hazrat* Mirza Sahib's proposal had ever been delivered to *Hazrat* Mirza Sahib's organization. Nor had *Hazrat* Mirza Sahib ever received a telegram from *Pir* Golarwi agreeing to the original terms for the proposed commentary-writing contest. The proclamation from *Hazrat* Mirza Sahib's organization requested the following testimony from *Pir* Golarwi:

In the presence of four intelligent and respectable Hindus, let *Pir*

Golarwi take an oath within three days to the effect that he had truly sent telegrams to *Hazrat* Mirza Sahib about the contest. Let *Pir* Golarwi swear by Allah, and show us the real proclamation that he alleges contains his personal indication to *Hazrat* Mirza Sahib that he would participate in the contest in accordance with the rules enumerated in *Hazrat* Mirza Sahib's proclamation dated July 20, 1900, and also contains an affirmation that if he is vanquished, he will pledge allegiance to *Hazrat* Mirza Sahib... We will subsequently give *Pir* Golarwi fifty one rupees as a gift. But if he does otherwise, then people should judge for themselves his integrity, or the lack thereof.

Pir Golarwi chose not to reply to the above proclamation either, and instead remained content with the manner in which his disciples were deceiving the public. Meanwhile, *Hazrat* Mirza Sahib had issued a proclamation of his own on August 25, 1900, which was published immediately on its arrival in Lahore. Therein, *Hazrat* Mirza Sahib repeated the terms of the July 20, 1900, proclamation and reiterated the fact that the proposed contest was entirely governed by the spirit of the Quran's teachings. The proposed contest was also better for *Pir* Golarwi as well because:

In this way, he (*Pir* Golarwi) would have been acknowledged as a scholar by everyone, as well as a saint by his disciples. Alas! He did not accept. Because an outright refusal would have besmirched his scholarship and religious standing, he resorted to deviousness, and stated that he accepted our conditions but that first my beliefs would be debated in the light of the Quran and the *Sunnah* (practice of Holy Prophet Muhammad). If *Maulvi* Batalvi and two other people judged me as erring in this debate, then I would have to pledge allegiance to him. After this, the commentary writing contest could also take place if I wanted.

Let people judge for themselves whether *Pir* Golarwi accepted my invitation or whether he rejected it. Surely, *Pir* Golarwi is being facetious and frivolous when he proposes that the outcome of the discussions on the issue of beliefs should be left to *Maulvi* Batalvi, when he knows fully well that *Maulvi* Batalvi is my foremost opponent. For him to judge me as truthful would require him to relinquish his longstanding enmity and hostility towards me. However, the adjudication of the commentary writing contest under oath by *Maulvi* Batalvi is a different matter. If God miraculously inspires one party in a doctrinal contest, all those present – let alone *Maulvi* Batalvi – would cry out spontaneously that Allah has aided the righteous party with the Holy Spirit. When the truth is made so manifestly obvious, no one can

dare to swear falsely. This is quite unlike an ordinary debate in which simpleminded people are always convinced that they are right and have no hesitation in swearing to the truth of their position.

Following this, *Hazrat Mirza Sahib* reiterated that the reason for his refraining from the verbal debate was the pledge that he had taken in his book *Anjam Atham*. How could such a pledge be broken for people who resorted to abusive language in trivial matters, and for people who wrote letters that were replete with filth and vileness? *Hazrat Mirza Sahib* suggested that a possible alternative to the verbal debate could be the book titled *Tuhfa Golarwiyya* that he was writing at that time, and which dealt with his claims. When this book was published and *Pir Golarwi* had had a chance to write a reply, people would know what his arguments were and how *Pir Golarwi* replied to the same.

Incendiary Behavior of *Pir Golarwi's* Disciples

Even after *Hazrat Mirza Sahib's* proclamation of August 25, 1900, *Pir Golarwi* did not break his silence. Acting in a manner reminiscent of *Abdullah Atham*, *Pir Golarwi* could not muster the courage to enter into a contest with *Hazrat Mirza Sahib* despite persistent instigation of many people. But his disciples unashamedly indulged in hooliganism; they hurled denunciations against the person of *Hazrat Mirza Sahib*, and did their utmost to make life intolerable for *Hazrat Mirza Sahib's* disciples.

No sooner had *Pir Golarwi* arrived in Lahore than his disciples and others who held his beliefs went on a rampage. They made it impossible for *Hazrat Mirza Sahib's* disciples to pass through the marketplace without being blasted by abusive language and obscene curses. *Pir Golarwi's* disciples would jump about and shout abuses at *Hazrat Mirza Sahib's* disciples, evidently regarding this as an act of virtue. The prevailing situation in the streets and thoroughfares of the city of Lahore was regrettable, but even more appalling was the fact that this horrid behavior spilled over into places of worship, the mosques. Disciples of *Pir Golarwi* would stand in mosques, and even climb onto the lecterns, and read aloud abysmally foul poetry. During such incidents, *Pir Golarwi* himself would preside over the sessions, and none in his gathering gave any thought to what purpose they were using mosques, the houses of God.

As soon as the disciples of *Hazrat Mirza Sahib* affixed any poster containing their proclamations to a wall, *Pir Golarwi's* disciples would tear it down because they knew very well that people would be influenced by *Hazrat Mirza Sahib's* message of truth. And *Pir Golarwi's* disciples held street corner meetings all over the city of Lahore in which false and completely unfounded allegations were made against *Hazrat Mirza Sahib*. Jaffer

Zatalli tried to satirize *Hazrat Mirza Sahib* by publishing what Jaffer Zattali falsely described were his own revelations. When *Pir Golarwi* was informed that Jaffer Zatalli had published some false revelations in an attempt to mock *Hazrat Mirza Sahib*, *Pir Golarwi* listened unabashedly and with great interest when the posters containing those false revelations were read out to him. In fact, Jaffer Zatalli was lauded for his inventiveness and enterprise! *Hazrat Mirza Sahib* was personally targeted with letters containing such vile abuses that it would have caused even a person of low moral values to blush and cringe.

In short, *Pir Golarwi*'s supporters exhibited the worst excesses of hooliganism. Announcements were made in the mosques that *Hazrat Mirza Sahib* deserved to be put to death, and hooligans stomped and cursed, and maligned *Hazrat Mirza Sahib* to their heart's content. *Pir Golarwi*'s disciples once barged into a mosque where *Hazrat Mirza Sahib*'s followers used to pray with *Maulvi Ghulam Husain*, the custodian of the mosque, leading the prayers. They raised a big hue and cry, and tried to incite the nearby dwellers to organize themselves to prevent the disciples of *Hazrat Mirza Sahib* from entering that mosque in the future. These acts only bespeak the callousness and the opposition to truth that was harbored by those people — the list of such squalid deeds goes on and on. Glancing at the deeds of such people, one's soul shudders and one begins to wonder if there was any fear of God in their hearts. Was their behavior befitting of those who are pious and God-fearing, or was it the sort of behavior associated with those who are falsifiers and transgressors?

But *Hazrat Mirza Sahib* had directed his disciples in accordance with the Quranic dictate: "...turn away from the ignorant" (7:199) to listen silently to the rude words of *Pir Golarwi*'s disciples and to refrain from retaliating in kind. He directed them to be patient and to avoid returning a curse with a curse, and in fact to avoid saying anything to those who addressed them vilely and abusively. He instructed them to practice these precepts so that they would not displease God, in addition to facing the storm of abusiveness from those people. He directed them that they should spend those days with patience and with forbearance, and that if anyone wanted to listen to them with politeness, then they should try to help make that person understand. *Hazrat Mirza Sahib* also reminded his disciples to always remain mindful of the noble and legendary examples set by the *sahaba* (Holy Prophet Muhammad's companions). Supporters of righteousness would always succeed, and falsehood will always shrink and cower away in the presence of righteousness.

Final Reply to *Pir Golarwi's* Objection

The slanderous and inflammatory activities of *Pir Golarwi's* group had now exceeded every limit of tolerance, and all this was taking place right before the very eyes of *Pir Golarwi*. But instead of stopping the foul behavior of his disciples, he simply continued to watch with amusement as they engaged in all kinds of deceitful acts and falsification. Finally, with the intent of bringing closure to the controversy with *Pir Golarwi*, *Hazrat Mirza Sahib* published a proclamation on August 28, 1900. In that announcement, he invited *Pir Golarwi* once again to participate in the commentary-writing contest, the terms of which were detailed yet again. However, to complete his argumentation with *Pir Golarwi*, *Hazrat Mirza Sahib* further added that since *Pir Golarwi* was clearly unwilling to participate in the contest, he (*Hazrat Mirza Sahib*) would furnish yet another straightforward method to settle the matter as follows:

And the format of this (proposed) debate is not of the type I had sworn to give up; this format will be that ... I will be allowed to address a public gathering...for three hours in which I will only explain my claims and the supporting evidence, without in any way directing my speech at *Pir Golarwi*. When I have concluded my address, *Pir Golarwi* will rise and similarly address the public for three hours, giving evidence to show that indeed it is proven from the Quran and the *Hadith* that the Messiah will one day descend from the heaven. Following this, the public can themselves weigh and compare the two addresses.

Hazrat Mirza Sahib further observed in the preceding announcement that many of *Pir Golarwi's* followers in Lahore had resorted to unruly behavior and had made incendiary statements – even decreeing that it would be justifiable to kill him (i.e., *Hazrat Mirza Sahib*). Since the Quran has enjoined in the verse, “and cast not yourselves to perdition with your own hands,” (2:195) i.e., that one should avoid self destructive behavior, *Hazrat Mirza Sahib* stipulated that the Muslim dignitaries of Lahore – naming for example *Nawab Ghulam Mahbub Subhani*, *Nawab Fateh Ali Khan*, Deputy *Barkat Ali Khan* and others — should undertake the responsibility of maintaining peace. If they did, then *Hazrat Mirza Sahib* agreed to travel to Lahore for the public meeting. *Hazrat Mirza Sahib* personally undertook the responsibility of orderly conduct on the part of his disciples, and offered to deposit two thousand rupees as surety with the Lahore dignitaries. He urged these dignitaries to step forward, assume oversight of the contest and preserve an orderly peace so that truth could be distinguished from falsehood in the interest of Islam. After all, dissension between Muslims is not a desirable thing.

Decampment of *Pir Golarwi*

Hazrat Mirza Sahib published this announcement on Tuesday, August 28, 1900. Since it had been publicized that *Pir Golarwi* would remain in Lahore till the following Friday, this announcement was sent from Qadian to Lahore by hand so that it could be presented to him on Friday. However, *Pir Golarwi* was faced with an unexpected problem. The intelligentsia in Lahore invited *Pir Golarwi* to perform his Friday prayer in the Badshahi Mosque in Lahore, and to address the congregation so that the residents of Lahore could derive benefit from his knowledge and scholarship — *Pir Golarwi* was absolutely flabbergasted when he learned about this request. He did not have the courage to address an audience of educated people. Speaking before his disciples was one thing, since there he could routinely deliver impassioned speeches that were punctuated with absurdities. But speaking with a modicum of sense and discernment before a gathering of enlightened people was an entirely different matter!

Initially, *Pir Golarwi* tried to evade the invitation, but the people simply became more insistent in their request to hear him. Seeing that his ability and scholarship were about to be divulged, *Pir Golarwi* saw the solution to this dilemma in beating a hasty retreat from the city. Hence, prior to the upcoming Friday, it was learned one day that *Pir Golarwi* had departed from Lahore for his native village of Golrah. At the time of his departure, *Pir Golarwi* instructed his disciples not to read any books or announcements by *Hazrat Mirza Sahib*. The sudden departure of *Pir Golarwi* from Lahore compelled *Hazrat Mirza Sahib* to send the proclamation, which he had written on August 28, 1900, via registered mail, to *Pir Golarwi*'s attention in the village of Golrah. Along with that proclamation was a supplementary letter from *Hazrat Mirza Sahib*'s organization based in Lahore that offered to pay the travel expenses of *Pir Golarwi* and two of his attendants, if *Pir Golarwi* accepted *Hazrat Mirza Sahib*'s proposal and decided to travel to Lahore for the contest. However, *Pir Golarwi* deemed it best to refrain from replying to that registered letter, and felt content with basking in the accomplishment of his disciples who had spun a web of deception and misunderstanding in the public's mind.

Chapter 2

IJAZ-UL-MASIH (THE MIRACLES OF THE MESSIAH)

Rationale for Writing *Ijaz-ul-Masih*

When *Pir* Golarwi did not respond to *Hazrat* Mirza Sahib's challenge to participate in a commentary writing contest and continued to maintain his silence, *Maulana* Muhammad Ahsan Amrohi wrote a book *Shams-e-Bazgha* in reply to *Pir* Golarwi's book *Shams-ul-Hidaya*. In this book he demolished the arguments made by *Pir* Golarwi in his book *Shams-ul-Hidaya*. But with utter shamelessness, *Pir* Golarwi's disciples kept on publicizing the lie that *Pir* Golarwi had accepted all of *Hazrat* Mirza Sahib's conditions for the contest and had even traveled to Lahore for the purpose, but that *Hazrat* Mirza Sahib had gone into hiding and did not come forward to take on *Pir* Golarwi. The actual facts were just the opposite. It was of course *Pir* Golarwi who had become intimidated at the prospect of confronting *Hazrat* Mirza Sahib in a contest to write the commentary on a portion of the Quran, and had devised a face-saving strategy to avoid an ignominious defeat. The essential element of *Pir* Golarwi's strategy was a counter-proposal to *Hazrat* Mirza Sahib's challenge in which *Pir* Golarwi offered to first have a verbal debate on *Hazrat* Mirza Sahib's claims to be adjudicated by *Hazrat* Mirza Sahib's inveterate opponent *Maulvi* Batalvi and his like. If the verdict was in *Pir* Golarwi's favor, which it most certainly would be from the panel of biased judges he proposed, *Hazrat* Mirza Sahib would be required to pledge allegiance to *Pir* Golarwi, renounce his claims, and only then would *Pir* Golarwi hold the commentary-writing contest as proposed by *Hazrat* Mirza Sahib.

Pir Golarwi's strategy defies common sense and logic because, if *Hazrat* Mirza Sahib had taken the pledge at the hands of *Pir* Golarwi, then by that fact alone he would have become *Pir* Golarwi's disciple. Would it subsequently have made any sense for the disciple to contend with his spiritual leader? Would there have remained any need for a contest? So when the disciples of *Pir* Golarwi continued to persist in their slander and falsification, *Hazrat* Mirza Sahib published a proclamation on December 15, 1900. In that proclamation, which was

addressed to *Pir Golarwi*, *Hazrat Mirza Sahib* stated the actual events surrounding the proposed contest and thereby exposed the duplicity of *Pir Golarwi*. Towards the end of that announcement, *Hazrat Mirza Sahib* observed:

In order to furnish a definitive proof, I present a new plan that God inspired into my heart today, and which I am sure will expose *Pir Golarwi*'s actual standing in this matter. After all, the world is not blind, and there are some people who honor and value justice. This plan is my answer to all those proclamations that are being persistently published in support of *Pir Golarwi*. If *Pir Golarwi* truly possesses profound knowledge and understanding of the Holy Quran, and if he is truly unparalleled in his eloquence and mastery of Arabic, then these same distinctions must still be present in his person, because not much time has elapsed since his stay in Lahore. Therefore, my suggestion is the following:

I shall go ahead and write an eloquent commentary, in the Arabic language, of the Quranic chapter *Al-Fatihah*, which shall celebrate and praise the insights and truths that are to be found therein. I shall also prove my claims from a consideration of the same Quranic chapter. Based upon a consideration of the same Quranic chapter, *Pir Golarwi* shall provide proof to support his claim that the Messiah shall descend from the heavens, and that the *Mahdi* will be a person of violence. As he wishes and deems fit, *Pir Golarwi* shall then present the insights and incisive truths inherent in *Al-Fatihah* by employing eloquent Arabic. It shall be mandatory for both of us to have our respective books published within seventy days of December 15, 1900. Men of understanding will thus be able to compare and weigh (our respective positions and arguments). If three such men of understanding who are scholars and well versed in the (Arabic) language — and who are not partisans in favor of any side — state on oath that the book of *Pir Golarwi* is superior in eloquence and in the Quranic truths set forth therein, then I solemnly pledge that I shall present the amount of five hundred rupees in cash to *Pir Golarwi* without any delay. This plan will also avoid the inconvenience about which *Pir Golarwi*'s disciples are constantly lamenting, viz., that their *Pir* had to unnecessarily bear the travails of a journey to Lahore.

This proposal is also favorable for *Pir Golarwi* because, whether he is aware of this or not, some foolish people are just not convinced that *Pir Golarwi* possesses any excellence whatsoever in the knowledge of the Quran, or that he has the ability to write even a single line of eloquent Arabic. In fact, it has been reported to us that some of *Pir Golarwi*'s close friends are saying that it is just as well that *Pir Golarwi* did not participate in the commentary-writing contest in Arabic. Otherwise all his

friends too would have had to share his embarrassment. There is no doubt, therefore, that those of his friends who harbor such misgivings would be able to shed their hidden suspicions when they see *Pir Golarwi's* eloquent and scholarly commentary. This will restore their allegiance to him, and this is something that the *Pirs* of this age desire greatly.

If *Pir Golarwi* is defeated (in the commentary-writing contest), then rest assured that I will neither ask anything of him nor will I compel him to take the pledge at my hands. The only thing I desire is that *Pir Golarwi's* concealed merits and his marvelous insights into the Quran, on whose basis he sought to repudiate me via writing a book, should become known to the populace. Maybe, like Zulaikha,¹ he will then utter the words, "Now has the truth become manifest" (12:51). Perhaps then *Pir Golarwi's* other friends, the fatuous journalists, will also realize his real worth.

But *Pir Golarwi* should not feel dismayed, because I give him permission to freely enlist the help of *Maulvi* Muhammad Husain Batalvi, *Maulvi* Abdul Jabbar Ghaznavi, Muhammad Husain Bheen and others. In fact, he should feel free, if he wants, to pay some Arab scholars to come and assist him.

The book written by each side in the contest should not be less than four chapters consisting of eight pages each. If any of the parties does not publish a commentary on *Al-Fatihah* during the stipulated period i.e., between December 15, 1900 and February 25, 1901 (a period comprised of seventy-two days), and this period passes away, then the side that has not written and published the commentary shall be considered a liar and no further evidence will be needed to prove them as such.

The Publication of *Ijaz-ul-Masih*

In accordance with the aforementioned announcement, *Hazrat* Mirza Sahib published his famed commentary on *Al-Fatihah* on February 20, 1901. This Arabic commentary was titled *Ijaz-ul-Masih*, and the eloquence with which he composed this book was so tremendous and the insights into the Quranic chapter *Al-Fatihah*, as well as into the phrase *Bismillah-al-Rahman-al-Rahim* (In the name of Allah, the Beneficent, the Merciful) were so remarkable that they truly enraptured one's soul. After a perusal of *Ijaz-ul-Masih*, every righteous soul cried out spontaneously that the commentary had indeed been written with the assistance of the Holy Spirit.

In explaining the phrase *Bismillah-al-Rahman-al-Rahim*, *Hazrat* Mirza

1. Zulaikha was the wife of the Egyptian dignitary who tried to seduce Prophet Joseph.

Sahib beautifully deduced the two names, Ahmad and Muhammad, of the Holy Prophet from the two attributive names of Allah, *Al-Rahman* and *Al-Rahim*. He then showed that these names of the Holy Prophet are indeed the reflection of the splendor of Allah's attributes, *Al-Rahman* and *Al-Rahim*. After perusing this explanation, one is involuntarily moved to invoke the blessings of Allah on the Holy Prophet. At the same time, one realizes the profoundness of the knowledge and insights that *Hazrat Mirza Sahib* possessed regarding the greatness and excellence of the Holy Prophet. The reader is referred to the actual book, *Ijaz-ul-Masih*, for a comprehensive discussion. However, in my own words, and with great brevity, I present below the gist of *Hazrat Mirza Sahib's* explanation:

By virtue of His attribute of being *Al-Rahman*, Allah who is perfect in His goodness and beneficence bestows innumerable kindnesses and blessings on His servants without their having done anything to deserve them. In this way, Allah manifests His goodness and beneficence to His servants. It is in human nature that an insightful and thankful person would develop love for such a good and beneficent Being. As more and more favors and blessings are showered upon such a man, his love for the Creator also keeps on increasing.

It is conventional wisdom that as the love of man for something grows, his praise for it also grows commensurately, and he celebrates its praise frequently. So the person who attains to perfection in the love and praise of Allah is called *Ahmad*, the word *Ahmad* literally meaning one who praises continually and profusely. It is evident that the more profusely a person praises the Lord, and the more that he propagates the praise of the Lord in this world, the more beloved that person shall become in the eyes of Allah, in light of His attribute of *Al-Rahim* — the attribute under which a person is rewarded according to his effort. The more a person becomes beloved in the eyes of the Lord, the more praiseworthy would such a person become himself; the person who attains the status of excellence in being loved by the Lord is called *Muhammad*, the word Muhammad literally meaning one who is praised greatly.

So the name *Ahmad* manifests the facet of excelling in the love of Allah, and the name *Muhammad* the facet of being the most beloved of Allah. So the two names, *Ahmad* and *Muhammad*, of our Holy Prophet glorify the two attributes of Allah of *Al-Rahman* and *Al-Rahim*. The names of *Ahmad* and *Muhammad* manifest the wonderful outcomes that result from seeking Allah's help by invoking His attributes of *Al-Rahman* and *Al-Rahim*. Since the person who excelled magnificently and beyond any humanly imaginable measure in this regard was the

Holy Prophet, it is impossible to imagine more meaningful names than *Ahmad* and *Muhammad* for such a person. In summary, these names were given to the Holy Prophet because in both aspects of the love of Allah — i.e., in loving and being loved by Allah — he reached the pinnacle of what was humanly possible.

Hence, at the very outset of the Holy Quran (where the words *Bismillah-Al-Rahman-Al-Rahim* are to be found), the mention of the attributes *Al-Rahman* and *Al-Rahim* indicate that if a person wishes to see the perfect example of the grace of invoking these attributes of Allah, then that person should study the life of the perfect man, the man whose names are *Ahmad* and *Muhammad*. O Allah! Exalt *Muhammad* and the true followers of *Muhammad* and send blessings and peace. Surely Thou art Praised and Magnified.

Hazrat Mirza Sahib wrote the entire commentary on *Al-Fatihah* in the same vein, and in the process opened the floodgates of knowledge and wisdom. For example, while explaining the prayer in *Al-Fatihah* — “Guide us on the right path. The path of those upon whom Thou hast bestowed favors.” (1:5,6) — *Hazrat* Mirza Sahib argued that if the inheritors of the blessings of the group “on whom favors were bestowed” — for which this prayer has been taught — are not born in the Muslim nation then this prayer is of no use. In fact, the inheritors of these favors have always been present among the Muslim community, and *Hazrat* Mirza Sahib claimed that he was such a person who had received these favors in this era.

In short, the entire commentary is remarkable. It is written in the Arabic language, and its Persian translation is given between the lines of the Arabic text. The eloquent presentation in Arabic and the truths and insights that are presented therein make *Ijaz-ul-Masih* a truly extraordinary book.

The Fulfillment of the Prophecy (Regarding the Endowment of an Honor)

Long before the publication of this book, *Hazrat* Mirza Sahib had published a prophetic revelation on October 22, 1899. The prophecy in this Divine revelation was the following:

A title of honor; a title of honor; for you a title of honor! A great sign shall accompany it.

It is evident from the words in the preceding revelation that a great sign was to be manifested in the future, and that the sign would bring to light the highly honorable status that *Hazrat* Mirza Sahib enjoyed in the eyes of the Lord. This sign turned out to be his commentary on *Al-Fatihah*, because it is an edict of the Quran that nobody can possess the knowledge of the truths and insights inherent in the Quran except those who have been spiritually purified:

Which none touches save the purified ones. (56:79)

Hazrat Mirza Sahib's peerless presentation — and that too in a highly limited period of time — and his Quranic insights clearly testify to his piety, his purity, and to the status of great honor that he enjoyed in the eyes of Allah.

Pir Golarwi, on the other hand — despite his helpers such as *Maulvi Ghazi*, and despite having access to all kinds of religious commentaries, clerics and Arabic scholars — was unable to write a commentary on *Al-Fatihah* even from the environs of his house. Not only was he unable to compose a commentary in the stipulated seventy-two days that ended on February 25, 1901, but his entire life passed away and he never had the good fortune to write even a couple of lines to explain *Al-Fatihah*! A person who is not pious and pure and exalted in the eyes of Allah will never have the ability to participate in a religious contest where the objective is to explain the word of God.

***Hazrat Mirza Sahib* Wrote the Commentary in Extremely Difficult Circumstances**

The miraculous nature of this religious undertaking becomes even more evident when the adverse circumstances under which *Hazrat Mirza Sahib* wrote this commentary are taken into account. *Hazrat Mirza Sahib* had announced the stipulated period for the writing of the commentary to expire on February 25, 1901. But soon after the announcement, he was taken ill. The illness was so acute that all hope of his recovery would have been abandoned, were it not for the belief in the promises of God. An extract from one of the published letters of *Maulvi Abdul Karim* is given below to show the serious nature of *Hazrat Mirza Sahib's* indisposition:

A period of seventy-two days had been stipulated for writing the commentary in the contest with *Pir Golarwi*. To begin with, this period was singularly inadequate for the task of explaining the truths of *Al-Fatihah* in eloquent Arabic. Even out of this short period, for the first 30 days *Hazrat Mirza Sahib* remained absolutely disinclined towards writing anything; he did not even write a single word, and the commentary that was to shake the self-appointed spiritual leader (*Pir Golarwi*) received none of his attention. Exactly one month later, when he did decide to write, repeated attacks of weakness and infirmity began to afflict him. The severity of those attacks was such that, at times, it seemed as if the flickering candle of life itself might be extinguished. During a period of ten years, I had never seen *Hazrat Mirza Sahib* afflicted by such a violent illness.

This was the condition of his health, but the promise he had made to

show a clear distinguishing sign was inflexible. He had to prove that he was appointed by Allah and that the assistance of Allah was with him in this mammoth task that lay ahead. Had this been an ordinary person, and had it been a mundane matter of worldly honor, one would have been able to empathize with that person. But the stakes were very high here since *Hazrat Mirza Sahib* had taken a stand against the entire world.

Elsewhere, *Maulvi Abdul Karim* observed:

Many times during the course of those nights and days, *Hazrat Mirza Sahib* appeared to be on the brink of death. On scores of occasions, he would suddenly stop writing, wrap himself in three or four quilts and lie down. His hands and feet would grow cold like that of a lifeless person.

Maulvi Abdul Karim further observed:

Yesterday, on Friday, February 22, a remarkable sight was witnessed here when *Hazrat Mirza Sahib's* pen finally came to rest after successfully reaching its goal. Even past the hour of midnight on the previous day, he was busy with the work of proofreading the commentary that was hastily being prepared for printing. Workers at the press had to work through the night to complete the job. This morning, on February 23, 1901, the book *Ijaz-ul-Masih*, which is precisely two hundred pages in length, was completed and dispatched via mail to various destinations. When *Hazrat Mirza Sahib* stepped into the mosque for *Zuhr* (midday) prayers, the ineffable notes of endearment, success and the triumph of truth were written very large upon his radiant countenance. His face was like a glowing spiritual beacon in which his devoted disciples could observe the reflections of Allah's glory.

A month and a half earlier, *Hazrat Mirza Sahib* had publicly announced a Divine revelation that "The opponent's victory has come to pass. God's victory shall come at a later time." Thus the victory that people had associated with *Pir Golarwi* was nothing more than hooliganism in the streets. The assistance of Allah that was witnessed in the writing of *Ijaz-ul-Masih*, was nothing short of a scholarly miracle and a permanent victory whose letters shall forever gleam forth from the pages of history. The joy of *Hazrat Mirza Sahib's* disciples knew no bounds when they saw the power and splendor with which the promise in God's revelation was fulfilled.

Maulvi Abdul Karim further observed:

Allah's keen sense of honor waited awhile to test the wisdom and faith of the people. When He had determined that the evil-minded, tyrannical

people were not going to desist — but on the contrary were bent upon exalting *Pir* Golarwi — His sense of honor required vindication, and He inspired the explanation of *Al-Fatihah* within the heart of His servant, *Hazrat* Mirza Sahib. This became a very clear and decisive sign to distinguish between truth and falsehood.

And this venture of composing the commentary was easier than the one proposed earlier (composing the explanation of a randomly chosen Quranic chapter in public), because composing at home implied access to books and the ability to easily gather supporting evidence. Yet the person who succeeded in the challenge was the one for whom success had been destined, and the work *Ijaz-ul-Masih* clearly proved that *Pir* Golarwi was not a man of that mettle, and his claim of scholarship was nothing more than an empty boast. *Pir* Golarwi would have been humiliated in the public contest, just as he was disgraced in this situation where he was being presented with an opportunity to his liking and plenty of time. In the first instance, *Pir* Golarwi would have been humiliated alone. But he had now managed to sink not only himself but also his entire improvident organization. This is truly a juncture to pause and deliberate upon the fact that the book *Ijaz-ul-Masih* appeared after such a short duration, while *Pir* Golarwi and his faction remained petrified and overwhelmed.

Maulvi Abdul Karim then recorded the following remarks:

Think and reflect what happened; no other commentary of any literary merit was produced. Out of the myriad of scholars, the only one who succeeded was the one who had been promised assistance from Allah. This person was the one who was accorded grace by Allah to complete the task, and to publish it within the stipulated period of time. God is never unkind, and it is not His tradition to allow a false claimant to be vindicated against a righteous party. It has never happened that a false claimant laid down a criterion to prove his claim and God allowed that criterion to be fulfilled word for word while the righteous party was left dumbstruck and disgraced. O wise people, just think! O believers in God, do reflect!

***Hazrat* Mirza Sahib's Knowledge of Arabic Was Also a Miraculous Sign**

In commenting about *Hazrat* Mirza Sahib's marvelous book, *Ijaz-ul-Masih*, *Maulvi* Abdul Karim also pointed out that *Hazrat* Mirza Sahib was not a traditional scholar of the Arabic language and his ability to write scholarly books in highly eloquent Arabic was a miraculous act, and this too was a sign. In this context, *Maulvi* Abdul Karim has observed the following:

I have called *Hazrat Mirza Sahib* unscholarly. Allah is my witness that, in saying this, I have not exaggerated. I have observed him for many years now, and I have seen during this entire period of time that this nonacademic quality is predominant in every matter and in every situation he faces. It is the nature with which he has been endowed, and the way in which his objectives and studies have been ordained for him, that his attention is completely riveted in only one glorious and eternal direction (i.e., the cause of serving Islam). It has never happened that he picked up a book of literature to read just for its literary merit like other scholars do, nor has he ever immersed himself in a book dealing with mundane and temporal matters.

Actually, I was the first to propose that *Hazrat Mirza Sahib* should write a book in the Arabic language. I felt an urge in my soul under some Divine inspiration that this heavenly blessing (*Hazrat Mirza Sahib's* literature) should be presented to the Arabs in their own language. The first Arabic essay *Hazrat Mirza Sahib* wrote on my instigation is titled *Tabligh*, and is included in the book *Ainah Kamalat Islam*. I can still recall the hesitation and amazement with which *Hazrat Mirza Sahib* received my suggestion. With great innocence and natural simplicity, he replied, "This sounds like a good idea, but it is a difficult undertaking which is beyond my ability." Giving it some further thought, he then added, "Very well, I shall first prepare a manuscript in the Urdu language. Then *Maulana Nur-ud-Din*, you, and I can collaborate to translate it into Arabic." It was thus that the proposal for this work was initially accepted. But that very same night, *Hazrat Mirza Sahib* received Divine revelation that he should proceed with this work in Arabic. There was also comforting reassurance for *Hazrat Mirza Sahib* within that Divine revelation that he would be granted Divinely inspired knowledge of a large portion of the Arabic language, and that the Holy Spirit would assist him at the time of the actual composition so that eloquent Arabic would flow from his tongue and pen. This is exactly what happened. I was with *Hazrat Mirza Sahib* throughout the period he wrote the essay, *Tabligh*, in Arabic. As a matter of fact, I had the honor of translating that essay into the Persian language. The eloquence and scholarship of that book is so remarkable that a learned Arab author once wrote to *Hazrat Mirza Sahib* that on reading *Tabligh*, he felt a strong urge to immediately set out for Qadian to meet its illustrious author.

Before the publication of *Tabligh*, *Maulvi Batalvi* and his cohorts had been clamoring that *Hazrat Mirza Sahib* did not know even the rudiments of Arabic grammar. Shortly before *Maulvi Batalvi* initiated the decree excommunicating *Hazrat Mirza Sahib* from Islam, he once got

into an argument with *Hakim* Hussam-ud-Din inside our mosque in Sialkot, and furiously retorted, “Mirza Sahib is merely an Urdu-speaking clerk. He does not know any Arabic. All this praise accorded to him is totally exaggerated. I am going to take care of him now and will disrupt his Movement in no time at all.” The decree of excommunication that he wrote shortly thereafter was the culmination of this rage and threat. If only people would pause and reflect, they would recognize for themselves the misfortune and disgrace that beset *Maulvi* Batalvi, the person who had shouted those harsh words of arrogance and hatred; *Maulvi* Batalvi’s writings subsequently ceased to find favor with the public, and all his arrogance was snuffed out like a dying ember. *Maulvi* Batalvi’s office from which he published his magazine *Ishaat* was ruined. On the other hand, *Hazrat* Mirza Sahib was the one who truly sought and succeeded in propagating the word of God. So the true servant of God was the one who was granted victory....

In truth, the claim of these clerics was correct. Their objection that *Hazrat* Mirza Sahib was not a scholar of Arabic was based on the knowledge and information they had. God subsequently removed the basis for this objection by granting *Hazrat* Mirza Sahib the knowledge whereby he was able to compose the book in highly eloquent Arabic. In view of the fact that Allah so wonderfully removed the basis of that objection, it is all the more lamentable that those people persisted in their faultfinding, and subsequently did not become inclined to truth, and did not benefit from the events that had unfolded... All of them were unanimous in the opinion that *Hazrat* Mirza Sahib was unscholarly in the sense of the word that I have described earlier. I was no exception either and shared this opinion. These people and I together witnessed the miraculous sign by which such eloquence and fluency in Arabic was granted to *Hazrat* Mirza Sahib that all the scholars and authors of India could not publish a book like the one *Hazrat* Mirza Sahib wrote. As a result of this sign, Allah blessed me and my friends with strength and solace and made us increase in faith and understanding, whereas those faultfinders only increased in their insolence and envy.

Proclamation Regarding *Ijaz-ul-Masih*

Along with publishing the book *Ijaz-ul-Masih*, *Hazrat* Mirza Sahib also published a proclamation dated February 20, 1901. In this proclamation, he stated that the book *Ijaz-ul-Masih* was the fulfillment of the prophecy published on October 22, 1899, in which Divine revelation had promised him a “Title of honor.” The peerless commentary on *Surah* Fatihah in *Ijaz-ul-Masih* was a clear manifestation of the great honor that the Lord had bestowed on

Hazrat Mirza Sahib in giving him such a noteworthy understanding of the truths of His word.

The Combining of Prayers

Since *Hazrat Mirza Sahib* remained ailing for the greater part of the time during which he was composing the book *Ijaz-ul-Masih*, and since the work of the composition was in itself highly demanding, therefore the daily prayers (that could be combined) were combined during those days. So the *Zuhr* (midday) and *Asr* (late-afternoon) prayers were combined for a few months in the Mubarak Mosque — the mosque in which *Hazrat Mirza Sahib* normally performed his congregational prayers. *Maulana Muhammad Ahsan Amrohi*, who was a highly learned scholar, felt greatly perturbed by this practice of combining prayers. So one day he approached *Nawab Muhammad Ali Khan* and told him that it was stated in the Quran that Muslims are enjoined to perform their prayers according to the appointed times – “Prayer indeed has been enjoined on the believers at fixed times.” (4:103) He also told *Nawab Muhammad Ali Khan* that he was perturbed by the practice recently adopted by *Hazrat Mirza Sahib* of continually combining the two daytime prayers.

The next day during the morning walk, *Nawab Muhammad Ali Khan* mentioned to *Hazrat Mirza Sahib* that some people found the continual combining of prayers objectionable. *Hazrat Mirza Sahib* replied:

These days I am writing an important book, *Ijaz-ul-Masih*, and I have already announced its completion by a certain date, and have pledged to my opponents that this work would be completed by the appointed deadline. I am involved in this jihad day and night and have no peace of mind. I am anxious that the book be published by the appointed deadline; perforce we are combining the prayers.

Upon returning from the morning walk, *Nawab Muhammad Ali Khan* enquired from *Maulana Muhammad Ahsan Amrohi* whether he was satisfied with *Hazrat Mirza Sahib*’s answer, and he replied in the negative. That same day, *Maulana Amrohi* wrote a note to *Maulana Nur-ud-Din* about the matter. In reply, *Maulana Nur-ud-Din* just wrote back a couplet from a Persian poem by the poet *Hafiz*:

Stain your prayer mat with wine if the sage tells you to,
For such a traveler knows the road, and the customs of its stations.

This proved to be even less satisfying to *Maulana Amrohi*, and he remarked to *Nawab Muhammad Ali Khan* that while he had quoted a Quranic verse in his note to *Maulana Nur-ud-Din*, the latter had replied with a couplet by the poet *Hafiz* which had no value before a Quranic verse. Thereupon,

Nawab Muhammad Ali Khan promised to bring up the matter again with *Hazrat* Mirza Sahib. The following evening, *Nawab* Muhammad Ali Khan raised this matter again with *Hazrat* Mirza Sahib in the Mubarak Mosque. He told *Hazrat* Mirza Sahib that the person who had objected remained dissatisfied with the explanation that *Hazrat* Mirza Sahib had given regarding the reason for combining prayers. The objector maintained, *Nawab* Muhammad Ali Khan told *Hazrat* Mirza Sahib, that the Quranic verse was very clear on the issue. *Hazrat* Mirza Sahib responded with a passionate and lengthy speech in which he said:

It is not on account of idleness or laziness that the prayers have been combined for some time now. There are certain nonconformists who combine prayers on the slightest pretext such as an overcast sky or the need to go to the court, and they consider it permissible to combine prayers even when they are not on a journey, and do not have some other excuse either. However, there is no need for us to get into this debate. By temperament and nature, I prefer that prayer should be offered at its appointed time. In the matter of combining prayers these days, the fact is that I am not doing this without instructions and revelation from Allah. Allah has manifested to me with regard to the combining of the two prayers that the Holy Prophet had made the grand prophecy in my respect of *Ta jamma la hus salat* – i.e., the prayers will be combined for him — which is being fulfilled now. The *hadith* (containing the prophecy) of *Ta jamma la hus salat* — i.e., that the prayers will be combined for the Promised Messiah — is recorded in *Fath-al-Bari* and *Dar Manshur* and *Tafsir-ibn-Kathir*. In order to fulfill this prophecy, Allah, the Most High, has created circumstances that have compelled me to engage in a jihad that has caused me to lose my peace of mind and forced me to combine the prayers. Although I could have combined the prayers individually and opted out of the congregation, I desired that the words of Prophet Muhammad (peace and blessings of Allah be upon him) should be fulfilled, much in the same way as *Hazrat* Umar did by making Suraqa wear gold bracelets.

Suraqa's wrists were unsightly and exceptionally hairy. Once when Suraqa himself passed some deprecatory remark about his wrists, Holy Prophet Muhammad remarked: "But I see the gold bracelets of the Chosroes around your wrist." When Iran was conquered during the reign of Caliph Umar, the gold bracelets of the Chosroes were part of the spoils of war that were sent back to Madinah. Before entering them into the state treasury, Caliph Umar made Suraqa wear those gold bracelets despite Suraqa's protestation that men are not permitted to wear gold ornaments. Caliph Umar, however, insisted that he would most certainly make Suraqa wear those bracelets, if only for a little

while, to fulfill the prophecy of Holy Prophet Muhammad. Accordingly, Suraqa was made to wear the gold bracelets of the Chosroes upon his wrists for a short time merely to fulfill the prophecy of Holy Prophet Muhammad. In a like manner, I considered it necessary for the fulfillment of Holy Prophet Muhammad's prophecy that the prayers should be combined for some time for my sake.

Hazrat Mirza Sahib continued speaking for a long time regarding this prophecy and the need to combine prayers for its fulfillment, and on his truthfulness and on being a just arbitrator (in matters of religion). As the speech continued, *Hazrat Mirza Sahib's* voice became louder and louder, until he stood up in his fervor and delivered the last part of the speech while standing. Finally, *Maulana Nur-ud-Din* got up, stepped forward and submitted:

At this time, I present myself in the same manner that *Hazrat Umar*, may Allah be pleased with him, presented himself under similar circumstances before the Messenger of Allah, may peace and blessings of Allah be upon him, and affirmed, "I am satisfied with Allah as my Lord and Muhammad as my Prophet." Today, I too affirm in the presence of the truthful *Imam*, the Promised Messiah and *Mahdi*, that I have never had an iota of suspicion or doubt about you. And this is a blessing of Allah. At this time, I affirm in your presence, "We are satisfied with Allah as our Lord and with you as the Messiah and the *Mahdi*."

Hazrat Mirza Sahib fell silent after that. *Maulvi Muhammad Ahsan Amrohi* used to narrate afterwards:

Even after this speech, there was still some doubt in my heart. After the *Isha* (night) prayer when I retired for the night, this matter was still reverberating through my mind and I thought to myself that I would personally speak in private with *Hazrat Mirza Sahib* the next day. With these thoughts in my mind, I drowsed off and heard a voice in the state of a spiritual vision: "O Muhammad Ahsan at least open the Quran and see." The voice startled me into wakefulness. I lit the lamp, and opened the Quran. The same verse regarding the saying of prayers on time was before me. The full verse read as follows: "So when you have finished the prayer, remember Allah standing and sitting and reclining. But when you are secure from danger, keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times." (4:103). Immediately, all doubt disappeared, and I understood that this was the reason why *Hazrat Mirza Sahib* had repeatedly stressed, "Because I am worried these days, and I am engaged in a jihad, and I do not have peace of mind, this is why I am combining the prayers." Hence according to the spirit of the Quran, prayers at the appointed time are only obligatory

when there is tranquility and peace of mind. With this understanding, a great weight rolled off my chest and I was filled with such joy and happiness that I immediately hastened to *Hazrat Mirza Sahib's* house. *Hazrat Mirza Sahib* had retired for the night, but in my state of elation, I had him wakened and explained the whole matter to him. *Hazrat Mirza Sahib* began to smile and remarked: "Oh, so this was the matter."

Hazrat Mirza Sahib till then was not aware that *Maulvi Muhammad Ahsan Amrohi* was the person who had objected to combining the prayers. I would like to add that incidents like the preceding one clearly demonstrate how the words and actions of *Hazrat Mirza Sahib* were carefully scrutinized by his sincere disciples. If any disciple did not understand the words or actions of *Hazrat Mirza Sahib* — or if a disciple felt, according to his understanding, that any words or actions of *Hazrat Mirza Sahib* deviated ever so slightly from the teachings of the Holy Quran and *Sunnah* (the practice of Holy Prophet Muhammad) — then the disciple felt no hesitation in questioning *Hazrat Mirza Sahib* on that point, and did not desist in the questioning until he was satisfied.

Once when *Hazrat Mirza Sahib* lifted a cup of tea with his left hand, a person immediately pointed out that this action was against the practice of Holy Prophet Muhammad (peace and blessings of Allah be upon him). *Hazrat Mirza Sahib* replied that he had fractured his wrist in childhood, and although the fracture had healed, he still experienced pain in his wrist at times. It was as a result of pain in his wrist on that day that he was unable to hold the cup with his right hand. In short, *Hazrat Mirza Sahib's* life was constantly scrutinized under the watchful eyes of thousands of critics who continuously monitored his words and actions to see whether they were according to the Holy Quran and *Sunnah*. Given this background, the wholehearted acknowledgment by his disciples of *Hazrat Mirza Sahib's* integrity, high morals, and good deeds is clear proof of his righteousness.

The environment *Hazrat Mirza Sahib* had created around himself was totally devoid of leader-worship and the blind acceptance of the leader's word. The people who had gathered around *Hazrat Mirza Sahib* had endured great hardship for acknowledging his truthfulness. They had left their homes, relatives and friends, and been stigmatized as unbelievers for accepting *Hazrat Mirza Sahib's* claims. People like these have independent minds and are not likely to blindly accept the words of their leader. What they witnessed in him was a remarkable embodiment of truthfulness and adherence to the teachings of the Holy Quran and *Sunnah*, which made them enamored and devoted to *Hazrat Mirza Sahib*.

In the proclamation accompanying the publication of *Ijaz-ul-Masih*, *Hazrat Mirza Sahib* affirmed that the combining of prayers during the composition of *Ijaz-ul-Masih* had fulfilled the prophecy of Holy Prophet Muhammad that prayers would be combined for the Promised Messiah.

Chapter 3

PUBLICATION OF AL-HUDA (THE GUIDANCE) AND THE CHALLENGE TO THE EDITOR OF AL-MINAR

The *Al-Minar* Proclamation

Hazrat Mirza Sahib had written the book *Ijaz-ul-Masih* in Arabic, and it was his wish that the book should be disseminated widely in Arabic-speaking countries like Syria and Egypt. With this objective in mind, the book *Ijaz-ul-Masih* was dispatched to various scholars and newspaper editors in Egypt. The popular newspapers of Egypt in those days were *Al-Minar*, *Al-Manazir*, and *Hilal*. *Hilal* was a Christian publication, while the other two were Muslim publications. The editors of each of these newspapers were among those who were sent copies of *Ijaz-ul-Masih*.

The editors of *Al-Manazir* and *Hilal* lauded the book and greatly praised its eloquence and scholarship. But the book gave offense to the editor of *Al-Minar*, a person with rather parochial views, and he boldly asserted that he could write a book like it any time he set his mind to it. *Al-Minar*'s editor further added that *Ijaz-ul-Masih* was replete with errors, but he failed to point out even a single error whether of grammar or content. The editor of *Al-Minar* was evidently under the impression that as Arabic was his mother tongue, a mere statement by him that *Ijaz-ul-Masih* was not particularly meritorious and that it was filled with errors would be accepted at its face value by the residents of India who were not native speakers of the Arabic language. He never imagined that anyone from India would have the audacity to challenge his bold assertions.

Upon seeing the issue of *Al-Minar* that contained these bold allegations, the clerics sympathetic to *Pir* Golarwi were overjoyed. Instead of bothering to read *Ijaz-ul-Masih* to investigate the alleged errors of the Arabic language in that book, they simply relied on the words of *Al-Minar*'s editor. As these clerics professed to be doctors of religion and were very proud of their self-proclaimed prowess in the Arabic language, it behooved them to

have independently verified the assertions of *Al-Minar's* editor. However, bigotry and envy had blinded them, and righteousness was simply not one of their concerns. To add to this, the defeat of *Pir Golarwi* had greatly disheartened them. The statement of *Al-Minar's* editor now presented these clerics with an opportunity to recoup their loss. They had the editor's critique reprinted in a newspaper published from Rawalpindi called *Chaudveen Sadee* (Fourteenth Century), and enthusiastically gave it wide publicity.

The editor of *Al-Minar* quickly learned that he had misjudged in assuming that nobody would dare challenge him because he happened to be a native speaker of Arabic. *Hazrat Mirza Sahib* immediately published a proclamation on November 18, 1901, with the title *Al-Minar*. In that proclamation, *Hazrat Mirza Sahib* exposed the deception that the editor of the newspaper *Al-Minar* was trying to perpetrate. *Hazrat Mirza Sahib* stated that he was not going to let the matter rest simply by citing the unbiased commendations from the editors of the other two newspapers. Instead, he would write a pamphlet in the Arabic language, and he challenged the editor of *Al-Minar* to write a pamphlet in response to it. *Hazrat Mirza Sahib* dismissed the editor's boast that he could easily write a comparable pamphlet by likening it to a manifestly similar claim of the unbelievers (in the time of the Holy Prophet):

And when our messages are recited to them, they say: We have heard. If we wished, we could say the like of it; this is nothing but the stories of the ancients (8:31).

The question was that if *Al-Minar's* editor could indeed write as eloquently as *Hazrat Mirza Sahib's* book, then why did he not go ahead and do so?

Hazrat Mirza Sahib added that the editor of *Al-Minar* should not think that he was an expert of the Arabic language merely because it was his mother tongue. In fact, the Arabic spoken in Egypt was not of a high literary standard. In support of this contention, *Hazrat Mirza Sahib* cited a quote by the *Encyclopedia Britannica* from a researcher on the Arabic language who had stated that of all the prevailing dialects of Arabic, the most inferior was the one spoken in Egypt.

The Publication of *Al-Huda* (The Guidance)

Following this, *Hazrat Mirza Sahib* waited for a response from *Al-Minar's* editor. But when a response was not received, *Hazrat Mirza Sahib* published another highly eloquent and learned book in Arabic. This book was titled *Al-Huda*, and it was published on June 13, 1902. Motivated by the thought that the people of India should also derive benefit from *Al-Huda*, and that the significance of the challenge should also be made evident to them,

Hazrat Mirza Sahib provided an Urdu translation along with the Arabic text of the book. In *Al-Huda*, *Hazrat Mirza Sahib* examined the critique by *Al-Minar's* editor and suggested that if the editor was sincere in his criticisms, then he should have supported his claim that mistakes were to be found in *Hazrat Mirza Sahib's* book *Ijaz-ul-Masih* by pointing out the exact nature of those mistakes. *Hazrat Mirza Sahib* added that if the editor prided himself on his superior ability in the Arabic language, then the editor should have the courage to come forward and write a book in response to *Al-Huda*, which should possess the level of eloquence and learning that was to be found in *Hazrat Mirza Sahib's* work *Al-Huda*.

In *Al-Huda*, *Hazrat Mirza Sahib* also provided a perspicacious analysis of the sorry state of Muslim scholars, leaders, newspaper editors, and the Muslim masses in general. He also stated that the remedy for the ills afflicting the Muslim community was to be found through the Reformer (*mujaddid*) of the fourteenth century *Hijrah*. *Hazrat Mirza Sahib* also furnished arguments to support his claim that he was the Reformer of the fourteenth century *Hijrah*.

Editor's Failure to Accept the Challenge is a Testimonial to *Hazrat Mirza Sahib's* Mastery of Arabic

Special care was taken to ensure that this book, *Al-Huda*, should reach *Al-Minar's* editor. But the editor never responded. He neither pointed out the mistakes in *Ijaz-ul-Masih*, nor did he write a book in response to *Hazrat Mirza Sahib's* book *Al-Huda*. In this manner, the miracle of the knowledge of the Arabic language that Allah had granted to *Hazrat Mirza Sahib* was brought to its full realization.

Prior to the above narrated incident, *Hazrat Mirza Sahib* had issued a general challenge to the scholars of India, Arabia, Turkey, Syria, Egypt, Iraq and all other countries to compete with him in writing a scholarly text in Arabic. Although this challenge was general, it was the scholars of India who were especially addressed. In the confrontation with the editor of *Al-Minar*, however, the challenge to write a book comparable to *Al-Huda* was addressed to a person whose native language was Arabic and who was used to writing Arabic essays daily in his capacity as the editor of a famous Arabic newspaper. But it was merely through the grace of Allah that the superlative literary capabilities of *Al-Minar's* editor came to naught, and he walked away from a challenge to write a text in his native language against *Hazrat Mirza Sahib*. This outcome was nothing short of a Divine miracle. While the outcome of this incident put the seal of authenticity on the Divinely inspired Arabic knowledge of *Hazrat Mirza Sahib*, it also brought to an end the short-lived jubilation of the clerics in the wake of the critical comments of *Al-Minar's* editor.

Chapter 4

THE WRITING OF TUHFA GOLARWIYYA (A GIFT FOR GOLARWI)

Reasons for Publication

Hazrat Mirza Sahib had challenged *Pir Golarwi* to a Quranic commentary-writing contest under the assumption that he was a spiritual and learned man, and a contest based on their respective knowledge and understanding of the Quran would be an appropriate way to gauge their spiritual standing and purity, and would help to resolve which of the two parties had Divine assistance. But *Pir Golarwi* did not accept this challenge and continued to falsify and malign *Hazrat Mirza Sahib's* religious message just as he had done earlier in his book *Shams-ul-Hidaya*. *Maulana Amrohi* had already responded to *Pir Golarwi's* book *Shams-ul-Hidaya* by writing a book called *Shams-e-Bazgha* in which he defended *Hazrat Mirza Sahib's* claims. However, *Hazrat Mirza Sahib* considered it appropriate to respond directly as well. So *Hazrat Mirza Sahib* wrote a book titled *Tuhfa Golarwiyya* in which the death of Jesus and *Hazrat Mirza Sahib's* claim of being the Promised Messiah, were discussed in a logical and sensible manner. He also addressed *Pir Golarwi's* objections and arguments in this book. *Tuhfa Golarwiyya* was published on September 1, 1902.

Hazrat Mirza Sahib offered a cash reward of fifty rupees to *Pir Golarwi* if he could convincingly rebut the arguments presented in *Tuhfa Golarwiyya*. *Hazrat Mirza Sahib* proposed that *Maulvi Batalvi* (a bitter opponent of *Hazrat Mirza Sahib*) should adjudicate the arguments; and if *Maulvi Batalvi* stated on oath in a public gathering that *Pir Golarwi's* arguments had indeed prevailed, then *Hazrat Mirza Sahib* would present the monetary prize of fifty rupees to *Pir Golarwi*. If *Pir Golarwi* desired, *Hazrat Mirza Sahib* would deposit the prize money beforehand with *Maulvi Batalvi*.

Pir Golarwi was stunned by this challenge. Earlier, *Pir Golarwi* had been unable to respond to *Hazrat Mirza Sahib's* book *Ijaz-ul-Masih*, and now he found himself at a loss to respond to *Tuhfa Golarwiyya*. The sensible and logical arguments laid out by *Hazrat Mirza Sahib* in *Tuhfa Golarwiyya* had routed *Pir Golarwi* yet again.

The Testimony of *Pir Kothay Walay*

In *Tuhfa Golarwiyya*, *Hazrat Mirza Sahib* also presented the testimony of a saint who had lived in the village of Kotha in the Yusafzai area of the North-West Frontier Province of India. The saint was known after the village of his residence as *Pir Kothay Walay*, and had passed away in the year 1294 *Hijrah* (according to the Islamic calendar). The spiritual status of *Pir Kothay Walay* was so high that even a scholar-saint like *Maulvi Abdullah Ghaznavi* was proud of his spiritual allegiance to *Pir Kothay Walay*. Another saint who claimed association with *Pir Kothay Walay* was *Maulvi Ghulam Rasool*, of village Qila Mian Singh Walay.

Maulvi Hakim Muhammad Yahya, a resident of village Debgaran and a disciple of *Hazrat Mirza Sahib*, had heard people quote *Pir Kothay Walay* as having said that the birth of the Promised *Mahdi* (rightly-guided one) had taken place, but he had not been manifested yet. *Maulvi Yahya* determined to investigate this matter further and traveled to Kotha where he met *Hafiz Nur Muhammad*, a sincere disciple of *Pir Kothay Walay*, who narrated the following incident to him:

One day I was sitting near *Pir Kothay Walay* while he was performing ablution in preparation for prayers when he remarked: "We are now in the era of somebody else." I did not quite understand his meaning, and inquired, "How so? Is it that you consider yourself so advanced in age that your era has passed away? There are many people of your age who are enjoying sound health." *Pir Kothay Walay* replied: "You misunderstand me. I mean something else." Then *Pir Kothay Walay* said: "The person who is appointed by Allah for the reformation of Islam has been born. Our turn is now over. This is why I said that we are in the era of somebody else." He then added: "I am to a certain extent involved in worldly affairs, but this Reformer will have no concern for worldly matters. The magnitude of the problems that will confront him will be so great that no parallel exists in history, but he will not care. Afflictions and turmoil of all kinds will abound, but he will not care. The heavens and the earth will be engulfed in upheavals, but he will not care." Then I submitted, "Please tell me his name, his distinguishing characteristics, and his place of residence." *Pir Kothay Walay* simply replied: "I shall not tell."

Another person named *Gulzar Khan*, who lived in a village near Kotha called *Topi*, stated on oath to *Maulvi Yahya*:

One day *Pir Kothay Walay* was sitting in a public gathering, and appeared to be particularly happy. Presently, *Pir Kothay Walay* remarked: "Some of my contemporaries shall witness the Promised

Mahdi (rightly-guided one) with their own eyes, and they will listen to his words with their own ears.”

Maulvi Yahya then informed Gulzar Khan that the prophecy of *Pir Kothay Walay* had been fulfilled, and that the Promised *Mahdi* had appeared in the province of Punjab. On hearing this, Gulzar Khan started weeping bitterly. He was in poor health, he said, and would not be able to travel to Punjab to see and meet the Promised *Mahdi*. This thought was the reason for his distress. Finally Gulzar Khan requested *Maulvi* Yahya to convey his salutations to the Promised *Mahdi*, and to request the Promised *Mahdi* to pray for his soul.

Similarly, *Hazrat* Mirza Sahib received a letter from a person named *Maulvi* Hameedullah who had written to say that his religious leader, *Pir Kothay Walay*, had remarked one day: “The birth of the Promised *Mahdi* has taken place, although he has not manifested himself yet. He speaks the Punjabi language.”

The Testimony of a German Researcher That Jesus Did Not Die on the Cross

In the same book, *Tuhfa Golarwiyya*, *Hazrat* Mirza Sahib also presented excerpts from a book titled *A New Life of Jesus* by a German researcher named D.F. Strauss. Strauss had concluded in his book that Jesus had been taken off the Cross in a state of unconsciousness and had not died on the Cross. Another book titled *Supernatural Religion* by Walter R. Cassels had also reached the same conclusion.

The Belief of Christians That This Is the Era of the Second Advent of the Messiah

Hazrat Mirza Sahib included in *Tuhfa Golarwiyya* excerpts from books by Christian researchers of Europe in which they had expressed the view that the era for the second advent of the Messiah was indeed upon them. The excerpts were taken from the books *His Glorious Appearing*, by James White and *The Coming Of The Lord*. The authors of both the books had concluded that the era through which they were passing was the era for the second advent of Jesus.

The Second Advent of the Messiah in Fact Means the Advent of a Person With His Likeness

Hazrat Mirza Sahib also addressed the Christians in *Tuhfa Golarwiyya* and proved from the Gospel that waiting for the advent of the Messiah, the son of Mary, was futile because the prophecy of the second advent of the

Messiah was meant only in the sense that a person would appear who would be in the likeness of the Messiah. This was analogous to the second advent of Elias being fulfilled in the person of John the Baptist. In fact, this judgment was given by Jesus himself in the Gospel. Jesus stated that John was in the likeness of Elias, and declared that the second advent of Elias had been fulfilled in the person of John. In view of this, it is strange that Christians do not seek guidance from the clear interpretation of the prophecy made by Jesus himself. Following this, *Hazrat Mirza Sahib* proved that he was the fulfillment of the prophecy regarding the second advent of the Messiah.

Chapter 5

THE PUBLICATION OF ARBAIN

The confrontation with *Pir* Golarwi started in the year 1900 and dragged on till the publication of the book *Tuhfa Golarwiyya* in 1902. For the sake of continuity, the entire affair involving *Pir* Golarwi was narrated without interruption till the year 1902. The narrative now returns back to the year 1900.

Publication of *Arbain*

In the year 1900, *Hazrat* Mirza Sahib resolved to publish forty proclamations in order to conclusively settle the matter of his claims with his opponents, and others who rejected his message. The plan was to publish these proclamations at intervals of fifteen days, provided that other events did not impede this undertaking. Since the intention was to publish forty such proclamations, this planned series of proclamations was appropriately titled *Arbain* (the word in Arabic for forty) by *Hazrat* Mirza Sahib.

The first such proclamation, titled *Arbain* Number One, was indeed in the format of a proclamation. But the subsequent proclamations were significantly greater in length. In fact, they took on the form of veritable booklets. The time period between the publications of the successive booklets also progressively became longer. Eventually, only four such proclamations were published, and these were combined into a fairly extensive tome. Other pressing matters subsequently drew *Hazrat* Mirza Sahib's attention, and he decided that the existing four publications would have to suffice for the series.

***Arbain* Number One**

In *Arbain* Number One, published on July 23, 1900, *Hazrat* Mirza Sahib reiterated his claim to be the Promised Messiah. He stated that he had been appointed by Allah so that he could "spread the truth in the world through extraordinary signs and pure teachings." Addressing people of all faiths, he observed:

I do not have any enemy in the world. I love mankind like an affectionate mother loves her children; in fact, even more. The only thing I detest are false beliefs that stifle the truth. It is incumbent upon me to be sympathetic towards mankind, and it is my principle to abhor falsehood, polytheism, tyranny, evil deeds, injustice, and immorality.

Hazrat Mirza Sahib then addressed the materially-inclined people of the world and stated:

The true motivation for my sympathy is that I have discovered a gold mine, and I have been informed about a bounteous treasure of jewels. Through good fortune, I have found a glittering and exceedingly priceless diamond in that mine. Its value is so immense that if I were to distribute its value among my fellow humans, all of them would become richer than the person who currently possesses the greatest amount of silver and gold in the entire world. What is this diamond? It is the True God; and to find God means to recognize His Being, to profess true faith in Him, to establish a relationship with Him that is based on genuine love, and to gain true blessings from Him. Having found this immeasurable wealth, it would be an act of extreme injustice if I were to keep mankind deprived of this wealth.

Next, *Hazrat Mirza Sahib* mentioned those true signs that were granted to him by God in this era:

Where is the Christian clergy now that said, God forbid, no true prophecy or miraculous event can be attributed to Prophet Muhammad (peace and blessings of Allah be upon him)? I say with all honesty that of all the people who have passed away, Holy Prophet Muhammad is the only perfect man whose true prophecies, acceptance of prayers and miracles are incontrovertible facts because these marvels still exist among his true followers. With the exception of Islam, where are those religions that embody these characteristics and powers within them? Where are those people and in which land do they dwell who can compete with Islam in these blessings and manifestations? If a person is merely an adherent of a religion that is devoid of spirituality, then that person is wasting his own faith. The true religion is the religion that is alive and harbors within itself the spirit of life, and that leads its followers to the living God.

I wish to observe here that the previous quote reflects a characteristic of *Hazrat Mirza Sahib* that was not to be found in any other scholar or philosopher, or in any other saint or Reformer (*mujaddid*). Is there anyone who has challenged the adherents of other faiths in this manner? This then is

the characteristic that distinguishes *Hazrat Mirza Sahib* from others, and proves his grandeur and the magnificence of his status. *Hazrat Mirza Sahib* established the dominance of Islam over all other religions, not only through his rational writings, but also through the presentation of his personal spiritual experience. In this way, he definitively settled the matter of Islam's dominance over all other religions. Not only did he prove this, but he also made it clear as daylight that Islam is the only true and living religion, and that Islam is the only faith that leads man to the Living God.

Arbain Number Two

Arbain Number Two was published on September 27, 1900. Instead of being a proclamation, it was actually a lengthy booklet in which *Hazrat Mirza Sahib* presented arguments to prove his claim to be the Promised Messiah. An especially noteworthy aspect of this booklet was that *Hazrat Mirza Sahib* reproduced in it the revelations in which he had been informed by God of his appointment as a Reformer (*mujaddid*), the death of Jesus, and that he, *Hazrat Mirza Sahib*, was the Promised Messiah and *Mahdi* (rightly-guided one). Addressing the scholars of the community, *Hazrat Mirza Sahib* observed:

Reconciliation of this sort can be achieved when the hearts are absolutely cleansed of mischief, and when you people have resolved to come to a decision, bearing God as a witness. It shall be necessary in this matter that forty prominent clerics such as *Maulvi Batalvi*, *Maulvi Nazeer Husain* of Delhi, *Maulvi Abdul Jabbar Ghaznavi*, *Maulvi Rasheed Ahmad* of Gangoh, and *Pir Golarwi* publish a written undertaking to the effect that if a miraculous sign is manifested (on my behalf), then they will eschew their opposition to me and that they will take my pledge out of the fear of God Almighty. This undertaking should be witnessed by fifty respectable Muslims and published in a newspaper.

If this mode of reconciliation is unacceptable, and if you feel that taking such a pledge diminishes your pride, or if you feel that taking such a pledge entails a humbleness that is not possible for everyone, then there is another easy solution; and there can be no easier solution than this as it entails neither any diminishing of your pride nor any fear of dangerous consequences to life, property or honor that could result from a prayer duel (*mubahalah*, a meeting of contending parties where people or parties invoke the curse of God upon those who are in moral error).

The solution is that, out of the fear of God and out of mercy for this Islamic community, you should call a public meeting in the town of Batala, or Amritsar or Lahore. Distinguished scholars and accomplished people, as many as possible, should gather in this proposed meeting,

and I will also come with my followers. Then all of them (i.e., the opponents) shall supplicate as follows: O God! If You know that this person is a liar and has not been appointed by You, and is neither the Promised Messiah nor the *Mahdi*, then remove this tribulation from the Muslim community and save Islam from his mischief in the same way that You saved the Muslims from the mischief of Musaylimah, the liar,¹ and Al-Aswad Al-Ansi² by causing them to perish. And if he has been appointed by You and it is our intelligence and understanding that is at fault, then O All Powerful give us understanding so that we may not head towards our destruction. And manifest such signs and events in his favor that will convince us that he has been appointed by You. Upon the completion of this prayer, my followers shall call out loudly “amen.”

Following that, I shall supplicate, and at that time I shall be holding in my hand all those revelations that have recently been written and some of which are reproduced in what follows. In short, this publication which contains all these revelations will be in my hand. The text of my supplication will be: “O God! On the basis of the revelations enumerated in the booklet that I now hold in my hands, I believe that I am the Promised Messiah and *Mahdi*, and I further believe that Jesus died in this world. If these are not Your words, and if You deem me to be a liar, slanderer, and the Antichrist who has caused dissension in the Islamic community, and to be a person who has earned Your wrath, then I implore You with complete humility that You cause me to die, wreck my affairs, and blot out my name from the face of this earth within one year from this date. But if I have indeed been appointed by You, and if the revelations that I have in my hands are indeed from You, and if I am indeed the recipient of Your favors, then, O Powerful and Bountiful God, during the same next year grant my Movement extraordinary success and blessings, bless my life, and shower us with heavenly affirmations.” Upon the conclusion of this prayer, all members of the opposition who have gathered shall pronounce amen.

I wish to remark here on the great simplicity and decisiveness embodied in the method proposed by *Hazrat* Mirza Sahib to all the scholars and learned people as a solution to the prevailing dissension. For someone who believes in God, considers God to be Ever-Living, Self-Subsisting and Omnipotent there could not have been a better solution than the one proposed by *Hazrat*

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1. Musaylimah or Maslamah bin Habib was one of a series of men who claimed to be a prophet around the same time as Holy Prophet Muhammad. He is viewed as a false prophet by traditional accounts, and frequently referred to by the epithet “the Liar.”
 2. Al-Aswad Al-Ansi claimed to be a prophet in 12th year after *Hijrah*.

Mirza Sahib. The proposed solution did not involve any *mubahahlah*, wherein the participating parties would have invoked the curse and wrath of God upon the party in error. Instead, as outlined in the preceding proposal, the only person on whom God's wrath was to be invoked was *Hazrat Mirza Sahib* in the eventuality that he was a liar.

So the opposition stood to gain from either of the two possible outcomes of the proposed meeting as follows:

1. If *Hazrat Mirza Sahib* was indeed righteous, then the prayer to Allah was that Allah should cause truth to dawn upon the opposition, and that Allah should manifest the reality of the affair to them via some heavenly sign.
2. If *Hazrat Mirza Sahib* was a liar, then the prayer was that Allah should cause him to perish and cause his name to be erased from this world.

A moment of reflection would show that the opposition stood to benefit from whichever outcome materialized in the proposed solution; if *Hazrat Mirza Sahib* was indeed righteous, then the truth would manifest itself to his opponents and they would benefit from the truth. If *Hazrat Mirza Sahib* was a liar, then he would perish. So the easiest solution imaginable had been presented for a lover of righteousness, and for a person seeking to remove discord from festering within the Islamic community. But nobody from the camp of the opposing scholars and learned people came forward to embrace *Hazrat Mirza Sahib's* proposed solution. This shows clearly that either the opposition did not believe in a Living God Who could judge between truth and falsehood through His Own Will, or that they were so prejudiced and hostile towards *Hazrat Mirza Sahib* that they were simply not prepared to distinguish between right and wrong. The sad conclusion is that they derived so much pleasure from their animosity to *Hazrat Mirza Sahib* that they were simply not prepared to give it up.

***Arbain* Number Three, and *Arbain* Number Four**

Arbain Number Three and *Arbain* Number Four were published together on December 15, 1900. The combined time for composing these two publications was three months. In these publications, *Hazrat Mirza Sahib* presented replies to objections from the opposition, as such objections surfaced from time to time. In these issues of *Arbain*, *Hazrat Mirza Sahib* drew attention to a Quranic verse that states that if Prophet Muhammad (peace and blessings of Allah be upon him) had attributed words to God that in fact God had not revealed, then his right hand would have been seized and his heart-vein severed, and none could have saved him from this fate. The verse is:

And if he had fabricated against Us certain sayings, We would certainly have seized him by the right hand. Then cut off his heart's vein. (69:44-46)

In presenting this Quranic verse, *Hazrat Mirza Sahib* argued that Prophet Muhammad (peace and blessings of Allah be upon him) lived for 23 years following his claim of receiving Divine revelations. A person who dishonestly claims to be the recipient of Divine revelations, and who untruthfully claims that he is appointed by God, cannot live for 23 years following such deceitful claims. Thousands of arguments support the fact that Holy Prophet Muhammad was righteous and that he was a prophet of God. So his demise, which took place 23 years after his claim, cannot be construed as punishment that God reserves for those who are impostors. Thus if a person claims to be appointed by God and claims to be the recipient of Divine revelation and lives for 23 years, then this is proof that he has indeed been appointed by God and that he is not an impostor; an impostor is not given the opportunity to live for 23 years following such false claims. If this logic is abandoned, then the Quranic verse referenced above cannot be used as an argument to support the fact that Holy Prophet Muhammad was indeed a recipient of Divine revelation. God's argument would thereby be rendered meaningless.

In line with this argument, *Hazrat Mirza Sahib* asserted that more than 23 years had elapsed since he had claimed receiving Divine revelations, and if he was an impostor, he would have been struck dead by God. This was a simple and conclusive argument, but when the opponents are prejudiced, they are not prepared to accept the truth even when their rejection strikes at the roots of a universally accepted belief. One of the opponents, a person by the name of *Hafiz Muhammad Yusuf* who was a petty officer in the Irrigation Department, stated in a public gathering, and in fact also gave it in writing – without caring that he was actually striking a blow against Holy Prophet Muhammad — that he could refer to several instances in historical works wherein people who had falsely claimed to be recipients of Divine revelation had lived for more than 23 years following their false claims.

Responding to *Hafiz Muhammad Yusuf* in the *Arbain*, *Hazrat Mirza Sahib* stated that while contending with Rev. K.G. Pfander regarding the authenticity of Holy Prophet Muhammad, *Maulvi Rahmatullah Kairanawi* and *Maulvi Syed Aal Hasan* had presented in their respective books *Izala-e-Auham*³ and *Istifsar* the same argument that an imposter claimant of revelation could not survive for 23 years. Rev. K.G. Pfander, an acknowledged historian, had pored over pages of countless history books, and had

3. *Hazrat Mirza Sahib* is also the author of a book *Izala Auham* but the reference here is to *Maulvi Rahmatullah's* book of the same name. *Maulvi Rahmatullah's* book also has a secondary name *Izalat-ul-Auham*.

been unsuccessful in finding even a single reference of a false claimant who had continued to live for more than 23 years following the making of false assertions. It was strange indeed that *Hafiz* Muhammad Yusuf, a scion of the Islamic community, had the audacity to challenge an accepted principle based on the Quran.

Hazrat Mirza Sahib added that *Hafiz* Muhammad Yusuf's claim was a mere pretext to oppose him. Because the argument provided by this Quranic verse proved *Hazrat* Mirza Sahib's truthfulness, *Hazrat* Mirza Sahib's opponents were shamelessly willing to refute this argument even if it meant undermining the case for Holy Prophet Muhammad's claim. If a false claimant can continue to live for 23 years, then the fact that Holy Prophet Muhammad lived for 23 years after his claim of receiving Divine revelation would no longer serve as an argument in support of his righteousness. Also, the Quranic verse that states that if Holy Prophet Muhammad had falsely claimed receiving revelation from God then God would have killed him would be rendered meaningless. The argument adduced from this verse has merit only if a false claimant perishes prior to the completion of the period of 23 years. It is only then that one could argue that if Holy Prophet Muhammad had been an impostor, he would not have lived for 23 years following his claim, but would have perished much earlier in accordance with the referenced Quranic verse. So the fact that Holy Prophet Muhammad lived for 23 years after his claim serves as proof positive that he was not an impostor. The principle that is adduced from this is that if a person lives for 23 years following his claim of being the recipient of Divine revelation then that person is righteous. Because this argument supported *Hazrat* Mirza Sahib's righteousness, his opponents saw their deliverance in trying to refute this argument altogether!

Announcement of a Prize

Hazrat Mirza Sahib was never one to leave matters unresolved. In this matter too, he took steps to settle it conclusively. He proved in several ways that the argument embodied in the preceding Quranic verse was correct, and he challenged the scholars of Punjab and India, in general, and *Hafiz* Muhammad Yusuf, in particular, as follows:

Whoever presents an example of a person who falsely claimed to be a prophet, or falsely claimed to be an appointee of God, and subsequently lived for 23 years — this being the period of time that elapsed in the life of Holy Prophet Muhammad following the receipt of Divine revelation — shall receive a cash prize of five hundred rupees from me provided the example is conformable with the requirements of my proof or the proof of the Quran. If the proof of such an example is presented by more than one person, then those people shall have the

liberty to share the cash prize among them. People are hereby given a period of fifteen days from the issuance of this announcement in which to search throughout the world for such an example.

Next, *Hazrat* Mirza Sahib clarified the characteristics of the recipients of Divine revelation to whom reference is made in the stated Quranic verse:

Perhaps *Hafiz* Muhammad Yusuf's insistence and his repeated assertion in gatherings that a person may not perish in 23 years after making false imputations to God is a result of some claims he may have made himself falsely attributing them to God. He may have said that he had seen a dream or received a revelation. Since God had not severed his heart-vein and caused him to perish, he may have concluded in his heart that the saying of God in respect of His beneficent Prophet — i.e., that God would sever his heart's vein if he wrongly imputed anything to God — is also incorrect.

The answer to this is that this Quranic verse is applicable only to messengers, prophets and those appointed by God, who invite millions of people to their message, and whose false imputations could potentially ruin the world. However, a person who makes no claim to be a reformer or prophet or messenger, but merely lies or exaggerates about seeing a dream or receiving a Divine revelation out of frivolity or to impress people does not fall within the purview of this verse even if the said person considers himself to be an appointee of God. Such a person is akin to a wretched insect that is born in filth and ends its life in that same squalor. Such a despicable person is not even worthy enough that God should grant him an untimely death because of his false imputations towards God. He is even unworthy of being cursed because of his contemptible wretchedness. He is neither obeyed nor regarded as a prophet or appointee of God by anyone.

Aside from this, it should also be shown that a period of 23 years has elapsed since such a person's slanderous activity.⁴

Removal of a Doubt

Subsequently, *Hazrat* Mirza Sahib shed further light on the aforementioned Quranic verse:

A well-meaning friend has raised the objection that in the Quranic verse "And if he had fabricated against Us..." the only person addressed is

4. See Appendix to this chapter.

Prophet Muhammad (peace and blessings of Allah be upon him); why then should it be understood from it that if any other person makes a false imputation, then he too would perish. The reply that I gave to this friend was that this statement of God is in the nature of a proof, and is one of the arguments, among many others, in support of the genuineness of Holy Prophet Muhammad. The truth of these Divine words is verified only if a false claimant perishes. Otherwise, these words neither serve to settle the matter with an unbeliever, nor do they serve as an argument against such a person. Rather, that unbeliever can claim that the fact that Holy Prophet Muhammad did not perish during the period of 23 years was not because he was a righteous person, but instead it was because making false imputations to God is a sin that is not grave enough to merit punishment by an untimely death in this world. Had it been such a sin, and had the law of God operated in this way that an imposter should be punished in this world, then there must be some examples of it; but you yourself accept that there is no other example, and that, on the contrary, there are many examples of people who fabricated revelation from God for 23 years or even longer, and they were not destroyed. So tell us what answer can be given to this objection?

Hazrat Mirza Sahib then showed that even in the Old Testament and other earlier revealed books, the punishment for a person making false imputations to God was that he would perish.

Supplement to *Arbain* Number Three and *Arbain* Number Four

On December 29, 1900, *Hazrat Mirza Sahib* published a supplement to *Arbain* Number Three and *Arbain* Number Four in which he extended a heartfelt invitation to the nation. While advancing arguments in support of his truthfulness and his appointment by God, he addressed the Islamic community in these profound and heartfelt words:

It would have been better if my opponents, even though they were deprived of the ability to accept me, had held their tongues and silently observed my fate. The burden of all the cursing that the general public is indulging in rests squarely on the shoulders of these clerics. Alas, these people do not act with any insight. I am a chronically ill man, and the two yellow sheets, which have been mentioned in the *hadith*⁵ as the apparel of the Messiah when he descends, are my lot. The meaning of two yellow sheets, in accordance with the science of interpreting dreams, is the presence of two ailments.

5. *Sahih Muslim*, Vol. 8, P. 192-193

One of those yellow sheets symbolizes the ailments in the upper half of my body; I am given to frequent attacks of headache, dizziness, insomnia, and rapid heartbeat. The other yellow sheet symbolizes the ailment in the lower half of my body; I have been suffering from diabetes for quite some time now, and there are times when I have to urinate hundreds of times during the night or day. I also suffer from the subsequent debilitation that is concomitant upon this excessive urination. There are times when as I go up the steps (of the mosque) to perform my prayers, my physical condition is such that I do not think that I will live to put my foot on the next step.

How can a person be so audacious as to falsely impute things to God when his condition is such that death may come to him any day, and examples abound of the consequence of such afflictions... then the zeal with which I am engaged in missionary work despite my precarious health, could that possibly be part of a falsifier's personality?

Further in that supplementary article, *Hazrat Mirza Sahib* observed:

I say this purely as advice to the opposing scholars and their like-minded brethren that cursing others and resorting to the use of foul language is not the way of decent people. If you choose this disposition, then that is your own decision. However, since you call me a liar, then you also have the authority to gather in mosques by groups, or else to go there singly, and then cast maledictions upon me and perform heart-rending supplications for my destruction. If I am a liar, then those prayers shall definitely be accepted. In fact, you have already performed such supplications.

But remember this. Even if you pray so much that your tongues become sore, and even if you prostrate yourself tearfully so excessively that your noses turn raw, and even if you cry so profusely that the circles under your eyes are dissolved, and your eyelashes are shed, and your eyesight is affected by the excess of your lamentations, or you develop convulsions or go into a depression as a result of your impassioned maledictions, your prayers shall not be answered because I have been appointed by God. Anyone who curses me will himself become the target of that curse and the curse shall fall back on his heart and he shall not even be aware of this fact.

In summary, *Hazrat Mirza Sahib* implored the Islamic nation with heartfelt words that cursing others was not the work of decent people, and that they should ponder his claims with a cool mind, that they should exercise the judgment of a believer, and that they should pray to God so that He may

thereby enlighten them. *Hazrat Mirza Sahib* finally added that because God had appointed him, if people chose to persist in their present ways, then all their endeavors to cause harm to him would be utterly futile. Instead, they would end up harming their own selves.

APPENDIX

At this point, I consider it essential to respond in detail to the objections of those people who have out of ignorance or perhaps duplicity furnished the example of Bahauallah and stated that he lived for more than 23 years after having made false claims. It is important to remember the chain of events that preceded this objection: *Hazrat Mirza Sahib* had issued a challenge to all the religious scholars of India through his books *Arbain*, *Tuhfa Golarwiyya* and *Tuhfa-tun-Nadwa* that they should present within fifteen days the name of even a single person who had lived for 23 years after having made a fraudulent claim of being a prophet, messenger or an appointee of Allah, and after having narrated fabricated Divine revelations. According to the challenge, if anybody presented such an example, then he would receive a cash prize of five hundred rupees from *Hazrat Mirza Sahib*.

Following that challenge, nobody provided the example of Bahauallah (1817-1892), either in the allotted period of fifteen days per *Hazrat Mirza Sahib's* challenge, or even in the entire lifetime of *Hazrat Mirza Sahib*. Bahauallah had died in 1892, only a short period before the challenge, and the events of his life were public knowledge. Interestingly, Mirza Mahmud Zurqani, a missionary of the Bahai faith, resided in Lahore at that time, and other members of the Bahai faith lived in the province of Punjab as well. Yet nobody furnished the example of Bahauallah's life at that time as one that fulfilled the criterion. The reason was that it was manifestly clear to everybody, friend and foe alike, that Bahauallah had not claimed to be a prophet and messenger, or a reformer and appointee of God who received revelation. Mirza Abul Fazail Gulpikani, a renowned Bahai missionary, clearly refuted the opinion that Bahauallah claimed to be a prophet or messenger in his book *Al-Faraid* by stating that: "The notion that Bahauallah claimed to be a prophet is a mere conjecture." (*Al-Faraid*, page 375)

On the other hand, Ali Muhammad Baab (1819-1850), another religious personality of that era, claimed to be a recipient of Divine revelations and of being an appointee of God. Ali Muhammad Baab alleged that his book *Al-Bayan* was a compilation of Divine revelations. Accordingly, he met a violent death within a period of six years.

Bahauallah gave a new twist to his creed. He alleged that the era of prophethood had closed with the passing away of Holy Prophet Muhammad

who was the last of the prophets. Following the cessation of the age of prophets, the era of Divinity had commenced. In other words, God would no longer appoint prophets, messengers and reformers. In terms of human progress, mankind had advanced tremendously; any person who comes now will not declare:

Say: I am only a mortal like you — it is revealed to me that your God is one God. (18:110)

That is, he has communion with God and is a recipient of revelation. Instead, Bahauallah asserted, people who would now rise to the vanguard would claim to be manifestations of Divinity, whose advent would be the advent of God, and whose speech would be the speech of God. In other words, such people would be the incarnation of God. On this basis, Bahauallah declared himself to be the manifestation of divinity, and as being the fulfillment of all those promises that are to be found in the Holy Quran regarding the manifestation of God...

The manifestation of God is referred to in the Quran in association with events that pertain to the Day of Requital. For example:

- The blowing of the trumpet,
- The establishment of Judgment Day,
- The appearance of God in His glory for the requital of the deeds of mankind, etc.

Bahauallah claimed to be the fulfillment of the reference in the Quranic verses about the manifestation of God. For instance, Bahauallah claimed that he was being referred to in the following Quranic verse:

And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and witnesses are brought up, and judgment is given between them with justice, and they are not wronged. And every soul is paid back fully for what it did, and He knows best what they do. (39: 69,70)

Similarly, Bahauallah claimed to be the fulfillment of the following Quranic verse:

Surely the hour is coming — I am about to make it manifest — so that every soul may be rewarded as it strives. (20:15)

There are scores of other Quranic verses that refer to the manifestation of God, the establishment of the Judgment Day and the bestowing of rewards on the righteous and the punishment of the sinners. These verses are generally considered to be about afterlife, but Bahauallah claimed the verses referred to him. Based on this claim, he announced his arrival as the arrival of God! Thus

there remains no doubt at all that Bahauallah did not claim to be a recipient of Divine revelations or that he made false imputations to God. Instead he claimed Divinity, and maintained that God had manifested Himself in the form of Bahauallah. Consequently, Bahauallah's words were his own but they were the word of God because he was the manifestation of God. Nowhere is it stated in Bahauallah's book *Kitab-i-Aqdas*, in which the religious law is laid down, that God revealed this book to him. Instead, he claimed the authorship of that book, and other books as well, and claimed that his penmanship was the work of God because he considered himself to be the manifestation of God; his spoken words were the words of God and his pen was the pen of God. Bahauallah positively did not regard *Kitab-i-Aqdas* as a book that was revealed to him by God. Towards the closing of the said book (page 380), Bahauallah wrote: "*Kitab-i-Aqdas* is that book that this oppressed man (Bahauallah) revealed in the big jail... Cherished is he who drank the wine of revelations from my blessed hands." This statement shows that the person revealing the book is the man who is oppressed and is incarcerated in the penitentiary i.e., Bahauallah himself. And the cherished person is he who drinks the wine of revelation from the hands of this oppressed man. Thus, in Bahauallah's terminology, revelation is not communion that he receives from God but is his own writing, the publication and propagation of which is referred to as its *nuzool* or the descent of revelation towards the nation. This was not all; Bahauallah also claimed to have revealed the book *Al-Bayan* to Ali Muhammad Baab. In this connection, Bahauallah complained in *Kitab-i-Aqdas* (page 159) regarding those *Baabis* (disciples of Ali Muhammad Baab) who did not believe in Bahauallah: "These *Baabis* read and remember Ali Muhammad Baab's book *Al-Bayan*, but level charges of disbelief against me who is its sender; they read the verses of *Al-Bayan*, but reject me who revealed this book." Also consider the following excerpt (page 77) from *Kitab-i-Aqdas*: "There is no God but me, the one who is the Protector and the Self-subsisting by whom all things subsist, and we certainly sent forth messengers and revealed books." The preceding statement is clearly a claim to Divinity. It cannot be argued that Bahauallah is stating this as a narrative from God; I have already shown that Bahauallah claimed to have revealed *Kitab-i-Aqdas* and *Al-Bayan*. So the person who revealed these books is the same person who claimed to be the Protector and the Self-subsisting by whom all things subsist. In this regard, consider too the following brief chronicle from the eminent Muslim scholar, *Maulvi* Abdul Haq Vidhyarthi. He relates that, upon a visit to the city of Bombay, he observed the following words inscribed on a plaque outside a Bahai place of worship: "There is no God but Bahauallah."

As for the excerpts that I have presented here, they are merely a few samples. Otherwise, *Kitab-i-Aqdas* and Bahauallah's other works are replete

with claims of the same nature. The entire Bahai literature depicts Bahauallah as a manifestation of divinity as if he is God himself, and whose word is the word of God. As for Bahauallah himself, he appeared to have been so eager to claim the status of Divinity that he begins the chapters of his book with new epitaphs instead of the conventional, "In the name of Allah, the Beneficent, the Merciful." For example, in one place, he begins with the phrase: "He is the One Who is the Manifest, the Speaker, the Knower of all things, the Wise" – words which are clearly the attributes of God. But in another place, he begins the chapter with: "Take my name and seek assistance. I am the One who is oppressed, the Manifest, and imprisoned in the Central Prison." So the person who was referred to as being the Manifest in the first quotation above and whose other attributes were, the Speaker, the Knower of all things, the Wise, is shown by the second quotation as being none other than the oppressed Bahauallah himself who is incarcerated in prison. In other words, this is an unequivocal claim to divinity. If someone wishes to look the other way, and chooses not to be cognizant of these facts, then that is a separate affair altogether. But a study of Bahauallah's *Kitab-i-Aqdas*, as well as his other works, can lead to only one of two conclusions — either Bahauallah was deranged, and if he was not deranged then he was clearly claiming divinity.

Can there be any ambiguity regarding Bahauallah's following statement in *Kitab-i-Aqdas*: "Certainly that God is in prison right now, remembering his friends." In his work *Addiya*, Bahauallah, states the following regarding himself: "Circumambulate and pay a visit to the Lord of men in these days." Then, in his work *Mubeen* (page 250), Bahauallah states: "Such are the directives of the Beneficent who is imprisoned at the hands of the oppressors." In that same book (page 297), he writes: "Be in obedience to your Lord, the Beneficent, who is presently beleaguered by severe difficulties, and who calls to the people with truth." In summary, the status that Bahauallah accorded to himself was that of God or, at the very least, of a manifestation of God whose words were the words of God. That is why Bahauallah declared his work *Kitab-i-Aqdas*, as well as his other books that he wrote himself as the word of God. He did not claim to be a person to whom God spoke, but claimed in plain words of being the One Who spoke to Prophet Moses at Mount Sinai i.e., that he was God himself. Bahauallah wrote the following in a letter to Husain who was one of his disciples: "O Husain, listen to that which the One Who spoke at Mount Sinai has to say to you" (*Kitab-i-Aqdas* page 113). The gist of this is clearly that the One Who spoke to Prophet Moses at Mount Sinai was today speaking to Husain in the form of Bahauallah. Then, in another location in *Kitab-i-Aqdas*, Bahauallah reminded Naseer, another one of his disciples, of an old meeting between the two of them: "Remember the time when the One Who spoke at Mount Sinai spoke

to you, and when the manifestation of God turned His attention towards you.” In this statement, “the One Who spoke at Mount Sinai” and “the manifestation of God” is none other than Bahauallah. In the same book, *Kitab-i-Aqdas*, Bahauallah stated the following as well: “O you who dwell in this world! Undoubtedly the day of God’s assistance has arrived, and the One Who spoke at Mount Sinai has made himself manifest with such signs that all those who inhabit the heavens and the earth have become powerless.”⁶

Given this background, it would be a grave mistake to judge Bahauallah by the criterion laid down in the Quranic verse: “And if he had fabricated against Us...” This verse is a criterion only for a person who claims to be a human, and a Messenger or appointee of God in accordance with God’s ancient tradition and claims to be a recipient of revelation from God. It is not a criterion for a person who says that his word is revelation. The punishment for the person who falsely claims to be a messenger or prophet has been prescribed so that that person by his false claim may not create doubt in the minds of men about God’s tradition under which He has been sending revelations and Books, Prophets and appointees for the guidance of mankind. However, a person who does not present himself before the world under this ancient tradition of God, but innovates a new philosophy that he is God or such a perfect manifestation of God on earth that his word is equivalent to the word of God does not fall in the category of a person who makes the false assertion that he receives revelation from God. The innovator of the new philosophy does not make a false imputation because he does not say that the word of God descends on him by revelation; instead he says what he is presenting is his own word, but it is the word of God because he has the status of God. Such a person does not fall in the ambit of the threat contained in the verse: “And if he had fabricated against Us....” The discussion about such a person boils down to whether a man can be God or can be considered such a manifestation of God that his word can be called the word of God.

Reckoning a mortal to be God or deeming a mortal to be such a manifestation of divinity that his word is the word of God is such a farcical notion that no right-minded soul can accept it; it is for this reason that God has not mandated any punishment in this world for such claimants of Divinity. Instead, the matter of such claimants shall be presented to God on Judgment Day, along with the affairs of those people who deny the existence of God, as well as of those who, God forbid, direct abusive language towards Him. God did not wish to insult the human intellect by mandating punishment in

6. Glory be to Allah! What kind of heavenly signs were these, and how were the dwellers of the heavens and the earth rendered powerless before Bahauallah when he had to spend most of his life incarcerated in jail and finally died in exile? – Author.

this world for such claimants of Divinity. And it is frankly quite astonishing how anyone can actually consider an unsuccessful and perennially defeated man such as Bahauallah as God or the manifestation of Divinity!

I once had a conversation with Mahfooz-ul-Haq, a missionary of the Bahai faith in the city of Delhi. He proffered the same theory that the era of prophethood had reached closure and that, following the cessation of the series of prophets, the era of Divinity had subsequently commenced. Following that, Mahfooz-ul-Haq discoursed upon many Quranic verses that speak about the manifestation of God on the Day of Judgment, and pronounced that Bahauallah was the fulfillment of that manifestation. I replied to him in the following words: "We then are greatly disappointed. Upon reading these Quranic verses, we had understood that when God would appear in His glory for the requital of the deeds of mankind, the wicked and iniquitous people would receive chastisement, and the oppressed and aggrieved people would get assistance and support. But how unfortunate is humanity that when, according to you, God manifested Himself in the form of Bahauallah after many a lifetime of wishes and hopes, He could not even offer any assistance and support to his worshippers? Instead, He fell into the claws of those wicked and nefarious people themselves. Those iniquitous people treated your conjectural God (Bahauallah) so malevolently that they dragged him into a prison where he languished for a long time. While in that prison, he repeatedly referred to himself as the oppressed person, and cried for aid. Following that, Bahauallah was exiled, where he ultimately met his end. God forbid! What a regretful sketch of God! What a bizarre manifestation of God that, although he came to the aid of the oppressed, he was instead trounced upon by the tyrants themselves. Instead of being illuminated with Divine light, the world remained benighted and enveloped in appalling darkness. We had great hopes and aspirations associated with Divine manifestation, and instead are terribly crestfallen." Mahfooz-ul-Haq was unable to reply to these remarks.

Chapter 6

THE POPULATION CENSUS OF 1901 AND THE NAMING OF THE ORGANIZATION AS THE MUSLIM AHMADIYYA SECT

Vital for an Organization to Have a Name

Whenever an individual is born or an organization is created, a name is given to that individual or organization. Has there ever been a person without a name? If an organization does not choose a name for itself, then others will go ahead and give it a name. In fact, the name brings to mind the full description of a thing in a way that a verbal narration of its features does not. For example, a verbal description of a horse does not convey the same mental image as the word “horse” does. Similarly, no amount of verbal characterization of that great companion of the Holy Prophet, Abu Bakr, can convey the full sense of his personality to the listener as does his name. Conservative and Liberal are two political parties of England. One can try to provide an elaborate description of the parties without taking their names, but a listener will have difficulty in comprehending their real nature; take their name and it will save a lengthy explanation, and the listener will understand the import fully. The same applies to Congress and Muslim League (the two predominant political parties that led the freedom struggle in India). The mere mention of their name will conjure up their real nature in the listener’s mind. Yet if one provides extensive descriptions of the said political parties without naming them, the listener may very well have problems in comprehending the intended meaning.

Similarly, Allah gave the name *Muhajirin* to those companions of Holy Prophet Muhammad who, having embraced Islam at Makkah, had to flee their homes and emigrate to Madinah. Allah gave the name *Ansar* to the Muslims who were prior residents of Madinah and who provided succor to those who had fled from Makkah. This distinguishing aspect of these two groups of Muslims becomes immediately apparent as soon as you mention the names *Muhajirin* and *Ansar*. These titles do not imply that they were not

Muslims. It merely implies that a group of Muslims sharing certain characteristics were given a name so that if reference was made to them verbally or in writing there would be no need to restate their entire characteristics every time. The mere mention of *Muhajirin* and *Ansar*, would be sufficient.

As mentioned earlier, the two major political parties in India were Muslim League and Congress. Each party had its own objectives and agenda which differed from that of the other. Consequently, it was necessary to have separate names for these two parties so that if reference had to be made to them in a speech or in writing, it would not be necessary to state the objectives and agenda of each party repeatedly. Reference to a person as a Muslim Leaguer or Congressite conveys the person's political philosophy; it does not by any stretch of imagination imply that the person is not Indian. Only an imbecile would suggest that the two parties should be rendered nameless in the interest of the country's unity and solidarity. The fact is that as long as these parties continue to exist, along with their distinctive agendas, people shall continue to feel the need to refer to them via some unique names. If the names Muslim League and Congress are eliminated, people shall simply begin referring to these political parties by some other names.

In summary, it is an inescapable reality that an individual's traits shall cause that individual to be referred to by a particular name, and an organization's trait shall cause that organization to be referred to by a specific name. If the individual or organization does not choose a name by which to be called, then others will choose a name for them. Those who recognized *Hazrat Abu Bakr*, *Hazrat Umar*, *Hazrat Usman*, and *Hazrat Ali* as righteous caliphs (may Allah be pleased with them), came to be known as *Ahl-e-Sunnat-Wal-Jamaat*. Those who recognized only *Hazrat Abu Bakr* and *Hazrat Umar* as the righteous caliphs, to the exclusion of the other two caliphs, came to be known as the *Khwarij*. Those who deemed *Hazrat Ali* as the only righteous caliph came to be known as the *Shiite* — this does not imply that these various groups do not consider themselves to be Muslims. It simply means that among the Muslims there were various groups that came to be known by their respective titles on the basis of their chief characteristics.

Similarly, *Hanafī*, *Shāfi'ī*, *Maliki*, and *Hanbali* are the various branches of the *Ahl-e-Sunnat-Wal-Jamaat*. These branches were named after the great jurists of Islamic law each of whom provided their own interpretation of the law. The group of Muslims that adhered to the interpretation of a particular jurist came to be known by the name of that jurist. Likewise, religious groups came to be known by names such as the *Chishti*, *Qadiri*, *Naqshbandi*, *Soharwardi*, and so on, because of professing devotion to certain saintly Sufis. But this does not mean that they ceased to be Muslims.

So it is mere indulgence in fanciful thinking when some people propound the notion that there should not be any names other than the name

Muslim. Perhaps such people do not have experience in the practical affairs of this world. As discussed earlier, whenever an organization that possesses unique characteristics comes into existence, people shall give that organization a name if the organization does not do so itself. For example, the late Sir Syed Ahmad Khan did not formally make an organization. But when his like-minded people came together to form an informal group, and they themselves did not choose a name for their group, people began referring to their group by the name *naturi*¹ or naturalists. It may also be noted that the party of *Ghair-muqallids* did not give themselves a name at first. Then people began referring to their group as the *Wahabi*. Finally, they decided to name themselves as the *Ahl-e-Hadith*.

When *Maulvi* Abdullah Chakralvi's group came into existence, people began referring to its adherents as the *Chakralvis*. *Maulvi* Chakralvi then named his group variously as the *Ahl-e-Quran*, then the *Ahl-al-Zikr*, and finally as the *Ummat-e-Muslima*. However, since the name *Ummat-e-Muslima* literally refers to the entire community of Muslims in general, this name did not stick because usage of this name was not helpful in evoking this group's special characteristics in a person's mind. Thus *Maulvi* Abdullah Chakralvi's group was generally referred to as either *Ahl-e-Quran* or *Chakralvi*.

Reason for Giving the Organization a Name

For many years, *Hazrat* Mirza Sahib did not name his Organization. People began calling its adherents as *Mirzais* and *Qadianis* because without a name it was difficult to bring to mind the salient characteristics of this group. A population census was to take place in India in February 1901. *Hazrat* Mirza Sahib's disciples drew his attention to the fact that in the forthcoming census, the information to be provided in the census register included a column on the sect of the respondent in addition to his religion. They added that the benefit of filling out this section was that the information regarding the number of adherents of a sect or organization would thereby become known, and if *Hazrat* Mirza Sahib was to choose a name for his Organization on this occasion, then it would be possible to ascertain and disseminate information regarding the number of people who are members of his Organization.

Hazrat Mirza Sahib responded by stating that he did not consider it allowable for any name to be used for the organization except a name that was

1. *naturi* from the word *nature*, refers to the views of the rationalist Muslims in the nineteenth century who held that God could not act in contradiction to the laws of nature. They thus considered that spiritual phenomena, such as revelation from God, Divine intervention, and acceptance of prayers, could not take place outside the then-known laws of nature. Such experiences were interpreted by them as being not so much objective realities, but as perceptions of man's own mind.

associated with the name of Prophet Muhammad (peace and blessings of Allah be upon him). Doing otherwise would be a heresy. *Hazrat Mirza Sahib* added that he deemed the various names such as *Hanafī*, *Shāfiʿī*, *Chishti*, *Maliki*, *Mirzai*, *Qadiani*, and so on, as improper; the name for his Organization would be associated with Holy Prophet Muhammad alone, and with nobody else. In view of these considerations, *Hazrat Mirza Sahib* published an announcement on November 4, 1900. In that announcement, he mentioned the characteristics of his Organization and requested the Government that his name and that of the members of his Organization should be entered in the Census register as Muslims of the Ahmadiyya sect. The relevant portion from that announcement is as follows:

The name that is appropriate for this Movement, and that I have selected for myself and for my Organization, is Muslims of the Ahmadiyya sect. It is also permissible to call them as *Muslims of the Ahmadi faith*.

Muslims First, Ahmadis Thereafter

It is worth noting that *Hazrat Mirza Sahib* wanted that he and members of his organization should be called as Muslims of the Ahmadi sect and not just as Ahmadis. That is to say, he first called himself and the members of his Organization as Muslims, and only then as Ahmadis, to make evident to people certain characteristics associated with this Movement in Islam. It is a grave injustice and egregious misrepresentation to state that *Hazrat Mirza Sahib* relinquished the name Muslim for himself and his Organization, and instead chose to be known as Ahmadi only. *Hazrat Mirza Sahib*, as long as he lived, and the members of his Organization since then have been reaffirming that they are Muslims; they recite the *kalimah* (the declaration of the unity of God, and the prophethood of Muhammad) and therefore no one has the right to call them unbelievers. Why would they be so forcefully arguing this point for years if they had themselves relinquished the name Muslim in favor of another? *Hazrat Mirza Sahib* even composed a poem in which he declared his Muslim faith and his adherence to this faith till his last breath. Some verses from this poem are as follows:

We are Muslims by the grace of God;
Holy Prophet Muhammad is our leader and guide

We came into this world with this religion;
We shall depart from this world while professing the same.

Hazrat Mirza Sahib also expressed similar sentiments on another occasion via the following poetic verses:

We surely profess the faith of Muslims;
With our hearts, we are servants of the Seal of Messengers;

We are disgusted by polytheism and heresy;

We are but the dust upon the path the Prophet treaded;

We do believe in all the Divine commandments;

May our lives be sacrificed on this path;

We have given our heart and what remains is this body of dust;

Our wish now is that this too may be sacrificed.

The Need for Adopting the Name Ahmadi

It is important to understand the rationale for adopting the name Ahmadi; particularly in light of the false allegation by some people that the name Ahmadi was chosen after *Hazrat* Mirza Ghulam Ahmad's last name. *Hazrat* Mirza Sahib's explanation for choosing this name is sufficient to refute this allegation. In a public announcement dated November 4, 1900, *Hazrat* Mirza Sahib stated:

This sect has been named Muslims of the Ahmadiyya sect because our Holy Prophet (peace and blessings of Allah be upon him) had two names. One name was Muhammad (peace and blessings of Allah be upon him), and the other name was Ahmad (peace and blessings of Allah be upon him). The name Muhammad signifies glory and majesty, and the prophecy latent in this name was that those enemies who had attacked the Muslims with swords and murdered hundreds of them, would be punished by the Holy Prophet with the sword. But the name Ahmad signifies beneficence, and this name signified that the Holy Prophet would spread peace and accord in the world. So God manifested the significance of these two names as follows:

First, the Holy Prophet's life in Makkah was a manifestation of the name Ahmad, and the teaching of patience and tolerance was front and center. Following this came the lifetime of the Holy Prophet in Madinah, and the manifestation of the name Muhammad, wherein God in His wisdom and prudence deemed it necessary for the opponents to be punished.

But it was prophesied that in the last era the name Ahmad will be manifested again and a person would appear through whom the Ahmadi characteristics, that is, the characteristics of beneficence will be manifested again, and all warring would come to an end. In light of these facts, it seemed appropriate to name this sect as the Ahmadiyya sect.

The above excerpt clearly reveals that the reason why *Hazrat* Mirza Sahib chose the name Muslim of the Ahmadi sect was that he associated

himself and his Organization with the beneficent name Ahmad of Holy Prophet Muhammad. The style of *Hazrat Mirza Sahib's* preaching and that of his Organization was characterized by great peace and gentleness, which was the manifestation of the name Ahmad of the Holy Prophet. It is possible that a time may come in the life of *Hazrat Mirza Sahib's* organization when the majesty and grandeur of the name Muhammad may manifest itself. The name Muhammadi for this Organization would then presumably be appropriate. However, since the prevailing mode of preaching is based upon peace and gentleness, therefore the name Ahmadiyya for this Organization perfectly befits these times.² Some people have expressed their displeasure at this and stated that instead of using the name *Ahmadi*, the name *Muhammadi* should be used. It can be inferred from such expressions that perhaps such objectors resent the name Ahmad. So I humbly state that both names of the Holy Prophet, Muhammad and Ahmad, are very dear to us. It is perfectly fine for Muslims to associate their organizations with either of these names of the Holy Prophet. But they should not themselves name their organizations after anyone other than the Holy Prophet — as has been done by those who have used the names *Hanafi*, *Shāfi'ī*, *Chishti*, *Qadiri*, and so on. But the names *Ahmadi* and *Muhammadi* may be adopted freely, in accordance with the situation in which the organization finds itself. That is to say, one may adopt the name *Ahmadi* in an era that manifests the peace and concord associated with the Holy Prophet's name Ahmad, and adopt the name *Muhammadi* in an era that manifests the glory and majesty associated with the Holy Prophet's name Muhammad. There is no dispute in this matter. But whichever of these two names is adopted, it should be in accordance with the organization's prevailing situation.

Hazrat Mirza Sahib Was Himself a Muslim of the Ahmadiyya Sect

After the perusal of *Hazrat Mirza Sahib's* preceding announcement, it is a gross misrepresentation for anyone to allege that the name of the Ahmadiyya organization is associated with the name of its founder, *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* not only named his organization as Muslims of the Ahmadiyya sect, but also included himself in the Muslim Ahmadiyya sect. If the organization had been named *Ahmadi* after him, then what was the sense of including himself as a member of the Muslim Ahmadiyya sect? The fact is, as stated by the Founder of the Ahmadiyya Movement, that the name Ahmadiyya was kept after the Holy Prophet's beautiful name Ahmad. I also

2. Recently a British analyst published a commentary on the state of the Muslims in the well known Christian magazine, *Muslim World*. Commenting on the attitude of the Muslims, he wrote: "The early Meccan attitude has now become general in Islam." Given this situation, the name Ahmadiyya is perfectly suited to the prevailing conditions of the Muslims.

reproduce below an entry from the diary of *Hazrat* Mirza Sahib in which he declares that it is not permissible to name an organization after the name of any person other than the names of the Holy Prophet – Muhammad and Ahmad. This excerpt is from a diary entry dated January 22, 1901, which was published on January 31, 1901, in the newspaper *Al-Hakam*. The article in *Al-Hakam* reads as follows:

(In a gathering with *Hazrat* Mirza Sahib,) it was pointed out that someone had objected to keeping the name of the Organization as Ahmadiyya on the grounds that this is a new name. A general discussion took place; *Hazrat* Mirza Sahib stated:

It is heresy for people to refer to themselves by names such as *Hanafi*, *Shāfiʿī*, etc. The Holy Prophet (peace and blessings of Allah be upon him) had only two names, Muhammad and Ahmad. The primary name of the Holy Prophet is Muhammad, in the same way that the primary name of God is Allah; there are other names of God as well such as *Qayyum*, *Rahman*, *Rahim*, etc., but these names are merely adjectives that qualify the proper noun Allah. The Holy Prophet's other name Ahmad is the one which was referred to by Jesus in: "... who will come after me, his name being Ahmad" (61:6). The words "after me" indicate that this Prophet will come without a separation of the intervening period by another prophet i.e., there will be no prophet between the time that Jesus appeared and the time that the prophesied prophet was to appear.

But Prophet Moses did not use these words. Instead, he indicated the Holy Prophet's life in Madinah as found in the verse: "Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers," (48:29) because the Madinah period was a time when many people took the pledge of Islam and also fought against the unbelievers. Moses referred to the Holy Prophet as Muhammad (peace and blessings of Allah be upon him) because Moses himself was characterized by glory, and Jesus referred to the Holy Prophet as Ahmad (peace and blessings of Allah be upon him) because Jesus himself had a beneficent nature. Since the style of our Organization is characterized by peace and beneficence, the natural name for it is Ahmadiyya.

Friday was the day of birth of Prophet Adam and it was a blessed day. But earlier nations erred. Some chose Saturday and some Sunday, but the Holy Prophet adopted the right day. Similarly, Islamic sects erred when they employed names for themselves such as *Hanafi*, *Maliki*, *Shiite*, *Sunni*. The Holy Prophet had only two names, Muhammad and Ahmad. So there can be only two sects among the Muslims —

Muhammadi or Ahmadi; the name Muhammadi for the era when there should be a manifestation of glory, and the name Ahmadi when there should be a manifestation of beneficence.

On a separate occasion, *Hazrat Mirza Sahib* addressed this issue when he considered the fact that in the *kalimah*: There is no deity except Allah, Muhammad is the Messenger of Allah, the name used for the Holy Prophet is Muhammad rather than Ahmad. In referring to the name Muhammad of the Holy Prophet (peace and blessings of Allah be upon him) as his primary name that signifies glory — just as Allah is the primary name of Allah signifying His glory — *Hazrat Mirza Sahib* commented:

The name Muhammad should have occurred along with Allah's name because Allah is God's primary name and signifies His glory... Hence, the manifestation of the primary name (of Allah) should have been associated with the name Muhammad, peace and blessings of Allah be upon him, (which is the primary name of the Holy Prophet signifying his glory.) Anyone who is obstinate about this even now is stepping beyond the limits of faith (Newspaper *Al-Hakam*, dated February 10, 1901).

On another occasion, elaborating upon why Muhammad is the name signifying glory and why Ahmad is the name signifying beneficence, *Hazrat Mirza Sahib* stated:

Because the meaning of Muhammad is One Who is Praised, the name Muhammad evidences the quality of the one loved, which requires the presence of grandeur and glory. This (Muhammad) is the attribute of the beloved, and glory is its necessary corollary. Ahmad means One Who Praises Greatly and the name Ahmad evidences the quality of the lover. This (Ahmad) is the attribute of the lover which requires humility, submission, patience and forgiveness, and these are attributes of beneficence. In short, Muhammad has in its meaning the quality of glory because grandeur and freedom from want are the necessary conditions for being the *one who is praised*. And the name Ahmad, because of the presence of the quality of the lover in it, is the manifestation of beneficence. (Newspaper *Al-Hakam*, dated August 23, 1901).

Chapter 7

FOUNDATION OF THE AHMADIYYA ANJUMAN ISHAAT ISLAM (AHMADIYYA MOVEMENT FOR THE PROPAGATION OF ISLAM) AND THE MAGAZINE THE REVIEW OF RELIGIONS

An Important Suggestion

On January 15, 1901, *Hazrat* Mirza Sahib published an announcement titled *An Important Suggestion*, in which he proposed the publication of a religious journal in the English language with the English-speaking people of India and Europe as the target audience. The objective of the magazine would be to create awareness of all the pure truths and the robust arguments in favor of the Islamic faith, and to disseminate the soul-satisfying truths that had been made manifest to *Hazrat* Mirza Sahib so that the English speaking people could fully benefit from them.

Since there was neither an organization nor capital to undertake such an enterprise, *Hazrat* Mirza Sahib invited his disciples on the occasion of *Eid-ul-Azha* (one of the two great religious festivals in Islam) to gather in the town of Qadian to consider ways to fund this project. *Hazrat* Mirza Sahib put forward two proposals for consideration. One was to organize the publication of the magazine as a commercial venture, and the other was to establish it as a charitable undertaking funded primarily by donations.

Consequently, *Hazrat* Mirza Sahib's disciples gathered in Qadian on the occasion of *Eid-ul-Azha*. On March 31, 1901, they collectively decided that publishing the proposed magazine on a commercial basis would not be proper, and the charitable basis was preferable. It was decided to form an organization called the Ahmadiyya Anjuman Ishaat Islam (the Ahmadiyya Movement for the Propagation of Islam) for the financial and organizational management of the magazine. *Hazrat* Mirza Sahib would be the patron of the proposed organization. The other office bearers of the organization would

be: *Maulana* Nur-ud-Din, President; *Maulvi* Abdul Karim, Vice President; Khwaja Kamal-ud-Din, Secretary; *Maulvi* Muhammad Ali, Assistant Secretary.

On the following day, April 1, 1901, a meeting of the *Anjuman* (the newly created organization) was held wherein the proposed magazine was named *The Review of Religions*, and the city of Lahore was declared as the venue for its publication. It was also decided that the office of the *Anjuman* would be in Lahore. *Maulvi* Muhammad Ali and Khwaja Kamal-ud-Din were chosen as the magazine's editors. Although *Maulvi* Muhammad Ali was appointed as editor on April 1, it was decided to commence the publication of the magazine only from October 1, 1901. In the interim period, *Maulvi* Muhammad Ali was asked to prepare articles for publication on a regular basis, and to translate into English essays that *Hazrat* Mirza Sahib would write for the magazine.

Because of other pressing issues, the scheduled publication date of *The Review of Religions* had to be postponed. On November 24, 1901, the board of directors of the Ahmadiyya Anjuman Ishaat Islam met in Qadian and made some important decisions. The magazine would be published from Qadian instead of Lahore, and all office bearers would be residents of Qadian. Accordingly, *Maulvi* Muhammad Ali was appointed as the Secretary. The revised publication date of the magazine was set as no later than January of 1902. An Urdu edition of *The Review of Religions* would be published as well provided there were three hundred subscribers for the edition.

Chapter 8

THE ANNOUNCEMENT TITLED AL-SULH KHAIR (RECONCILIATION IS BETTER)

The *Al-Sulh Khair* Announcement

There are some people who criticize *Hazrat* Mirza Sahib now for using a stern tone in his discourse with the *maulvis* (religious clerics). In his defense, it must be said that the stern tone was forced upon *Hazrat* Mirza Sahib by the actions of the clerics themselves. It is mentioned in the Holy Quran: “Allah loves not the public utterance of hurtful speech, except by one who has been wronged” (4:148). That is, if a person is made the object of abuse, and subjected to harsh language, then it is excusable if he responds in a like manner because that person is in the category of the oppressed.

It is a fact that *Hazrat* Mirza Sahib was the target of abusive tirades on a daily basis. In fact, if the newspapers, announcements, writings, and speeches wherein *Hazrat* Mirza Sahib was vilified were collected, they would easily fill an entire office. In addition, letters personally addressed to *Hazrat* Mirza Sahib arrived almost daily that were similarly replete with filthy abuses. A singular aspect of these letters was that many of them arrived without any postage, on a recipient-to-pay basis; so you spend money and get subjected to abuse! Later on, for this very reason, *Hazrat* Mirza Sahib stopped accepting such letters that arrived in the mail on a recipient-to-pay basis.

Once *Hazrat* Mirza Sahib started keeping these abusive letters and in a few days the hate mail had filled a full sack. Finally, he had them burnt, realizing that it was futile to keep a record of this hate mail. As for the clerics, they did not hesitate from using even the most obscene abuses. If a little harshness did creep into *Hazrat* Mirza Sahib’s writings when responding to such clerics, then it is only a human reaction. After all, during the time of Prophet Muhammad (peace and blessings of Allah be upon him), were not the sword-brandishing enemies who besieged the Muslims repelled by the sword? Similarly, when the poets of Arabia started satirizing Holy Prophet Muhammad, he directed *Hazrat* Hassaan bin Thabit to respond to those poets.

In fact, a pulpit was provided in the *Masjid Nabawi* (Prophet's Mosque) for this purpose. This was done because it was finally considered necessary to respond to the derision by those poets.

The fact of the matter is that the appointees of God are forced to respond as a result of the gross actions of those who reject and vilify them. Initially, *Hazrat Mirza Sahib* dealt very gently with such people. *Hazrat Mirza Sahib* would present the truth before his opponents under oath and call God and Holy Prophet Muhammad as his witnesses that he was telling the truth. But his opponents responded only with abuses and invectives. So he was compelled to adopt a certain degree of sternness in his tone when responding to the clerics. Yet whatever stern language he used, he did so with great reluctance, and only in response to the invectives of his opponents. *Hazrat Mirza Sahib* never once initiated this harshness; in his work *Haqiqat-ul-Wahy* (page 20), he observed the following sentiment:

My way of responding to all opponents is the same. There is none that can prove that I ever preempted any of my opponents in the usage of harsh words. *Maulvi Muhammad Husain Batalvi* brazenly branded me as the Antichrist. He engineered the decree of disbelief against me and got thousands of *maulvis* in Punjab and India to hurl abuses at me. I was declared to be worse than the Jews and the Christians. He called me a liar, transgressor, Antichrist, falsifier, thug, sinner, and a cheat. It was then that God put into my heart that I should defend myself against these statements with a good intention. I do not oppose anyone based on personal motivation. I desire to do good to all, but what can I do when someone exceeds the bounds? My lawful requital is with God. These clerics have given me nothing but grief and sorrow. They have continued to make me the object of their scorn, derision and satire.

In summary, *Hazrat Mirza Sahib* was never the one to initiate any type of harshness. Rather, he was the person who tried repeatedly to put an end to the harsh outbursts from the clerics in the hope that this would obviate the need to respond with sternness. With this motivation, *Hazrat Mirza Sahib* published on March 5, 1901 an impassioned proclamation. This announcement was titled *Al-Sulh Khair* (Reconciliation is Better), and it was sent to the attention of all religious scholars. A perusal of *Al-Sulh Khair* reveals how personally painful it was for *Hazrat Mirza Sahib* to respond to his opponents in a stern tone, and how he wished with his heart that the clerics should refrain from using harshness in their speeches and writings so that he may not have to use harsh language in response:

O scholars of the nation who call me a liar and disbeliever, or are unsure about me, today, the thought occurred to me again that I should

request you once more for a reconciliation. By reconciliation, I do not mean that I want to compel you to profess the beliefs that I hold, or that I intend to alter my beliefs that are informed by the insight that has been granted to me by God. Instead, what I mean by reconciliation here is that the parties solemnly pledge that they, and all people under their respective spheres of influence, shall hitherto abstain from using harsh language and shall not attack the honor of their opponent in any speech or writing or through a sarcastic gesture. If any person from either of the two groups goes to attend the gathering of the opposing group, then the opposing group shall behave with courtesy towards that person in accordance with the dictates of civility and politeness.

Further in that same proclamation, *Hazrat Mirza Sahib* commented:

I have arranged that no member of my Organization shall publish any article in writing or give a speech that has as its intent the ridicule or disparagement of any of you gentlemen. This arrangement shall be fully enforced as soon as an announcement is published by you gentlemen that in future you will act in a responsible manner and that you, and people under your influence or people who can be considered as being under your influence, shall abstain from all sorts of abusiveness, satire and derision. This new agreement shall in future provide proof as to which party exceeds the limit. This agreement does not prevent you from writing rebuttals with civility, nor can we be deprived of this method. But it shall be obligatory upon both parties to refrain from using foul language and slander. I shall be delighted when I receive a published announcement from your quarters. We shall begin observing the aforementioned directives from that very day onwards.

Practically, there is no better way to put an end to this internal strife. As for the future, the party that is supported by God shall gain ascendancy by itself. The truth alights in this world as only a trifling seed. Then it gradually grows into a magnificent tree that bears fruit and flowers, and birds that love the truth alight and perch in that tree, finding solace therein.

Hazrat Mirza Sahib offered in this announcement that if his opponents did not want to enter into a long-term agreement, they should at least consider a three year moratorium on the use of foul language. But the clerics were not willing to hold their tongues for even three hours. So it was no surprise that this announcement proved to be only a cry in the wilderness. The sermons of those clerics, their speeches, their writings, their private conversations and communications continued to remain replete with abusiveness and mockery of *Hazrat Mirza Sahib*. The clerics and their followers

simply could not relinquish their shameless activities. Instead of embracing *Hazrat Mirza Sahib's* proposal for reconciliation, the clerics only augmented the torrent of abuse gushing forth from their quarter.

Samples of the Clerics' Invective

Some contemporary critics seek out a single sentence from *Hazrat Mirza Sahib's* writings and use it to allege that *Hazrat Mirza Sahib* was disrespectful of the opposing clerics. They conveniently forget to examine the writings and speeches of the clerics of that era. A perusal of these writings brings to mind the sentiments expressed by the famous Indian poet Ghalib in the following verses:

Even a sigh from us results in our fall into disrepute;
While there is not the slightest commotion even if they commit murder!

A full record of the invective in the speeches of the clerics would surely be found in their Book of Deeds which shall be opened on the Day of Judgment. But even a cursory review of the vituperations in their writings is enough to fill many volumes, and show to any researcher the amount of filth these clerics hurled at *Hazrat Mirza Sahib*. I present below a sample of the writings of only five clerics from the vast multitude of clerics engaged in disparaging *Hazrat Mirza Sahib*. A sample of the writings of *Maulvi Muhammad Husain Batalvi* taken from just one year is presented first:

1. Invective by *Maulvi Muhammad Husain Batalvi*:

Hidden enemy of Islam; the second Musaylimah the Liar; Antichrist of the age; astrologer; soothsayer; fortune-teller; the assembler of amulets and charms; addict; indecent prattler; his declaration of death as a heavenly sign is foolishness and infernal; deceitful; liar; fraud; accused; insolent; transgressor; rude; the like of Antichrist; traitor; cunning trouble-maker; falsifier; disreputable and frustrated; accused and faithless; black soul; the like of Musaylimah *Kazzab* and *Aswad*; guide of the infidels and heretics; deserving medals of reproach; the object of thousands of reproaches from God, the angels, and the Muslims; tyrant; falsifier before God, whose revelations are wet-dreams; habitual liar; accused; disbeliever; deceitful manipulator; fake; faithless; shameless; impostor; deceitful; the leader of drug addicts and vagabonds; atheist; worse than all the idiots of the world; tutored by the devil; hobo; filthy person; has the disposition of beasts and savages; pervert; Jew; Brother of the Christians; lost soul; dacoit; bloodthirsty; brazen; cheat; crafty; his mentor is the accursed devil; impostor; con artist; his party consists of rascals; cunning; deceitful liar; adulterer, alcoholic, swindler of other's

property; fraudster; ensnares Muslims and loots and devours their wealth; to say this during questions and answers is a sign of rascality; unmannered followers.

(Culled from the 1893 issues of *Ishaat-ul-Sunnah*.)

2. Maligning by *Maulvi* Abdul Haq Ghaznavi:
Antichrist; heretic; liar; black soul; bad character; devil; accursed; faithless; frustrated; afflicted and depraved; disbeliever; eternally wretched; the yoke of curses is his necklace; taunts and curses rained on his head; resorts to incorrect interpretations; he will kill himself by poisoning out of shame; talks gibberish; disgraced; contemptible; was put to shame; may Allah's curse be upon him; publisher of false announcements and proclamations; everything that he says is utter nonsense.
(The preceding invective is to be found in the proclamation titled *Darb-al-Naal ala wajh-al-Dajjal*, which literally means Striking the Face of the Antichrist with Shoes.)
3. Abusive language used by *Maulvi* Saadullah Ludhianvi:
Qadiani heretic; irreligious; Antichrist; Yazeed; his disciples have the disposition of Yazeed; wretch; trouble-maker; cruel; destructive; black soul; shameless; idiot; outcast; liar; jester; absurd talker; avaricious, wicked liar; unbeliever; falsifier; jackass of the Antichrist; infidel; indiscreet chatterer; uncultured and vain; polytheistic-minded man; his entire town is accursed; his acts of deception, craftiness, and soothsaying are manifest; his books will oust religion and faith.
(From the poem, *Haqqani-Musammi-ba Asrar-Qadiani*. Shaaban 23, 1333 *Hijrah*.)

It may be noted here that the abuse that has been presented in the preceding excerpt is from a single proclamation, which was considerably more civilized than some of the other proclamations and letters of *Maulvi* Saadullah Ludhianvi, which are replete with such obscene and abusive language that no decent person can listen to them, much less write such filth. For this reason, I (the author) have avoided presenting excerpts from them.

4. Condemnations by *Maulvi* Muhammad Raza Al-Shiraazi Al-Ghurvi of the Shiite sect:
Mirza is a liar; falsifier; babler; wrecker; deceiver; pillager; dim-witted; lost; foolish; deceptive; absurd; liar, fraud; shameless; a disgrace to mankind; founder of a nation that innovates (in religion); conceals the truth; inviter to an evil group; has a reckless nature; rejected from God's presence; has strayed from the straight path; ill-natured; wanderer of the wildernesses; idle-talker; has sunk into the abysmal pit of error, and lies trapped in the cauldron of misdirection; enslaved by haughtiness and

arrogance; inclined to foolish talk; his party is in moral error and misdirection; his communications are completely absurd and foolish; Mirza is disturbed and wretched; his sayings are idle and nonsensical, and he has gone astray; his writings are senseless; his mind is foul; perverseness and insolence are his ideals; he brings slander and obscenity; presents false and erroneous arguments; he has only evil and disgraceful arguments; this liar will be consigned to hell; the darkness, disbelief and sedition prevailing in the world is entirely because of him.

(From the proclamation *Buut-Shikkan* (idol-breaker or iconoclast) published in *Qamar Al-Hind*.)

5. Nonsensical statements made by *Maulvi* Sanauallah of Amritsar:
The great Antichrist; slinking devil; Mirza's spiritual father is Sir Syed Ahmad; Mirza is skilled at deceiving people; magician of Qadian; the blackness of tar is upon the face of the soothsayer of Qadian; the soul of the magician of Qadian is utterly blackened; *Hazrat* jackass; my life has been fouled by the existence of Mirza; he is Christ, son of Mary, and son of Genghis Khan; Mirza Sahib's revelations are like farts that foul the air; selfish; wicked; disreputable; abominable; look! that coward ran away in humiliation; he took one hit to his person and ran away; there runs that Qadiani magician; the Mirzai mission is totally based upon falsehood, slander, treachery, deceit, and this mission is in fact founded upon all the deceptive practices to be found in the world; Mirza is an apostate; Qadiani liar; cruel, oppressive, heartless liar; traitor; enemy of the faith; faithless infidel; hell-bound; heretic; idol seller; possessor of a blackened soul; fortune-teller; sly strategist who deceives others; the supervisor of the deceptive Mirza is Sir Syed Ahmad; mean tavern-keeper; slanderer and liar who has an ignominious mission; *Hazrat* liar; I consider you (*Hazrat* Mirza Sahib) as the transgressing, accursed, and lying Antichrist; Is there any doubt left that you are the transgressing, accursed, and lying Antichrist? You are an abject deceiver and Antichrist; deranged jackal; transgressor; O Antichrist, you and your shamelessness! O cruel and extravagant man, blinded in one eye, you are a prodigal and a liar! Mirza's condition is like that of a street singer; Mirza's revelation is akin to the corpse of Mullah Doh Piazah (name of a clever and comic jester of the Mughal king Akbar); personification of all the deceptions in the world; a monkey-trainer; Mirza, the Pharaoh Qadiani; his arrogance and pride have even disgraced the devil, so as to imprison him in the jail of accursedness; ill-fated and infernal denizen of eternal hell; perfidious charlatan; thief and plunderer; the second Musaylima the liar; he has placed all his revelations in feces; Mirza is nothing but a steamboat of lies; utterly

materialistic man; accursed; his mischief was so infernal that no matter who happened to be in political power at that time, he would turn the dignitaries into Antichrists; narrator of absurdities; windbag; foolish words and lies are his specialty; worthy of being called a jackass; listen to this madman; he is a Musaylima and Aswad with a black soul; shameless devil; he is like the cat that dreams of fine meat; polytheist; transgressor; he has digressed from the path of righteousness; Mirzai gibberish has come to naught; the changing colors of this Messiah would put a lowly chameleon to shame; despicable liar; despicable Antichrist, utterly shameless, and is a despicable traitor; he is a despicable and scheming man; despicable slanderer of the word of God; in summary, he has exceeded everybody through his despicable and sordid qualities; the words liar and cheat cannot do justice to the Mirzai qualities; there are obstinate and shameless people in the world, but your shamelessness has outdone them all; it is a well-established tradition of yours to run away like a jackal; tyrant and Antichrist; atheist; falsifier of the word of God; he utters foolish and misleading talk; his dreams are actually meaningless nightmares; old and insane man; the sole son of Sir Syed.

Hazrat Mirza Sahib Wrote About the Clerics Only in Self-defense

If *Maulvi* Sanauallah's papers, *Ahl-e-Hadith* and *Muraqqa-e-Qadiani*, are examined, one finds them replete with a storm of abusive gutter language directed at *Hazrat Mirza Sahib*. Other newspapers of the time such as *Paisa Akhbar* (issued from Lahore), *Shahna-e-Hind*, Meerut, and others, were no better, and continued their vituperations against *Hazrat Mirza Sahib*. If the proclamations and journals of the time published by the clerics from cities such as Amritsar, Ludhiana, and Delhi are investigated, one finds an endless series of decrees of heresy and apostasy, curses and abuses against *Hazrat Mirza Sahib*. If the recollections of people who lived in that era are listened to, one learns how *Hazrat Mirza Sahib* was lampooned and derided in sermons and meetings, with the speakers sometimes breaking out into lyrics and acting out their narrations.

If the court records of the time are examined, one will observe how the clerics deviously conspired with the dangerous enemies of Islam, such as the Christian priests and the *Arya Samajists* (members of the *Arya Samaj* sect of Hinduism) to hatch intrigues against *Hazrat Mirza Sahib*, and how they prepared false witnesses to testify against *Hazrat Mirza Sahib* in legal cases. It is ironic that the clerics complain now that *Hazrat Mirza Sahib* addressed the respected scholars in a harsh tone. My reply is that these were the same "respected scholars" or more appropriately "evil scholars" who employed

barbaric language to torment *Hazrat Mirza Sahib*. If after bearing this verbal abuse to the extent humanly possible, he retaliated with some harsh language then was it not a natural human reaction? After all, being totally shameless is no part of higher moral values.

But in responding to the clerics, *Hazrat Mirza Sahib* never stooped to the level of those foul-mouthed people — no decent person can stoop that low. However, his writings did acquire a measure of harshness at times which was a natural human response to being subjected to incessant abusive language. It was only under these vexing circumstances that *Hazrat Mirza Sahib* wrote certain statements which were based on facts. Even so, he did not make any personal attacks on anyone, but only exposed the general lamentable condition of the clerics to some extent.

Verdict of Holy Prophet Muhammad

People should not be surprised by *Hazrat Mirza Sahib's* description of the lamentable condition of the clerics because Prophet Muhammad (peace and blessings of Allah be upon him) himself decried the condition of the Muslim religious scholars of the last era, and left us a statement of their condition in his own blessed words. There is much food for thought in these words for men who care to reflect. Holy Prophet Muhammad said:

Their (religious) scholars would be the worst creation under heaven. Mischief would emanate from them and return to them.¹

The choice of words that Holy Prophet Muhammad used to express his condemnation of the religious scholars of this age i.e., “the worst creation under heaven,” is such that no one can come up with words that can express a stronger condemnation. But these were not the only words of condemnation Holy Prophet Muhammad had for the (religious) scholars of this age. He also had the following to say about them:

There shall come a time of perturbation upon my *Ummat* (community). In that time of perturbation, people shall turn to their (religious) scholars, but at that time their (religious) scholars would have become monkeys and swine.²

The reader can observe that when God appointed *Hazrat Mirza Sahib* as a reformer, strife broke out in the ranks of the Muslim nation, and Muslims became perturbed – not knowing which side was in the right. In this state of perturbation they instinctively turned to their scholars, but found them in the

1. *Al-Bukhari fi Shuab al-Iman*.

2. *Kanz al Ummal*, vol.7, page 190.

condition described in the *hadith* above – there is no need for me to repeat the words of the *hadith* again.

The *Al-Sulh Khair* Pronouncement Did Not Have Any Effect

In the proclamation *Al-Sulh Khair*, *Hazrat Mirza Sahib* pleaded with the clerics for a cessation of uncivil language, and urged gentleness and civility in their mutual discourse. He also suggested that his proposal should be put into effect at least for three years, if not on a permanent basis. He opined that during this period of respite, reflection with a cool mind would manifest the truth. But the clerics were completely unwilling to accept *Hazrat Mirza Sahib's* suggestion. It was their strategy to drown out *Hazrat Mirza Sahib's* call to truth by their clamor and abuses. However, it is pure folly to even think that the light lit by God can ever be put out by the blows from their mouths. The blaring abusive language and the harsh and grating cries targeted at falsifying *Hazrat Mirza Sahib* served only as a fertilizer for the plant of his Movement; and this was a blessing from Allah.

Chapter 9

THE PLAGUE EPIDEMIC OF 1901 AND ASSOCIATED HAZRAT MIRZA SAHIB'S ANNOUNCEMENTS

In the year 1901, a raging plague was taking its toll on the populace of India. The province of Punjab was especially hard hit by the plague. Since *Hazrat* Mirza Sahib had been informed by Allah that this plague had spread in the land as a punishment for the wicked ways of the people, he repeatedly exhorted the people through speeches and writings, that they should repent and seek the protection of Allah.

An Announcement Titled Plague

On March 17, 1901, *Hazrat* Mirza Sahib published an announcement titled Plague in which he stated:

Readers may recall that on February 26, 1898, I had published a prophecy regarding a plague. I had stated therein that I had been shown in a vision that black saplings had been planted in different parts of this country, and that those saplings were of plague. Further I had announced that those saplings could be weeded out by resorting to prayers for forgiveness and repentance. But instead of repenting and seeking Allah's protection, the announcement was read with mirth and ridicule. Now I see that prophecy being fulfilled in these days. May God save the country from this catastrophe... So O my dears! I am publishing this announcement once again for the same purpose; repent and fear God. And bring about a pure transformation in yourselves so that God may have mercy on you and dispel the calamity that is so near at hand now.

Arabic Announcement Titled Plague

On December 10, 1901, *Hazrat* Mirza Sahib published a proclamation in the Arabic language titled Plague. The subject matter was the same, but

the various issues were discussed at greater length. The Arabic text was accompanied by its Persian and Urdu translations. Once again, the people were exhorted to repent and to seek Allah's protection, and to bring about a pure transformation in their lives so that God may dispel this calamity.

Chapter 10

DESIRE TO PRODUCE INTELLECTUALS IN THE ORGANIZATION, AND THE MUFID-UL-AKHYAR (USEFUL VIRTUOUS PEOPLE) PROCLAMATION

It was *Hazrat* Mirza Sahib's heartfelt wish that there should be a large number of people in his Organization who should become the inheritors of the religious knowledge that he had been granted by God. For this purpose, he published an announcement titled *Mufid-ul-Akhyar* on September 9, 1901 in which he remarked:

It has become necessary that in our organization there should be at least hundred wise and accomplished people who are fully knowledgeable about the powerful and decisive signs, arguments and proofs that God, the Most High, has manifested about this Movement and this claim; and who can convincingly argue with the opponents in any gathering...and in addition can rid every truth-seeker of the doubts created by the publications of the Christian and *Arya Samajists*, and who stand convinced of the complete and perfect truth of the religion of Islam. So in order to achieve these objectives, it has been resolved to draw the attention of all able, knowledgeable, intelligent and wise people in the Movement to prepare themselves for an exam by reviewing books till December 24, 1901. And during the next December holidays they should present themselves in Qadian to take a written exam on the aforementioned subject matters. A public gathering for this purpose will also be held here during the same holidays and questions will be asked on the above issues. Those who pass will be selected and considered qualified. Some of them will be sent to appropriate locations to invite people to the truth.

Chapter 11

A SUBTLE POINT REGARDING IMAGES AND TASAVVUR-E SHEIKH¹

Hazrat Mirza Sahib was a regular contributor to the periodical *The Review of Religions*. His articles, written for a target audience of Europeans and Americans, focused on the core message of Islam, and on his own claims. Some of his followers suggested that his message would be more efficacious if it was accompanied by his photograph because it was customary in the West for readers to form an opinion about the truthfulness, or otherwise, of a claimant by looking at his picture.

Without providing any information regarding the identity of the person in the photograph, one of *Hazrat Mirza Sahib's* disciples, *Mufti Muhammad Sadiq*, sent a copy of *Hazrat Mirza Sahib's* photograph to an American lady who was an expert in physiognomy (the study of facial features to reveal character), and asked her to make a judgment using her professional skills regarding the identity of the person in the photograph. The lady replied that based on appearance, the face appeared to her to be similar to that of Israelite prophets. Her evaluation was a wonderful illustration of Holy Prophet Muhammad's saying in the following *Hadith*:

The *Ulama* (religious scholars) of my community will be the like of Israelite prophets.

Hazrat Mirza Sahib agreed to have his photograph taken merely for the purpose of facilitating the propagation of Islam and not for any other purpose. It was his hope that those who observed his photograph might be favorably impressed to pursue the path of truth. However, when a trader used the photograph to make postcards for sale, *Hazrat Mirza Sahib* expressed his displeasure at the misuse of his photograph.

Hazrat Mirza Sahib's opponents were always seeking pretexts to raise objections, and cared not a whit about *Hazrat Mirza Sahib's* intention. They

1. *Tasavvur-e Sheikh* is a term used by Sufis and means concentrating on visualizing the face and form of one's spiritual leader.

objected immediately to the taking of the photograph and argued that the creation of images was prohibited in Islam. These objectors exceeded all limits in their vilification by claiming that the purpose of taking the photograph was to facilitate the followers in *Tasavvur-e Sheikh*. When this objection was presented to *Hazrat Mirza Sahib*, he responded as follows:

This is just an attack on a person's intentions. I have explained several times what my motivation was for having my photograph taken. The fact is that we wanted to undertake propagation abroad in Europe, particularly in London, and the residents of those places do not pay attention to preaching and the invitation to truth unless they are familiar with the particulars of the preacher. For this purpose, they have greatly advanced the knowledge of making deductions from photographs. They can look at a person's features in a photograph and form an opinion regarding that person's righteousness and purity of character. Similarly, they are able to form an opinion regarding many other aspects as well. This was my real purpose and intention, which these people, who want to oppose me in everything for no rhyme or reason, have distorted in order to mislead the world. I reiterate that this was my only intention in getting photographed.

If they object because they consider imagery to be a sin then they should not keep any coins with them; better still, they should get their eyes gouged because the eyes too form images of things. These ignorant people do not even know that at the back of an action is an intention. They read (the *hadith*) "Actions are judged by intentions,"² but do not understand its import. If someone performs his prayers merely as an act of hypocrisy, would they call it a virtuous act? Everyone knows that such prayers do not yield any benefit but are only a nuisance for the worshipper. Is prayer bad then? No! Instead it is the misplaced intent of the person that degrades the outcome. The case of the photograph is similar. Our intent and purpose was to assist in extending the invitation of Islam to the West in accordance with the temperament of its residents.³ To

2. *Al-Bukhari and Muslim*.

3. In another speech, *Hazrat Mirza Sahib* stated: "In respect of pictures, it is necessary to see whether any religious purpose is served or not. If a picture is kept for no purpose, and there is no religious objective then this is a vain act, and God says: 'and when they pass by what is vain, they pass by nobly,' (25:72). Shunning what is vain is a characteristic of a believer; hence it is a thing to be avoided. However, if some religious service can be performed by it then it is not prohibited because God does not want knowledge to go to waste. .. It should be remembered that prohibition of making pictures is not absolute but relative. It is forbidden to make or keep pictures vainly. ..making the picture of a murderer so that he may be identified and arrested is not only permitted but is obligatory."

make this into *Tasavvur-e Sheikh* and calling it other names is simply a fabrication. Everything that God and His Prophet have said is the truth. If the saying of a religious teacher is contrary to that of God and the Messenger, then that person's words are unacceptable. If you inquire about *Tasavvur-e Sheikh* then it is not a recognized religious concept. The reality is that love of righteous people and those who devote themselves to God is commendable. But it is necessary that the etiquette be observed. It is heresy not to observe the etiquette. Give God the place that God deserves, and give the Prophet the place that the Prophet deserves and make the word of God your *modus operandi*. (As for *Tasavvur-e Sheikh*), there is nothing more than this in the Quran: "Be with the truthful." Seeking the company of truthful people and those devoted to God is essential, but nowhere is it stated that you should consider this as your only pursuit. The Quran gives this directive: "If you love Allah, follow me: Allah will love you" (3:31).

This verse does not state that Holy Prophet Muhammad should be considered as God. Instead, what has been stated here is that if you want to become the beloved of God, then the only way to achieve this is through obedience of Prophet Muhammad (peace and blessings of Allah be upon him). The command for obedience has been given but there is no directive for *Tasavvur-e Sheikh* in the Holy Quran.

At this juncture, the person who had posed the question stated that those who believe in *Tasavvur-e Sheikh* say that they do not consider the religious mentor to be God. *Hazrat Mirza Sahib* responded:

I agree that this is indeed what they say. But idol-worship starts with having an image (in mind). Idol-worship has slowly evolved to its present state. Initially, there must have been an image (in someone's mind). Then it was deemed that it would be better to have a picture through which to focus one's imagination. Then, the idea was elaborated until idols began to be carved out of rocks and metals in place of the picture. Finally, the notion progressed until the spirituality of the idols was further expanded and they were accepted as gods. These days they just put stones and believe that the Supreme Being (*Permesher*) shall descend into those stones when they utter their mystical incantations. The name they give to these incantations is *awaahun*... In short, the concept of *Tasavvur-e Sheikh* is the invention of the Hindus, and has been borrowed from them. The concept of *Qalb jari hona* (an inner voice from the soul that furnishes guidance) has also been borrowed from the Hindus...I bear witness, and state on the basis of my experience that unless a person brings about a change in himself in

accordance with the dictates of God and the example of the Prophet, and treads not the path of purity, the poison that destroys a man's spirituality cannot be dispelled, no matter how much a person feels that he can be guided by an inner voice that comes forth from within the soul.

God the Most High has prescribed one and only one means for the nourishment of spirituality and (spiritual) life, and that is obedience of the Prophet. Those who go around with the deceit of an inner voice from the soul that guides have heaped a big insult on the tradition of the Prophet. Has there ever lived a man greater than Holy Prophet Muhammad (peace and blessings of Allah be upon him) in this world? Was he exercising his inner voice while sitting in the Cave of Hira or did he adopt the ways of self-annihilation? Nowhere in the entire lifetime of Holy Prophet Muhammad do we find any instance wherein he directed his Companions to adopt the practice of seeking guidance from the inner voice. None of the proponents of guidance from the inner voice give any example or say that the Prophet of Allah was guided by an inner voice. All such practices that do not have any basis in the Holy Quran, are mere human conjectures and ideas that do not produce any results.

Hazrat Mirza Sahib also responded that the practice of holding one's breath following certain incantations was a concept of Hindu ascetics and that it did not have any basis in Islamic practice. (Newspaper *Al-Hakam*, dated October 24 and 31, 1901)

Prohibition of Photography

The following incident took place in October of 1905. It was mentioned in the presence of *Hazrat Mirza Sahib* that a certain person had prepared picture postcards with *Hazrat Mirza Sahib's* photo on it. These postcards were available for purchase and could be mailed to friends and family. *Hazrat Mirza Sahib* responded:

I do not consider this appropriate. It is the first step in spreading innovations. I had agreed to be photographed so that the residents of Europe and America, who live far away from us, may be able to derive some spiritual benefit from it as they have knowledge of physiognomy and use it to their benefit. The restriction on making pictures is of a nature that it cannot be generalized. Sometimes a person using his reason decides that the use of a picture is beneficial, not causing any harm, then he may use photography according to the situation. I granted permission to be photographed specifically to fulfill the need in Europe. Accordingly, some letters have been received from Europe and

America in which it is written that it appears by looking at the picture that the photographed is the very same Messiah. Similarly, pictures can be helpful in diagnosing disease. Under the Islamic religious law, *Shariah*, any matter considered beneficial for men is made long lasting. But picture postcards should not be purchased; image is the root of idol worship. When a person accepts someone as a religious mentor, some of the respect of the mentor is also shown to his picture. One should abstain from such things, and give them a wide berth. I worry that some affliction may not befall our organization as soon as we venture out. (Newspaper *Badar*, dated October 26, 1905).

Chapter 12

AIK GHALATI KA IZALA PAMPHLET (CORRECTION OF AN ERROR)

Reason for Publication

On November 5, 1901, *Hazrat* Mirza Sahib published a three-page tract entitled *Aik Ghalati Ka Izala* (Correction of an Error). The rationale for its publication was a verbal altercation between a disciple and an opponent of *Hazrat* Mirza Sahib in which the disciple had denied, contrary to facts, that the words *prophet* and *messenger* had been used in some of *Hazrat* Mirza Sahib's revelations. What the disciple should have done was to acknowledge that the words *prophet* and *messenger* did indeed appear in some of *Hazrat* Mirza Sahib's revelations, but simultaneously he should have provided the interpretation and explanation that *Hazrat* Mirza Sahib had given in hundreds of places in his books – explanations that showed that the use of these words in no way did any damage to the seal of the finality of prophethood. These explanations were such as to fully satisfy the objections of any sincere seeker of truth. Accordingly, *Hazrat* Mirza Sahib started the pamphlet *Aik Ghalati Ka Izala* by stating these facts:

Some people in our Movement who are not well-acquainted with my claim and the arguments relating to it — not having had the occasion to study my books carefully, nor having stayed in my company for a sufficient length of time to complete their knowledge — in some instances in response to an objection of the opponents give a reply which is entirely against facts. So, despite being on the side of truth, they have to face embarrassment.

Thus it happened a few days ago that a person faced from an opponent the objection that “the man whose pledge you have taken claims to be a prophet (*nabi*) and a messenger (*rasul*).” This was answered by only a denial, while such an answer is not correct. The fact is that the holy revelation of God Almighty which descends upon me contains words

such as *rasul*, *mursal* and *nabi*, not once but hundreds of times. So how can the reply be correct that such words are not present?

The following deductions can be made from the above passage:

1. The error that *Hazrat* Mirza Sahib was setting out to correct through this pamphlet was an error of his disciple and not his own error.
2. The reason why his disciple erred was that he had not studied carefully the published books and writings of *Hazrat* Mirza Sahib. Had he studied those books, he would have been duly familiar with *Hazrat* Mirza Sahib's claims and arguments and would not have committed that error.
3. The error was that the words *prophet* and *messenger* did occur in *Hazrat* Mirza Sahib's revelations, but the disciple had denied this fact.

Careful Study of Previous Books and Writings

In accordance with the exhortation of *Hazrat* Mirza Sahib, there is a need to peruse his previous books and writings to see whether he mentions the words *prophet* and *messenger*, and if he does indeed mention the words, then how does he explain the use of these words. It is imperative to undertake such a study so that his disciples may not make the same mistake in the future. At this juncture, I present for consideration a few references from *Hazrat* Mirza Sahib's own writings:

- **Reference Number 1:**

(Letter of *Hazrat* Mirza Sahib written in his own hand in reply to a query in August 1899 and published in full in the newspaper *Al-Hakam* in its issue dated August 17, 1899.)¹

The fact is that for the last twenty years this humble person has been receiving revelations. Many times, these revelations have contained the word *rasul* (messenger) or *nabi* (prophet)... However, anyone who considers this prophethood or messengership to mean real prophethood or messengership that gives a person the authority to dispense Divine law is in error. By the word *messenger* is just meant "one who is sent by God" and by *prophet* only "one who prophesies based on knowledge from God" or "explains hidden truths."

Since even the metaphorical use of such words leads to strife among Muslims — a most reprehensible outcome — these words should not become part of the ordinary parlance and day-to-day phraseology of the Movement. And one must believe with firm conviction that prophethood

1. *Al-Hakam* No. 29 Vol. 3 dated August 17, 1899.

has terminated with the Holy Prophet as Allah has stated, "...but he (Muhammad) is the Messenger of Allah and the Seal of the prophets" (33:40). To negate this verse or to look upon it lightly is in fact to part company with Islam. A person who exceeds the bounds in denial puts himself in a dangerous situation in the same manner as the *Shias* who exceed the limits of faith. It should be clearly understood that God has terminated all His prophethoods and messengerships with the Quran and the Holy Prophet Muhammad. I have been sent into this world and have come only to serve the religion of Islam and not for the purpose of relinquishing Islam to form another religion. Always protect yourself from the Devil's insinuations, maintain true love of Islam, and never forget the greatness of the Holy Prophet. I am the servant of the religion of Islam, and to serve Islam is the real reason for my appearance.

The words *prophet* and *messenger* are only in the nature of metaphor and figure of speech. In the Arabic lexicon, the word *risalat* means "one who is sent" and *nubuwwat* means "to explain hidden truths and knowledge after receiving knowledge from God." So keeping only this meaning of these words in one's mind, and believing accordingly in one's heart is not blameworthy. However, in the terminology of Islam, the meaning of *prophet* and *messenger* is one who brings a comprehensive revealed law, or abrogates parts of previously revealed law, or who is not a follower of another prophet but has direct communion with God without the benefit of another prophet. Hence, one should remain alert that this latter meaning is not understood in the present context; for our Book is none other than the Quran, and our religion is none other besides Islam, and we believe that our Holy Prophet is the Seal of prophets, and the Quran is the final revealed Book. Religion should not be turned into child's play. Remember, that my claim is nothing besides that of being a servant of Islam, and whoever imputes anything besides this, fabricates against me. I receive grace and blessing through our Holy Prophet and I get the bounty of knowledge from the Quran. It is proper that no one should keep anything in their heart contrary to this guidance; otherwise he would be answerable to God. If I am not a servant of Islam, my entire work is of no avail, God would reject it and I would be held accountable.

May your welfare increase;
And peace be with you,
Dated: August 17, 1899

A perusal of *Hazrat Mirza Sahib's* letter above reveals that while the words *prophet* and *messenger* are certainly to be found in *Hazrat Mirza Sahib's* revelations, but the words do not bear the technical meaning in which

they are used in the revealed law (*shariah*). Instead, these words are used only in the sense of their dictionary meaning in which a *prophet* means “a person who prophesies on the basis of knowledge received from God and who disseminates hidden truths,” and a *messenger* means “one who is sent.” In the terminology of the revealed law (*shariah*), a prophet and messenger is a person who (1) brings a new revealed law or modifies an existing one, (2) is not considered a follower of a previous prophet, and (3) has direct communion with God without the benefit of any other prophet.

Because *Hazrat Mirza Sahib* possessed none of these distinctive characteristics of a messenger and prophet, he is certainly not a Messenger or Prophet in the terminology of the revealed law (*shariah*). He is merely a prophet and messenger in the lexical meaning of the words. Anyone who believes more than this makes a mockery of the Quranic verse about the finality of prophethood, and as a consequence severs his ties to the faith of Islam. Such a person has truly been misled by the devil, and has turned his religion into child’s play. He has distorted *Hazrat Mirza Sahib’s* Movement from a position of being a servant of Islam to being a separate faith. He alone is responsible for this wrongdoing; *Hazrat Mirza Sahib* is absolved of any responsibility for the acts of such a person.

- **Reference Number 2:²**

I say it repeatedly that these words *rasul* (messenger) and *mursal* (one sent) and *nabi* (prophet) undoubtedly occur about me in my revelation from God, but they do not bear their real meanings. And just as these do not, similarly the Promised Messiah being called *nabi* in *Hadith*³ is not meant in a real sense. This is the knowledge that God has given me. Let him who will, understand. It has been disclosed to me that the doors of real prophethood are fully closed after the *Khatam an-nabiyyin* (the Seal of the prophets), peace and blessings of Allah be upon him. According to the real meaning, no new prophet or an ancient prophet can now come. Our oppressive opponents however do not consider the doors of prophethood to be fully closed. Instead, in their view, a window is still

2 *Siraj-i Munir*: Page 3

3 *Hadith - Muslim #7015, Narrated An-Nawwas ibn Sam’an*: “...Then Eisa (Jesus) the Prophet of Allah and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dinar to one of you today. The Prophet of Allah, Eisa and his companions will beseech (Allah), and Allah will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allah, Eisa(as) and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench, The Prophet of Allah, Eisa (as), and his companions will beseech Allah, and Allah will send birds like the necks of Bacterian camels, which will carry them and throw them wherever Allah wills...”

open for the return of the Israelite Messiah. Then say, when a real prophet appears after the Quran and the cycle of prophetic revelation restarts, what becomes of the finality of prophethood? Would the revelation to that prophet be called prophetic revelation or something else?

Conclusions similar to the first reference follow from the second reference:

1. No prophet — either new or a previous one — can appear after Prophet Muhammad (peace and blessings of Allah be upon him) in the real sense of the word, but people can appear who may be called prophets in the lexical or metaphorical sense.
2. This knowledge was granted to *Hazrat Mirza Sahib* by God. Let him who will understand.
3. If a prophet in the real sense was to come, his revelation would be prophetic revelation. However, such an eventuality is precluded by the fact that prophetic revelation cannot restart after the revelation of the Holy Quran.

• **Reference Number 3:⁴**

Can a wretched imposter who claims messengership and prophethood for himself have any belief in the Holy Quran? And can a man who believes in the Holy Quran, and believes the verse *He is the Messenger of God and the Khatam an-nabiyyin (the Seal of the prophets)* (33:40) to be the word of God, say that he is a messenger and a prophet after the Holy Prophet Muhammad.

Anyone who is fair-minded should remember that I have never, at any time, made a claim of *nubuwwat* or *risalat* (prophethood or messengership) in the real sense. To use a word in a non-real sense, and to employ it in speech according to its broad, root meaning, does not imply heresy (*kufir*). However, I do not like even this much, for there is the possibility that ordinary Muslims may misunderstand it.

However, by virtue of being appointed by God, I cannot conceal those revelations I have received from Him in which the words *nubuwwat* and *risalat* occur quite frequently. But I say repeatedly that, in these revelations, the word *mursal* or *rasul* or *nabi* which has occurred in reference to me is not used in its real sense.⁵ The actual fact, to which I testify with the highest testimony, is that our Holy Prophet, may peace and blessings of Allah be upon him, is the *Khatam al-anbiya* and after him no prophet is to come, neither a previous one nor a new one. “And whoever says after our

⁴ *Anjam Atham*: Footnote pages 27-28.

⁵ Footnote to footnote in *Anjam Atham* by *Hazrat Mirza Sahib*: “Such words have not occurred only now, but have been present in my published revelations for sixteen years. So you will find many such revelations about me in the book *Barahin Ahmadiyya*.”

Messenger and Chief, 'I am a real Prophet and Messenger,' he certainly lies and forsakes the Quran and the commandments of *Shariah*; he is an unbeliever and a liar..." But it must be remembered that, as we have explained here, sometimes the revelation from God contains such words about some of His saints in a metaphorical and figurative sense; they are not meant by way of reality. This is the whole controversy which the foolish, prejudiced people have dragged in a different direction. The name "prophet of Allah"⁶ for the Promised Messiah, which is to be found in *Sahih Muslim* etc. from the blessed tongue of the Holy Prophet, is meant in the same metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for the recipient of Divine communication. Otherwise, how can there be a prophet after the *Khatam al-anbiya*?

The conclusions that follow from the preceding reference are as follows:

1. The words *prophet* and *messenger* are not used in *Hazrat Mirza Sahib's* revelations in the real sense but have been used in the metaphorical and figurative sense; much in the same way that these words are commonly used to describe communion with God in the books of revered Sufi saints.
2. The metaphorical use of the words *prophet* and *messenger* do not make a person an unbeliever, but the use of the words *prophet* and *messenger* in the real sense do make a person an unbeliever in the opinion of *Hazrat Mirza Sahib*. Such a person does not exhibit faith in the Quran; hence anyone who claims to be a real prophet or messenger is a fabricator and an unbeliever.
3. *Hazrat Mirza Sahib* did not like the use of the words prophet and messenger, even in their metaphorical sense, in ordinary conversations because such usage created potential for confusion in the minds of ordinary Muslims. However, *Hazrat Mirza Sahib* had been appointed by God. So he could not conceal his revelations, and perforce had to narrate them to the public. However, he took care to explain that the words *prophet* and *messenger* had been used only in their metaphorical and figurative sense, and not in their real sense.

I confine myself here to only three references from *Hazrat Mirza Sahib's* earliest writings, though his written work is replete with such references. *Hazrat Mirza Sahib's* purpose in *Aik Ghalati Ka Izala* pamphlet was to instruct his disciples that they should not deny the use of the words *prophet* and *messenger* in *Hazrat Mirza Sahib's* revelations because that would be contrary to the facts. In accordance with the Quranic directive of "Speak straight words" (33:70),

6 *Hadith - Muslim #7015*, Narrated by *An-Nawwas ibn Sam'an*.

they should state in a straightforward and unambiguous manner that the words *prophet* and *messenger* do indeed occur in *Hazrat Mirza Sahib's* revelations but that they do not bear their real (theological) meaning and have only been used metaphorically and figuratively in accordance with their lexical meaning. The word *prophet* means a person who prophesies or who disseminates hidden truths and realities after receiving knowledge from God, and the word *messenger* means a person who has been sent. This is a metaphorical prophethood, which is simply another name for sainthood, and is obtainable by a true believer by following perfectly the example of the Holy Prophet.

The Way of Attaining Metaphorical Prophethood Has Been Shown in *Aik Ghalati Ka Izala* Pamphlet

In *Aik Ghalati Ka Izala*, *Hazrat Mirza Sahib* emphasized that the words *prophet* and *messenger* did appear in the Divine revelations received by him, but that these words were employed solely in their metaphorical sense. After this, he described the process by which this metaphorical prophethood could be achieved. Metaphorical prophethood is the culmination of a process of spiritual development in which a saint after passing through the intervening stages of spiritual development, attains the stage of perfection called *siddiquiat* (the path of *Siddiq*, the literal meaning of *Siddiq* being a faithful witness of the truth), which is the stage of *fana fil Rasul* (self-effacement in the Holy Prophet). In this stage, the saint partakes of the knowledge, morals and spirituality, hence all the qualities of Holy Prophet Muhammad. Another way to express this idea is through the analogy of a mirror; the saint's spiritual existence is like a clean mirror which reflects the spirituality of Holy Prophet Muhammad. A saint who has achieved this stage of spiritual development is called a *zill* (reflection) and *buurooz* (manifestation) of Holy Prophet Muhammad in the terminology of Sufism, and in the heavens he is named Muhammad and Ahmad in a reflective sense.

This in fact is the basis for the *hadith* according to which the *Mahdi* (rightly-guided one) would be given the name of Holy Prophet Muhammad⁷, and that the *Mahdi* would be buried in the grave of Holy Prophet Muhammad.⁸ The meaning of this *hadith* is simply that the *Mahdi* would be the most excellent exemplar of perfect devotion to Holy Prophet Muhammad. It is a common

7 *Sunan Al Tirmizi*, #36 Book on *Fitan (Trials and Afflictions)* Chapter 52: About *Mahdi*: *Sayyidina* Abdullah (RA) reported from the Prophet (SAW) that he said, "A man of my house, his name being as my name, will follow (to rule over the world)."

8 *Mishkat*, Page 480: "*Hazrat* Masih (Messiah) will die after completing the duration he was destined to pass in the world and that Muslims would offer his funeral prayers and bury him next to the grave of the Holy Prophet (SAWS), *Hazrat* Abu Bakr (RA) and *Hazrat* Umar (RA)."

observation that when the image of a person is reflected off a mirror, the image has all the features of that person, such as his face, clothes, etc. Similarly, a perfect follower of the Holy Prophet, who has effaced his entire being in that of the Holy Prophet i.e., has reached the stage of *fana fil rasul*, reflects, like a clean mirror, the two premier qualities of the Holy Prophet which correspond with the Holy Prophet's two names i.e., Ahmad (one who praises Allah much) and Muhammad (one who is praised). When this stage is reached, the aspects of prophethood and messengership that are not part of the office of prophethood but are merely the reward for the perfection of the soul are clearly manifested in the saint. Among these rewards is the gift of prophecy, which is an integral part of the blessing of prophethood and messengership and quite inseparable from the attributes of Muhammad and Ahmad.

Thus, just as the attributes of Muhammad and Ahmad are reflected in the existence of the saint who has completely effaced himself in the being of the Holy Prophet so too is reflected the reward of prophethood and messengership. And just as such a person becomes deserving of being named Muhammad and Ahmad in a metaphoric or reflective sense in the heaven, likewise he may be called a prophet and a messenger in a metaphoric or reflective sense. However, the reflection of an object in the mirror does not duplicate that object; in the same way, the reflection of the attributes of Muhammad and Ahmad in the perfect saint does not create two Muhammads and two Ahmads; nor does the reflection of prophethood and messengership create two prophets and two messengers. It is Holy Prophet Muhammad's own prophethood and messengership that is reflected in the mirror of a perfect disciple's existence. The disciple is neither Muhammad nor Ahmad in reality nor is he a prophet or messenger in actuality; he is only a follower. But by virtue of being a perfect follower, his existence becomes the reflection of the attributes of Muhammad and Ahmad and a manifestation of that aspect of prophethood and messengership that is a reward for the perfection of the soul. This includes inter alia disclosure of the unknown. Just like we can metaphorically call such a person as Muhammad and Ahmad so too can we call him metaphorically as a prophet and a messenger. But such a person is neither Muhammad nor Ahmad in reality; nor is he a prophet or messenger in actuality. Prophethood and messengership, whatever it is, is only that of Muhammad and Ahmad, may peace and blessings of Allah be upon him. The prophethood and messengership of the Holy Prophet cannot be separated from him. It follows that reflective prophethood and messengership cannot be found in people who do not exhibit the attributes of Muhammad and Ahmad. In other words, the prophethood and messengership of Muhammad and Ahmad stays with the Holy Prophet and cannot be transferred to a person other than him. The disciple has no individual existence of his own. When such a person is called a prophet or messenger in Divine revelation, the addressee is not really that person but in actuality Muhammad and Ahmad whose reflection is

being cast on the person of that disciple. When a perfect saint who has completely effaced himself in the Holy Prophet i.e., has reached the stage of *fana fil rasul* is cloaked metaphorically in the mantle of Muhammad and Ahmad, it becomes permissible to refer to him metaphorically and reflectively as a prophet and a messenger. However, since in reality this is a perfect sainthood that can be called prophethood and messengership in the metaphorical sense, therefore this disciple's revelations are known as saintly revelations, and not as prophetic revelations.

Some Excerpts From *Aik Ghalati Ka Izala*

Some excerpts from the pamphlet *Aik Ghalati Ka Izala* are given below. The concept of *bu-rooz* or the reflective manifestation of properties is associated with Sufi mysticism, and is a subtle and recondite concept. The explanation given in the previous paragraphs will hopefully aid in understanding the following passages from *Hazrat Mirza Sahib's Aik Ghalati Ka Izala*:

- **Excerpt Number 1.**

If it be said that the Holy Prophet Muhammad is the *Khatam an-nabiyyin*, so how can another prophet come after him, the reply is that there certainly cannot come any prophet, new or old, in the way in which you people consider Jesus, may peace be on him, to descend in the latter days and believe him in those circumstances to be a prophet. In fact, it is your belief that *wahy nubuwwat* (revelation exclusive to prophets) shall then continue for forty years, exceeding even the term of the Holy Prophet Muhammad. Such a belief is undoubtedly a sin, and the verse "he is the Messenger of God and the *Khatam an-nabiyyin*" (the Quran, 33:40) along with the *hadith* "there is no prophet after me" is conclusive proof of the absolute falsity of this view.

I am strongly opposed to such beliefs, and have true and full faith in the statement "he is the Messenger of God and the *Khatam an-nabiyyin*." This verse contains a prophecy which our opponents know not. It is that God Almighty says in this verse that, after the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, the doors of prophecies have been closed till the Day of Judgment, and it is not possible now for a Hindu or a Jew or a Christian or a nominal Muslim to apply the word *nabi* to himself. All the windows of prophethood have been closed, but one window, that of the path of *Siddiq*, is open, viz., *fana fil-rasul*. The person who comes to God through this window is made to wear, by way of *zill*, that same mantle of prophethood which is the cloak of the prophethood of Muhammad.

• **Excerpt Number 2.**

If you do not accept me, then understand it in this way that it is written in your *hadith* that the Promised *Mahdi* is to be akin to the Holy Prophet, may peace and blessings of Allah be upon him, in creation and nature, and his name is to correspond to that of the Holy Prophet, i.e., his name too shall be Muhammad and Ahmad, and he is to be from his line (*ahl bait*).⁹

In some *hadith* reports, it is said that “he shall be from me.”¹⁰ This is a profound indication of the fact that, from a spiritual view-point, he shall be an offspring of the Prophet and an image of his spirit. A very strong evidence supporting this is that the words in which the Holy Prophet, may peace and blessings of Allah be upon him, has described the relationship — so much so that the names of the two have been made into one — clearly show that he wanted to convey that this promised one would be his *burooz*, just as Joshua was a *burooz* of Moses. It is not necessary for the *burooz* to be a son or maternal grandson of the original person. However, it is necessary that, in terms of spiritual relationship, the *burooz* must be his offspring, and from the very beginning there must be mutual attraction and connection between them. It is, therefore, totally derogatory to the status of the Holy Prophet’s knowledge to think that he would leave aside the description which is necessary to express the significance of *burooz*, and instead declare that he would be his maternal grandson. What has being a maternal grandson conceivably got to do with *burooz*? If such a connection was necessary for being a *burooz*, why was the imperfect relationship of being merely a maternal grandson required? It should have been son. However, God Almighty in His Holy Word has negated the Holy Prophet being a father of anyone, but has given the news of a *burooz*. If *burooz* is not meant, how could the comrades of this promised one have been considered as companions of the Holy Prophet in the verse “others from among them”? (62:3) Denial of *burooz* implies a rejection of this verse.

People who think in physical terms have variously considered this promised one to be a descendant of Hasan, or of Husain, or of Abbas. But the

9 *Sunan Abu Dawood*, Book 36, Number 4276A: Narrated Ali ibn AbuTalib: Abu Ishaq told that Ali looked at his son al-Hasan and said: This son of mine is a *sayyid* (chief) as named by the Prophet (peace be upon him), and from his loins will come forth a man who will be called by the name of your Prophet (peace be upon him) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.

10 *Sunan Abu Dawud, Kitaab al-Mahdi*, 11/375, *hadith* Abu Sa’eed al-Khudri said: The Messenger of Allah (Peace & Blessings of Allah be upon Him) said: “The *Mahdi* is of my lineage, with a high forehead and a long, thin, curved nose. He will fill the earth with fairness and justice as it was filled with oppression and injustice, and he will rule for seven years.”

Holy Prophet only meant that, like a descendant, he would be his heir — heir to his name, heir to his nature, heir to his knowledge, and heir to his spirituality — displaying his image within himself from every aspect. Not of his own self but from the Holy Prophet would he acquire everything, and would reflect his face through annihilation in him. Just as he shall receive his name, his nature and his knowledge in the sense of reflection (*zill*), in the same manner shall he receive his title *nabi*, because the *burooz* image cannot be complete if it does not possess the qualities of its original in every respect. Hence, as prophethood also is a quality of a *nabi*, it is essential for it to be manifested in the *burooz* image. All prophets have held that the *burooz* is a perfect image of its original, so much so that even the name becomes one. Therefore, it is obvious that, just as by being named Muhammad and Ahmad in the sense of *burooz*, there are not two Muhammads and two Ahmads, similarly by using *nabi* and *rasul* in the sense of *burooz* is not meant that the seal of *Khatam an-nabiyyin* has been broken, because the *burooz* does not have a separate existence. In this way, the prophethood bearing the name Muhammad remains limited to Muhammad, may peace and blessings of Allah be upon him.

All prophets, peace be upon them, have agreed that there is no duality in *burooz*, for the station of *burooz* is as described in the following saying:

“I become thou and thou become me, I become the body and thou become the soul, So no one can thereafter say: I am one and thou art another.”

If, however, Jesus returned to the world, how could he do it without breaking the seal of *Khatam an-nabiyyin*? In other words, the term *Khatam an-nabiyyin* is a Divine seal which has been put upon the prophethood of the Holy Prophet. It is not possible now that this seal could ever break. However, it is possible that the Holy Prophet, not only once but a thousand times, comes into the world in the sense of *burooz* and expresses his prophethood in the manner of *burooz* along with his other qualities. And this particular *burooz* was a confirmed promise from God, as He says: “Others from among them who have not yet joined them.” (62:3)

The prophets do not feel their dignity violated by their *burooz* because such a one is their very form and image, but they would certainly feel it in case of someone else. Consider how Moses, when he saw the Holy Prophet Muhammad on the night of *miraj* rise higher than his station, wept to show his sense of self-esteem. So, considering that God has said that “no other prophet shall come after you,” if He were to send Jesus against His own word, how very hurtful this act would be to the Holy Prophet!

In brief, prophethood in the sense of *burooz* does not make any difference to the finality of prophethood, nor is the seal broken. But the coming of another prophet does undermine Islam, and it is a big insult to the Holy Prophet Muhammad that the great task of slaying the *Dajjal* (Antichrist) be accomplished by Jesus and not by him. And the holy verse “but he is the Messenger of God and the *Khatam an-nabiyyin*” (33:40) is, God forbid, falsified by it. There is a hidden prophecy in this verse, namely, that a seal has been put upon prophethood till the Day of Judgment. And except for a *burooz*, which is the being of the Holy Prophet himself, none has the power to receive knowledge of the unseen from God in a clear and open manner like prophets. As the *burooz* of Muhammad which was promised of old is myself, prophethood in the sense of *burooz* has been bestowed upon me. The whole world is now helpless in the face of this prophethood because a seal has been put upon prophethood. A *burooz* of Muhammad, having all his qualities, was destined for the latter days, and therefore he has appeared. Except for this window, there is no other window left for obtaining water from the fountain of prophethood.

- **Excerpt Number 3.**

Finally, *Hazrat* Mirza Sahib presented the essence of this proclamation in the following words:

Now by all of this writing, I mean to say that ignorant opponents accuse me of claiming to be a prophet and messenger. I make no such claim. I am neither a prophet nor a messenger in the sense which they have in mind. However, I am a prophet and a messenger in the sense which I have just explained. Hence the person who maliciously accuses me of claiming prophethood and messengership is a liar and evil-minded. It is the form of *burooz* which has made me a prophet and a messenger, and it is on this basis that God has called me *nabi* and *rasul* again and again, but in the sense of *burooz*. My own self does not come into it, but that of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. It was on this account that I was called “Muhammad” and “Ahmad.” So prophethood and messengership did not go to another person. What belonged to Muhammad remained with Muhammad, peace and blessings be upon him.

The following conclusions are evident from *Hazrat* Mirza Sahib’s preceding excerpts:

1. The Quranic verse “Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets” (33:40) puts the Divine seal of finality on the prophet-

hood of Holy Prophet Muhammad. It is not possible for this seal to be broken till Judgment Day. After the Holy Prophet Muhammad no Prophet can come either new or old.

2. The return of Jesus into this world or the appearance of any prophet, whether a new or a previous one, breaks the seal of the finality of prophethood. This would be contrary to God's promise to Holy Prophet Muhammad, as stated in the aforementioned Quranic verse, that no prophet would be appointed after Holy Prophet Muhammad. Such a proposition is disrespectful of the Holy Prophet and possibly a source of great distress for him.
3. However, as *Hazrat Mirza Sahib* states: "There is a hidden prophecy in this verse, namely, that a seal has been put upon prophethood till the Day of Judgment. And except for a *burooz*, which is the being of the Holy Prophet himself, none has the power to receive knowledge of the unseen from God in a clear and open manner like prophets." In other words, it is not possible for a person to be appointed as a prophet now, but it is still possible for a person to obtain knowledge of the unknown from God in the manner of a prophet by becoming an image of the Holy Prophet. This is known as manifested prophethood (*buroozi nubuwwat*). Since the lexical meaning of prophet is one who receives knowledge of the unknown from God, it follows that the manifested prophethood is synonymous with lexical prophethood. One is named after the mode of acquisition of prophethood and the other after its lexical meaning.
4. To become the manifestation of the Holy Prophet, it is necessary for a person to achieve the stage of *fana fil rasul* (self-effacement in Holy Prophet Muhammad). When a person achieves this status, his spirituality reflects the attributes of Muhammad and Ahmad on account of his perfect obedience to the tradition of the Holy Prophet. He then becomes the recipient of those rewards of prophethood and messengership that are the result of the perfection of the soul, but he does not receive those rewards that are associated with the office or station of messengership and prophethood. Included in the former is the knowledge of the unseen that God vouchsafes to saints. This is known as manifested prophethood (*buroozi nubuwwat*).
5. If a person reflecting the attributes of Muhammad is called a *prophet* or *messenger* in a Divine revelation, this does not confer on him the office of a messenger or prophet because the real addressee is Holy Prophet Muhammad himself on account of the fact that the addressee has completely effaced himself in the Holy Prophet. In this way, the prophethood of Holy Prophet

- Muhammad stays with him and is not granted to someone else.
6. It is sheer ignorance and mischief to call a person as a claimant of prophethood or messengership when in fact the claim of the person is only that of manifested prophethood or messengership. The person who makes such an allegation is, in *Hazrat Mirza Sahib's* own words, "a liar and one who holds impure thoughts."
 7. Manifested prophethood or messengership is a status granted solely to those saints who attain a stage of complete devotion to Holy Prophet Muhammad; the Divine revelation granted to such people is called saintly revelation and not prophetic revelation because the recipient is solely a saint, and not a prophet or messenger.

Maulana Muhammad Ahsan Amrohi's Elucidation of Aik Ghalati Ka Izala Pamphlet

When *Aik Ghalati Ka Izala* pamphlet was published, *Maulvi* Muhammad Yusuf of Amritsar, an ignorant opponent who had only superficial knowledge, raised an objection because of his lack of understanding of the concept of manifested prophethood. He objected that a claim to prophethood had been made in the aforementioned Proclamation. Since *Maulana* Amrohi had a long acquaintance with *Maulvi* Muhammad Yusuf, he invited *Maulvi* Muhammad Yusuf to visit Qadian. However, Muhammad Yusuf replied that no useful purpose would be served by his visit to Qadian because *Maulana* Amrohi's religious mentor had claimed to be a prophet in the announcement *Aik Ghalati Ka Izala*.

Maulana Amrohi showed this letter to *Hazrat* Mirza Sahib who responded that *Maulvi* Muhammad Yusuf had failed to grasp the concept of *burooz* (manifestation). There is no duality in *burooz*; it is merely an image of the blessings of prophethood in the existence of a disciple whose life mirrors that of his mentor prophet. *Hazrat* Mirza Sahib further elucidated by stating that if *Maulvi* Muhammad Yusuf was standing before a mirror and his wife came by would she consider his image in the mirror as a stranger and veil herself? Certainly not! The image of the blessings of prophethood in a disciple who follows perfectly his mentor prophet and reaches the stage of *fana fil rasul* is called *buroozi* prophethood. It is not right to call such a person as a claimant of prophethood. In accordance with the wishes of *Hazrat* Mirza Sahib, *Maulana* Amrohi wrote a detailed letter to *Maulvi* Muhammad Yusuf. The letter was also published in the November 24, 1901 issue of the Qadian-based newspaper *Al-Hakam*. In this letter, following a detailed prelude, *Maulana* Amrohi made the following remarks:

Sir, the pamphlet on the basis of which you assert that *Hazrat* Mirza Sahib has claimed prophethood, also contains the following passages

in which there is a clear and explicit denial of such a claim. Alas, you have understood neither his (actual) claim, nor the refutation of the (alleged) claim.

Maulana Amrohi then copied nineteen references from *Aik Ghalati Ka Izala* pamphlet in which there were clear denials of any claim to prophethood. Following this, *Maulana* Amrohi stated:

Sir, if you possess any piety, and if there is any fear of God in your heart, can you say with regard to a person whose tract of three pages contains such a large number of passages that clearly deny any claim to independent prophethood, that he is a claimant of independent prophethood? Or can any sane person say that this *fana fil rasul* (one self-effaced in Holy Prophet Muhammad) has claimed the kind of prophethood and messengership about which there is a consensus in the Islamic community that it has come to an end? We are both nearing the age of death. How then could you have had the audacity to make such an unjust allegation?

Further on in that letter, *Maulana* Amrohi wrote:

He (*Hazrat* Mirza Sahib) declares himself to be the manifestation of Prophet Muhammad (peace and blessings of Allah be upon him) — the Seal of the prophets — in the same way that there is an image of the original in a mirror.

Maulana Amrohi then wrote:

If, in the reflective sense, even the most worthy and complete disciple of the Prophet is not granted the blessings of the Seal of the prophets, how then can the reformation of the Islamic community and the reinvigoration of the Islamic faith possibly take place? Then what would be left of the miracles of the Seal of the prophets, the Chief of the Messengers? For in that case, all the doors of Divine favors and blessings that were open to the Israelites would be closed, and all the blessings originating from Holy Prophet Muhammad would, God forbid, come to an end.

Then, while discussing the blessings of the prophethood of Holy Prophet Muhammad, *Maulana* Amrohi stated:

The favors of messengership and the blessings of the seal of prophethood shall continue till Judgment Day. In accordance with the truism that a son is the likeness of his father in terms of appearance and character, the perfect followers of Holy Prophet Muhammad, who are really like his children, shall partake of the favors of messengership and the blessings of the seal of prophethood — i.e., partial prophethood and reflective messengership — till Judgment Day.

Further in that letter, *Maulana* Amrohi wrote:

Now I shall relate the sayings of some great personalities of the *ummah* (Islamic community or nation) who have claimed to be the manifestation of Muhammad. First, there exists the following *hadith* pertaining to reflective prophethood: “The *ulama* (religious scholars) of my *Ummat* shall be the like of Israelite prophets.” When the scholars of the *ummah* (Islamic nation) are likened to the prophets of the Israelite nation, then the lofty status of the *Mahdi* (rightly guided one) and Promised Messiah is much higher than that of those scholars. ... Prophet Muhammad (peace and blessings of Allah be upon him) called *Hazrat* Ali the manifestation of the Messiah.¹¹ It is written in the work *Tazkirat-ul-Auliya* that *Hazrat* Bayazid Bastami stated about himself: “I am Adam; I am Shoaib; I am Noah; I am Abraham; I am Moses; I am Jesus; I am Muhammad.” An important point to remember here is that Bayazid Bastami made this claim of being a manifestation of these prophets on his own accord, although no reference exists to show that Holy Prophet Muhammad gave any such glad tidings specifically for him. However, Holy Prophet Muhammad himself named the Promised *Mahdi* as Muhammad and Ahmad as stated in the *hadith*: “His name will be after my name....”¹² Muhiyy-ud-Din al-Arabi has stated in his book *Fatuhaat*: “I saw in a dream that *Imam* Abu Muhammad Ibn-Hazm embraced Prophet Muhammad (peace and blessings of Allah be upon him), and the one disappeared into the other, and besides Prophet Muhammad (peace and blessings of Allah be upon him), the other could not be seen.” All these aforementioned affairs have been verified by *Maulvi* Muhammad Husain Batalvi in his favorable review of *Barahin Ahmadiyya*. It is God’s grace when an opponent witnesses an assertion, and gives it unanimity. The claimant of *burooz* (manifestation of a prophet) can likewise be a *mujaddid* (reformer) who has completely effaced himself in the Holy Prophet.

There is No Claim of Prophethood in *Aik Ghalati Ka Izala* Pamphlet

I have myself presented excerpts from *Aik Ghalati Ka Izala* pamphlet to show that *Hazrat* Mirza Sahib undoubtedly acknowledged that the words *prophet* and *messenger* do appear in his revelations. But in accordance with his previous practice, *Hazrat* Mirza Sahib explained that these words were used for him in a lexical sense – *prophet* as meaning “one who receives knowledge of the unseen,” and *messenger* as meaning “one sent.” He further explained that

11 *Bihar al-Anwar*, vol. 35, pp. 318-319, no. 14

12 *Sunan Abu Dawood*, Book 36, Number 4276A

this status belongs to one who has completely effaced himself in the Holy Prophet i.e., one who is *fana fil rasul*. Upon reaching this status, a perfect disciple manifests the attributes of Muhammad and Ahmad and also that facet of prophethood that is comprised of glad tidings i.e., knowledge of the Unseen. The knowledge of the Unseen is a reward for spiritual excellence and cannot be divorced from the attributes of Muhammad and Ahmad. Thus, wherever the attributes of Muhammad and Ahmad are exhibited, there too would be exhibited the gift of the knowledge of the Unseen. It is because of the manifestation of the prophethood of Muhammad in a person who has completely effaced himself in the Holy Prophet (*fana fil rasul*) that he is metaphorically referred to as a *prophet* and *messenger*. This is what is known as reflective (*zilli*) prophethood or manifested (*buroozi*) prophethood. In other words, when the word prophethood is used in its lexical sense, the purpose is to emphasize an essential aspect of prophethood i.e., the knowledge of the unseen or the abundance of Divine communion which is one part of the full and complete prophethood. When the words manifested (*buroozi*) or reflective (*zilli*) prophethood are used, the objective is to indicate the manner of acquiring this prophethood which is to achieve the status of *fana fil rasul* (effaced in the Prophet) and thus become the manifestation (*burooz*) of the Prophet whom you followed.

The Concept of the Manifested Prophethood Is an Established One Among the Sufis

The concept of *burooz*, i.e., manifestation, is not a novel concept; it is well-established and well-known among the great saints and Sufis. As an example, I present below an excerpt from the work *Maktubat-e-Imam Rabbani* (Book Number 54, volume 2). *Hazrat Mujaddid Alf-e-Sani* Sirhindi (Allah's mercy be upon him), who was the Reformer of the eleventh century *Hijrah* and the author of the above cited book has stated therein:

At this stage (i.e., the stage of *burooz* – author), the follower forges such a similarity with the one followed that the concept of following loses its meaning. The distinction between the follower and the followed vanishes and it appears as if the follower has taken the place of the one followed and is acquiring the benefits directly from the fountainhead. It is as if both drink from the same brook, have embraced each other and have become intimate friends. Who is the follower now, and who is the one followed? And who is the one being obeyed? Their unity brooks no difference. The strange thing at this point is that no matter how keenly one looks, one fails to discern a relationship of a follower and a leader, and it is not possible to recognize who is the subordinate and who is the superior. Yes, it is true however that the follower considers himself as a beneficiary, and finds himself to be the heir of his prophet.

From the above excerpt, it becomes abundantly clear that *Hazrat Mirza Sahib's* description of *burooz* is couched in much more guarded language as compared to the description given by *Hazrat Mujaddid Sirhindi*. Nevertheless, *Maulvi Muhammad Yusuf of Amritsar* failed to understand the concept of manifestation (*burooz*), and misconstrued that perhaps a claim of prophethood had been made in *Aik Ghalati Ka Izala* pamphlet. *Hazrat Mirza Sahib* had provided a gist of the concept of *burooz* in *Aik Ghalati Ka Izala* pamphlet by stating: "...ignorant opponents accuse me of claiming to be a prophet and messenger. I make no such claim." Notwithstanding that, *Hazrat Mirza Sahib* directed *Maulvi Muhammad Ahsan Amrohi* to provide a detailed explanation of the concept of *burooz* so as to expel any misunderstandings on the issue. Accordingly, *Maulvi Amrohi*, explained this concept in detail and used nineteen citations from *Hazrat Mirza Sahib's Aik Ghalati Ka Izala* to show that *Hazrat Mirza Sahib's* position was that of "partial prophethood and reflective messengership." And all this took place on the directive of, and in consultation with *Hazrat Mirza Sahib*. In view of these facts, it is inappropriate for anyone to make unjust and slanderous allegations that *Hazrat Mirza Sahib* claimed prophethood in *Aik Ghalati Ka Izala*.

Wrong Conclusion Drawn From *Aik Ghalati Ka Izala* by Those Who Exaggerate His Status

When *Hazrat Mirza Sahib's* opponents erroneously argued from this pamphlet that he had claimed to be a prophet, *Hazrat Mirza Sahib* refuted these allegations through *Maulana Amrohi*. Unfortunately, six years after the demise of *Hazrat Mirza Sahib*, his son *Mirza Bashir-ud-Din Mahmud Ahmad*, for reasons of personal expediency, asserted that *Hazrat Mirza Sahib* had actually claimed that he was a prophet! When he could not find, after groping about everywhere, any statement claiming prophethood from any of *Hazrat Mirza Sahib's* writings, he too, like *Hazrat Mirza Sahib's* opponents, presented *Aik Ghalati Ka Izala* pamphlet to support his contention. Therefore, in the spirit of the directive given by *Hazrat Mirza Sahib* to *Maulana Amrohi* to refute the false allegation that he, *Hazrat Mirza Sahib*, had claimed prophethood, *Hazrat Mirza Sahib's* disciples based in the city of Lahore stepped forward to render this service. It is appropriate to present some of those details here, which are as follows:

In the year 1915, *Mirza Bashir-ud-Din Mahmud Ahmad* cited *Aik Ghalati Ka Izala* and claimed that prior to this pamphlet, *Hazrat Mirza Sahib* unquestionably considered himself as a Reformer (*mujaddid*) and *muhaddath* (a saint who has communion with God), and denied being a prophet. However, in November of 1901, *Hazrat Mirza Sahib* finally understood his real status, admitted his prior error, and forcefully claimed to be a prophet in

the pamphlet *Aik Ghalati Ka Izala*. This claim of Mirza Bashir-ud-Din Mahmud Ahmad was wrong then, and is wrong now. The truth is that, prior to this pretentious claim and incendiary announcement by Mirza Bashir-ud-Din Mahmud Ahmad, even the thought had not crossed the mind of any disciple of *Hazrat Mirza Sahib* that he had altered his claim in the year 1901, or that he had made any error regarding his claims in his writings predating 1901, or that prior to that date *Hazrat Mirza Sahib* did not fully comprehend the meaning of *nabi* (prophet) and *muhaddath* (saint) and had erroneously used the word *muhaddath* instead of *nabi*.

In fact, the notion that *Hazrat Mirza Sahib* changed his claim in the year 1901 evolved slowly in the mind of Mirza Bashir-ud-Din Mahmud Ahmad. Evidence of this is provided by the fact that when he started emphasizing the issue of prophethood in the year 1915, he first of all wrote in his book *Al Qaul ul Fasl* on page 24 as follows:

In short, it is clearly proven from the above mentioned citation that up to the publication of *Tiryaq-ul-Qulub* (whose writing was begun in August of 1899, and completed on October 25, 1902), his (*Hazrat Mirza Sahib's*) belief was that he possessed partial superiority over the Messiah, and when he (*Hazrat Mirza Sahib*) was called a prophet, it was a kind of partial prophethood and imperfect prophethood. However, afterwards...he (*Hazrat Mirza Sahib*) was informed by God that he was superior to the Messiah in every aspect. And he was not the recipient of some partial prophethood but was a prophet — albeit a prophet who had received his prophethood through the grace of the Holy Prophet (Muhammad), may peace and blessings of Allah be upon him. So it is totally unacceptable to argue on the basis of (*Hazrat Mirza Sahib's*) writings prior to the year 1902.

When a principle is contrived for the sake of expediency, the contriver often forgets to apply it in all situations. This happened in the case of *Al Qaul ul Fasl* as well. Mirza Bashir-ud-Din Mahmud Ahmad had established the principle in this book that it was completely unacceptable to argue using references taken from *Hazrat Mirza Sahib's* writings prior to October of 1902. But in the same book, he himself based his arguments in four different places on a tract written by *Hazrat Mirza Sahib* that predated the year 1902. To be precise, this was a tract that had been published on November 5, 1901. Mirza Bashir-ud-Din Mahmud Ahmad completely forgot that, in doing so, he had contradicted his own principle.

God decreed the affairs such that one of *Hazrat Mirza Sahib's* closest disciples, *Maulvi Muhammad Ali*, read the book *Al Qaul ul Fasl* and drew Mirza Bashir-ud-Din Mahmud Ahmad's attention to the violation of the principle that he (Mirza Mahmud) himself had crafted, and questioned why he

had based his reasoning upon a tract dated prior to October of 1902. This made Mirza Bashir-ud-Din Mahmud Ahmad suddenly realize his mistake, and in order to maintain his arguments he directed his attention to the 1901 proclamation *Aik Ghalati Ka Izala*. I would like to submit that had *Maulvi* Muhammad Ali not pointed out the contradiction in *Al Qaul ul Fasl*, Mirza Bashir-ud-Din Mahmud Ahmad and his disciples would have continued to hold the belief that *Hazrat* Mirza Sahib had altered his belief in 1902, and that it was only in that year that he began to understand the meaning of *muhaddath* and prophet. The proclamation *Aik Ghalati Ka Izala* of 1901 would in that case have counted among those writings of *Hazrat* Mirza Sahib that were considered unacceptable for basing their arguments. However, *Maulvi* Muhammad Ali's objection changed the entire complexion of the affair, and the date for the alteration-in-claim fell back from the year 1902 to the year 1901. Accordingly, Mirza Bashir-ud-Din Mahmud Ahmad did not rest comfortably until he had officially altered the change of claim date in his second book *Haqiqat-al Nabuwwat*.

It must be admitted though that Mirza Bashir-ud-Din Mahmud Ahmad had the right to change the date because a person who invents a thing has the authority to do with it as he wills. Since Mirza Bashir-ud-Din Mahmud Ahmad had invented the creed about the change of claim and prescribed 1902 as the year of the change, he had the right to alter the year to 1901 on his own volition. I reiterate that the allegation that *Hazrat* Mirza Sahib altered his claim was a pure figment of Mirza Bashir-ud-Din Mahmud Ahmad's imagination. In the entire literature of the Ahmadiyya Movement, be that in the form of books, proclamations or journals, nobody can point to a single sentence prior to the date of Mirza Mahmud Ahmad's self-invented creed that states that *Hazrat* Mirza Sahib altered his claim in the year 1902 or 1901, or that prior to 1901 *Hazrat* Mirza Sahib erroneously called himself *muhaddath* instead of a prophet because he did not understand the meaning of the word *nabi* or *muhaddath*. In addition, it is highly lamentable that not even a single member from the entire Ahmadiyya community realized that their spiritual leader had altered his claim in 1902 or 1901 as a result of which all previous denials of claiming prophethood had been abrogated.

When Mirza Bashir-ud-Din Mahmud Ahmad announced that it was not permissible to accept the evidence from any of *Hazrat* Mirza Sahib's writings prior to 1902, his disciples in a show of blind conformity accepted this creed. Not even one of them saw that Mirza Bashir-ud-Din Mahmud Ahmad himself had based some of his arguments on a tract *Hazrat* Mirza Sahib had written before 1902. When *Maulvi* Muhammad Ali pointed this out, Mirza Bashir-ud-Din Mahmud Ahmad stated two months subsequently in a book that it was the writings of *Hazrat* Mirza Sahib prior to the year 1901 that could not be used as evidence. Instantly, his entire following changed their

creed and accepted that *Hazrat Mirza Sahib's* writings prior to 1901 were void and could not be used as evidence of his creed. Mirza Mahmud Ahmad wrote the following in his book *Haqiqat-al-Nabuwwat* (page 121):

This shows that he (*Hazrat Mirza Sahib*) made a change in his belief in 1901. The year 1900 is an intermediary period that, like the purgatory (*barzakh*), provides the dividing line between the two views. Hence ... it is proved that the references dating prior to the year 1901 in which he has denied being a prophet are now abrogated and it is an error to use them as evidence.¹³

Accordingly, from the date of the above statement of Mirza Bashir-ud-Din Mahmud Ahmad, the writings of *Hazrat Mirza Sahib* prior to 1902 no longer stood abrogated but the writings prior to the year 1901 now stood rescinded.

Sworn Oath of Seventy Ahmadis That *Hazrat Mirza Sahib* Did Not Alter His Claim in the Year 1901

Mian Bashir-ud-Din Mahmud Ahmad wanted to convince the world that the statements of *Hazrat Mirza Sahib* regarding prophethood prior to 1901 stood abrogated. In 1901, Mian Bashir-ud-Din Mahmud Ahmad was a mere lad of twelve or thirteen years. The most telling argument in the debate about the change of creed must necessarily come from the disciples of *Hazrat Mirza Sahib* regarding what they understood about his claim at the time the pamphlet was published. Was there any disciple in 1901 who on publication of *Aik Ghalati Ka Izala* thought: "From today *Hazrat Mirza Sahib* has become a prophet?" This would conclusively answer the question whether the change of creed is an invention of Mirza Bashir-ud-Din Mahmud Ahmad, and whether his disciples are simply subscribing to this creed because it is the edict of their spiritual leader. The other questions such a testimony would answer are: Is it not true that *Hazrat Mirza Sahib* did not correct any error on his part in this proclamation, but the error of another

13 It is regrettable that Mirza Bashir-ud-Din Mahmud Ahmad, in his effort to make *Hazrat Mirza Sahib* into a real prophet, did not consider its consequences. If it is conceded that prior to 1901 *Hazrat Mirza Sahib* was a prophet but that he continued to deny this status, then does this not make him the first *kafir* (disbeliever) of his own prophethood? When the rejection of the prophethood of a prophet is *kufr* (disbelief), and the prophet himself is obligated first of all to believe in his prophethood, then does this not make *Hazrat Mirza Sahib* the first *kafir* (disbeliever)? (I seek God's protection from making such a statement). In fact, (and I seek God's protection from making such a statement) it makes him the biggest *kafir* because ordinary men are spoken to by other men on the issue of prophethood, but the prophet is spoken to by God.

person who was affirmed by him as being unfamiliar with his books and writings and who had not spent time in his company? In *Aik Ghalati Ka Izala*, did *Hazrat* Mirza Sahib confirm the statements in his previous books or did he rescind them? Did he say in this proclamation that he did not previously understand the meaning of the words *nabi* and *muhaddath* but now he understood their meaning? It is worthwhile to examine the evidence that the events provide.

I present below the sworn testimony of seventy disciples of *Hazrat* Mirza Sahib. This sworn testimony appeared in a tract published by the Ahmadiyya Anjuman Ishaat Islam Lahore shortly after the publication of Mirza Bashir-ud-Din Mahmud Ahmad's book *Haqiqat-al-Nabuwwat*. All of these people providing the sworn testimony had taken pledge at the hands of *Hazrat* Mirza Sahib prior to November of 1901. These pious people testified in their statement appearing below that they did not discern any change in *Hazrat* Mirza Sahib's claim in the year 1901, nor did they consider any of *Hazrat* Mirza Sahib's previous writings in which he had denied any claim to prophethood as having been abrogated. There are other testimonies as well, but this one is sufficient to prove the point:

We, the undersigned, declare on oath that when *Hazrat* Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyya Movement, announced in 1891, that Prophet Jesus was dead according to the Holy Quran, and that the "son of Mary" whose advent among the Muslims was spoken of in the Books of *Hadith* was none other than *Hazrat* Mirza Sahib himself, he did not lay claim to prophethood. However, the clerics misled the public, and issued a *fatwa* of *kufr* against him by alleging that he claimed prophethood. After this, the Promised Messiah declared time after time in plain words, as his writings show, that to ascribe to him a claim of prophethood was a fabrication against him, that he considered prophethood to have come to a close with the Holy Prophet Muhammad, and that he looked upon a claimant to prophethood, after the Holy Prophet, as a liar and a *kafir*. And that the words *mursal*, *rasul*, and *nabi* which had occurred in some of his revelations, or the word *nabi* which had been used about the coming of the Messiah in *Hadith*, do not denote a prophet in actual fact, but rather a metaphorical, partial or *zilli* prophet who is known as a *muhaddath*. After the *Khatam an-nabiyyin* (Seal of the prophets), may peace and blessings of Allah be upon him, no prophet can come, whether new or old.

We also declare on oath that we entered into the pledge of the Promised Messiah before November 1901, and that the statements of Mirza Mahmud Ahmad, the head of the Qadian section — that though in the beginning *Hazrat* Mirza Sahib did not claim prophethood, but that he

changed his claim in November 1901, and laid claim to prophethood on that date, and that his previous writings of ten or eleven years denying prophethood are abrogated — all this is entirely wrong and absolutely opposed to facts. We do swear by Allah that the idea never even entered our minds that the Promised Messiah made a change in his claim in 1901 or that his previous writings, which are full of denials of a claim to prophethood, were ever abrogated; nor, to our knowledge, did we ever hear such words from the mouth of even a single person until Mirza Mahmud Ahmad made these statements (in 1914/1915).

• Signatories:

1. *Maulvi* Syed Muhammad Ahsan (Amroha)
2. *Maulvi* Muhammad Abdullah Khan (Patiala)
3. *Maulvi* Muhammad Mubarak Ali (Sialkot)
4. *Maulvi* Ghulam Hasan, Sub-Registrar (Peshawar)
5. *Maulvi Hakim* Mirza Khuda Baksh, Author of ‘*Asl-e-Musaffa*’
6. *Maulvi* Muhammad Ali (Lahore)
7. *Maulvi* Muhammad Yahya (Debgaran)
8. *Maulvi* Muhammad Yaqub (Debgaran)
9. Sheikh Rahmatullah, Trader (Lahore)
10. Dr. Mirza Yaqub Baig (Lahore)
11. Sheikh Ziaullah, Former Headmaster of *Madrasah Talim-ul-Islam* (Qadian)
12. *Maulvi* Muhammad Hasan Qureshi (Qila Daar)
13. Baba Hidayatullah, Punjabi Poet (Lahore)
14. Mian Nabi Baksh, Government Pensioner (Lahore)
15. Dr. Syed Tufail Husain (Lahore)
16. Mirza Jamal-ud-Din, Calligrapher (Lahore)
17. Sheikh Din Muhammad (Lahore)
18. Master Faqirullah (Lahore)
19. Dr. Nabi Baksh (Bhaati Darwaaza, Lahore)
20. Hafiz Fazal Ahmad (Baddo Malhee)
21. Hafiz Ghulam Rasul, Merchant (Wazirabad)
22. Chaudhry Ghulam Hasan, Former Station Master (Laveeriwala)
23. Sheikh Ghulam Husain Siddiqui Ahmadi (Sialkot)
24. Sheikh Muhammad Jaan, Merchant (Wazirabad)
25. Sheikh Abdur Rahman (Wazirabad)
26. *Maulvi* Aziz Baksh, B.A. (Dera Ghazi Khan)
27. Wali Muhammad, Reader (Dera Ghazi Khan)
28. Master Ghulam Muhammad, B.A., Headmaster (Rawalpindi)

29. *Hakim* Sardar Khan, Brother of the late *Hakim* Shahnawaz (Rawalpindi)
30. Seth Ahmad-ud-Din, Former Municipal Commissioner (Jhelum)
31. Sheikh Qamar-ud-Din, Merchant (Chashma Jhelum)
32. Mistri Abdus Sattar (Jhelum)
33. Sheikh Ghulam Muhiyy-ud-Din, Appellant's scribe (Jhelum)
34. *Maulvi* Muhammad Ibrahim, Imam of Mosque (Jhelum)
35. Dr. Hayat Muhammad, Dentist (Rawalpindi)
36. Babu Allah Baksh, Officers' Munshi (Jhelum)
37. Babu Abdul Haq, Clerk (Jhelum)
38. Mistri Abdus Sattaar (Jhelum)
39. Mistri Yaqub Ali (Jammu)
40. Master Muhammad Ramzan (Jammu)
41. Malik Sher Muhammad Khan, B.A., Personal Assistant (Jammu)
42. *Mufti* Fazal Ahmad (Jammu)
43. Mistri Shahab-ud-Din (Jammu)
44. Muhammad Shah (Jammu)
45. Nawab Khan, Branch In-charge (Jhelum)
46. Syed Masood Shah, Teacher (Jammu)
47. Mistri Nizam-ud-Din (Jammu)
48. Syed Ameer Ali Shah, Pensioner Sub Inspector
49. Sheikh Hidayatullah (Peshawar)
50. Ramzan Ali (Peshawar)
51. Mian Muhammad Makki (Peshawar)
52. Syed Laal Shah Barq (Peshawar)
53. Sheikh Fazal Kareem (Peshawar)
54. Munshi Nawab Khan, Sub Inspector Police (Gujranwala)
55. Sheikh Maula Baksh (Sialkot)
56. *Hakim* Shams-ud-Din (Sialkot)
57. Mian Bora (Sialkot)
58. Alah Din (Sialkot)
59. Sheikh Muhammad Jaan, Merchant (Sialkot Cantonment)
60. Babu Ata Muhammad, Overseer (Sialkot)
61. Mirza Hakim Baig (Sialkot)
62. Mistri Muhammad Akbar, Contractor (Sialkot)
63. Mistri Abdullah (Sialkot)
64. Muhammad-ud-Din (Sialkot)
65. Haji Fazal-ud-Din (Sialkot)
66. Syed Amjad Ali, Court Inspector
67. Dr. Hasan Ali
68. Muhammad Sarfaraz Khan, Treasury officer (Baddo Malhee)

69. Sheikh Muhammad Naseeb, Formerly Head Clerk (Qadian)
70. Abdul Haq (Rawalpindi)

Mirza Bashir-ud-Din Mahmud Ahmad claimed that ninety eight or ninety nine percent of the members of *Hazrat Mirza Sahib's* Organization were loyal to him. The proper response upon the publication of the above announcement, therefore, should have been for him to present the sworn testimony of at least seven thousand people to the effect that they understood *Hazrat Mirza Sahib* to have claimed prophethood on the day of the publication of *Aik Ghalati Ka Izala* and that they considered his previous writings denying any claim to prophethood as abrogated on that same day. If not seven thousand, then Mirza Bashir-ud-Din Mahmud Ahmad should have presented the sworn testimony from seven hundred people, and if not that, then at least seventy people, who had taken the pledge prior to 1901. These people should have testified unambiguously that when *Aik Ghalati Ka Izala* was published in November of 1901, they had understood immediately that *Hazrat Mirza Sahib* had altered his claim regarding prophethood and had now claimed real prophethood, and that his previous writings denying any claim to prophethood stood abrogated.

Many years have passed since the publication of this announcement, and despite repeated demands that a sworn statement to counter the above statement be published, one has not been forthcoming. On the contrary, Mirza Bashir-ud-Din Mahmud Ahmad hastily published a decree in the newspaper prohibiting his followers from making a statement in the matter on oath. This was done so as not to get exposed. However, it is a conclusive refutation of this creed that not one person out of those who had taken the pledge at the hands of *Hazrat Mirza Sahib* prior to November 1901 came forward to provide sworn testimony that at the time of the publication of *Aik Ghalati Ka Izala* he had felt that *Hazrat Mirza Sahib* had changed his claim and had now become a claimant to prophethood.

Hazrat Mirza Sahib's Own Affirmation That His Writings Prior to 1901 Did Not Stand Rescinded

I would now like to present excerpts from *Hazrat Mirza Sahib's* writings, postdating the year 1901, in which he has repeated and reaffirmed the same claims that are to be found in his books predating 1901. *Hazrat Mirza Sahib's* book *Tiryay-ul-Qulub* is one of those books in which he has not only clearly disavowed the claim to prophethood, but wherein he has also plainly stated that the rejection of his claims did not make anyone a disbeliever (*kafir*); *Hazrat Mirza Sahib* wrote as follows in *Tiryay-ul-Qulub* (page 130):

My belief from the beginning has been that no person becomes a *kafir* or Antichrist by denying my claim.

Hazrat Mirza Sahib further elucidated this idea in a footnote:

Remember that only prophets bringing law (*Shariah*) and new commandments from Allah enjoy the privilege of calling their deniers unbelievers. But other than these prophets (*Sahib-i-Shariah*), the denial of any inspired ones (*mulham*) and those spoken to by Allah (*muhaddath*), however elevated they may be in the sight of Allah and blessed with Divine communication, does not incur *kufr*.

The above excerpt has been taken from a book at the end of which *Hazrat Mirza Sahib* has penned the date October 25, 1902 with his own hand, and the title page bears the date of October 28, 1902. This book very clearly contains the exact same claim that *Hazrat Mirza Sahib* had made in his books prior to 1901. There was no way *Mirza Bashir-ud-Din Mahmud Ahmad* could avoid the inescapable verdict of this book except to declare this book abrogated as well. That is precisely what he did — *Mirza Bashir-ud-Din Mahmud Ahmad* claimed that although this book was published in October 1902, but the referenced passages were written by *Hazrat Mirza Sahib* well before 1901. But it is an established fact, one that is acknowledged by all intelligent people, that with the exception of a posthumous publication, the author is the one who is responsible for verifying the authenticity of his written work at the date of publication, and not at the time of the actual writing of the manuscript. When the issue under consideration was so important that *Hazrat Mirza Sahib* had become a prophet from being a non-prophet, and he was about to declare disbelievers only those who rejected his claim as disbelievers but the whole Muslim nation, as *Mirza Bashir-ud-Din Mahmud* claimed, then even if he had to publish a book that had been written before the change in his claim, he should have suitably modified, before publishing, the passages in which he had denied claim of prophethood. Or else, he should have simultaneously published an announcement stating that in the period since the writing of the manuscript, he had understood that he was a prophet and his deniers were disbelievers; therefore, readers should not be misled by what he had written in this book.

It is the height of injustice that a book which the author published for the public and never rescinded in his lifetime was declared abrogated, and the door was opened for prophethood after Prophet Muhammad (peace and blessings of Allah be upon him). However, Allah has His own ways of protecting His chosen ones. The manner in which Allah gave the lie to *Mirza Bashir-ud-Din Mahmud Ahmad's* bold and unlawful assertion was through the inclusion of a statement in *Hazrat Mirza Sahib's* book *Haqiqat-ul-Wahy*,

published in 1907, in which *Hazrat Mirza Sahib* himself verified the authenticity of his book *Tiryaq-ul-Qulub*. In *Haqiqat-ul-Wahy*, *Hazrat Mirza Sahib* had stated the following under the heading titled Sign Number 118:

Sign Number 118... I was staying in Gurdaspur in connection with a criminal case (brought against me by Karam-ud-Din of Jhelum). I received a revelation: "They will ask you about your dignity. Say: (it is from) Allah. Then leave them sporting in their idle talk." That is, they will ask what is your dignity and your status. Say, it is Allah who has bestowed this status on me. Then leave them in their sport and idle talk. I related this revelation to my companions who were not less than forty in number including *Maulvi* Muhammad Ali and Khwaja Kamal-ud-Din. Later, we went into the court where the counsel for the complainant asked the same question: "Is your status and dignity the same as has been written in *Tiryaq-ul-Qulub*?" I replied: "Yes, it is so by the grace of Allah. He it is who has granted me this dignity." So it was that the revelation received from God in the morning was fulfilled at approximately the time of the *Asr* (late afternoon) prayers. This resulted in strengthening the faith of the members of my Organization.

This then was the book that *Mirza Bashir-ud-Din Mahmud Ahmad* declared as void with respect to the status and dignity of *Hazrat Mirza Sahib* with one stroke of the pen, despite the fact that it had been published after 1901, in October of 1902. It is worthwhile to stop and ponder here for a moment. Does not this written statement of *Hazrat Mirza Sahib* clearly prove that while appearing in a court of law in 1904, he testified to the truthfulness of the book *Tiryaq-ul-Qulub*, in a sworn statement. In addition to this authentication, *Hazrat Mirza Sahib* further verified the book *Tiryaq-ul-Qulub* in 1907 when he sat down to write *Haqiqat-ul-Wahy*. *Hazrat Mirza Sahib* verified his dignity and status as given in *Tiryaq-ul-Qulub* in *Haqiqat-ul-Wahy* and published and disseminated the latter book widely.

It remains to be seen as to what is the dignity and status that is mentioned in *Tiryaq-ul-Qulub*, and that is verified by Divine revelation. For this purpose, the reader is referred to the quote from *Tiryaq-ul-Qulub* given earlier. A perusal of that reference clearly establishes the following two points:

1. Notwithstanding the high spiritual status of *Hazrat Mirza Sahib* on account of being a *mulham* (one receiving Divine revelations) and *muhaddath* (a saint who has communion with God), he still remained a non-prophet.
2. The rejection of the claims of *Hazrat Mirza Sahib* did not make a person a disbeliever (*kafir*).

In response to these facts, the supporters of Mirza Bashir-ud-Din Mahmud Ahmad responded that *Hazrat* Mirza Sahib's memory had erred, and the book regarding which he had been questioned in court was *Tuhfa Golarwiyya*, and not *Tiryaq-ul-Qulub*. The simple answer to this in the first instance is that when *Hazrat* Mirza Sahib had stated himself, in his writings, that he was questioned in court regarding the book *Tiryaq-ul-Qulub*, then statements to the contrary by others are of no consequence. Supposing that we do accept, for the sake of argument, that it was *Tuhfa Golarwiyya* regarding which *Hazrat* Mirza Sahib was questioned in court, the matter would still rest where it did previously. This is how: In the year 1907, while writing the book *Haqiqat-ul-Wahy*, if *Hazrat* Mirza Sahib had deemed *Tiryaq-ul-Qulub* as a rescinded book, then it could not possibly have entered his mind that what he had stated during his sworn testimony in court, regarding his dignity and status, was recorded in *Tiryaq-ul-Qulub*. Does this not clearly demonstrate that at the time of the writing of *Haqiqat-ul-Wahy*, the thought had never entered the mind of *Hazrat* Mirza Sahib that *Tiryaq-ul-Qulub* was a rescinded book? If he had really considered *Tiryaq-ul-Qulub* as being rescinded, and if he had indeed altered his claims in 1901, then he could not possibly have written in *Haqiqat-ul-Wahy* that his dignity and status was the same as he had recorded in *Tiryaq-ul-Qulub*. Did he even forget such a momentous event that he had changed his claims in 1901; that previously he considered anyone who claimed to be a prophet as being an accursed person, but that now he was himself claiming to be a prophet? Could he possibly have forgotten that he had not claimed to be a prophet in *Tiryaq-ul-Qulub*, and that now he had become such a claimant, and that therefore his dignity and status as recorded in *Tiryaq-ul-Qulub* could not possibly be the same?

It is obvious that if a person changes his claims radically to make them totally opposite of what they were previously then he is going to exercise extreme caution after the change not to state his dignity and status as being the same as they were previous to the change. Is it not true that today Mirza Bashir-ud-Din Mahmud Ahmad or even his most ordinary disciple cannot make such a mistake? The first question they ask if any reference is given to them on the issue of *Hazrat* Mirza Sahib's alleged change of creed is: "Is this citation from the period prior to 1901 or after that?" They would not make the mistake even in their sleep of quoting a citation from a pre-1901 book of *Hazrat* Mirza Sahib on the issue of prophethood. In fact, it would not be surprising if even in their graves when questioned by *Munkar Nakir* (the names of the two angels cross-questioning the dead in the grave) these disciples might say, "Which creed do you ask me about – the one prior to 1901 or the one after?"

So are we to assume that, God forbid, *Hazrat* Mirza Sahib alone was such a careless person that he would forget the events of the past and would

pen down his writings in a mindless manner? A momentary lapse of memory while presenting a statement before the magistrate in a court of law is a possibility, but can we also say that, God forbid, *Hazrat Mirza Sahib's* memory blundered regarding his own claims? If that can happen, then all trust in his claims would thereby be shattered. For the first twelve years, according to Mirza Bashir-ud-Din Mahmud Ahmad's assertions, *Hazrat Mirza Sahib* did not understand his own claims. Finally, in 1901 when he began to understand his claims, his memory started faltering so that, in writing *Haqiqat-ul-Wahy* in 1907, *Hazrat Mirza Sahib* erroneously gave the reference of a publication predating 1901 and declared his dignity and status given therein as being correct.

In fact, this is an insult to *Hazrat Mirza Sahib* of a magnitude that a bigger insult is difficult to conceive. Consider the actions attributed to *Hazrat Mirza Sahib* by Mirza Bashir-ud-Din Mahmud Ahmad and his followers — did not understand his claims for twelve years; then did such a turnaround in his claims that he became a claimant of what he previously considered to be an accursed act i.e., claiming prophethood after Holy Prophet Muhammad; then after changing his claim, wrote statements that contradicted his changed claims. If one were to accept these assertions where would that leave the position and status of *Hazrat Mirza Sahib*? However, the fact is that there is no truth in these assertions and they are only false imputations against *Hazrat Mirza Sahib*.

Hazrat Mirza Sahib's Beliefs as Expressed in Tuhfa Golarwiyya

I have shown earlier that *Hazrat Mirza Sahib* described his status and dignity as that of a *mulham* and *muhaddath* in his book *Tiryaaq-ul-Qulub*, published in October of 1902, and stated clearly that he was a non-prophet. He further verified the dignity and status mentioned in *Tiryaaq-ul-Qulub* in *Haqiqat-ul-Wahy*, published in 1907. This shows clearly that *Hazrat Mirza Sahib* neither altered his claim in 1901, nor is *Tiryaaq-ul-Qulub* an invalidated book. However, since Mirza Bashir-ud-Din Mahmud Ahmad's supporters contend that the book regarding which *Hazrat Mirza Sahib* gave the statement in court was *Tuhfa Golarwiyya*, I consider it necessary here to quote *Hazrat Mirza Sahib's* creed regarding prophethood expressed in *Tuhfa Golarwiyya* so that the argument against the followers of the false creed is completed by showing that even in this book there is no indication of any change in *Hazrat Mirza Sahib's* creed. *Hazrat Mirza Sahib* states in *Tuhfa Golarwiyya* (page 83):

The Holy Quran has clearly ended prophethood with Prophet Muhammad (peace and blessings of Allah be upon him) as is apparent from the verse "This day have I perfected your religion for you," (5:3)

and the verse “But he is the Messenger of Allah and the Seal of the prophets,” (33:40). But those who bring Jesus back to this world believe that he would return with his prophethood and that Gabriel would be descending on him continuously for forty-five years with prophetic revelation (*wahy nubuwwat*). What is left then of the Finality of Prophethood (*Khatam-i Nubuwwat*) and the finality of prophetic revelation with such a belief? Rather, in that case, Jesus would be the last of the prophets (*khatam al-anbiya*).

Then on page 84 of *Tuhfa Golarwiyya*, *Hazrat Mirza Sahib* writes:

If, in fact, the Messiah has to return to this world and Gabriel is to descend on him for forty-five years with prophetic revelation, then do not such beliefs completely undermine the faith of Islam? And will it not besmirch the Finality of Prophethood and the finality of prophetic revelation with the completion of the Quran?

The preceding references from *Tuhfa Golarwiyya* indisputably establish the following results:

1. The Holy Quran clearly terminated prophethood with Holy Prophet Muhammad in the verse “But he is the Messenger of Allah and the Seal of the prophets,” (33:40).
2. So if a person now appears who claims to be a prophet, and who receives prophetic revelations, then neither the finality of Holy Prophet Muhammad survives nor does the finality of the Holy Quran whose completion brought prophetic revelation to an end. In short, such a creed shatters the very foundations of the religion of Islam.
3. It follows that *Hazrat Mirza Sahib* who clearly laid down the principle in number 1 and 2 above could neither be a claimant of prophethood nor a recipient of prophetic revelation.

This was the same creed that *Hazrat Mirza Sahib* had presented prior to the year 1901 as well. He writes:¹⁴

May it be clear to them, we also curse the claimant to prophethood and believe that “There is no god but Allah, Muhammad is the messenger of Allah.” We believe in the finality of the prophethood of *Hazrat Muhammad*, may peace and blessings of Allah be upon him, and in the termination of the apostolic revelation (*wahy nubuwwat*). We accept (however) that saintly revelation (*wahy wilayat*) is granted to followers of Holy Prophet Muhammad who follow him perfectly. Anyone who

14 Proclamation dated April 1897.

alleges more than this against us strays from righteousness and honesty...hence there is no claim of prophethood from my side but only that of being a saint (*wilayat*) and a revivalist (*mujaddidiyyat*).

In addition, I present four more references from the period after 1901 to show that *Hazrat Mirza Sahib* kept the same belief about prophethood right up to the end. The allegation of a change in belief in 1901 is a fabrication and a slander.

1. *Mawahib-ur-Rahman*

In his book *Mawahib-ur-Rahman*, published in 1903, *Hazrat Mirza Sahib* wrote the passage reproduced below under the title "Violation of My Beliefs." In this passage, *Hazrat Mirza Sahib* stated that the saints of the Muslim community are colored in the coloring of prophethood, but they are not prophets in reality because religious law (*shariah*) has reached its perfection in the Quran. Since there is no scope for any addition or deletion in the religious law, hence no prophet can come now. It is obvious that just as the completion of religious law is an impediment for other saints to become a prophet, so too is it an impediment for *Hazrat Mirza Sahib* to become a prophet. Thus, the following passage from the period after 1901 provides definitive, certain, and clear evidence that *Hazrat Mirza Sahib* did not accept the coming of a prophet after Holy Prophet Muhammad. *Hazrat Mirza Sahib* states:

I am a Muslim and I believe the Quran to be the book of Allah and our master *Hazrat Muhammad*, peace and blessings of Allah be upon him, to be the Prophet and Messenger of Allah and his religion to be the best of all religions. I also believe that he (the Holy Prophet) is Last of the Prophets, and there is no prophet after him but the one nurtured by his beneficence and who appears in accordance with his promise. Allah communicates with His friends (*auliya*) in the *ummah* who bear the color of the prophets, though in reality they are not prophets, because the Quran has perfected the *Shariah*, and the world does not stand in need of any other *Shariah*. They (the *auliya*) are gifted with the knowledge of the Holy Quran but they neither add nor subtract anything from it. Anyone who adds or subtracts anything from the Holy Quran is a wrong-doer and a devil.

2. *Haqiqat-ul-Wahy*

Haqiqat-ul-Wahy, published in 1907, was one of the last written works of *Hazrat Mirza Sahib*. Accompanying this book was an addendum titled

Istifta (Request for a legal opinion). In that addendum, *Hazrat Mirza Sahib* stated his belief regarding the finality of prophethood and messengership with great clarity, and stated that the words *prophet* and *messenger* appearing in his revelations or prophecies had been used in a metaphorical sense and not in the real sense. He stated:

Prophethood has admittedly been terminated with the advent of our Holy Prophet, peace and blessings of Allah be upon him. There is now neither any book besides the Quran, the best of the Scriptures nor any *Shariah* other than the *Shariah* of Muhammad. The Holy Prophet, who is the best of all creation, has given me the name *prophet* which is by way of reflection, due to the blessing of his faithful obedience. I do not find any excellence in my soul; whatever I have received is because of the holy power of Holy Prophet Muhammad. What Allah the most High means by my prophethood is only a profusion of communication with Him and nothing else. Let the curse of Allah be upon him who claims anything beyond this, or who sees excellence in his own soul, or who retracts allegiance from the prophethood of Holy Prophet Muhammad. Our Messenger, (peace and blessings of Allah be upon him), is undoubtedly the *Khatam al-Anbiya* and with him has terminated the chain of messengers; so no one can now claim perfect prophethood after our Messenger. Nothing is now left after him except abundance of communion and communication and that too solely through obedience to the Holy Prophet. I swear by God that whatever I have achieved, I have achieved through the light of his obedience, and that I have been called a prophet by God only metaphorically and not in reality.

The preceding reference clearly proves the following:

1. Prophethood and Messengership have ended with Prophet Muhammad (peace and blessings of Allah be upon him).
2. The use of the word *prophet* for the Promised Messiah by Holy Prophet Muhammad was meant to indicate only the reflection of the blessings of prophethood and stood for nothing more than the profusion of communion with God.
3. Reflective prophethood, which refers to abundant communion with God, does not connote actual prophethood in the terminology of Islam. However, it is a part of complete and perfect prophethood. In the preceding reference *Hazrat Mirza Sahib* stated: "After him (Holy Prophet Muhammad) nothing else remains (of prophethood) except an abundance of communion with God." Now if the profusion of communication with God alone is taken to be prophethood then it is

meaningless to say that nothing has remained of prophethood with the exception of abundant communion with God. It will be tantamount to saying nothing remains of prophethood except prophethood!

4. So when the word prophet is used in reference to a person who is granted this partial prophethood, or in other words an abundance of communion with God, it is used in the metaphorical sense and not in the real sense.
5. After the Seal of the prophets, any person who considers the word prophet to mean more than just abundant communion with God is deserving of the curse of God.

3. Another Reference from *Haqiqat-ul-Wahy*

Another reference from the addendum of *Hazrat Mirza Sahib's* book *Haqiqat-ul-Wahy* is presented below. The quotation is taken from pages 67 and 68 of the book:

What ignorance, folly, and departure from truth, to say that prophethood has been claimed. O foolish people! "prophethood" here does not mean that, God forbid, I stand against the Holy Prophet (peace and blessings of Allah be upon him), and lay claim to prophethood or I have brought a new *Shariah*. By prophethood I mean only the abundance of Divine communion and communication, which I have received by following Prophet Muhammad (peace and blessings of Allah be upon him). The existence of communion and communication is also admitted by you. It is thus merely a verbal dispute.

Does the preceding reference not indisputably lead to the following results?

1. *Hazrat Mirza Sahib* used the word prophet only in the sense of abundance of communion with God, and nothing more than that.
2. All *Ahl-e-Sunnat* Muslim scholars acknowledge that saints can be blessed with abundant communion with God. The entire controversy is, therefore, just a matter of semantics.
3. To call a claimant of this kind of prophethood, i.e., one who claims only abundance of communion with God, as a claimant to real prophethood is, in the words of *Hazrat Mirza Sahib*, "ignorance," "folly" and "departure from truth."

4. One More Reference from *Haqiqat-ul-Wahy*

Yet another quotation from *Hazrat Mirza Sahib's* book *Haqiqat-ul-Wahy* is given below (Addendum page 44):

I was informed by the God who sent our Prophet, may peace and blessings of Allah be upon him, after all other prophets so that He may gather all nations under his flag.

In the presence of all these statements, if people do not give up their stubbornness, and despite all these clarifications, allege that *Hazrat Mirza Sahib* claimed real prophethood then I can only repeat the words of *Hazrat Mirza Sahib* that the action of such a person is great “ignorance, folly and departure from truth.”

Hazrat Mirza Sahib's Belief Regarding the Finality of Prophethood Was Based on a Revelation

Finally, I consider it appropriate to reproduce an excerpt from *Hazrat Mirza Sahib's* book *Minan-ur-Rahman*. This book was undoubtedly written prior to 1901, but was published after *Hazrat Mirza Sahib's* death. Its publication shows that the creed of *Hazrat Mirza Sahib* contained in this book was not considered abrogated by his disciples and by the Central *Anjuman Qadian* — the organization set up by *Hazrat Mirza Sahib* as his successor. Nor could the book have been considered abrogated because *Hazrat Mirza Sahib* termed his creed stated therein as revelation, and it cannot be said about Divine revelation that God erred in the matter of prophethood. *Hazrat Mirza Sahib* stated on page 20 of this book:

It has been revealed to me that Islam is undoubtedly the only true faith, and the Messenger, without a doubt, is Mustafa (Holy Prophet Muhammad), the Messenger and the chief of all the people of the world. He is unlettered and he is trustworthy. Just as our Lord is One and is alone deserving to be worshipped, likewise our Prophet, whom we obey, is also one. There is no prophet after him, nor does he have a partner, and without a doubt, he is the Seal of the prophets.

Chapter 13

A SUBTLE OBSERVATION REGARDING THE UNITY OF CREATION

On November 13, 1901, during a conversation on the subject of the human soul, *Hazrat Mirza Sahib* stated:

Three kinds of life has been recognized — plant, animal, and human. Some scholars believe that plants also possess consciousness and sense. So, many trees and plants have been found that respond to various stimuli, for example, the touch-me-not plant. When this plant is touched, its leaves fold inward and droop. There are other similar examples among plants. It appears as if God has placed an intermediate state (*barzakh*¹) in everything. The intermediate state (*barzakh*) between plants and animals are those floras that possess sense and consciousness. Similarly, the intermediate state (*barzakh*) between animals and humans are those faunas that possess some traits of human intelligence. Because of the inability to understand this concept of *barzakh*, certain people have erroneously concluded that humans have evolved from apes to their present state — this view is completely incorrect. These intermediate states are found in all created things and because they evidence the unity of creation, they provide proof of the existence of God. It is a pity that ignorant and uninformed people cannot relish this connection ...Similarly, there is an intermediate state (*barzakh*) between God and man which is the state in which God manifests Himself to man. Accordingly, God refers to this status and dignity in the verse: “Then he drew near, drew nearer yet. So he was the measure of two bows or closer still.” (53:8, 9). This is a narration of the eminent status of Prophet Muhammad (peace and blessings of Allah be upon him) because this status can be given only to that perfect man who develops such a strong and intense relationship with God and

1 *Barzakh* is an Arabic word that literally means “a thing that intervenes between two things.” For this reason, the purgatory is also *barzakh*, being an intermediate between the life of this world and the next.

His servants that he becomes the focal point of a circle that is bisected by its diameter into two arcs representing divinity and humanity and he removes his own desires from in between to create the mediation of a clean mirror. This relationship has two sides. From one side i.e., the upper side he absorbs all the Divine illuminations and blessings and on the other side he conveys all these blessings to mankind in accordance with their abilities to absorb them. Thus as is evident from this verse, he has a connection with God on the one side and with humanity on the other. Then he drew near, that is to God; then he descended down, that is towards mankind (i.e., descended towards mankind for the propagation of Divine commandments.) By virtue of the close relationship that the full responsibilities of his office entail, he becomes akin to a diameter that connects the two semicircular arcs of a complete circle and furnishes the point of contact between the two halves (one representing Divinity and the other humanity). In fact, he is even closer to the semicircular arcs of Divinity and humanity (than the diameter that separates the two) because the (Arabic) term *dalla* is a superlative of close, and that is precisely the reason why God used this term in this verse. And this focal point, which is the intermediate stage (*barzakh*) between God and humanity, belongs to the person of our chief, Muhammad Mustafa, may peace and blessings of Allah be upon him. And because the Holy Prophet received from God and delivered to mankind, his name is also Qasim (one who distributes or shares).

(Newspaper *Al-Hakam*, dated November 17, 1901)

Chapter 14

MR. DICKSON, A BRITISH TRAVELER, VISITS QADIAN

A British traveler by the name of Mr. D.D. Dickson, who had journeyed through Arabia and Karbala to India, arrived unannounced in Qadian on November 17, 1901. *Hazrat* Mirza Sahib was sitting with his followers when he suddenly entered, greeted them with, “Assalam alaikum” and joined the gathering. Upon inquiry, it was learned that he was a native of England, a traveler and a free-thinking person, and that he did not subscribe to any faith. *Hazrat* Mirza Sahib conversed with him for a while and invited him to stay in Qadian for some time. But Mr. Dickson expressed his intention to leave the following day. *Hazrat* Mirza Sahib appointed Masihullah, the cook, to attend to the guest’s needs, and special quarters were allocated for him.

Mr. Dickson was shown around the Madrasah Talim-ul-Islam school by *Maulvi* Muhammad Ali, and they were accompanied on this tour by a few others as well. While they were in the library, Mr. Dickson saw the book *The Unknown Life of Jesus Christ* by the Russian author Nicolas Notovich. He expressed a wish to read the book, and the book was taken out and given to him immediately. Following that, he returned to his quarters.

During his stay, Mr. Dickson held several conversations at different times with *Maulvi* Muhammad Ali, *Mufti* Muhammad Sadiq and others upon a variety of subjects. In particular, the topics in which he showed special interest included:

- The grave of Jesus in Kashmir
- Arabic as being the mother of all tongues
- The excellence of the Ahmadi nation’s morals and spiritual progress, as compared to other Muslims

Mr. Dickson personally acknowledged the truthfulness of the observations made in regard to the last of the aforementioned topics. He also expressed his singular amazement at the fact that an obscure little town like Qadian, which ordinarily should not have been of much interest to anyone,

had attracted so many accomplished and intelligent people because of the presence of *Hazrat Mirza Sahib*. Mr. Dickson was very impressed when he learned that in this obscure town were present all kinds of scholarly people, as well as linguists in Arabic, Hebrew, Persian, English and other languages.

In the course of discussing the subject of the grave of Jesus in Kashmir, Mr. Dickson stated that when he was visiting Kashmir, he had come across a coin on which were inscribed the words "I am the emperor and savior." He also related that he had met a pundit in Kashmir who had told him that he possessed a book in the Sanskrit language that detailed the events of Jesus' life. In the course of discussing the people of Kashmir as actually being the nation of Israel, Mr. Dickson stated that in the Paali language spoken by some Buddhists, the word Palestine was used for the Jews.

At the end of the *Asr* (late afternoon) prayer, Mr. Dickson took three photographs of *Hazrat Mirza Sahib*, two were group photographs and one was an individual photograph. November 18 was the scheduled departure date of Mr. Dickson from Qadian. On that day, *Hazrat Mirza Sahib* met him at 8:30 A.M. and preached to him for an extended period of time.

Chapter 15

BASHIR AHMAD, SHARIF AHMAD, AND MUBARAKA BEGUM FINISH THE FIRST READING OF THE QURAN

When *Hazrat* Mirza Sahib's sons Bashir Ahmad and Sharif Ahmad, and daughter Mubaraka Begum completed their first reading of the Holy Quran, the event was celebrated by holding the traditional ceremony known as *Ameen* on November 30, 1901. Indigents and orphans were fed on that occasion. Friends were also invited to a dinner reception. *Hazrat* Mirza Sahib also composed a poem for that occasion. Every stanza of which ended with the verse: "So glory be to Him Who discredited my enemies."

Chapter 16

DEBUT OF THE MAGAZINE THE REVIEW OF RELIGIONS

Debut of the Magazine

Hazrat Mirza Sahib had asked *Maulvi Muhammad Ali* to take up residence in Qadian for a special purpose and the time for the fulfillment of this purpose was now at hand. In January of 1902, the magazine, *The Review of Religions*, was launched from Qadian under the editorship of *Maulvi Muhammad Ali*. An Urdu edition of the magazine was also initiated simultaneously. There was no financial motivation in the decision to publish this magazine and the sole reason for its publication was to defend and propagate Islam.

The magazine was published on the twentieth day of each month. Initially, the majority of the articles it contained were English translations by *Maulvi Muhammad Ali* of *Hazrat Mirza Sahib's* articles. The magazine additionally included some essays written by *Maulvi Muhammad Ali*. With time, the proportion of articles originally authored by *Maulvi Muhammad Ali* continued to increase, and eventually, almost the entire magazine came to consist of the compositions of *Maulvi Muhammad Ali*. *Maulvi Muhammad Ali* wrote several landmark articles that were highly acclaimed by the public, both Muslims and non-Muslims. Not even a full year had passed since the launch of this magazine when people from all over the world began to voice their praise and appreciation of the magazine. Count Tolstoy, the famous Russian author and religious scholar, who was a Christian by faith, wrote in a letter dated June 5, 1903:

In the specimen number, I approved very much two articles, "How to get rid of the Bondage of Sin" and "The Life to Come," especially the second. The idea is very profound and very true.¹

1 Full text of the letter in the Appendix at the end of this chapter.

Hazrat Mirza Sahib was the author of both these articles. Similarly, an article on Paraclete² by *Hazrat Mirza Sahib* published in the *The Review of Religions* was reproduced by Sheikh Abdullah Quilliam, a British Muslim and the editor of *Crescent*, in his magazine. He prefaced the reproduction with these comments:

We reproduce below a highly scholarly article on Paraclete taken from the magazine, *The Review of Religions*... We hope this article will be of great interest to our readers.

Later, in the September 16, 1903, issue of his magazine *Crescent*, Sheikh Quilliam wrote:

The following exceedingly able article on the “Paraclete” we cull from the columns of a monthly magazine entitled *The Review of Religions*. The August number of *The Review of Religions* published at Qadian, India, is full of interesting matter. The article refuting charges made by ignorant Christians with reference to our Holy Prophet, is one of the ablest we have ever read on the subject, and we cordially commend it to our reader’s attention.

Many other famous personalities expressed similar views but in the interest of brevity their comments are not reproduced here.

Some Selected Articles Appearing in *The Review of Religions*

The titles of some of the important articles that appeared in the early years of the magazine’s publication are given below:

- The Good and Evil Attractions
- Jihad and the Early Muslim Wars
- Christianity
- Atonement
- The True Nature of Salvation
- Salvation and Accursedness
- Unity *versus* Trinity
- Comparison of Prophet Muhammad’s Companions with the Disciples of Jesus Christ
- Jesus and Muhammad (SAWS) compared
- Jesus’ Use of Wine
- The Effect of Drunkenness Upon Moral Teachings
- Islam (this was the text of *Hazrat Mirza Sahib*’s lecture that was read aloud at the convention of Dharam Mahavastu in the year

2 Greek word, which is translated into English as Comforter.

1896. This lecture was deemed the most superior at that convention.)

- An Objection to the Honor of Christ
- Sins Attributed to Jesus
- Weak Points in Jesus' Teachings
- The True Reality of the Gospel's Teachings on Forgiveness
- The True Philosophy of the Chastity of Prophets, Salvation, and Intercession
- Relation Between Sinlessness and Intercession
- The Holy Quran Upon the Prophet's Perfection
- Need for Intercession
- The Difference between Sin and Crime
- Transmigration of Souls
- Some Criteria of a Divine Revelation
- The Prayers of the Quran and the Gospel Compared
- Comparison of the Teachings of the *Arya Samajists* with Islamic Teachings
- *Niyog*
- *Mutaa* or Temporary Marriage
- Comparison and Contrast of *Mutaa* and Divorce
- Need for the Holy Quran
- Which of the Three Religions, Christianity, *Arya Samaj* and Islam Guides Men to the Living God?
- The Reality of Prayer
- The Reality and Blessings of Supplication
- The Holy Spirit (*Ruh-al-Quddas*)
- Necessity of Divine Revelations
- Islam and the Other Faiths of this Land

Maulvi Muhammad Ali wrote several invaluable and unique articles countering the criticism of the opponents. These articles were unparalleled in their exhaustive discussions, and the sensible and cogent manner of presenting supporting arguments. Their titles included the following:

- Heaven and Hell
- The Pardah System (the seclusion of women)
- Polygamy
- Slavery
- Islamic Battles
- The Concept of Inheritance in Islam
- Monetary Interest
- Divorce

- Collection of the Holy Quran
- Preservation of the *Hadith*.³

Maulvi Muhammad Ali strongly refuted on the pages of *The Review of Religions* the criticisms of Sale, a Christian clergyman, who was an inveterate opponent of Islam. *Maulvi* Muhammad Ali's refutation of Sale's criticism was so powerful, logical and magnificent that it created a stir in the Christian world.

The Scholarship and English Eloquence of *The Review of Religions* Acknowledged

In addition to the scholarship and quality of the articles contained in *The Review of Religions*, the English-speaking world also acknowledged the eloquence and penmanship of the articles in the magazine. In fact, some Englishmen formed the impression that the editor of this magazine was an Englishman who worked secretly for *Hazrat* Mirza Sahib, and wrote under the pen-name of Muhammad Ali. Thus a British editor of the English magazine, *The Calcutta Review* wrote an antagonistic piece about the *The Review of Religions* in his magazine dated April 1902 in which he opined:

From the evidence of *English idioms* – peculiarly English and never used by strangers – it is clear as daylight to anyone that his deliverances in this newly started *Review of Religions* are written or concocted by a European – an Englishman (herein again, curiously enough reproducing exactly Muhammad and his Syrian Christian “Archangel Gabriel!”). To the European, “behind the scenes” we say, remember the old “Archangel Gabriel’s” fate! His motive may be good, but he is in a false way, and he can only come to hurt (though it

3 When I read *Maulvi* Muhammad Ali's article in *The Review of Religions* on the *Preservation of the Hadith*, I thought that *Maulvi* Muhammad Ali must have sought help in its writing from either *Maulana* Nur-ud-Din or *Maulvi* Muhammad Ahsan Amrohi because of the detailed and exhaustive research it contained. These two venerable gentlemen were scholars of *Hadith* par excellence. It so happened that I was sitting with *Maulana* Ahsan Amrohi on the roof of the Mubarak mosque just before *Maghrib* prayers when we were joined by *Maulana* Nur-ud-Din who was carrying a copy of *The Review of Religions*. After the customary greetings, he asked *Maulana* Ahsan Amrohi: “Have you read this article on the *Preservation of Hadith*?” *Maulana* Ahsan Amrohi replied in the affirmative. *Maulana* Nur-ud-Din then continued: “I was under the impression that only you and I, being of the *Maulvi* genre, had a monopoly on *Hadith* scholarship, but *Maulvi* Muhammad Ali has researched even this field of knowledge so well that I am truly amazed.” *Maulana* Ahsan Amrohi agreed with him fully. It then dawned on me that *Maulvi* Muhammad Ali's research owed nothing to these venerable scholars, and that it was his own effort, hard work and knowledge that produced the article which had amazed these two great scholars of *Hadith*.

may not be the sudden and compulsory death of his predecessor): let him take heed in time.

In reply to this, *Maulvi* Muhammad Ali wrote the following to the editor of *Calcutta Review*:

We thank the editor of *Calcutta Review* for his advice. It is unfortunate that the Christians have always shown distrust and slandered righteous people in similar ways, and they do not desist from such vilification even to this day. They tried to vilify our leader and master, Prophet Muhammad (peace and blessings of Allah be upon him) by claiming that, God forbid, he was keeping a Syrian Christian in hiding who composes the Quran for him and whom he calls Gabriel. Today, these people are slandering his servant *Hazrat* Mirza Sahib by claiming that he has concealed an Englishman in Qadian whom he calls Muhammad Ali and who writes the articles for him. What the editor of the Review needs to do is to come here and examine the circumstances to his full satisfaction. Upon realizing his mistake, he should issue a disavowal from making any similar slanderous statements directed towards us in the future. He should then take the next logical step and disavow the unjust suspicion and slander aimed by him and his fellow Christians against Holy Prophet Muhammad. Remember that the harboring of suspicion and smearing has never been the style of the righteous investigators of truth.

Influence of the Magazine

In summary, the Muslim and non-Muslim intelligentsia were amazed at the forceful and eloquent presentation of Islam for the first time in an English magazine, and at the incisive and rational arguments in *The Review of Religions* that proved the superiority of Islam over other faiths. Hundreds of youths who had fallen under the influence of Christian priests and atheistic philosophies as a result of their Western oriented education were blessed once again with a return to Islam and faith. The Christian clergy was greatly distressed and disheartened because their faith, more than any other, was the special target of the heavenly pen that was wielded on the pages of *The Review of Religions*.⁴

The priests instituted several plans to counter this tide of changing public opinion but to no avail. And now the dominance of Islam over all other religions had become a reality that could be clearly visualized ahead.

4 The metaphor of the *heavenly pen* is taken from a vision that *Hazrat* Mirza Sahib had about *Maulvi* Muhammad Ali. On November 10, 1906, *Hazrat* Mirza Sahib narrated this spiritual vision:

The influence of the magazine on the British public too was very profound. Two interesting incidents exemplify the impact of the magazine.

Chaudhry Hakim Ali, an Ahmadi landowner of Sargodha district in Punjab, took out a gift subscription to *The Review of Religions* for Mr. Malcolm Haley, Settlement Officer in Sargodha district. Mr. Haley was later knighted and went on to become the Governor of Punjab, and subsequently of United Provinces (UP) as well. After some time had lapsed from the start of the gift subscription, Chaudhry Hakim Ali met Mr. Haley who commented: "You have put me in a quandary by having this magazine sent to me." Chaudhry Hakim Ali enquired: "How so?" Mr. Haley answered: "When I read this magazine, I am convinced that Islam is the only true faith and I cannot fall asleep worrying about this."

A similar incident was narrated to me by Faqir Iftikhar-ud-Din, Deputy Settlement Officer of Rawalpindi. A senior British officer used to receive a free copy of *The Review of Religions*. One day he asked Faqir Iftikhar-ud-Din: "Can you possibly get the delivery of this magazine stopped to me?" Faqir Iftikhar-ud-Din asked him for the reason and the British officer replied: "When I receive this magazine, I cannot stop myself from reading it. When I read it, I lose my night's sleep from worrying that I am guilty before God for not accepting the true faith."

Another noteworthy opinion about *The Review of Religions* was expressed by the Englishman H.A. Walter, who was an ardent critic of Islam:

A highly competent disciple of Mirza Ghulam Ahmad, *Maulvi* Muhammad Ali M.A., is the editor of *The Review of Religions*. For some time, he was assisted by Khwaja Kamal-ud-Din... This magazine, *The Review of Religions*, is true to its name because discussions on all the religions of the world like *Sanatan Dharam*, *Arya Samaj*, *Brahmo Samaj*, Theosophy, Sikhism, Buddhism, Jainism, Zoroastrianism,

Then I saw the late *Maulvi* Abdul Karim coming towards me. I shook his hand and greeted him. *Maulvi* Sahib took out something and gave it to me as a gift and said: "The Bishop who is an officer of the Christians also uses it for his work." That thing had the similarity of a rabbit and an almond color; there was a large hose attached to its front and at the end of the hose was a pen. The hose got inflated with air as a result of which that pen began to move easily and effortlessly. I said: "I did not ask for this pen." *Maulvi* Sahib said: "*Maulvi* Muhammad Ali must have asked for it." I said: "Alright, I will give it to *Maulvi* Muhammad Ali." Then I woke up.

This vision reveals that the pen given to *Maulvi* Muhammad Ali by God as a result of the spiritual influence of *Hazrat* Mirza Sahib is a heavenly gift which, because of his righteousness, works effortlessly in the support of Islam and against Western Christianity and materialism. Because the title, *Sultan ul Qalam* has been given in the Books of *Hadith* to the *Mahdi*, there can be no remaining doubt that *Hazrat* Mirza Sahib gave the inheritance of knowledge and penmanship of the *Mahdi* to *Maulvi* Muhammad Ali. "And this is a blessing from Allah. He grants to whom He pleases and Allah is the Lord of mighty grace."

Bahaism, Christian Science, and Christianity can be found within its pages. Also to be found within its pages are discussions and critiques on Islam and its various sects, both old and new, such as Shiite Islam, *Ahl-e-Hadith*, *Khwarij*, and Sufism. Included also are reviews on the thoughts of contemporary philosophers such as Sir Syed Ahmad Khan and Syed Amir Ali.

A Proposal by *Maulvi* Inshallah Khan, Editor of the Newspaper *Watan*

Although *The Review of Religions* consisted primarily of Islamic articles of general interest, it sometimes contained articles that delved into *Hazrat* Mirza Sahib's claim of being the Promised Messiah. Some non-Ahmadies were irritated by such articles. In the early part of 1906, when only three years had passed since the inception of the magazine, *Maulvi* Inshallah Khan, editor of the newspaper *Watan*, published in his newspaper a review that commended *The Review of Religions*. Acknowledging the religious and scholarly services rendered by this magazine, *Maulvi* Inshallah Khan wrote:

This magazine is of a very high caliber, and its research on Islamic issues is philosophical and profound. This is exactly what is needed in this era.

Maulvi Inshallah Khan then wrote to *Maulvi* Muhammad Ali and made the following proposal:

If you abstain from referring to the Ahmadiyya Movement in *The Review of Religions*, I shall personally assist your efforts and also enlist the help of others through the newspaper. We shall collect contributions for sending this magazine to other countries in large numbers.

Maulvi Muhammad Ali's sense of honor did not allow him to acquiesce to this proposal by *Maulvi* Inshallah Khan, and he replied unequivocally that mentioning the Ahmadiyya Movement was in fact to support Islam itself. *Maulvi* Muhammad Ali also added that he was not willing to accept a single penny from anyone who harbored malice towards the Ahmadiyya Movement. In response, *Maulvi* Inshallah Khan urged that they should try to reach a mutually acceptable compromise. This correspondence was in progress when Khwaja Kamal-ud-Din arrived in Qadian. He had a special knack for devising creative ways to propagate Islam. He proposed that *The Review of Religions* be divided into two sections. One section would contain essays pertaining exclusively to general Islamic topics, and would not have any reference to *Hazrat* Mirza Sahib's claims. Financial contributions from non-Ahmadis would be used for this section alone. The other would contain

references to *Hazrat Mirza Sahib's* claims, and would be published as a supplement to the first section.

Khawaja Kamal-ud-Din was of the opinion that an increased circulation would benefit a larger section of humanity by boosting their consciousness about the truth of Islam. He presented his proposal before *Hazrat Mirza Sahib* and explained that the circulation of the magazine would increase considerably if this proposal was adopted, and the circle of people benefitting from it would expand greatly. Non-Ahmadi readers would be drawn inexorably towards the Movement; their prejudices would dissipate with time, and it is to be hoped that in view of the great services to Islam rendered by the Movement, they would gradually become its members. *Hazrat Mirza Sahib* accorded his approval to the proposal, and it became the basis of an agreement with *Maulvi Inshallah Khan*.

After this mutual agreement, *Maulvi Inshallah Khan* greatly praised this magazine in his newspaper *Watan* and exhorted the Muslims to subscribe to the magazine and to send it in large numbers for free distribution in Europe, America and Japan. The exhortations of *Maulvi Inshallah Khan* resulted in just one or two new subscribers, but had the unintended consequence of starting a virulent campaign by the non-Ahmadi clerics. The clerics clamored that *Maulvi Inshallah Khan*, editor of *Watan*, had joined the Ahmadiyya Movement and in collusion with the Movement had cooked up a scheme to fraudulently collect money from the masses and to have a good time with it. Some of the clerics went to the extent of writing to *Maulvi Inshallah Khan* that although *Hazrat Mirza Sahib's* name may not be receiving mention in the pages of the magazine, his message would nevertheless spread abroad as well as at home in India, and the Ahmadiyya Movement would benefit immensely from this project.

Maulvi Inshallah Khan was unable to endure this opposition. Gravely perturbed, he began thinking about a way to extricate himself from his predicament. He wrote a letter to *Maulvi Muhammad Ali* in which he detailed the opposition of the clerics and requested *Maulvi Muhammad Ali* not to publish the supplement for the time being. In his own newspaper *Watan*, he published an appeal asking for only two hundred subscriptions for the magazine. Seeing the vehement opposition of the clerics, and sensing the cowardice of *Maulvi Inshallah Khan*, *Maulvi Muhammad Ali* surmised that the opponents would continue their bickering and find fault with every little thing he published. He, therefore, thought it best to clarify the agenda at the very outset of this proposed joint venture. *Maulvi Muhammad Ali* wrote a detailed letter to *Maulvi Inshallah Khan* in which he stated:

Although there will be no mention of *Hazrat Mirza Sahib* and his Movement in the magazine, but the discussion in the articles will be in

accordance with our beliefs and faith and the scholastic philosophy of *Hazrat Mirza Sahib*. The articles will eschew any hypocrisy. For example in our contention with the Christians of Europe, our position is that Jesus has died and this is what we will project and not the notion that he is alive. With regards to the miracles of Jesus, we will present the matter as established by our research. We believe Islam is a living faith, and we would present a Living God Whose blessings and communications to man continue to this day — we would not be willing to put forth any sort of vision that portrays faith as a lifeless entity. Furthermore, in order to implement your proposal, you should arrange for at least one thousand subscribers. Only then would we be willing to put up with the cost of restructuring the magazine according to your proposal. Additionally, the supplement to the magazine will definitely be published.

Maulvi Inshallah Khan was in search of just such an excuse to renege on the agreement. He immediately changed his stance in the newspaper and moved from a position of profusely praising *The Review of Religions* and its editor to one of unprovoked attacks on the editor of *The Review of Religions*. In this way, *Maulvi* Inshallah Khan extricated himself from his predicament and redeemed himself in the eyes of his fellow clerics.

But *The Review of Religions* actually benefited from these developments. The episode with *Maulvi* Inshallah Khan invigorated a strong sense of communal pride among the members of the Ahmadiyya Movement and they enlisted many new subscribers themselves. Meanwhile, *Maulvi* Inshallah Khan was relentlessly waging a propaganda war in his newspaper that the Ahmadiyya organization had fraudulently amassed a large sum of money from his campaign to enlist new subscribers and then turned him out. Khan Muhammad Ajab Khan, a member of the Ahmadiyya Movement, was so incensed that he wrote to the office of the Movement with an offer to personally pay all the money that had been collected as a result of the campaign in the newspaper *Watan*. Accordingly, *Maulvi* Inshallah Khan, editor of *Watan*, was informed that all moneys collected from his campaign would be returned to him. When this amount was tallied, it turned out to be only seven and a half rupees, and this sum was sent to him.

Muhammad Zulfiqar Ali Khan, resident of Meerut, suggested in a letter that an agent should be appointed to travel all over India and campaign for new subscribers for *The Review of Religions*. He also pledged one hundred rupees to defray the travel expenses of the agent. In short, the Organization demonstrated remarkable enthusiasm, and sense of honor in this affair, and the result was a greatly increased subscriber base.

Hazrat Mirza Sahib's Address to the Ahmadiyya Organization Regarding *The Review of Religions*

Hazrat Mirza Sahib published a proclamation in September of 1903 regarding the publication of *The Review of Religions*. Since the proclamation sheds light on the real objectives of the Ahmadiyya Movement in Islam, it is conducive to reproduce an extract from it here:

As all members of our party would be aware, the real objective for which God Almighty has appointed me is to eradicate the misconceptions and deceptions spread by Christianity and to invite the people of the world to Islam. The aforementioned objective has been referred to in the terminology of the authentic *Hadith* as “the breaking of the Cross.” To fulfill this objective, an English language magazine has been started. This magazine has proven effective in most regions of America and Europe, and the hearts of many are being rightly influenced by it. In fact, the fame that it has acquired has exceeded our expectations — and people look forward to the magazine with eager enthusiasm.

However, to date, we have not been able to procure sufficient permanent funds for its publication. If, God forbid, this magazine goes out of print because of the inattention of the members, then this will be an event of great sorrow for the party. I draw the attention of all sincere adults of my organization to this, and strongly urge them to extend their assistance and financial support to the extent possible. This world is a temporary abode that one must leave. When man does not exert himself to the fullest to accomplish a righteous deed in a time of need, then that opportunity is lost forever. And I see that a large part of my life has passed, and Divine revelation, as well as rational supposition, indicates that only a small part is left. So any person who assists my objectives according to my wishes during my presence and during my lifetime, I am hopeful that he will be in my company in the next life as well. As for the person who spends his wealth for such important goals, I do not expect that his wealth shall be diminished. In fact, his wealth will multiply.

This is the time to serve, and the need of the hour is to trust in God, the Most High, and to strive with full sincerity, enthusiasm and courage. After this a time comes when even if a mountain of gold is spent for this purpose it will not be the equivalent of one penny spent now... It is obvious that you cannot love two things, and it is not possible for you to love both God and wealth. You can love only one; fortunate is the person who loves God... Do not think that you are doing any favor

to God or to the one He has sent by giving a part of your wealth, or by rendering some other service. On the contrary, He is doing you a favor by calling you to serve in this cause. I say this unequivocally that even if all of you abandon me and withhold your service and support, He will raise a nation that will serve Him. You should truly believe that this affair is from the heavens, and that your service is in fact for your own good. Let it not be that arrogance enters your hearts or that you start thinking that you render monetary assistance or some other service. I say to you, again and again, that God does not stand in need of your services. Instead, He bestows a favor on you that He gives you the opportunity to serve.

Farther in that same proclamation, *Hazrat Mirza Sahib* stated:

If ten thousand people from this Organization decide to support the English and Urdu editions of the magazine by pledging to become its subscribers, the magazine will begin to thrive. If those who have taken the pledge adhere to its spirit and strive for this objective, in my opinion, this number of subscribers is eminently attainable.

The members of the Organization responded very positively to *Hazrat Mirza Sahib's* appeal. While many entered their own names as new subscribers, many others paid for ten or fifteen subscriptions out of their own pockets for friends and acquaintances. So the publication of *The Review of Religions* continued with great splendor. Invaluable essays on Islam continued to appear within its pages and this magazine continued to provide excellent service to Islam.

The Review of Religions was the first magazine that was instrumental in changing the views of the people of Europe, as well as the views of the entire English-speaking world regarding Islam. During the period that *Maulvi Muhammad Ali* served as its editor, *The Review of Religions* maintained its tradition of excellence and continued to be published with great splendor. But after the demise of *Hazrat Mirza Sahib*, and during the era of *Maulana Nur-ud-Din's* leadership of the Movement, *Maulvi Muhammad Ali* was assigned to work exclusively on the translation of the Holy Quran into English. The magazine passed into the hands of others, and it was at this time that the quality of the magazine's essays began to decline. The magazine lost its premier status during the period of *Mirza Mahmud Ahmad's* leadership when a precipitous decline took place in its quality. It became the mouthpiece and propaganda tool of *Mirza Mahmud Ahmad's* caliphate and of his personal views. Not much remained in the magazine that was relevant to Islam, and this was a truly regrettable turn of events.

APPENDIX

Count Tolstoy's Letter to *Mufti* Muhammad Sadiq:

Dear friend! Your letter along with Mirza Ghulam Ahmad's picture and a sample of the magazine *Review of Religions* has been received. To engage in the proof of the death of Christ or in the investigation of his tomb, is a futile effort because an intelligent man can never believe that Jesus is still alive.... We need reasoned religious teaching and if Mr. Mirza presents a new reasonable proposition then I am ready to benefit from it. In the specimen number, I approved very much two articles, "How to get rid of the Bondage of Sin" and "The Life to Come," especially the second. The idea is very profound and very true. I am most thankful to you for sending me this and am also grateful for your letter.

Yours Sincerely, Tolstoy, from Russia. 5th June 1903.

Chapter 17

FUNDRAISING FOR THE FREE PUBLIC KITCHEN

Reminder Regarding Monthly Donations

By the grace of God, membership in the Ahmadiyya Movement was growing daily, and guests were arriving in Qadian in large numbers. Naturally, the expenditures were also increasing, and so, on March 5, 1902, *Hazrat Mirza Sahib* strongly urged the members of his party through a public announcement to contribute generously for the free public kitchen and for meeting other expenses. His wish was that members of his party should participate in the financial Jihad in an organized manner. He expressed the following sentiments in that announcement:

This announcement is not an ordinary statement but my final decision regarding those who call themselves my disciples. God has informed me that I have a connection with only those people, i.e., only those people are my disciples in the record of God, who are engaged in the support and assistance of our cause... Every person who is my disciple should fix a monthly contribution for himself, even though it may be a penny or a farthing. And the person who neither prescribes anything nor assists this Movement physically in some other way is a hypocrite. Henceforth, he cannot stay in the Movement.

Following the publication of this announcement, a reply would be awaited for three months from every pledge taker regarding the monthly contribution the person accepts to make for the support of this Movement. If no reply is received within three months from any person, then the name of that person will be struck off from the list of those who have taken the pledge and it will be so notified. If a person promises a monthly contribution but neglects to send it for three months then his name too will be struck off. After this, no arrogant or negligent person shall remain within this Movement.

Chapter 18

THE PUBLICATION OF DAAFE-UL-BALA (REPELLER OF THE CALAMITY)

During March and April of 1902, the province of Punjab was in the grip of a severe outbreak of plague. The appointees of God are full of affection for God's creatures. *Hazrat* Mirza Sahib felt the pain of the suffering humanity and wrote a pamphlet to inform the public about measures to protect themselves from the calamity of plague. He titled it *Daafe-ul-Bala-wa-Mayaar Ahl-ul-Istifaa* (Repeller of the Calamity and the Standard of Chosen People.) This pamphlet was published on April 23, 1902. In this pamphlet, *Hazrat* Mirza Sahib suggested two curative measures to combat the dreaded disease:

1. The first measure was physical in nature and consisted of following some simple rules of hygiene such as keeping away from filth and refuse, keeping houses and gutters clean, maintaining a clean and simple diet, ensuring good ventilation, eradicating rats and mice, getting vaccinated against plague and upon observing rats dying from the plague, evacuating homes and setting up makeshift shelters in open spaces, etc. These measures were not foolproof and were certainly not such as to guarantee total immunity from the disease. Plague vaccine was effective for only three months, but even during this period, the protection was not complete in that the vaccine only reduced the chances of getting plague but did not eliminate it totally.
2. The second measure was spiritual in nature and was the one that would truly be effective. Among the latent causes for the prevalence of plague was the opposition of the people to the truth and their excessive wantonness and mischief. Thus, the only real and effective remedy for protection from the plague was to give up sin and wickedness and to make peace with God. In this critical time, he advised the people to turn to the person appointed by God, answer his call to religion, and desist from rejecting and ridiculing him.

Hazrat Mirza Sahib referred to the prediction he had made four years earlier regarding the outbreak of plague in the province of Punjab and repeated the words of that Divine revelation: "Certainly Allah does not change the condition of a nation until the people change the condition of their souls. Surely He sheltered this town." The reference to town in this revelation was to the town of Qadian.

Hazrat Mirza Sahib then elaborated upon the significance of the Arabic word *aavaa* (to shelter) in the revelation. The word is used in Arabic to mean *sheltering from destruction and anxiety*. Thus, the meaning of "Surely He sheltered this town" was that Qadian would not be ravaged by plague in the manner it was ravaging the rest of the countryside where entire habitations were being wiped out, leaving abandoned homes behind, and a frenzied population fleeing the pestilence but falling victim to it in their flight. However, a few stray cases of plague whose number stayed within the realm of insignificance would not be construed as negating the truth of the revelation. In fact, such stray occurrences would accord perfectly with the revelation because the word *aavaa* implied that God would take Qadian into His protection after it had undergone a certain degree of torment. However, Qadian would not face the situation prevalent in the other towns of Punjab where the plague was wiping out entire villages with their inhabitants finding no place of shelter. God would shelter Qadian because His appointee lived in that town. Following this, *Hazrat Mirza Sahib* presented his claims with supporting arguments so that anyone who accepted his claim would do so on the basis of sound reasoning.

Protection Accorded to Residents of *Hazrat Mirza Sahib's* House

In accordance with the Divine revelation received by *Hazrat Mirza Sahib*, Qadian remained relatively safe from the plague. The few incidents of plague that took place were isolated occurrences that remained fairly localized and did not become an epidemic as was happening in the surrounding areas of Qadian. The Ahmadiyya colony of Qadian, in particular, escaped virtually unscathed by the scourge. But all around Qadian, the plague was wreaking havoc and the scene was one of utter devastation.

Another revelation that *Hazrat Mirza Sahib* received during these days stated: "Surely I shall protect all those inside this house (*daar*), except those who are rebellious and proud." It appeared from this revelation that though plague would not reach epidemic proportions in Qadian as it had in other towns, the Divine guarantee of complete immunity was reserved only for members of *Hazrat Mirza Sahib's* household, and not for those residing elsewhere. So *Hazrat Mirza Sahib* invited several of his close associates to take up residence in his house. *Maulvi Abdul Karim* and his wife were already living in a room on the roof of *Hazrat Mirza Sahib's* house. Those who now

took up residence in *Hazrat Mirza Sahib's* house included *Maulana Nur-ud-Din* and family, *Maulana Muhammad Ahsan Amrohi*, and *Maulvi Muhammad Ali* and family. Besides the above mentioned, several other families also took up quarters in *Hazrat Mirza Sahib's* house. Each family had to make do with a single room.

It never ceased to amaze me how so many families could live in such cramped quarters and yet be so perfectly happy. For the most part, each family had one room, and some of the rooms were very small. *Maulvi Nur-ud-Din's* room was so small that it could barely fit two charpais (cots) with no space left to walk. This same room also had to serve as a place to cook, to take a bath and to store the necessary accoutrements of life. The two charpais in the room were so designed so that one could fit under the other. During the day, the charpais were stacked one on top of the other to create space for cooking or taking a bath. At night, one of the charpais was dragged out and the bedding was unrolled on it for sleeping.

These people were so intoxicated with the love of their faith that they felt no discomfort. There were happy and contented faces to be seen all around; neither heat nor cold bothered them. It seemed as if they were living in bungalows and palaces, and nobody ever complained about cramped quarters. In the areas surrounding Qadian, the plague raged with fury and the general populace was the very picture of sorrow and anguish. In Qadian, however, it appeared as if the Ahmadis were peacefully sailing in an ark. There was neither perturbation nor anxiety. Instead, happiness and joy was to be found within the Ahmadi community, there was no trace of fear or sorrow.

Two Extraordinary Facts

Two extraordinary observations of the period that deserve special mention are:

1. First, communal living in cramped quarters often gives rise to social ills like immodest behavior, internecine strife, gossiping, backbiting and jealousy. However, in this case, all the families that had taken shelter in *Hazrat Mirza Sahib's* house were the embodiment of morality, modesty and chastity. The residents were modest of gaze, and there was no internecine strife, no immodesty, and no backbiting. Instead, there was strong camaraderie, and all the inmates gave the impression of being one large, contented and happy family.
2. The second amazing thing was that when so many people reside in the same house, the quality of the air is bound to be degraded. This deterioration in the quality of air is especially dangerous during times of plague because it enhances the chance of an outbreak. But all the residents remained healthy and did not even have minor health issues. A couple of very interesting

health related incidents are worth narrating from this period:

Illness of *Maulvi* Muhammad Ali

Maulvi Muhammad Ali was one of the residents of *Hazrat* Mirza Sahib's house and lived in a room allocated to him. It so happened that *Maulvi* Muhammad Ali came down with a high fever. Since the plague was ravaging the localities around Qadian, *Maulvi* Muhammad Ali thought that he had contracted the dreaded disease. Although he was a resident of *Hazrat* Mirza Sahib's house, the revelation promising protection to the residents was conditional and had made an exception in the case of "those who are rebellious and proud." *Maulvi* Muhammad Ali concluded that he had been infected by the plague because of some spiritual shortcoming on his part. This thought so dominated his mind that he summoned *Mufti* Muhammad Sadiq and began to dictate his will to him.

When *Hazrat* Mirza Sahib was informed of *Maulvi* Muhammad Ali's illness, he immediately went to his room and enquired about his health. *Maulvi* Muhammad Ali replied: "Sir, I have contracted the plague; see what a high fever I have." *Hazrat* Mirza Sahib responded with great emotion: "If you have contracted the plague, then I am a liar and my claim of receiving Divine revelation is false."¹ After saying this, *Hazrat* Mirza Sahib took *Maulvi* Muhammad Ali's hand to check his pulse, and an extraordinary example of God's power manifested itself. No sooner had *Hazrat* Mirza Sahib's hand touched *Maulvi* Muhammad Ali than his body instantaneously became cool and there was no sign of the fever. *Maulvi* Muhammad Ali is alive today by the grace of God, and he is a witness to the fact that when *Hazrat* Mirza Sahib entered his room he had a high fever and that, when he touched him following his emotional statement, there was not even a trace of the fever left. *Maulvi* Muhammad Ali felt well instantly and was able to sit up. *Mufti* Muhammad Sadiq corroborated this incident and stated that he had touched *Maulvi* Muhammad Ali's body only a few minutes before *Hazrat* Mirza Sahib came in and *Maulvi* Muhammad Ali was burning like a stove. But as soon as *Hazrat* Mirza Sahib touched *Maulvi* Muhammad Ali, the fever disappeared magically. Such miracles of Divine power rejuvenate a person's faith.

Illness of Mir Ishaq

In the book *Haqiqat-ul-Wahy*, *Hazrat* Mirza Sahib has recorded some of his spiritual visions. One of the visions recorded concerns the plague epidemic and is narrated as follows:¹

1 *Haqiqat-ul-Wahy*: The spiritual vision recorded here is the third of three visions narrated under Sign 143 of the book.

On one occasion I saw Dr. Abdul Hakim Khan, Assistant Surgeon, leaning against the door-post outside the penthouse room in which I live. Then somebody informed me that Ishaaq's mother had summoned Abdul Hakim Khan inside the house. (Ishaaq's mother is Mir Nasir Nawab's wife, and the three of them reside in our house.) On hearing this, I replied that I shall never let Abdul Hakim Khan enter my house because doing so would be a disgrace to us. Then he disappeared from sight, and did not come inside. It should be remembered that in the science of interpreting dreams, the interpreters have written — and this has been borne by experience many times over — that if an opponent enters someone's house, it augers the visitation of some calamity or death in that house.

Dr. Abdul Hakim is currently our arch enemy who awaits our downfall day and night. It is precisely for this reason that God showed him in the vision wanting to enter our house. And the mother of Ishaaq i.e., the wife of Mir Nasir Nawab invites him. The interpreters have stated that the significance of inviting someone is that the inviter on account of certain remissness, known only to God, invites the misfortune into the house i.e., the person's present condition deserves the visitation of a calamity... Thus the meaning of this dream was just this that some remissness on her part beckoned the enemy into the house but my intercession stopped him from coming in. In the dream, I stopped Abdul Hakim Khan from entering into the house; that is, the blessings of God that are with me deprived the enemy of rejoicing at our distress... The next morning, Mir Nasir Nawab's son Ishaaq developed a high fever and glandular swellings in both his groins, and was in great distress. It thus became certain that he had contracted the plague because incidents of plague had been reported from some villages of the district. The interpretation of the vision became clear and my heart was greatly grieved. I informed Mir Nasir Nawab's family that I will supplicate, but that they should repent and extensively ask for forgiveness because I had seen in a vision that they had invited the enemy into the house, and this was an indication of some remissness on their part. And although I know that death and dying is a law of nature from time immemorial, but the thought crossed my mind that if — God forbid — someone died in my house of plague, there would be an infernal din denouncing us as liars. And then even if I presented them with a thousand signs, it would have no impact on them in the light of their objection, that I had written and published on hundreds of occasions, and stated in front of thousands of people that the residents of my house would not die from the plague. I cannot put into words what I

was going through at that time. I immediately started supplicating, and following the prayers, I witnessed an amazing sign of Divine power. Within two or three hours, Ishaq's fever miraculously subsided, the glandular swellings disappeared leaving no trace behind, and he sat up in bed. Not only this, but he started walking around, running and playing as if he had never had any illness. This is giving life to the dead.

Protection of *Hazrat Mirza Sahib* From the Plague

Although Allah had promised protection to all the residents of *Hazrat Mirza Sahib's* house through the revelation, "Surely I shall protect all those inside this house," but there was a proviso, "except those who are rebellious and proud." Thus anyone who was rebellious and proud was not in God's protection even within the confines of *Hazrat Mirza Sahib's* residence. It was on account of this proviso and some weakness on the part of Mir Nasir Nawab's wife that Mir Ishaq came down with the plague. However, *Hazrat Mirza Sahib's* supplications invoked God's blessings and the danger dissipated miraculously. The protection accorded to the residents of *Hazrat Mirza Sahib's* house in the revelation was conditional, but *Hazrat Mirza Sahib* was given an unconditional guarantee of Divine protection through another revelation that stated: "I will safeguard you especially." Thus, *Hazrat Mirza Sahib* was given an unconditional Divine promise of immunity from the plague. There was a promise of safety for the other residents of *Hazrat Mirza Sahib's* house as well but it was not unconditional, and the condition was as stated above.

Every True Follower of *Hazrat Mirza Sahib* Was Inside the House

Of the families that took up residence in *Hazrat Mirza Sahib's* house, many continued to reside there till the time of his demise. *Hazrat Mirza Sahib's* affection for them was so great that he could not bear that they should take up residence outside, nor did those people deem it appropriate to go elsewhere. They kept on living in those same cramped quarters, and considered their abode as heaven. *Hazrat Mirza Sahib's* affection was so great that if he had had his way, and if it was at all possible, he would have asked all his disciples to reside in his house. For this reason, *Hazrat Mirza Sahib* decided to enlarge his house and appealed for financial contributions from the members of his organization. This appeal was made both separately and also as an integral part of his book, *Kishti-e-Nuh*. The idea was to allow as many disciples as possible to live within his *daar* (house). It was under this campaign that he had that portion of the house constructed atop the new guestroom that came to be known as *Dar-ul-Barakaat* (The House of Blessings).

During the period plague was ravaging the countryside, *Hazrat Mirza Sahib* never tired of inviting his disciples to take up residence in his house. Once, when I went to Qadian along with my family on an extended leave, we were given quarters for some time in Nawab Muhammad Ali Khan's residence. Later, *Hazrat Mirza Sahib* gave us a rather large room in his own house. At the end of my leave, I returned to Pindi Gheb to resume my employment, and found the area in the grip of a severe outbreak of plague. After some time, I took a few days leave and returned to Qadian. I mentioned the plague's virulence in Pindi Gheb, and also requested *Hazrat Mirza Sahib* for his prayers. He replied very affectionately, "You and your family should all come and stay with us." I thanked him greatly, but expressed my inability to stay in Qadian because of work commitments. Thereupon he affectionately promised again to pray for us.

Hazrat Mirza Sahib's love for humanity led to long supplications and eventually he announced that any person who followed his teachings, no matter where he was, would be considered to be in his house. For this purpose, he wrote the book *Kishti-e-Nuh* in which he exquisitely elucidated his teachings. What are those teachings? They are a remarkable distillation of the Holy Quran and the *Hadith*.

Chapter 19

KISHTI-E-NUH — NOAH’S ARK

Heavenly Vaccination

In the year 1902, the Government made extensive arrangements for plague vaccination in the province of Punjab, and brought in many doctors from England for this specific purpose. The idea was to vaccinate the entire population of Punjab simultaneously and thereby to eradicate the killer disease. The plague vaccination furnished only partial immunity against the disease and that too only for a period of between three to six months. Nevertheless, since the incidence of disease among the vaccinated population was significantly less than in the non-vaccinated population, the Government deemed this preventive measure beneficial, and made plans to extensively vaccinate the populace. The scheme was launched in October 1902, and the government announced that every government employee and every loyal citizen should get vaccinated themselves and should urge others to get vaccinated as well.

Under those circumstances, *Hazrat Mirza Sahib* wrote the book titled *Kishti-e-Nuh*, and published it on October 5, 1902. The title page of the magazine bore the inscription: “The magazine Heavenly Vaccination, regarding the plague, prepared for my organization.” Thus, *Hazrat Mirza Sahib* presented a heavenly antidote for plague to the public as against the earthly vaccination plan of the Punjab Government. He also forcefully put forth the agenda of the book by inscribing on the title page the following two verses:

This plague has torn the world’s core into fragments,
This is not merely a plague, but truly a great upheaval.

Come hither soon to seek shelter in our ship,
Because this ship has the support of the Knowing God.

A Sign of Mercy

At the very outset of *Kishti-e-Nuh*, *Hazrat Mirza Sahib* wrote:

It is a matter of gratitude that the British Government has acted with great compassion towards its subjects by reinstating the scheme of mass vaccination against the plague, and by bearing its heavy financial burden merely for the welfare of humanity. In truth, it is the duty of the wise people of this realm to welcome this charitable gesture with gratitude...

There is no doubt that the best and most efficacious course of action available to the government in a material sense is to institute this policy of vaccination. It cannot be denied that this policy has proven beneficial, and because all resources must be used, it is the duty of all subjects to comply with this policy so that the government may be unburdened from its concern for their lives. But with great respect, I submit to this compassionate government that had there not been a heavenly prevention, I would have been the first person to be vaccinated. The heavenly prevention is that God has willed that a sign of heavenly blessing be shown for the people in this era. So God addressed me and said that you and any person who is within the four walls of your house, and he who effaces himself in you through complete devotion, obedience and true piety will be saved from the plague. And in these latter days, this will be a sign from God so that He may differentiate between groups of people. But he who does not devote himself completely to you is not from you; do not mourn for him. This is God's decree on account of which I and those who live within the four walls of my house do not stand in need of vaccination...

He (God) addressed me and also stated that, in general, Qadian will not be ravaged by an overwhelming plague in which people die like dogs and wander around demented by sorrow and bewilderment. And, in general, members of my organization, regardless of their number, will remain immune from plague relative to the opponents. But those among them who do not abide fully by their covenant or those about whom there is some hidden matter known only to God may become victims of the plague. Ultimately, people will acknowledge with amazement that relatively and comparatively God's protection is with this group and He has saved them through a special blessing for which there is no other parallel.

On this issue, some ignorant people will be startled, some will laugh, some will declare me a madman, and some will be amazed that there exists such a God who can bestow His blessings without the use of worldly means. The answer to this is that, undoubtedly, such a powerful God does indeed exist. And if this was not true, then all those who

have established a relationship with God would have died a spiritual death...

The powers of God are infinite, but are manifested to people in accordance with their conviction. Those who have been bestowed with conviction and love and have turned to Him severing all else, and who have forsaken their animal instincts, these are they for whom the miraculous Divine powers are manifested...

Further on *Hazrat Mirza Sahib* stated:

God will deliver from the plague the pious people who reside within the premise of my house and who are not haughty before God; relatively and comparatively, His special blessings will also be with this organization. It is possible that some rare incidences of plague may occur in this organization of those who are weak in faith or deficient in practice, or whose death is decreed or for some other reason in the knowledge of God. But these rare cases would be insignificant. It is always the preponderance which is noted in a test. For example, the Government conducted an experiment and found that the incidence of death in the vaccinated population was significantly less than in the rest. Just like the infrequent incidence of death among the vaccinated population did not lessen the power of the injection, likewise if a few cases of plague occur in Qadian but the overall incidence is significantly less, or an occasional mortality occurs from this disease in my party, this will not reduce the importance of this sign. This prophecy has been written in accordance with the obvious meaning of the words in the pure communication of God. It behooves not for the wise to ridicule these heavenly affairs aforesaid. This is the word of God, and not the talk of an astrologer. It emanates from the light of sight and not from conjectures in the dark. These are the words of One Who brought about this plague and Who can remove it too.

A little further on, *Hazrat Mirza Sahib* wrote:

To answer the question: What is the teaching whose perfect adherence can save one from the plague? I set below a few lines briefly answering this query.

Hazrat Mirza Sahib's Teachings

Hazrat Mirza Sahib then presented his teachings, and began his statement as follows:

Let it be clear that merely professing the pledge with the lips is meaningless unless one acts on it with full resolve in the heart. So whoever acts in complete accordance with my teachings enters into this house of mine about which God has promised in His communication: "I will protect all within your house," that is, He will save everyone who is within the four walls of my house. It should not be understood here that only those are within my house who reside in this house of bricks and mortar, but those people who obey me completely are also residents of my spiritual home.

Hazrat Mirza Sahib then presented the quintessence of the pure teachings of the Holy Quran and *Sunnah* (the practice of Holy Prophet Muhammad). He discussed the Unity and knowledge and recognition of God, and the knowledge of Prophet Muhammad (peace and blessings of Allah be upon him) and the meaning of perfect obedience to him. The discourse is truly a distillation that has been poured, as it were, into the form of a book. It is quite impossible to summarize it here, and the reader is referred to the original book, *Kishti-e-Nuh*, which is worthy of a read.

Living Prophet of the Age

There is a section in *Kishti-e-Nuh* that sheds light on *Hazrat Mirza Sahib's* belief regarding the finality of prophethood. An excerpt from that section is reproduced below:

There is no book for the guidance of mankind on the face of this earth except the Holy Quran, and there is no prophet and intercessor for mankind except Prophet Muhammad (peace and blessings of Allah be upon him). Strive to harbor true love for this magnificent Prophet and never give preference to anyone over him so that you may be written down in heaven as one saved. Remember that salvation is not something that shall be manifested after you die, but true salvation manifests its radiance right here in this world.

Who is the one saved? It is he who truly believes in God, and believes that Holy Prophet Muhammad is the intercessor for him and for the entire mankind, and that there is no prophet under heaven equal to his rank nor is there any Book equal in rank to the Quran. God did not wish for anyone to abide forever but this chosen Prophet lives eternally. God laid the basis for his immortality by perpetuating the benefits of his guidance and spirituality till the Day of Resurrection and in the end through his spiritual blessings, He sent the Promised Messiah into the world.

An Exhortation to Seek Nearness to Allah

In the same book, *Kishti-e-Nuh*, Hazrat Mirza Sahib strongly urged the members of his Organization to seek piety and to inculcate high morals. At one place in the book, he exhorts his disciples to seek nearness to Allah in the following words:

How wretched is the person who is still unaware that he has a God who has power over all things. Our heaven is our God, and our highest bliss is in God, because we have seen Him and found every element of beauty in Him. This treasure is worth acquiring, even if you have to perish in the quest. And this ruby is worth buying, even if you have to lose your very existence to do so. O deprived ones! Hasten to this stream for it will quench your thirst. This is the fountain of life that will save you. What should I do and how should I make this glad tiding to enter the hearts of people? With what tambourine should I herald in the marketplaces that, "This is your God," so that people may hear. And what medication should I use so that their ears may be opened for hearing.

If you devote yourself completely to God, then know for sure that God will devote Himself to you. You will be asleep, and God will watch over you. You will be unaware of your enemy, and God will watch him and frustrate his plans. You are still unaware of the powers that your Lord possesses. If you had known, not a single day would have dawned on you, when you would have grieved intensely for this world. Does a person who owns a treasure weep and wail and almost kill himself over the loss of a penny? If you had been aware of this treasure that your God would assist you in every time of need, then why would you be so beside yourself for this world. Value Him for He will be your Helper at every step of your life. Without Him you are naught, and neither do your plans and resources amount to anything.

Do not emulate other nations who have totally embraced materialism. And as a snake ingests dirt, they ingested the dirt of inferior worldly provisions. And as vultures and dogs feed on carrion, they too bit into carrion. They strayed far away from God, they have worshiped humans, eaten of swine and partaken of wine as if it was water. Because of their excessive reliance on materialism, and by not seeking strength from God, they have perished and the heavenly spirit has left them like a pigeon that flies away from the nest. They have within them the leprosy of materialism and it has severed their viscera. So dread this leprosy. I do not discourage you from seeking worldly goods, provided you practice moderation. But I warn you not to be like other nations that rely entirely on worldly provisions and forget the

God Who provides those provisions in the first place. If only you could discern, then you would see that the only thing that is of the essence is God, all else is insignificant.

Biblical and Quranic Prayers Compared

Hazrat Mirza Sahib also explained the rationale for the timing of the prescribed five daily prayers in this book, and compared the famous Gospel prayer in which the Lord is beseeched for the daily bread with the famous Quranic prayer *Al-Fatihah*. The truth is that a perusal of the comparison gives one a good idea of the magnificence of the Quranic prayer. In the end, *Hazrat Mirza Sahib* points out that a person whose highest aspiration is just to get bread would have achieved his objective after getting it, and such a person would then have no further interest in God. *Hazrat Mirza Sahib* notes:

It should be remembered that among the great objectives of *Al-Fatihah* is the prayer: "Guide us on the right path, The path of those upon whom Thou hast bestowed favors" (*Al-Fatihah*, (1:5,6)). Just as the gospel prayer seeks bread, in this prayer (*Al-Fatihah*) God, the Most High, is beseeched for all those blessings that were bestowed on previous messengers and prophets. This comparison is worth noting. Just as Jesus' prayer was accepted and the Christians received ample food provisions, in a like manner this Quranic prayer was accepted through Holy Prophet Muhammad whereby righteous and saintly Muslims, in particular the perfect individuals among them, were made the spiritual inheritors of the Israelite prophets. And in reality, the birth of the Promised Messiah in the Muslim nation is a consequence of the acceptance of this supplication. Although many virtuous and holy Muslims have shared a hidden resemblance with the prophets of Israel, but the Promised Messiah of the Muslim nation has by the command and desire of God been openly compared with the Israelite Messiah so that the similarity between the Mosaic and Mohammadan dispensations may be fully understood.

Success of the Heavenly Vaccination

Hazrat Mirza Sahib had presented two aspects as constituting the heavenly vaccination. The first of these was residence within his house, i.e., God had promised that all righteous residents of his house would remain safe from the plague. The second was that those who acted according to his teachings would also remain immune to the plague, since they were inside his spiritual house by virtue of following his teachings. The essence of these two signs was that the members of *Hazrat Mirza Sahib's* Organization would

remain comparatively immune to the plague, and this matter would be a sign that would distinguish them from non-members.

The miraculous success of the heavenly immunity was truly astonishing. By the grace of God, all residents in *Hazrat Mirza Sahib's* house stayed well and there was not so much as a complaint of a headache. In fact, the recovery of Mir Ishaq from his bout with high fever and glandular swelling as a result of *Hazrat Mirza Sahib's* supplications was in itself a miraculous sign. Within the Ahmadiyyah community, whether in Qadian, the rest of Punjab or in India as a whole, there were but rare cases of plague casualties. In the rural areas of the country, in particular, this distinction was so pronounced that it could not escape anyone's attention, and people marveled at how Allah was miraculously protecting the Ahmadis from the plague. The effect of this phenomenon was so powerful and compelling that people began joining *Hazrat Mirza Sahib's* Organization in large numbers. Those who could not come in person sent in written pledges. Long lists containing the names of pledge takers started arriving in Qadian for the attention of *Hazrat Mirza Sahib*, and the populace of village after village joined the Ahmadi fraternity. In this manner, a revelation received by *Hazrat Mirza Sahib* that stated: "O Messiah of the masses! Grant us protection," was clearly fulfilled. The large number of pledge letters arriving in Qadian also contained requests for supplication to grant them immunity from plague. God showed a clear sign of His blessings by granting those people immunity to a much greater extent than the general populace, and only in rare cases was there an incidence of plague among them. In summary, the heavenly vaccination succeeded admirably.

Failure of the Earthly Vaccination

In contrast, the scheme of earthly vaccination proved to be a dismal failure in the most unexpected way. The vaccination plan had been underway for only a couple of months when nineteen people in the village of Malkowal in Gujrat district died in one night after receiving plague vaccination. Investigation revealed that the injected vaccine had somehow been contaminated with live tetanus bacteria, but the explanation did little to assuage the people. The incident engendered a sense of fear among the populace and an aversion to vaccination. The people of Punjab refused vaccination en masse and consequently the entire scheme failed. The doctors who had been brought in from England especially for the plague vaccination program had to pack their bags and return. The entire program collapsed in the wink of an eye even as the plague continued to wreak havoc.

Prior to the Malkowal incident, the vaccination scheme was gaining popularity among the masses. I have personal knowledge of this because I

was at the time working as a medical doctor in the Plague Eradication Department, and vaccinated thousands of people in the districts of Sialkot and Gurdaspur. People came in such large numbers for vaccination that sometimes the police had to be brought in for crowd control, and some villages did not even get their turn. While riding out on my vaccination visits, I had to face a great dilemma at times when landowners of different villages would accost me, and each group would tug at the reins of my horse to make it go in the direction of their village.

It was in view of this great initial popularity that the Government had initiated the ambitious plan to vaccinate the entire population of Punjab. But glory be to God, on the one hand there was this initial popularity of the vaccination, and then following the publication of *Kishti-e-Nuh*, there was a dramatic collapse of the program. People began to dread the word vaccination and there was so much fear and antipathy, that the Government was compelled to send telegrams to all regions of the Punjab to suspend all operations, and a program that appeared so successful initially ground to a halt.

A perceptive person can discern that it was God's will to make a clear distinction between the earthly and the heavenly vaccinations, and so He did. The era of a God appointed person is comprised of what has come to be known as the *ayyam-Allah* (literally translates as days of God). During these days, certain events come to pass that show the fragility of man's dependence on resources and thereby manifests the presence of the real controller of man's affairs.

Never Rejoice at the Death of an Enemy

Hazrat Mirza Sahib was greatly saddened by the plague mortalities. So he repeatedly informed the people through books, pamphlets and announcements about ways to prevent infection. On April 5, 1903, *Hazrat Mirza Sahib* was informed that some of his opponents had died from the plague. This was a year when the plague epidemic was at its height. Upon hearing the news, he remarked:

The death of an enemy should not make you joyous, but should make you reflect and learn a lesson. Every person is accountable to God for his actions individually; each individual should scrutinize his own deeds and seek to reform himself. The death of another should impel you to learn this lesson, and to motivate you to do your utmost in trying not to stray from the path of righteousness. You should not while away the time in play and laughter, oblivious of your duties to God.

Chapter 20

CHIRAGH-UD-DIN AND HIS DEMISE

Chiragh-ud-Din's Claim of Being a Messenger

Chiragh-ud-Din, a resident of Jammu, joined the ranks of *Hazrat Mirza Sahib's* disciples. But in April of 1902, a strange craziness came over him. He claimed that he was a messenger of Jesus, and had been sent to make peace between Muslims and Christians, and to remove the discord between the Quran and the Gospels. He maintained that he could show signs to prove his Divine appointment, and produced numerous other writings in the same vein.

When *Hazrat Mirza Sahib* came to know of this, he supplicated about the matter to God, and received the following Divine revelation in Arabic about Chiragh-ud-Din: "Afflicted with *jabeez*." *Jabeez* is an Arabic word that literally means: dry, tasteless bread, devoid of any sweetness and that is hard to swallow. *Hazrat Mirza Sahib* said that in the present context the word *jabeez* referred to meaningless dreams of a person's sub-conscious thinking that are devoid of any heavenly light. Such thoughts are the result of frustrated efforts or of Satanic inspiration that feeds on an individual's wishes and desires. Later, on a night when the moon was going through an eclipse, *Hazrat Mirza Sahib* received another Divine revelation: "I will annihilate; I will destroy; I will send down My wrath," if this person (i.e., Chiragh-ud-Din) doubts and accepts not (i.e., the Promised Messiah), and recants not the claim of being an appointee of God. After receiving this revelation, *Hazrat Mirza Sahib* informed Chiragh-ud-Din and the public through an announcement that Chiragh-ud-Din's claim of being a messenger was utterly wrong and the purpose of his messengership was totally absurd because the Holy Quran never asserts that it shall seek reconciliation with the Gospel or the Torah. In fact, the Holy Quran declares these books to be altered and defective. *Hazrat Mirza Sahib* also addressed Chiragh-ud-Din: "If you do not publish a negation of your claim in the very near future, then you should consider yourself excommunicated from my discipleship. And you should also be aware of this prophecy about you ..." *Hazrat Mirza Sahib* then

enumerated all the Divine revelations that he had received about Chiragh-ud-Din. This announcement was published on April 23, 1902, with *Hazrat Mirza Sahib's* booklet *Daafe-ul-Bala*. Additionally, out of compassion, *Hazrat Mirza Sahib* requested *Maulana Muhammad Ahsan Amrohi* to counsel Chiragh-ud-Din through a friendly letter as this might prove to be more effective. So *Maulana Amrohi* wrote a detailed letter in which he counseled Chiragh-ud-Din at length and exhorted him to repent.

Chiragh-ud-Din Recants

In response, Chiragh-ud-Din wrote a letter dated April 27, 1902, in which he disavowed his claim. He wrote:

Sir, since you are the spiritual leader of the era, the vicegerent of Allah, and the arbiter, it is obligatory upon every person to accept and comply with your decision. Hence I too wholeheartedly approve and accept Your Honor's decision regarding my claim of being an appointee of God. I am sending Your Honor this letter of my repentance and permanent disavowal from my claim. If Your Honor so desires, this letter may be published.

Hazrat Mirza Sahib was glad to receive this letter of repentance from Chiragh-ud-Din. He remarked: "It appears that Chiragh-ud-Din is not a mischievous or bad person by nature but had become a victim of some Satanic inspiration or a meaningless dream arising out of a sub-conscious thought. So all praise is to Allah that he realized his mistake, and repented in a timely fashion." Chiragh-ud-Din's letter of retraction was published in *Al-Hakam* dated April 30, 1902.

Subsequent Excommunication of Chiragh-ud-Din

Alas! Chiragh-ud-Din did not adhere to his recantation, and fell prey to the previous craziness again. This time, he was so emphatic in his claim of Divine appointment and messengership that he wrote an entire book denigrating *Hazrat Mirza Sahib*, and titled it *Minarat-al-Masih* (literally translates as Messiah's Minaret). In this book, he claimed with great arrogance that he had come to construct the spiritual minaret on which Jesus Christ will descend, and that *Hazrat Mirza Sahib* was (God forbid) the Antichrist whose advent had been foretold in the *hadith*. He asserted that God had appointed him, and Jesus had given him his own scepter for slaying this Antichrist with it.

One year after the publication of *Minarat-al-Masih*, Chiragh-ud-Din wrote another book to prove that *Hazrat Mirza Sahib* was the Antichrist. Because Chiragh-ud-Din's insolence, arrogance and slandering had invoked

the wrath of God and brought the time nigh for his punishment, he imprecated *Hazrat Mirza Sahib* in this second book and supplicated to God for *Hazrat Mirza Sahib's* death. He declared *Hazrat Mirza Sahib* to be a tribulation and prayed to God to exterminate this tribulation from the face of this earth.

In a tremendous show of the amazing power of God and an admonition for everyone, Chiragh-ud-Din's two sons, his only male progeny, contracted plague and died even as he handed the manuscript of the imprecatory prayer to the scribe and before it could be typeset. Finally, on April 4, 1906, only two or three days after the death of his sons, Chiragh-ud-Din also died of the plague. It thus became quite apparent to everyone as to who was truthful and who was a liar. It has been reported by witnesses who were present at Chiragh-ud-Din's deathbed that he was saying: "Even God has become my enemy now." That second book was later published. But the author had already passed away from this world, putting a seal on his own failure and falsehood. So take heed O men of understanding!

Chapter 21

THE STRENGTH OF HAZRAT MIRZA SAHIB'S RELIGIOUS CONVICTIONS

The July 10, 1902 issue of *Al-Hakam* contains an excerpt from a diary from which I want to present a highly enlightening discussion that provides a glimpse into the strength of Hazrat Mirza Sahib's faith. He says:

It is our firm belief that our God never wastes His true servants. If, like Prophet Abraham, His true servant is thrown into the fire, the fire will be unable to burn him. This is our belief that, leave alone one fire, even if there are thousands of conflagrations, they will be unable to burn him. If a true servant is thrown into the fire, he will certainly be saved. If instead of performing the work that God, the Most High, has ordained for me, I was decreed to be thrown into the fire, I am convinced that the fire will be unable to burn me, and if I was put in a cage of lions, they will be unable to devour me. I say with complete conviction that our God is not such a God that He cannot succor His true servant; on the contrary our God is an Omnipotent God who creates a clear distinction between His servants and others. If this was not true, then supplication to God would merely be an act of futility. I am telling you the truth when I say that the power and might of God is millions of times more than what I have been able to describe to you, and in fact it defies description.

It is our firm belief that if the *Quraish* of Makkah had caught and thrown Prophet Muhammad (peace and blessing of Allah be upon him) into the fire, the fire would not have been able to burn him. (*Quraish* was the leading tribe of Makkah, and Holy Prophet Muhammad belonged to the *Bani-Hashim* branch of that tribe). If someone takes issue with this merely on the grounds that fire cannot lose its inherent properties, then such a person is evil and a disbeliever because when God, the Most High, has addressed all these opponents and said: "So scheme against me all together" (11:55), it means that they can plan all

together but God will save him for sure. Hence if anyone harbors even the slightest notion that if the Holy Prophet had been put in the fire, he would have, God forbid, gotten burned, then this is heresy. The Quran is true, and the promises of God are true. Whatever ruse or deceit the opponents may have tried to kill the Holy Prophet, God would have protected him from their harm, as indeed He did. Though they might have attempted to crucify Holy Prophet Muhammad, or to have him placed in a fire, or resorted to any other scheme aimed at destroying him, in the end he would have been proven truthful in accordance with the promise of God, just as in fact he was. It is towards this grand objective of God recognition that I would like to push my organization. I am convinced that, God willing, it will come about in due course.

If it were up to me, I would go from house to house like a beggar to propagate the true faith, and to save the people from the mortal danger of disbelief and polytheism that is so pervasive in the world. If God were to teach me the English language, I would personally embark upon a tour to spread the teachings of God to others, even though I might have to spend my entire life in such a quest, and even if I were to perish in the endeavor.

Chapter 22

THE PUBLICATION OF NUZUL-UL-MASIH (THE DESCENT OF THE MESSIAH)

Hazrat Mirza Sahib wrote the book *Nuzul-ul-Masih* to refute the criticism of certain opponents, and in particular to respond to the slanderous attacks of the newspaper *Paisa Akhbar*, exaggeration by the Lahore based Shia jurist, Ali Hairi, and the contentions of *Pir Mehr Ali Shah Golarwi* contained in his book *Saif-e-Chishtiyyai*. The book was composed in July and August of 1902.

Response to the Slanderous Attacks of the Newspaper *Paisa Akhbar*

Hazrat Mirza Sahib had prophesied in his book *Daaf-e-ul-Bala* that the town of Qadian would not experience the sort of destruction and panic by the plague that would take other towns in its grip. The editor of the newspaper *Paisa Akhbar* who was an inveterate enemy of the Ahmadiyya Movement was greatly displeased by this prophecy. He had always been on the lookout for ways to discredit and falsify *Hazrat Mirza Sahib*. He now took it upon himself to prove this prophecy wrong.

On the basis of unsubstantiated reports originating from *Hazrat Mirza Sahib's* opponents, the editor began publishing stories with names of plague fatalities in Qadian, and alleged that *Hazrat Mirza Sahib's* prophecy had proven false. In fact, *Hazrat Mirza Sahib* had never prophesied that Qadian would be completely immune from the plague, but only that it would not be hit by a large scale plague epidemic causing widespread disease and fatalities — the kind that results in the destruction and death of a town. This is exactly what transpired during those years of the plague epidemic. Every year, the plague wreaked havoc in the neighboring countryside of Qadian, but relative tranquility prevailed in Qadian, especially in the section of the town inhabited by the disciples of *Hazrat Mirza Sahib*.

The occurrence of one or two cases of the disease in Qadian did not in any way falsify *Hazrat Mirza Sahib's* prophecy. But such facts are irrelevant to those bent upon falsifying — falsification and derision are their only

concerns. So the editor of *Paisa Akhbar* resorted to the artifice of enumerating as casualties of the plague even those people who had died from other causes such as tuberculosis, and in some instances reported people who were in fact alive and well as having died of the plague. Although the Qadian based newspaper *Al-Hakam* regularly refuted the false reports appearing in the *Paisa Akhbar*, *Hazrat* Mirza Sahib refuted these reports personally in *Nuzul-ul-Masih*. He reiterated his prophecy regarding the spread of the plague epidemic in Punjab and the relative immunity of his disciples from the dreaded disease. He clarified the aspect of his prophecy that related to Qadian and exposed the reality of the fictitious plague victims of *Paisa Akhbar*'s editor.

Refutation of Ali Hairi

The Shiite community was extremely roiled at the publication of *Daaf-e-ul-Bala* because *Hazrat* Mirza Sahib had, while refuting certain Shiite beliefs, mentioned his own excellence over *Hazrat* Imam Husain (peace of Allah be upon him). The Shiite jurist Ali Hairi of Lahore subsequently published a magazine in which he claimed that all prophets had received God's succor and deliverance from distress through the agency of *Hazrat* Imam Husain. He stated that the repentance of Adam and the prayers of all the prophets were not accepted by God until they had invoked the name of *Hazrat* Imam Husain. Similarly, the deliverance of Noah from the deluge, of Abraham from the fire, of Moses from the Pharaoh, of Jesus from the Cross and the Holy Prophet from the attacks of the disbelievers were all for the sake of *Hazrat* Imam Husain. Thus, in Ali Hairi's fanatical view, *Hazrat* Imam Husain excelled all the prophets. *Hazrat* Mirza Sahib refuted this claim in a very rational and logical manner in *Nuzul-ul-Masih*. He argued that belief in the basic righteousness and piety of a spiritual leader should not impel us to believe in exaggerated claims about his spiritual status. In short, *Hazrat* Mirza Sahib refuted with logical arguments claims that had been made with no supporting arguments.

Reply to the Book *Saif-e-Chishtiyai*

Next *Hazrat* Mirza Sahib refuted *Pir* Mahar Ali Shah Golarwi's arguments in *Saif-e-Chishtiyai*. *Hazrat* Mirza Sahib began his response as follows:

I received this book (*Saif-e-Chishtiyai*) by mail on July 1, 1902. I thought that *Pir* Mahar Ali Shah Golarwi had perhaps sent me this book to apprise me that he had written a response to my book *Ijaz-ul-Masih* and also *Shams-e-Bazgha*. Even prior to receiving this book (*Saif-e-*

Chishtiyyai), I had received information that he was writing a book in opposition to my book *Ijaz-ul-Masih*... But sadly I was mistaken. When I received his book *Saif-e-Chishtiyyai*, my initial reaction on holding this book in my hands was one of joy because I thought that I would now see his Arabic commentary, and a comparison would further manifest the worthiness of my commentary for the masses.

But when I examined the book, and found it to be only in Urdu and without any (Quranic) commentary, I could not help but feel sorry at his plight. This book was not worth even a single glance because the author had not written a competing Arabic commentary as he was supposed to do, and despite the lapse of a long time had utterly failed to achieve the stated objective. Instead, by turning his face from the competition he put a seal on his helplessness and provided testimony himself that *Ijaz-ul-Masih* is a sign from God, the like of which he is unable to produce. Nevertheless, I examined the Urdu book carefully and found that apart from absurd criticisms there was nothing in it worthy of consideration.

Absurd Criticisms by *Pir Golarwi*

Hazrat Mirza Sahib then proceeded to respond to *Pir Golarwi*'s absurd criticisms, addressing them one by one, with very appropriate and reasonable arguments. There were essentially two points that *Pir Golarwi* had laid great stress on in the book. First, he had alleged, quite incorrectly, that two or three sentences in *Ijaz-ul-Masih* had been plagiarized from another book *Muqamaat Hariri*. Second, *Pir Golarwi* had claimed that since *Hazrat Mirza Sahib*'s revelations were not prophetic revelations, therefore why should they not be considered as meaningless dreams, that could not be relied upon. *Hazrat Mirza Sahib* responded to these objections with cogent and irrefutable arguments.

Reply to the Charge of Plagiarism

In response to the charges of plagiarism, *Hazrat Mirza Sahib* penned a profound explanation of how the same theme can occur in the writings of independent authors. He rebutted the allegation of *Pir Golarwi* conclusively and stated:

Why is it that despite the passage of such a long time, *Pir Mahar Ali Shah Sahib* has not been able to compose a book comparable to *Ijaz-ul-Masih*? His major accomplishment so far has been to point out from a two hundred page book, comprised of twelve and a half printer's booklets and containing four thousand lines of text, just three or four

sentences that are same or similar to certain well known examples and citations. Does his effort provide any evidence of his personal merit? An impartial person will agree that surely *Pir* Golarwi couldn't have possibly achieved anything significant during the proposed commentary-writing competition in Lahore, given the fact that he was not able to write even a few pages that could compare with my work *Ijaz-ul-Masih*, despite being given an extended period of time, as well as the luxury of privacy and solitude. How then can that feeble old man stand up on his own, when he could not do so even when he had assistance available from others? Is this honesty that *Pir* Mahar Ali stated in his announcement: "I have arrived in Lahore to participate in the competition for writing a commentary on the Quran but I have a precondition. There will first be a verbal debate on the disputed articles of faith which will be adjudicated by *Maulvi* Muhammad Husain." Further, if the judge declares that *Pir* Mahar Ali Shah's beliefs are true and correct and that he has provided full proof thereof, then it will be incumbent on the opposing party, which is me, to forthwith pledge my allegiance to *Pir* Mahar Ali Shah. After this, the contest for writing the commentary of the Quran can also take place.

Just consider the deviousness of this plan. *Maulvi* Muhammad Husain and *Pir* Mahar Ali Shah Sahib concur in their belief regarding the descent and ascension of the Messiah, then how is it possible for *Maulvi* Muhammad Husain to say that Mahar Ali's beliefs are incorrect or his reasoning is false. When the beliefs of the two are the same then how could he belie *Pir* Mahar Ali. But in the matter of adjudicating the scholarship and eloquence of the commentary in Arabic, both Muslims and non-Muslims can discern with justice. Not even an enemy can have the audacity to give a certificate of excellence to that person whose writing is inferior, feeble, and replete with grammatical and syntactical errors.

With the publication of my book *Ijaz-ul-Masih*, *Pir* Mahar Ali Shah is being given a second chance to nullify my excellence with his scholarly ability – an excellence that is attracting hundreds of people into my allegiance. But his situation is that of a dumb person with whom it is difficult to communicate even with signs. His only accomplishment is that he has presented three or four sentences out of a two hundred page book as an example of work plagiarized from *Muqamaat Hariri* etc. He has declared one or two typographical errors as being grammatical mistakes and through his ignorance has considered certain eloquent and correct sentence structures as incorrect. Such are the hereditary religious leaders of this country who by assuming to be *maulvis*

(clerics), have tarnished themselves forever.

It makes sense too that there would be no need to pilfer a few sentences from some other book by a person who can compose thousands of pages of scholarly and eloquent Arabic that is unrivalled by his contemporary Arab and non-Arab scholars of the language. If the charge was against a person who plagiarizes a passage here and a passage there to compose his book then there would be some merit to the charge. However, it is ridiculous to allege that a person who writes thousands of pages in scholarly Arabic about his claim and on many new and varied topics would plough through the pages of an old Arabic book to steal two or three sentences. It is equally hard to comprehend why a person who has challenged the entire world to a competition of writing eloquent Arabic would ruin his own plan by pilfering a few sentences from some book?

The fact is that the expression of the same idea in identical or similar words is a phenomenon that has been observed in the works of many great scholars about whose authorship there is no dispute. *Hazrat Mirza Sahib* has presented in his book some such examples. To call such occurrences as plagiarism is totally meaningless and unjust.

Reply to the Charge That *Hazrat Mirza Sahib's Revelations Were Unreliable*

Hazrat Mirza Sahib next responded to the objection that his revelations were not fully trustworthy because they were not prophetic revelations. *Hazrat Mirza Sahib* first narrated the ways in which he received revelations. Then he explained the signs that constitute the distinctive characteristics of revelation from God. Following this, he stated that when one attains the station of perfect sainthood then the revelation of a saint also becomes fully trustworthy. An excerpt of this discussion is reproduced below:

But I have just stated that the heart upon which the sun of revelation truly shines does not harbor the darkness of doubts and conjectures. Can darkness dwell alongside pure light? In the manner of the mother of Moses when she received an unequivocal revelation and believing in it entirely, she cast her baby into peril. Yet she was not adjudged as guilty of attempted murder in the eyes of God, the Most High. Then is the Muslim nation worse than the women of the family of Israel?

Similarly, Mary received an unequivocal revelation and putting her trust in it, did not care what her nation thought. Then shame on this disgraced nation that it is even inferior to these women. In that case, how can this nation be considered the best of nations, it should be the worst of nations, as well as the most ignorant of nations.

Similarly, Khizr was not a prophet, but was granted Divinely-inspired knowledge. So if Khizr's revelation was conjectural and not certain, why did he thus willfully carry out those actions per which he was Divinely directed? If the revelation received by the Companions (peace be upon them) of Prophet Muhammad (peace and blessings of Allah be upon him) that Holy Prophet Muhammad's body should be washed (before burial), was not absolute and certain, why then did they act upon that revelation?

So if a person denies my revelations because of personal lack of spiritual insight and vision, and yet he calls himself a Muslim and is not an atheist in disguise, then it should be part of his faith that Divine revelation marked by certitude is possible. Men and women in previous nations received revelations that were marked by certitude, and yet they were not prophets. Similarly, the existence of such revelations in this nation is essential, so that it is not regarded as the most inferior of nations but as the best of nations. So God showed a perfect and absolute example of this phenomenon in this the last era. One should not look askance at these events.

After this, *Hazrat Mirza Sahib* enumerated one hundred and twenty three heavenly signs and prophecies that proved the Divine origin of *Hazrat Mirza Sahib's* revelations beyond any doubt.

Two Recent Signs

In his book *Nuzul-ul-Masih*, *Hazrat Mirza Sahib* also mentioned two new heavenly signs regarding *Pir Golarwi* and his associates:

- **First Sign: Proof of *Pir Golarwi's* Plagiarism**

One of those signs was *Pir Golarwi's* plagiarism. While *Hazrat Mirza Sahib* was writing *Nuzul-ul-Masih*, he received a letter from *Mian Shahab-ud-Din*, who was a friend of *Maulvi Muhammad Hasan Faizi*, resident of the town of Bheen. *Mian Shahab-ud-Din* had written:

I was perusing *Pir Mahar Ali Shah's* book when perchance I met a man who was asking around for directions to *Maulvi Faizi's* house. He was carrying some books and upon inquiry, the man stated: "*Pir Mahar Ali Shah Golarwi* had borrowed some books from *Muhammad Hasan Faizi*, and I have come to return those books." When I examined those books, one of them was *Ijaz-ul-Masih* and it had notes written inside, in the handwriting of the late *Muhammad Hasan Faizi*. Another book was *Shams-e-Bazgha*, and *Muhammad Hasan Faizi* had written notes

in it too. Incidentally, I had the book *Saif-e-Chishtiyyai* in my possession at that time. When I compared the notes with this book, it became quite evident to me that *Pir* Mahar Ali Shah Golarwi had lifted verbatim the notes of Muhammad Hasan Faizi and copied them in his own book in a clear act of plagiarism. In other words, *Pir* Mahar Ali Shah Golarwi's book *Saif-e-Chishtiyyai* was nothing more than a plagiarism of those handwritten notes! I was amazed at how *Pir* Mahar Ali Shah Golarwi had attributed those notes to himself, and this dishonesty and plagiarism astonished me. I can show this shameful pilferage of *Pir* Mahar Ali Shah Golarwi to anyone who is interested.

Hazrat Mirza Sahib published the actual letter from *Mian* Shahab-ud-Din in his book *Nuzul-ul-Masih*.

In order to fully investigate the matter, *Hazrat* Mirza Sahib directed *Maulvi* Abdul Karim to write to *Mian* Shahab-ud-Din and inquire whether the books *Ijaz-ul-Masih* and *Shams-e-Bazgha* on which Muhammad Hasan Faizi deceased had written his notes could be borrowed for examination or alternatively could be purchased by them. In response, *Mian* Shahab-ud-Din wrote a second letter in which he stated:

I would have had no objection to come but they won't give me the books on which the notes are written i.e., *Shams-e-Bazgha* and *Ijaz-ul-Masih*. The harsh language used in *Saif-e-Chishtiyyai* is mostly that of Muhammad Hasan Faizi. This is the reason why his death was so admonitory. For three days he kept making sounds like a ... but the *kalimah tayyaba* (Muslim confession of faith) did not issue from his lips. Those present with him were shocked by his condition. With the exception of close relatives, everyone was asked to leave. In a way, he was punished right here as well. What happens in the Hereafter only remains to be seen.

My letter has elicited a confession from Golarwi. This card written to *Maulvi* Karam-ud-Din by Golarwi is in his own handwriting. In short, Golarwi has strongly urged Muhammad Hasan's father not to show the books to me. Golarwi writes in the card that it (the plagiarized text) was written with the permission of Muhammad Hasan. But this acknowledgment is not because of the exigencies of uprightness, but issues only because his secret has been divulged to us. He was embarrassed and was left with no alternative but to confess. The second letter contains Golarwi's card that he wrote with his own hands before dispatching it. You may see it for yourself.

Actually what had happened was that *Mian* Shahab-ud-Din had brought up the issue of *Pir* Golarwi's plagiarism with *Maulvi* Karam-ud-Din,

brother in law of the deceased *Maulvi* Muhammad Hasan Faizi. *Maulvi* Karam-ud-Din agreed with the charge and sought an explanation from *Pir* Golarwi. In reply, *Pir* Golarwi had sent the postcard that *Mian* Shahab-ud-Din has mentioned in his letter. In the postcard, *Pir* Golarwi had put forward the excuse that the late *Maulvi* Muhammad Hasan Faizi had given him permission to print the book under his own name. But this excuse just compounded his original transgression. If *Pir* Golarwi actually had permission from *Maulvi* Muhammad Hasan Faizi, why did he not mention this fact in the book? And why did he claim that he had compiled the book himself? It is an act of gross dishonesty to attribute the authorship of the entire book of a deceased person to oneself and not even to mention his name.¹ Subsequently, *Maulvi* Karam-ud-Din wrote a letter to *Hazrat* Mirza Sahib and this letter too is reproduced in *Nuzul-ul-Masih*. An important excerpt from the letter is given below. *Maulvi* Karam-ud-Din wrote:

I have been reading your books for some time now, and I greatly admire your writings. On several occasions, I have seen good things about you in my dreams and I frequently take issue with your opponents. I have not yet become your disciple because it is my belief that a great deal of caution needs to be exercised in this matter. Unless one is fully satisfied after a face to face meeting, it is not prudent to make a pledge. Nevertheless, I am your admirer even without meeting you ...Yesterday, I received a registered letter from *Maulvi* Abdul Karim, delivered to me by my dear friend *Mian* Shahab-ud-Din, a student. The letter contained a mention of *Pir* Golarwi's book *Saif-e-Chishtiyyai*. I had also informed *Mian* Shahab-ud-Din about the fact that the greater part of *Pir* Golarwi's book consists of the late *Maulvi* Faizi's reflections that he had noted in the margins of the books, *Shams-e-Bazgha* and *Ijaz-ul-Masih*. *Pir* Golarwi had borrowed both these books from me and now they have been returned to me.

A comparison revealed that the notes had been copied verbatim into the book. It is a gross act of plagiarism to take credit for the reflections of a dead man and to pass it off as one's own scholarship without even mentioning the deceased's name. What is odd, examples of the faults that he had found with your writing are present in *Pir* Golarwi's book as well! Since *Maulvi* Faizi's father is antagonistic towards you and those books are in his custody, it is difficult to send the books to you; he would never permit this to happen. But it would be possible to make a copy of those notes and to send it to your attention. It would also be feasible if a designated member of your Organization could come here

1 *Hazrat* Mirza Sahib has reproduced *Pir* Golarwi's post card in his book *Nuzul-ul-Masih*.

and see those notes for himself. However, this shall be possible only if you act swiftly. I am also sending in original for your perusal, a post-card that I received only two days ago from *Pir Golarwi* in which he confesses to embellishing *Saif-e-Chishtiyyai* by plagiarizing the notes of *Maulvi Faizi*. It would not be prudent to associate me with this exposition, but it would not be objectionable if *Mian Shahab-ud-Din's* name is mentioned. I do not want to offend *Pir Golarwi's* organization...

Sincerely,
 Muhammad Karam-ud-Din
 Bheen, Tehsil Chakwaal.
 Date 21st July 1902

Hakim Fazal-ud-Din was the chief printing and publication officer in Qadian, and upon receipt of this letter, he wrote to *Maulvi Karam-ud-Din*, and asked him if it was possible to purchase the books *Shams-e-Bazgha* and *Ijaz-ul-Masih* that contained the handwritten notes of *Maulvi Faizi*. *Maulvi Karam-ud-Din* replied on August 3, 1902, and wrote:

The boy (son of the deceased *Maulvi Faizi* — author) arrived home on July 31. We immediately approached him regarding this matter. Initially, he refused outright and said that the books belong to *Jaffer Zatali*. He recognizes the writing of *Maulvi Faizi* and he urged me to send the books at once to *Zatali* in Lahore. But after employing many strategies, and coaxing the boy with some money, he finally agreed for a consideration of six rupees. After copying the notes of *Ijaz-ul-Masih* onto another copy of the book, I am sending you with the bearer of this letter the original book which has *Maulvi Faizi's* notes in his own handwriting. After receiving the book, kindly send me back a receipt with the bearer of this letter. If the sum is available, kindly also give six rupees to the bearer so that the amount may be given to the boy to avoid difficulties in obtaining the other book, *Shams-e-Bazgha*. As soon as you send me an unbound copy of the book *Shams-e-Bazgha*, I shall send to you the copy of the book that contains *Maulvi Faizi's* written notes. You should rest assured; God willing, I will not renege upon my promise... Please obtain a copy of *Shams-e-Bazgha* expeditiously and dispatch it to me because the boy is home on leave for only a month. At the end of this period, he will take the book to Lahore and then it will become very difficult to obtain it ...

So both books, *Shams-e-Bazgha* and *Ijaz-ul-Masih*, containing the handwritten notes of *Maulvi Faizi*, were purchased from his son for twelve rupees, and came into the possession of *Hazrat Mirza Sahib*. The acquisition

of the books furnished the final proof of *Pir* Golarwi's plagiarism. The book *Saif-e-Chishtiyyai* was a verbatim copy of *Maulvi* Faizi's notes and had no intellectual contribution whatsoever by *Pir* Golarwi. An incident like this is enough to put any self respecting person to shame.

The facts are worth reiterating. *Pir* Golarwi had managed to avoid the Quran commentary writing contest with *Hazrat* Mirza Sahib by making frivolous excuses. Then *Hazrat* Mirza Sahib wrote an exhaustive commentary of *Al-Fatihah* (chapter of the Holy Quran titled The Opening) in Arabic and published it in his book *Ijaz-ul-Masih*, and challenged *Pir* Golarwi to respond in a like manner by writing a commentary in response, but he was unable to do so. After many months of scratching his head in puzzlement, *Pir* Golarwi finally published a book in Urdu, *Saif-e-Chishtiyyai*, in which he allegedly leveled some criticism at *Ijaz-ul-Masih*. But it turned out that *Saif-e-Chishtiyyai* was nothing more than the plagiarized notes of the unfortunate *Maulvi* Faizi. *Pir* Golarwi's position was the equivalent of a thief who is caught red handed with the stolen property. If *Pir* Golarwi and his disciples had any self-respect, they would have died of shame upon the exposure of their action.

So the Divine revelation received by *Hazrat* Mirza Sahib that "He who seeks to disgrace you shall be disgraced by me" was clearly fulfilled. *Pir* Golarwi had charged *Hazrat* Mirza Sahib with plagiarism by pointing to a few sentences in *Hazrat* Mirza Sahib's book *Ijaz-ul-Masih*, although these were clearly instances of coincidental sameness of theme. It is absurd to suggest that a person who has written thousands of pages of scholarly and eloquent Arabic would stand in need of plagiarizing a few sentences. The manner in which God caught *Pir* Golarwi and exposed his plagiarism, for his seeking to disgrace *Hazrat* Mirza Sahib, is an example from which people should learn a lesson. It is such a clear and manifest sign that a discerning person cannot help but acknowledge its greatness and veracity.

- **Second Sign: The Death of *Maulvi* Muhammad Hasan Faizi, Resident of Bheen**

Hazrat Mirza Sahib had written on the title page of *Ijaz-ul-Masih*: "Whosoever shall try to reply to it and display beastliness, then he shall be humiliated and shall die the death of a failure." And so it came to pass. *Maulvi* Faizi decided to respond to *Ijaz-ul-Masih* and even made some notes critical of the book in a harsh and offensive language. It was not long before *Maulvi* Faizi departed this world – an unsuccessful and unfulfilled man. Even the manner of his death was an admonition for others.

Pir Golarwi was incapable of writing a response to *Ijaz-ul-Masih*, and he resorted to plagiarizing *Maulvi* Faizi's notes to save himself the

embarrassment of going without a response. But his plagiarism was caught and the world got to know the full measure of his piety, knowledge and scholarship. *Pir Golarwi* stood fully exposed and humiliated. It is infinitely preferable to die, than to live on in humiliation, and from this perspective *Maulvi Faizi* fared better than *Pir Golarwi*.

Delay in the Publication of *Nuzul-ul-Masih*

Hazrat Mirza Sahib undertook the work of writing *Nuzul-ul-Masih* in the months of July and August 1902. The printing of the book proceeded simultaneously with its writing, and as sections of the book were written, they were sent off to the printer to be typeset and printed.

Sheikh Yaqub Ali Torab published an article in the September 17, 1902 issue of *Al-Hakam* in which he reproduced the entire aforementioned correspondence between *Maulvi Karam-ud-Din* and *Hakim Fazal-ud-Din*. *Maulvi Karam-ud-Din* did not take kindly to this for he feared a backlash from *Pir Golarwi*'s disciples. He expressed his displeasure with the Ahmadiyya organization by issuing a threat to get even. Shortly thereafter, a letter appeared in *Siraj-ul-Akhbar* of Jhelum under the name of *Maulvi Karam-ud-Din* on October 6, 1902 and then a poem on October 13, 1902. In these publications, *Maulvi Karam-ud-Din* alleged that the letters were forgeries and he did not write them. He added that he had tried to test the veracity of *Hazrat Mirza Sahib*'s claim of receiving revelation by sending him deceptive letters containing fraudulent information written by him or by others at his behest. As for *Maulvi Faizi*'s notes, those were not his notes at all; *Maulvi Karam-ud-Din* claimed in his article that he had them written by a child. There was much more in a similar vein in that article and in the poem, including a tirade against *Hazrat Mirza Sahib*. Later on, these letters proved to be a preamble to a huge and protracted legal battle.

The book *Nuzul-ul-Masih* was written in response to *Saif-e-Chishtiyyai*, and *Hazrat Mirza Sahib* had included in it the letters whose authenticity was now being disputed. Until such time that a court of law ruled on the authenticity of the letters, it was not proper to include them as part of the book. *Hazrat Mirza Sahib*, therefore, stopped further work on *Nuzul-ul-Masih*. Besides, *Hazrat Mirza Sahib* had only recently on September 1, 1902, written and published the book *Tuhfa Golarwiyya* in reply to *Pir Golarwi*'s book *Shams-ul-Hidaya*. So *Hazrat Mirza Sahib* did not consider it necessary to publish this second book, *Nuzul-ul-Masih*, immediately. It was considered prudent to delay the publication till after the end of litigation.

The litigation to which I have alluded turned into several court cases that lasted for approximately two and a half years. During the proceedings,

Maulvi Karam-ud-Din's false allegations were exposed, and his correspondence with *Hakim* Fazal-ud-Din and the handwritten notes of *Maulvi* Faizi, were proven to be authentic. However, *Hazrat* Mirza Sahib became engrossed in composing another lengthy book titled *Nusrat-ul-Haq*, which was later published under the name of *Barahin Ahmadiyya* Volume 5. While this volume was under print, Dr. Abdul Hakim Khan of Patiala recanted his Muslim faith, and it became necessary to dispel the misgivings that arose as a result. *Hazrat* Mirza Sahib immediately undertook this task and wrote a voluminous seven hundred page book titled *Haqiqat-ul-Wahy*. *Hazrat* Mirza Sahib planned to finish the books *Nuzul-ul-Masih* and the fifth volume of *Barahin Ahmadiyya* after the completion of *Haqiqat-ul-Wahy*, but events transpired otherwise.

An article written by *Hazrat* Mirza Sahib was read out in a gathering of Arya Hindus. The Arya Hindus responded with a scurrilous speech abusing Prophet Muhammad (peace and blessings of Allah be upon him). Some members of the Ahmadiyya Organization were present in the audience, and when they reported the incident to *Hazrat* Mirza Sahib, he was deeply grieved, and wrote a 350 page book in response called *Chashma Marifat* (The Fountain of Wisdom). Only a few days after the publication of this book, *Hazrat* Mirza Sahib conceived the idea of writing *Paigham-e-Sulh* (The Message of Peace). He had just finished writing *Paigham-e-Sulh* when Allah summoned *Hazrat* Mirza Sahib to Himself. Consequently, the book *Nuzul-ul-Masih* was published after his death in an unfinished form on August 25, 1909. Even so it is a complete book in itself, except that those heavenly signs that *Hazrat* Mirza Sahib had wished to include did not get incorporated. But the fact is that all those other heavenly signs got separately addressed and discussed in the book *Haqiqat-ul-Wahy*.

Another unfinished task in *Nuzul-ul-Masih* was a promise to include an Arabic composition which was to be a touchstone in another challenge to *Pir* Golarwi and the Shiite leader, Ali Hairi, for writing a comparable text. However, even this task had been accomplished in another publication of *Hazrat* Mirza Sahib, *Ijaz-e-Ahmadi*, which was published after the suspension of work on *Nuzul-ul-Masih*. For this reason, *Hazrat* Mirza Sahib gave *Ijaz-e-Ahmadi* the subtitle, Supplement to *Nuzul-ul-Masih*. In *Ijaz-e-Ahmadi*, *Hazrat* Mirza Sahib wrote a scholarly and eloquent encomium in Arabic, and challenged *Maulvi* Sanaullah of Amritsar, *Pir* Golarwi and Ali Hairi to produce a comparable composition in Arabic. But none of them rose to the challenge. A discussion of the work *Ijaz-e-Ahmadi* appears later in this biography.

Chapter 23

THE DEATH OF DR. JOHN ALEXANDER DOWIE, A CLAIMANT OF PROPHETHOOD

Dowie's Claim to Prophethood

In 1902, Dr. John Alexander Dowie, a Christian clergyman of Chicago who had won recognition in United States for his knowledge and scholarship, claimed that he was a prophet and messenger of God. He stated that just as John the Baptist had appeared in the likeness of Elias, prior to the first appearance of Jesus, similarly he (Dr. Dowie) had come as Elias prior to the second appearance of Jesus. Dr. Dowie further claimed that it had been revealed to him that Jesus would descend from the heavens within the next 25 years. He started a newspaper called *Leaves of Healing* and used it to propagate his views worldwide. Dr. Dowie was proficient in the art of hypnotism and was able to successfully treat and cure certain patients with nervous disorders. As a result, thousands of people in the United States became his disciples, and he accumulated a great deal of wealth from them. He founded a city called Zion for his disciples and began to live there in a princely fashion. Intoxicated by this temporary success, he made the following announcement in his newspaper on December 12, 1903:

My part is to bring out the people from the East and the West, from the North and the South, and settle them in this and other Zion cities until the time shall come when the Mohammadans are swept away...may God grant us that time.

Dr. Dowie then asserted:

Through my prayers, all Muslims shall perish, Islam will be annihilated, and the Kabah will become deserted.

Dr. Dowie was a staunch polytheist who considered Jesus to be actually God. Upon learning about Dr. Dowie's claims, *Hazrat Mirza Sahib* started getting his newspaper. In time, Dr. Dowie became so vehement in his claim of prophethood that he challenged: "If I am not a true prophet, then there is

none on the face of this earth who is a prophet of God.” Dr. Dowie surpassed all limits in his enmity of Islam and its founder, the Holy Prophet Muhammad (peace and blessings of Allah be upon him). In summary, his arrogance exceeded all bounds.

Dr. Dowie Challenged to a Prayer Duel (*Mubalahah*) and the Prophecy of His Death

On August 8, 1902, *Hazrat* Mirza Sahib wrote an open letter to Dowie in which he challenged him to a prayer duel. In this letter, *Hazrat* Mirza Sahib first furnished manifest proof about the death of Jesus and his burial in Kashmir. *Hazrat* Mirza Sahib then wrote:

In short, Dr. Dowie emphatically asserts and repeats his assertion over and over again, that all must perish who do not admit his authority along with the Divinity of the son of Mary, and the Christians of Europe and America will do well to accept his message. They have no difficulty, for when they accept one groundless assertion regarding the Divinity of Jesus, they may also accept a second one equally, if not more, groundless, and add to the rotten chain of the dogma of Jesus' Divinity, another rotten link of the Elijahship of Dowie. The Christians may thus escape the threatened destruction. As regards the Muhammadans, we hope Dr. Dowie will renounce his claim upon all if the decision can be come to by an easier method. Whether the God of Muhammadans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie's prediction would involve. That method is that without threatening the Muhammadan public in general with destruction, he should choose me as his opponent *and pray to God that of us two whoever is the liar may perish first*. I look upon the son of Mary as a weak human being although I recognize him as a prophet of God, while Dr. Dowie takes him for the Lord of the Universe. Which of us is right is the real point at issue. If Dr. Dowie is certain of the Divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I shall address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth. In making this proposal, I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumptuous prediction that all Muhammadans shall perish.

Dr. Dowie should further bear in mind that this challenge does not proceed from an ordinary Muhammadan. I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between

Dr. Dowie's position and mine the difference is this that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah, and Almighty God has shown numerous signs from the earth as well as from heaven in my support. My following which already claims a hundred thousand souls is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing power fail in the case of his own beloved daughter where it should have been exercised in the highest degree? Why was he unable to restore her to health whose death has been the most violent shock to him, for which he has not ceased to lament since. In the same way there are many other instances of the cases of his disciples in which he was called in time but failed to afford any relief with the result that his victims perished. It should also be borne in mind that the art of healing is one which is practiced abundantly even in this country without any sanctity being attached to the character of those who are skilled in it. I wonder at the simple-mindedness of the Americans who attach any value to this absurdity. Was not the burden of deifying a man sufficient for them that they have added to it another equally heavy burden?

Now if Dr. Dowie is certain that Jesus is the Lord of the universe, it is his duty that instead of threatening the whole Muhammadan world with destruction, he should adopt the fair method which I have proposed above, by which one man's death in the other's lifetime will decide the truth or falsehood of either view. But if Dr. Dowie assumes silence and gives no response to this offer, or if having decided to enter the lists he prays in his boastful manner and adopts the procedure herein recorded and then dies in my lifetime, in either case it shall be a sign to the whole of America. Upon the manner in which death should take place, it is necessary to impose the restriction that it should not occur through human hands, but it may be the result of a disease, a stroke of lightning, snake-bite, etc. The time-limit within which Dowie is at liberty to respond to this call is fixed at three months from the date that the announcement is issued. And we pray God that He may be with the righteous. Amen.

Further on, in the same letter *Hazrat Mirza Sahib* writes:

I am an old man over sixty-six years of age¹. Moreover, I am suffering from various diseases and my life does not depend upon my health but upon the will of God. If the self-made Deity of Dr. Dowie has any power,

1 This is an estimate. In fact, *Hazrat Mirza Sahib's* age at the time was seventy years as he stated when he again repeated the invitation to the prayer duel.

he shall certainly allow him to appear against me and spare him for many years after me. Dr. Dowie shall attain his object easily for instead of waiting for the destruction of all the Muhammadans, he shall have only to procure my destruction in his lifetime, and then he will have in his hands a manifest sign of his mission from Jesus. Millions shall then bow their heads in submission to the son of Mary and recognize Dowie as his messenger. I say it truly that if the hatred of all the Muhammadans of the world for the Christian Deity were placed in one scale of a balance, and the hatred which I alone entertain towards him, in the other, my hatred would far outweigh that of the whole Muhammadan world.

Thus, *Hazrat Mirza Sahib* urged Dowie in every conceivable way to get him to agree to a prayer duel. *Hazrat Mirza Sahib* even told him that his age was in excess of sixty six years and he suffered from several ailments. Dowie, on the other hand, was somewhere between the ages of fifty to fifty seven years and enjoyed excellent health. Thus, what possible hesitation can a relatively young and healthy person have in accepting a prayer duel with an old ailing man? *Hazrat Mirza Sahib* also pointed out to Dowie that there was no one among the Muslims who had a greater animosity towards the Christian polytheistic faith than him. Thus, if there was anyone who deserved to be killed by a malediction then it was someone like him. In addition, *Hazrat Mirza Sahib* made it known in this letter that whether Dowie formally accepted the prayer duel or not, and whether he replied to the letter or not, Dowie would die during *Hazrat Mirza Sahib's* lifetime in accordance with his prophecy and that his death would not be the result of human action. Thus, this whole affair would provide a clear distinction for the whole of America between the truth of Islam and the falsehood of Christianity.

Hazrat Mirza Sahib asked *Maulvi Muhammad Ali* to translate the letter into English, and the letter was then duly dispatched to Dr. Dowie in the United States. The letter was also published in the September 1902 issue of the magazine *The Review of Religions* and the issue was sent to the editors of all the prominent American newspapers. Since Dowie's photograph had already been published, *Hazrat Mirza Sahib* also had his photograph published in the United States. Thus, *Hazrat Mirza Sahib* did everything in his power to publicize in America and Europe his challenge to a prayer duel and the prophecy that Dowie will die in his lifetime whether or not he accepted the prayer duel. In so doing, *Hazrat Mirza Sahib* had fulfilled his duty of propagating Islam and furnishing evidence of its authenticity.

Comments of American Newspapers on This Challenge

Dowie himself did not respond to this challenge. However, *Hazrat Mirza Sahib's* prophecy was published with very favorable remarks in all the

prominent newspapers of the United States. The question repeatedly posed in the journalistic world was the following: “Will Dowie accept the challenge?” Thirty-two newspapers that had commented on *Hazrat Mirza Sahib’s* letter and prophecy found their way to Qadian. Several of those newspapers carried the photograph of *Hazrat Mirza Sahib*. Because of their extensive nature, it is not possible to present all those reviews and editorials, but excerpts from only three such newspapers are given below as a sample:

1. *Literary Digest* (New York) published an article on June 20, 1903 titled: Rival Messiahs in a Proposed Prayer Duel:²

Mirza Ghulam Ahmad, of Qadian, Punjab, India, is “the promised Messiah,” according to statements made over his own signature. He has challenged Dr. Dowie, of this country, to a duel, the weapon being prayer and each side to petition the Almighty “that of us two, whoever is the liar may perish first.” The person who issues this challenge, according to *The Review of Religions* (Gurdaspur, India), is “the Promised Messiah” sent “for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies as the time of the advent of the Messiah,” and he has a following of over a hundred thousand members, “rapidly growing.” The teaching of this Messiah is that Christ was a mere mortal, a good man, without divinity.

Following these comments, the text of the letter that carried *Hazrat Mirza Sahib’s* challenge was also reproduced in *Literary Digest*.

2. *Burlington Free Press* published an article on June 27, 1903 with the title, Proposal for a Competition of Prayers and states:

People in different parts of the country have been seriously discussing the efficacy of prayer in connection with the breaking of the recent drought, and there have been two sides to the question;...A proposition to make a test in connection with prayer has just been put forth, however, in which there is little chance for controversy over the final result. Elijah Dowie, the religious pretender of Chicago, has just been challenged by Mirza Ghulam Ahmad of Qadian, Punjab, India, to engage in a supplication duel to death...According to the code of honor, prophet Dowie, as the challenged party should unquestionably have the choice of weapons, but the Promised Messiah has shrewdly proposed a test which the Chicago pretender cannot well afford to decline. To refuse to accept prayer as a test would be to acknowledge that he was unwilling to rest his case with the most powerful agency at his command, if his pretensions be true. On the other hand, it must be

2 The *Literary Digest*, Vol. XXVI., No. 25, June 20, 1903, page 895.

admitted that Dowie has no mean antagonist...Dowie has not yet indicated his decision, but if he declines to accept this novel challenge, the public may look for a rapid decline in Dowie stock.

3. Chicago *Inter Ocean* published an article on June 28, 1903 titled: Elijah Dowie Challenged to Death Duel of Prayer.

Mirza Ghulam Ahmad, a Muhammadan, who claims to be the Promised Messiah, wants to demonstrate who is the liar.

Elijah Dowie has been challenged to a prayer duel to the death. The challenger is Mirza Ghulam Ahmad of Qadian, Punjab, India.

“Come thou, O self-styled prophet, to a duel,” says Mirza in his defi-
 “the weapons shall be prayer. Let us kneel on our knees in the dust
 of the earth, you and I together, and petition the Almighty that of us
 two whoever is the liar shall perish first.”

Elijah has not accepted the challenge, but neither has he declined it. Perhaps, in the calm of Ben Mac Dhui, among the Michigan peaches, he is formulating a reply. It may be that he thinks as the challenged party, he ought to have the choice of weapons, and will demand that vituperations be employed, the one who can call the other the most bad names to be the winner. Perhaps he will treat the challenge with scorn, and tell Mirza Ghulam Ahmad to go and get a reputation.

However that may be, Elijah cannot afford to ignore the challenge. Mirza is no feather weight when it comes to pretensions. *The Review of Religions* published in Gurdaspur, India, through which the challenge is issued, says, “Mirza is ‘The Promised Messiah’ sent for the reformation of the world exactly at the time fixed by calculations, based on Biblical prophecies as the time of the advent of the Messiah,” and he has a following of over a hundred thousand members, “rapidly growing.” The teaching of this Messiah is that Christ was a mere mortal, a good man, without divinity.

Following the preceding comments, *Hazrat Mirza Sahib’s* challenge was reproduced in the newspaper. The article ended with the following emphatic words: “Will Elijah accept? What are the odds he will not?” Other newspapers presented similar views. A year passed following that invitation to a prayer duel, but Dowie did not utter a single word — Dowie neither accepted, nor rejected the challenge.

Reiteration of the Prayer Duel Invitation and Prophecy of Dowie's Death

After a year had passed without any response from Dowie, *Hazrat Mirza Sahib* reiterated the previous challenge of 1902 through a public announcement in English on August 23, 1903. *Hazrat Mirza Sahib* recapitulated that he was about seventy years old while Dowie was only between fifty to fifty seven years of age; Dowie was hale and hearty while he was ailing; Dowie lived in the healthy environment of a city constructed in accordance with the principles of public health while he lived in a village of Punjab — a province in the grips of a devastating plague epidemic. Nevertheless, he had ignored these factors and extended an invitation for the prayer duel because the decision of this prayer duel would not be made through worldly means. Instead, the matter would be decided by God Who is the Best of Judges. After that, he published the prophecy that Dowie will not be able to escape the punishment of God, even if he fled from this prayer duel, and that his city of Zion was about to be visited by a catastrophe.

Dowie Gives a Verbal Reply

In his newspaper, *Leaves of Healing*, dated December 27, 1902, Dowie wrote very arrogantly:

There is one foolish man in India, a Mohammedan Messiah, who persists in writing to me saying that the body of the Christ is buried at Cashmir, in India, and can be found there. He never says that he has seen it, but the poor, fanatical and ignorant creature keeps on with the raving that the Christ died in India. The Christ reascended into the heavens at Bethany, and He is there in His Celestial Body.

When *Hazrat Mirza Sahib's* challenge was published again in the United States, Dowie wrote in the issue of his newspaper dated September 26, 1903:

People sometimes say to me: “Why do you not reply to this, that and the other thing?” Can you imagine me answering to these gnats, and flies? If I were to put my foot on them, I could crush them to death.

The Death of Dowie

Dowie's arrogance continued to grow daily till the time came when God's punishment overtook him; he died as prophesied during *Hazrat Mirza Sahib's* lifetime in March, 1907. Since Dowie claimed prophethood, and had stated that one of the objectives of his prophethood was the destruction of Muslims worldwide, *Hazrat Mirza Sahib* was extremely desirous that this false claimant be overtaken by God's punishment during his lifetime so that his death may become a sign for the truthfulness of Islam. It was for this reason that *Hazrat*

Mirza Sahib kept supplicating to God that truth be vindicated soon and falsehood should disappear. Accordingly *Hazrat Mirza Sahib* wrote in *Haqiqat-ul-Wahy* as follows:

I always supplicated to God in this matter and desired the death of the fabricator. Accordingly God informed me many times that you will be successful and the opponent will perish. And then about fifteen days before the death of Dowie, God informed me through His communication about my victory. I published this in the magazine called *The Aryas of Qadian and Us*. (The article appeared) on the second page of the title leaf about two weeks before the death of Dowie and is reproduced below:

Prophecy of a New Sign:

God states that: I will manifest a new sign in which there will be a great victory. It will be a heavenly sign brought about by God's hand for the whole world (that is, its manifestation will not be confined to India.) Everyone should await this sign. God will shortly manifest this sign so that He may bear witness that this humble person, who is being reviled by all nations, is from Him. Blessed is he who benefits from this.

The announcer is: Mirza Ghulam Ahmad, the Promised Messiah, Published on February 20, 1907.

It is obvious that this sign, which is the cause of the grand victory, is a sign that is for the whole world – for Asia, America, Europe and India – and such a manifest sign can be none other than the demise of Dowie. The other signs that have been manifested in accordance with my prophecies were confined to Punjab and India so that the inhabitants of America and Europe remained quite unaware of their occurrence. But this sign originated from Punjab in the form of a prophecy, and its fulfillment took place in America in respect of a person who is known to each and every person in America and Europe. The news of his demise was forthwith communicated to all the English newspapers of this country. The newspaper *Pioneer*, published from Allahabad, carried this news in its issue of March 11, 1907, and the *Civil and Military Gazette*, published from Lahore, carried the news in its issue of March 12, 1907...In this way, this news was published in nearly the entire world. From a worldly perspective, this person was considered to be the like of a lord or a prince. When Webb, a convert to Islam in the United States, wrote a letter to me about him, he stated that Dr. Dowie lived a respectable and princely life in his country. Despite this respect and fame that Dowie enjoyed in America and Europe, my article

inviting him to a prayer duel was published by the Grace of God in the leading daily newspapers and given wide publicity throughout America and Europe. Then after this publicity, the prophesied death and destruction was fulfilled with such exactitude that a more precise fulfillment cannot be imagined. Misfortunes overtook every aspect of his life. He was proven to be an embezzler and a drunkard although he preached against drinking in his teachings. He was expelled from Zion, the city that he had founded and populated at a large expense. A sum of seventy million rupees that was in his possession was confiscated and his wife and son turned against him. In a public notice, his father declared that Dowie had been born illegitimately. His boastful claims that he could miraculously cure illnesses were shown to be false, and he was sullied with every disgrace and indignity. Finally, he was struck by paralysis and had to be carried from place to place on a stretcher. Unable to bear the stress of his misfortunes, he became a raving maniac. His claim that he had a long life ahead of him, and that he was growing younger every day, even as others grew older proved to be a fabrication. Finally he died during the first week of March, in the year 1907, with onerous regrets and sorrows.

The Destruction of Zion

Hazrat Mirza Sahib's narration above of the events regarding Dowie has been taken from American newspapers. These newspapers also announced later that Zion, the city that Dowie had founded, fell to ruins. Disillusioned and disenchanted, its inhabitants migrated elsewhere and the city became deserted. Houses collapsed and grass grew in the streets. In this manner, *Hazrat Mirza Sahib's* prophecy that Dowie's city, Zion, would soon be visited by a catastrophe was fulfilled.

Chapter 24

MR. PIGOTT'S CLAIM OF DIVINITY AND THE PROPHECY OF HIS DESTRUCTION

Mr. Pigott's Claim of Divinity

In the same year 1902, sometime after Dr. Dowie had made his claim, a clergyman, Rev. J. H. Smyth-Pigott, laid claim before his church congregation in England that he was Divine. He claimed that he was Jesus the Messiah, who is god, and whose Second Coming is widely awaited. Upon learning of these claims, one of *Hazrat Mirza Sahib's* disciples, *Mufti Muhammad Sadiq*, wrote Mr. Pigott a letter and received in response two public notices. When *Mufti Sadiq* read out the notices to *Hazrat Mirza Sahib*, he commented on the irrationality of the posters as follows: "Rational arguments are valued and leave behind their mark, but the charm of ignorant talk is fleeting. Well, the false Messiah has stepped into London first, but now the voice of the true Messiah will reach London."

Resolve to Invite Mr. Pigott to the Truth

When *Hazrat Mirza Sahib* supplicated to God about Pigott, he saw in a vision on the morning of November 20, 1902 that someone gave him four or five books on which the words: "Glory, glory, glory" were written. After that it was revealed:

Allah is surely severe in requiting (evil). Surely, they are not doing good.

Elucidating upon this revelation, *Hazrat Mirza Sahib* stated: "He (Pigott) has not done a good thing by fabricating a lie against Allah, the Most High, and by planning against Him. The words, "severe in requiting" show that the fate of this person will not be good and that God's punishment will encompass him. In truth, it is the height of arrogance to claim Divinity."

Then *Hazrat* Mirza Sahib resolved to invite Pigott to the truth, and in this way to show the radiant face of Islam to the whole world.

Prophecy Regarding Pigott

Accordingly, *Hazrat* Mirza Sahib warned Mr. Pigott through a letter written in English and a public notice that was widely disseminated to British newspapers that a severe punishment will overtake him if he did not repent. The British media took notice of this warning, and the newspaper *Sunday Circle*, London, for example, published an article in its issue of February 14, 1903 titled, "An Indian rival to the Reverend J. H. S. Pigott of Clapton." Discussing the prophecy of *Hazrat* Mirza Sahib, the article stated:

The Indian Messiah applies to Mr. Pigott's conduct the epithets of insolent, blasphemous, arrogant, presumptuous, extravagant, insulting and so forth. Then follows the terrible warning of Mirza Ghulam Ahmad: "The jealousy of God," he says, "has come into motion on account of the insult offered to His sacred name and to His Messengers by the haughty assertion of a man who calls himself God and the Lord of earth and heaven, and my true, pure, perfect and powerful God has, therefore, commanded me to warn him of the punishment that awaits him. If he does not repent of this irreverent claim, he shall soon be annihilated, even in my life-time, with sore torment proceeding from God and not from the hands of a man. This warning of punishment is from God who is the God of earth and heavens. His jealousy shall consume the pretender, so that none may again defile the earth with such false and arrogant claims."

Mr. Pigott Disappears After Being Exposed

Mr. Pigott did not respond to *Hazrat* Mirza Sahib's letter. He turned out to be smarter than Dowie, and saw that there was no benefit in claiming to be a Divine Messiah. He therefore abandoned his claim, and became immersed in a life of carefree enjoyment. He escaped the punishment of death because he abandoned his claim to be Divine, but the dishonor and abasement that he suffered were severe. Rev. Pigott had founded an Agapemone (Abode of Love) at Spaxton in Somersetshire where he resided with his disciples. One of his female disciples bore him an illegitimate son. In short, what to speak of Divinity, he even ceased to be a respectable and pious person. Pursuing a life of hedonism, he passed into obscurity and was wiped off the face of the earth.

APPENDIX

Reproduced below is an article from New York Times of October 11, 1908:

SAY ABODE OF LOVE IS PUBLIC SCANDAL

Twenty-five Young Women Reside in Community of the Rev. Smyth-Pigott at Spaxton.

CALLS HIMSELF MESSIAH

A Mrs. Read, Wife of Famous Cambridge Oarsman, Called the Real Head of the Concern.

Special Correspondence The New York Times.

LONDON, Oct. 8.—“The Agapemone,” or “Abode of Love,” which was founded a few years ago at Spaxton, in Somersetshire, by a clerk in holy orders, the Rev. J.H. Smyth-Pigott, who posed as the Messiah, has again been attracting considerable attention, and the authorities are being urged to discover some means of putting an end to a state of things assuming the proportions of a public scandal.

Smyth-Pigott is not a married man. Nevertheless there was recorded at the local Registrar's office last week the birth of a child born to Smyth-Pigott and his “spiritual wife” “Sister” Ruth, another inmate of this “Abode of Love.” To this baby, a boy, was given the name of “Power,” and, as the reverend gentleman with the double-barreled name already possessed a daughter to whom he had given the name “Glory,” he evidently regards them as either tributes to or examples of his self-assumed Divine power and glory.

“Sister Ruth” is one of twenty-five young women who reside in the Agapemone. To outsiders who betray undesirable curiosity in regard to the conditions that obtain within the strictly-guarded abode, efforts have been made to pass them off as domestic servants under the rule of Mrs. Read, the wife of Smyth-Pigott's chief supporter and main financial backer. This man is Charles Stokes Read, who was once a famous Cambridge oarsman, rowing for the light blues in 1872, when Oxford was defeated in a snowstorm. He again rowed with the victorious Cantabs in 1873 and 1874. On leaving college Mr. Read went into business in the City of London, and both on the Stock Exchange and as a Director of several companies evinced capacities which speedily secured him a handsome fortune. His relations with Smyth-Pigott naturally did not meet with the favor of his fellow-Directors, and a little while ago he was called upon to resign from the board of one company. Read attended a meeting of the board and made this statement:

“It is because I know that the Lord Jesus Christ has come again, and is now dwelling at Agapemone, and because of my firm adherence to that belief, in spite of the hatred and contempt poured out on him, that I am cast out by my colleagues.”

Before he fell in with Smyth-Pigott, Read and his wife were both ardent members of the Salvation Army. Gen. Booth quickly perceived their value, and appointed them to posts in what was at that time the most difficult department of his organization—the financial office. From the start, according to *The Daily Chronicle* which has been leading the campaign against the Agapemone, they were successes—particularly Mrs. Read. She became a favorite in the slums, and was at hoe in a drawing-room meeting or knocking at the rich gates of the West End in behalf of Lazarus and his friends. She had one defect from the Salvationists’ standpoint, however; she was too self-assertive. She could not screen herself behind the cause. She was a glutton to work, and to absorb herself the glory of her achievements. “I’ll manage my own horse”—and Mrs. Read was a dashing rider—she once said to a superior, who insisted upon her conformity to a certain business line of action. There can only be one rule where Mrs. Read sojourns, and it is an open secret that the beloved Smyth-Pigott is but a spiritual figurehead at the Agapemone. He reigns—Mrs. Read rules.

When Smyth-Pigott crossed the path of the Reads—then living at a snug villa at Romford—no home could have been brighter and happier. Man and wife were absorbed in the work of the Salvation Army—he fighting its battles on the Stock Exchange during the day and encountering the vilest and bitterest persecution at open-air gatherings at Romford at night, while Mrs. Read was spreading the propaganda among the rich.

On the occasion of one open-air meeting Mr. Read, who was a physical Hercules, permitted a woman to cover his face with dirt by means of a broom and a rowdy to pelt him with rotten eggs, peasemeal, and soot. Instead of retaliating he shouted above the yells of the mob, “Victory for God!”

Only once did the giant lose his self-possession, and that was when a domestic Salvationist had her bonnet torn off her head by a bully as she was entering Read’s grounds, where a marquee was erected in lieu of a hall. Read drew the line at that. He seized the bully by the back of the neck, swung him around his head, and threw him into a yard adjoining the marquee ground. His wife, with characteristic authority, sternly reproved her husband for his un-Christian conduct, quoted Scripture and the army’s regulations, and then ordered him to attend to the door!

Smyth-Pigott was in charge of the meeting which followed, at the close of which there was a fireside conference upon the position of affairs. It was at this gathering that Smyth-Pigott announced to the Reads the revelation of Agapemone “testimony,” and that he was on the verge of accepting it. It was

a great shock to Read. He had heard of the extraordinary views entertained by the Agapemone as to marriage, and pleaded in vain with his wife to renounce Smyth-Pigott and his new-fangled and dangerous doctrine.

By strategy, by coaxing, by the counsel of friends diplomatically arranged, Read endeavoured to withdraw his wife from the religious maelstrom to which she was drifting. But she was infatuated with the "spiritual frame" of Smyth-Pigott.

Read was amazed by what he called the "supernal love" of his wife, and having a decided leaning to examine the basic foundations of his wife's new faith. From that moment he was as clay in the hands of the potter. Pigott and Mrs. Read sung the lullabies of the dispensation of glory to him and read of the higher and serene life in which evil passion becomes non-existent, and the natural is spiritualized in deed and truth.

Read surrendered. The consummation was a new marriage, the actual bond of which was to be but social and spiritual. And from the time he fell at the feet of Smyth-Pigott and acclaimed him as the Messiah come again, Charles Stokes Read has been a consistent and inveterate devotee of the cult. He manages the finances of the Bridgewater Abode. Mrs. Read engages the servants, directs the general affairs of the household, and fixes up the programme of indoor and outdoor recreation.

This week witnessed a fresh and surprising development—the marriage of two young disciples of the so-called Messiah, one of them a son of the Reads, the other one of the alleged "domestic servants." As yet it has been impossible to obtain any information regarding this match, other than that there was a regular ceremony before a registrar. Whether or not the union is supposed to be merely spiritual in its nature—in accordance with the doctrines that it is claimed prevail in the Agapemone—or whether this legalization of their attachment means that the young couple have weakened in their adhesion to the strange tenets of the Agapemonites is a point which has not yet been elucidated.

Meanwhile Truth comments on the whole affair as follows: "It is no novelty, unfortunately, that a man laying claim to the holiest character should use it as a cloak for the vilest depravity. The history of religious imposture is full of such cases, and women have in all ages shown a peculiar complacency in ministering to prophets of this type. The particular character that the man Pigott has assumed makes the scandal of his life a horrible outrage on religion as well as decency, and the question is naturally being asked whether nothing can be done to suppress this Agapemone. I suppose there would be good grounds for certifying him as a lunatic if he could be brought within the jurisdiction of competent authority. Is there no means of getting at him in this way?"

Chapter 25

THE MARRIAGES OF HAZRAT MIRZA SAHIB'S SONS

Nikah of Mian Bashir Ahmad

On September 12, 1902, Mian Bashir Ahmad, *Hazrat* Mirza Sahib's second son from his second wife, married Sarwar Sultan Sahiba, the daughter of *Maulana* Ghulam Hasan of Peshawar. The *mehr* (dowry) was fixed at one thousand rupees. The marriage was performed by *Maulana* Nur-ud-Din following the *Asr* (late afternoon) prayer, and the guests were served with food and tea after the ceremony.

Nikah and Marriage of Mirza Mahmud Ahmad

Mirza Mahmud Ahmad, *Hazrat* Mirza Sahib's oldest son from his second wife, married Mahmuda Begum, the daughter of Dr. Khalifa Rashid-ud-Din in early October 1902. Since the bride's father was residing in Rurki in connection with his government job, the bridegroom party traveled to Rurki for the wedding ceremony. *Hazrat* Mirza Sahib did not accompany the party. The wedding party returned to Qadian with the bride on October 5, 1902, arriving soon after the *Asr* (late afternoon) prayer.

Chapter 26

THE ISSUANCE OF THE NEWSPAPER AL-BADAR

Babu Muhammad Afzal, a disciple of *Hazrat* Mirza Sahib, had successfully preached *Hazrat* Mirza Sahib's message in Uganda where he was employed in the railways department. When *Babu* Afzal returned to Punjab, he took up residence in Qadian and started a newspaper in September of 1902. He initially named the newspaper *Al-Qadian*, but a month later, he changed its name to *Al-Badar*. The newspaper continued publication under this name till the year 1905, when *Babu* Afzal passed away. *Babu* Afzal used to publish *Hazrat* Mirza Sahib's daily activities in *Al-Badar* with great conscientiousness.

Chapter 27

THE PUBLICATION OF TUHFA-E-GHAZNAVIYYA (A GIFT FOR THE GHAZNAVIS)

Disputatious Nature of the Ghaznavis

Maulvi Abdullah Ghaznavi, a resident of Amritsar, was a very righteous and God-fearing person. He had settled in Amritsar after being exiled as a result of the machinations of the local clerics from his homeland of Ghazni (Afghanistan). He once saw in a vision that a light had descended in Qadian but that his offspring had remained bereft of the light. This vision was previously related in Chapters 116 *The Measure of a Virtuous Person* (Volume 1) and Chapter 5 *Arbain* (Volume 2). God's words are always true, and events transpired accordingly.

Maulvi Abdullah Ghaznavi was a godly person. *Hazrat* Mirza Sahib had once seen him in a dream in the likeness of the Holy Prophet and this was a reflection of his life lived in perfect obedience to the tradition of the Holy Prophet and the fact that *Maulvi* Abdullah Ghaznavi had become self-effaced in Holy Prophet Muhammad to achieve a spiritual status known as *fana fil Rasul*. By the time, *Hazrat* Mirza Sahib claimed to be a Reformer (*mujaddid*) and the Promised Messiah, *Maulvi* Abdullah Ghaznavi had already passed away. The people in the vanguard of those who opposed this claim turned out to be none other than the descendants of *Maulvi* Abdullah Ghaznavi! This is truly an example that should serve as a cautionary tale for everyone. With a virtuous father like *Maulvi* Abdullah Ghaznavi, the children turn out to be bitter enemies of the truth. It can be reasoned from this that, no matter how pious the father might be, the offspring are responsible for their own deeds. A father's piety may possibly result in the children being well off from the worldly perspective. But spirituality is a blessing from God, and depends upon the piety and actions of the offspring themselves. A father's piety counts for nothing. In summary, *Maulvi* Abdul Jabbar Ghaznavi and *Maulvi* Abdul Haq Ghaznavi, the sons of *Maulvi* Abdullah Ghaznavi, and others of their kith and kin took it upon themselves

to oppose *Hazrat Mirza Sahib* day and night.

Predating this animosity, *Maulana Nur-ud-Din* had married his daughter to *Maulvi Abdul Wahid Ghaznavi*, a member of this family, and the progeny from this marriage included *Maulvi Ismail Ghaznavi* and others. Although *Maulana Nur-ud-Din's* daughter had passed away, yet his son-in-law, *Maulvi Abdul Wahid Ghaznavi*, would occasionally come to Qadian to visit *Maulana Nur-ud-Din*. On one such visit, *Maulana Nur-ud-Din* suggested that they call on *Hazrat Mirza Sahib*. At first, *Maulvi Abdul Wahid Ghaznavi* begged to be excused, but at *Maulana Nur-ud-Din's* insistence, he acquiesced and accompanied him to the mosque for the meeting.

When *Hazrat Mirza Sahib* came and sat down in the mosque and tried to converse with *Maulvi Abdul Wahid Ghaznavi*, he did not respond at all but kept on murmuring something hurriedly under his breath. *Maulana Nur-ud-Din* was greatly perplexed by this behavior. When the meeting ended, he asked *Maulvi Abdul Wahid Ghaznavi* what he had been murmuring during the meeting, and was told that it was the first ten verses of the Chapter *The Cave (Surah Al-Kahf)* of the Holy Quran. The reference in this was to a saying of Holy Prophet Muhammad that whoever reads the first and last ten verses of *Surah Al-Kahf* will be protected from the influence of the Antichrist (*Dajjal*). In other words, *Maulvi Abdul Wahid Ghaznavi* perceived *Hazrat Mirza Sahib* to be the Antichrist and was repeating the first ten verses of *Surah Al-Kahf* to be saved from his influence. When *Hazrat Mirza Sahib* later heard this explanation, he laughed heartily, but *Maulana Nur-ud-Din* was greatly embarrassed by his son-in-law's behavior.

The rationale for mentioning this incident here is that it typifies the mentality of the Ghaznavi clan in Amritsar. Their sole objective in life was to oppose, contradict and hurl abuses at *Hazrat Mirza Sahib* and they worked assiduously at this task day and night. *Maulvi Abdul Haq Ghaznavi* in particular exceeded all others in his opposition and enmity. He was the one who had a prayer duel (*mubalahah*) with *Hazrat Mirza Sahib* in the Eidgah in Amritsar. In this prayer duel, however, *Hazrat Mirza Sahib* made no malediction against *Maulvi Abdul Haq Ghaznavi* but instead supplicated only against himself as follows: If I am a liar and fabricator, then may God disgrace me and make me perish, but if I am truthful, then may God assist me and make my work prosper. In the period after the prayer duel, Allah granted such spectacular success to *Hazrat Mirza Sahib's* mission that *Maulvi Abdul Haq Ghaznavi* could only look on and be consumed with envy. This anguishing torment was enough of a punishment for him. From time to time, his envy and anger would burst out in the form of abusive tirades against *Hazrat Mirza Sahib*.

Maulvi Abdul Haq Ghaznavi's Proclamation

In continuation of this animosity, *Maulvi Abdul Haq Ghaznavi* published a scurrilous and abusive proclamation in which he launched two kinds of attacks on *Hazrat Mirza Sahib*. First, he criticized some of *Hazrat Mirza Sahib's* prophecies, and tried to discredit these shining signs from God by advancing some absurd and illogical arguments. Second, he criticized the proposal made by *Hazrat Mirza Sahib* to his opposing clerics and doctors of religion to distinguish between truth and falsehood through a contest of prayer acceptance. *Hazrat Mirza Sahib* had proposed this contest on the basis of revelation; supplications would be made for sick people and the result would show clearly which party was closer to God and which party's prayers were accepted. *Maulvi Abdul Haq Ghaznavi* had termed this proposal impractical and had written that it was not possible to gather all the clerics of Punjab and India in one place and had also raised the issue of who was to pay for their expenses?

Publication of the Book *Tuhfa-e-Ghaznaviyya*

In response to this proclamation, *Hazrat Mirza Sahib* composed a book titled *Tuhfa-e-Ghaznaviyya* (A Gift for the Ghaznavis) which was published on October 3, 1902. He answered all the objections very satisfactorily. *Maulvi Abdul Haq Ghaznavi's* criticism of *Hazrat Mirza Sahib's* prophecies was not new, and he had just reiterated the objections repeatedly made by the opponents. *Hazrat Mirza Sahib* had answered them several times over. Nevertheless, *Hazrat Mirza Sahib* answered those objections once again with great clarity in this book *Tuhfa-e-Ghaznaviyya* and exposed the lies of this particular objector.

Replying to the objection concerning the impracticality of gathering the scholars of the nation in a city like Lahore or Batala, *Hazrat Mirza Sahib* wrote: When you declare me to be the Antichrist (*Dajjal*), and state that the thousands of people who have joined my party are disbelievers and apostates, then is it not obligatory for the religious scholars to gather together in one place to devise a strategy to ward off the tribulations of the Antichrist, and to save from apostasy the thousands of Muslims who are becoming apostates? Daily they (the religious scholars) consume thousands of rupees donated by the public; in return, during this era of widespread apostatizing, can they not even do this much to gather together in one place for a decisive judgment between truth and falsehood and through the power of their supplications and holy spirits to annihilate the falsehood. Day and night, they call out for jihad. What can be a greater jihad than to remove this tribulation of the Antichrist? How amazing that the Antichrist is calling them to participate in a contest of the acceptance of prayer and these beloved and dear ones of

God cannot pick up the courage to enter the field of contest. This shows that they have mischief in their hearts, weakness in their faith, and are not convinced of their own truthfulness. If they do not have travel money, let them bring a certificate from a magnate in their town that they are indeed indigent and I will give them money from my own pocket for a journey of about four hundred miles.

In short, *Tuhfa-e-Ghaznaviyya* provided conclusive evidence against the fabrications of the opposing Ghaznavis and their like-minded clerics. The vision of their revered patriarch *Maulvi* Abdullah Ghaznavi indeed proved true and his progeny remained deprived of the light that had alighted in Qadian. The Ghaznavis could do nothing in response to the book except to hurl more abuse at *Hazrat* Mirza Sahib. No one picked up the courage to enter the contest of the acceptance of prayers. They knew their own selves only too well, and also knew the impoverished nature of their relationships with God, so how could they have picked up the courage?

Chapter 28

THE PUBLICATION OF TUHFA-TUN-NADWA (A GIFT FOR THE ASSOCIATION)

Nadwat-ul-Ulama (Association of Religious Scholars)

Maulana Shibli Nomani was an enlightened and broad-minded scholar among his contemporaries. Observing the shortcomings of the instructional courses offered for the training of clerics in India, he decided to establish a religious institution that would be founded upon the latest style of instruction; the old-fashioned style of teaching would be replaced by the modern style of imparting religious education. The goal of the institution would be to remove the students' narrow-minded views, and to instill them with enlightenment and a broad outlook as well as also to educate them in other contemporary subjects. Accordingly, *Maulana* Shibli Nomani enlisted the help of certain like-minded scholars and formed an organization called Nadwat-ul-Ulama (Association of Religious Scholars) and founded under its aegis a seminary in Lukhnow (India). Annual conventions of the Nadwat-ul-Ulama were held in the major cities of India in order to publicize the seminary and for raising funds; the 1902 annual convention was scheduled to be held during the month of October in Amritsar.

Hafiz Muhammad Yusuf of Amritsar, who has been mentioned earlier in this biography in connection with the publication of *Hazrat* Mirza Sahib's book *Arbain* (Chapter 5), was still adamant that a person could falsely claim to be an appointee of God and a recipient of revelation, and live for twenty-three years after the claim. Thus, a twenty-three year survival after making a false claim did not constitute a valid proof of the claimant's genuineness. *Hazrat* Mirza Sahib had shown clearly in *Arbain* that to abandon this principle would mean that a very strong and decisive argument in support of Holy Prophet Muhammad's truthfulness would be vitiated. This argument was a corollary of the following Quranic verse: "And if he had fabricated against Us certain sayings, We would certainly have seized him by the right hand, then cut off his heart's vein." (69: 44,45,46)

Hafiz Muhammad Yusuf's Announcement

Hafiz Muhammad Yusuf felt no qualms in abandoning a clear argument in favor of the truthfulness of Holy Prophet Muhammad as long as the action also vitiated a similar argument in favor of *Hazrat* Mirza Sahib. Shortly before the convention of the Nadwat-ul-Ulama in Amritsar, *Maulvi* Muhammad Yusuf published an announcement in which he stated that a friend of his by the name of Abu Ishaq Muhammad Din had written a pamphlet called *Qata-al-Wateen* (Cut Off the Heart's Vein) in which he had listed the names of people who had lived for a period of twenty-three years after falsely claiming to receive Divine revelations. The pamphlet, it was alleged, also gave the exact period of their claims, along with supporting historical references. The announcement went on to say that the convention of the Nadwat-ul-Ulama was scheduled to start on October 9, 1902, in Amritsar and that many clerics would be attending the convention. Therefore, *Hazrat* Mirza Sahib should come and debate the clerics in Amritsar and get a judgment from them whether the information listed in the pamphlet *Qata-al-Wateen* regarding the false claimants was correct or not. And if the clerics adjudicated that the claims of *Qata-al-Wateen* were in fact true, then *Hazrat* Mirza Sahib would have to repent forthwith.

The Writing of *Tuhfa-tun-Nadwa*

Hazrat Mirza Sahib received this announcement on October 2, 1902, and he wrote and published in response the pamphlet *Tuhfa-tun-Nadwa* on October 6, 1902. He explained in it with great clarity once again the Quranic verse, "And if he had fabricated against Us..." which he had previously expounded upon at great length in his work titled *Arbain*. He chided *Maulvi* Muhammad Yusuf that he was not only denying the Quranic argument provided in the verse "And if he had fabricated against Us..." (69:44,45,46), but was also denying other similar verses of the Quran such as: "And if he be a liar, on him will be his lie" (40:28), "...he fails indeed who forges (a lie)" (20:61) and "Surely those who forge a lie against Allah will not prosper" (16:116).

Hazrat Mirza Sahib then went on to say: "Do you think that all these verses are such that it is not necessary to believe in them or do you consider these verses abrogated in your articles of faith? If it is true that false claimants can live for twenty-three years or more after claiming to be recipients of revelation and appointees of God, and that they too form and leave behind organizations, then how will you explain all these verses, and how would you differentiate between a genuine and a false claimant of revelation?" But it mattered not to these scholars of evil and enemies of truth whether a distinction remained between truth and falsehood. These foolish people were striving day and night to remove this distinction! Opposition to

truth creates a desire to negate any argument that supports truth even if it means dealing a blow to one's own accepted guide and prophet.

Then turning to the false claimants of revelation and prophethood listed in *Qata-al-Wateen*, Hazrat Mirza Sahib observed:

These are all fables and concocted stories which are not the least bit trustworthy. There is no established and reliable historical evidence with us that these false claimants persisted in their claims and did not repent, and that they lived for twenty-three years and died while holding firmly to their claims and not repenting. If this happened, then where have the organizations they founded gone? And where are the books in which they kept publishing their revelations for over twenty-three years? And where are their revelations collected so that they can be examined to see whether the claimant had in fact positively and definitively stated them to be revelations or whether these are just concoctions by the people? After all there should be a collection somewhere of twenty-three years of revelation. And if it was published for the public, there should at least be a few copies somewhere with the members of his party. How can it be that such voluminous collections disappeared without a trace, and no mention of their disciples can be found anywhere?

If someone claims to be an appointee of God or a prophet, but later repents, then such a person is not within the purview of the Quranic verse "And if he had fabricated against Us certain sayings, We would certainly have seized him by the right hand, Then cut off his heart's vein" (69:44,45,46). What the opponents need to show is that there was a person who did not die within twenty three years although he claimed to be a prophet or an appointee of Allah; that he continuously stated and published his revelations for twenty three years as the definitive Word of God, and that he obdurately stuck to this position without ever repenting in the interim. *Hafiz* Muhammad Yusuf can exert all he wants and he can get as many magazines of the like of *Qata-al-Wateen* written as he desires but he will never be able to produce even a single claimant who fulfills all of the above conditions because God has stated in the Quran: "And if he had fabricated against Us certain sayings, We would certainly have seized him by the right hand, Then cut off his heart's vein" (69:44,45,46). In the presence of this threat, Holy Prophet Muhammad's twenty-three year life after his claim to prophethood during which he narrated and published his revelations becomes a measure of his truth and negatives any fabrication. By the same token, it follows that any person who claims to be a prophet or an

appointee of Allah and stands by his claim of Divine revelation for twenty-three years cannot be a liar in his claim of receiving Divine revelations.

Additionally, *Hazrat Mirza Sahib* noted that *Hafiz Muhammad Yusuf's* demand to have the matter adjudicated by the clerics assembled for the convention of the Nadwat-ul-Ulama was meaningless. What was the sense of going for a decision to adjudicators who themselves were the opponents? *Hazrat Mirza Sahib* stated: "The decision of the Quran and of the true historical facts are enough for me. For this reason, there is no need for me to go to Amritsar. If *Hafiz Muhammad Yusuf* so desires, he can come to Qadian with a few clerics of the Nadwat-ul-Ulama. If they come here as truth-seekers, I am willing to verbally preach to them. I have published this magazine, and I will be sending it to the clerics of Nadwat-ul-Ulama as well. In this way, they will receive my exhortations, and if anyone of them wants to seek the truth, then he can come to Qadian. I am always prepared to explain my claims."

A New Discovery Regarding the Death of Messiah, the Son of Mary

In the concluding section of *Tuhfa-tun-Nadwa*, *Hazrat Mirza Sahib* announced a new discovery regarding the death of Jesus. A document in ancient Aramaic signed by the disciple Peter was discovered in Jerusalem from the library of a monk after his death. The document proved that Jesus died right here on this earth about fifty years after the incident of crucifixion. This document was purchased by a Christian company for two hundred and fifty thousand rupees after its authorship was conclusively shown to be that of Peter. This revered disciple had written in his statement: "I am a servant of the son of Mary. I am writing this letter at the age of ninety years when three years have elapsed since the son of Mary passed away."

Glory be to Allah! The monk from whose library this document was discovered belonged to the Roman Catholic faith and he believed not only in the divinity of Jesus, but also in the divinity of Mary. He had kept this document with other sacred relics. Since the document was written in ancient Aramaic and the script was archaic as well, the monk was not aware of the contents of the document. This too was a sign manifested by God.

Preaching to the Nadwat-ul-Ulama

Although *Hazrat Mirza Sahib* harbored no illusion that the clerics of Nadwat-ul-Ulama would make any effort to investigate the truth, he nevertheless dispatched a delegation with the book *Tuhfa-tun-Nadwa* to Amritsar so that conclusive testimony may be rendered to *Hafiz Muhammad Yusuf*

and the Muslims in general. The convention of Nadwat-ul-Ulama was scheduled for October 9, 10, and 11 of 1902 in Amritsar. *Hazrat* Mirza Sahib went ahead and sent the deputation to Amritsar on October 8, a day before the convention, but on October 10 he remarked: "I have sent the deputation to the Nadwa convention for the purpose of rendering conclusive testimony but I have absolutely no hope of any change for the better because their objectives are based on what appeals to the masses."

The deputation was comprised of the following five people:

- *Maulana* Muhammad Ahsan Amrohi
- *Maulvi* Mubarak Ali of Sialkot
- *Maulvi* Syed Muhammad Sarwar Shah
- *Maulvi* Abdullah Kashmiri
- Sheikh Yaqub Ali Torab.

Hazrat Mirza Sahib designated *Maulana* Amrohi as the leader of the delegation. The delegation lodged in the house of Mian Habibullah, a judicial court official, in Amritsar. Immediately on arrival, *Maulana* Amrohi dispatched through registered mail two letters in connection with the matter in dispute and for which the book *Tuhfa-tun-Nadwa* was written. One of the letters was addressed to the secretary of Nadwat-ul-Ulama, and the other was addressed to *Hafiz* Muhammad Yusuf.

Maulana Amrohi wrote to the secretary of Nadwat-ul-Ulama:

Hafiz Muhammad Yusuf has invited us through a public announcement to the convention of Nadwat-ul-Ulama so that an important matter may be adjudicated; similarly through a letter, *Maulvi* Ahmad Hasan, editor of *Shahna-e-Hind* Meerut, has invited us to come to the convention of Nadwat-ul-Ulama to have the disputed issue adjudicated before the scholars of the Nadwa. But we have not received any specific letter from the Nadwat-ul-Ulama indicating whether they have passed any resolution to proceed and make a decision in accordance with the announcement of *Hafiz* Muhammad Yusuf or the letter of the editor of *Shahna-e-Hind*, and whether the Nadwa is ready to undertake this task. We trouble you, therefore, through this important registered letter to let us know by return mail as to which of the scholars of the Nadwa have been appointed for this matter, or is it the case that the Nadwa has not given any permission for conducting such adjudication. We hope that you will apprise us of the real situation... This humble writer, accompanied by a group of scholars, arrived in Amritsar today at 10:00 am. And we shall stay here till the conclusion of the convention of the Nadwat-ul-Ulama. We request a reply by the end of the day today.

In the second letter to *Hafiz* Muhammad Yusuf, *Maulana* Amrohi wrote:

We have received one of your published announcements asking for adjudication on the occasion of the Nadwat-ul-Ulama convention. In accordance with this announcement, this humble writer, accompanied by a party of scholars, has arrived in Amritsar to seek, solely for the sake of Allah, adjudication in an important matter. For this purpose, this letter is being sent to you by registered mail so that you may inform us by return mail the names of the scholars of the Nadwat-ul-Ulama that you have chosen for the adjudication. After the necessary conditions have been settled with them, the real issue can be debated, but to verify the genuineness of your announcement, kindly send us a letter or resolution from Nadwat-ul-Ulama in the light of which you have invited us to this convention for a decision. We do not think that you would have done this without the permission and consent of the Nadwat-ul-Ulama, and for this reason we consider the Nadwat-ul-Ulama as one of the addressees in conformance with your announcement.

No Response From the Nadwat-ul-Ulama

Regrettably, neither the secretary of Nadwat-ul-Ulama responded to *Maulana* Amrohi's letter, nor was *Hafiz* Muhammad Yusuf to be found anywhere. In fact, *Hafiz* Muhammad Yusuf was completely confounded because he had published the announcement inviting *Hazrat* Mirza Sahib to come and settle the issue regarding *Qata-al-Wateen* in the Amritsar convention of Nadwat-ul-Ulama without consulting the secretary or any other responsible officer of the organization. *Maulana* Muhammad Ahsan Amrohi and his party stayed in Amritsar throughout the period of the convention and daily distributed a large number of copies of *Hazrat* Mirza Sahib's books *Tuhfatun-Nadwa* and *Kishti-e-Nuh* to the attendees of the convention. They also distributed copies of the magazines *Dawat-ul-Nadwa* and other announcements such as *Ishtiharaat-Elaan-ur-Rusul*. The distributed literature contained definitive arguments and proofs about the truthfulness of the Ahmadiyya Movement and invited the scholars of the Nadwat-ul-Ulama to join this truth. But nobody in the convention had the courage to bring up the disputed issue regarding the import of the *Qata-al-Wateen* verses for adjudication. As for *Hafiz* Muhammad Yusuf, he disappeared completely and was not seen at the convention at all.

Today, people may boast and bluster that they can show examples of people who lived for over twenty-three years after falsely claiming to be prophets or appointees of God and without recanting their claim. But the fact is that when the foremost scholars of the entire country were gathered in Amritsar, and *Hazrat* Mirza Sahib challenged them to show him even one

such claimant along with proof of what was alleged on the claimant's behalf, there was complete silence and not even a single scholar stepped forward to pick up the gauntlet. The truth is that *Hazrat Mirza Sahib* had conclusively proven his contention and no one had the courage to refute it. At the same time, a period of over twenty three years had elapsed following *Hazrat Mirza Sahib's* claim of receiving Divine revelation and this argument provided strong evidence in favor of his claim to be an appointee of God.

It is true that *Maulana Masih-uz-Zaman*, the president of Nadwat-ul-Ulama, had declined a preconference request by certain clerics of Amritsar to hold a debate with the scholars of the Ahmadiyya Movement on the twin issues of whether Jesus was alive or dead and the claims of *Hazrat Mirza Sahib*. He had declined this suggestion on the grounds that argumentative debates were against the principles that Nadwat-ul-Ulama embraced. While this argument may be tenable for the Nadwat-ul-Ulama as an organization, it is perplexing why no scholar out of the army of scholars that were attending the convention from every nook and corner of India picked up the courage to step forward in his individual capacity to resolve the dispute. If *Hazrat Mirza Sahib's* existence was a tribulation for the Islamic world, then why did the Nadwat-ul-Ulama or some other scholars not take any steps to eradicate this source of tribulation?

The correct interpretation of the *Qata-al-Wateen* verses had both a scholarly and a historical dimension, and *Maulana Nomani* and his helpers were considered as eminent experts of history. Even a casual comment from them on this matter would have been considered as authoritative. The book *Tuhfa-tun-Nadwa* presented this matter before them with all its details and yet nobody uttered a word in response. The truth is that they would certainly have spoken if there was a reliable historical example of a false claimant living for twenty three years, but in the absence of such an example, silence was the best policy. *Maulana Shibli Nomani* was not an intellectual lightweight who would go around boasting on the basis of mere stories and fables. He was a solid intellectual and he saw the propriety of maintaining his silence.

The effect of the literature distributed during the convention of the Nadwat-ul-Ulama was that some intellectuals and seekers of truth, such as *Mualvi Sharafatullah Khan Shah Jahanpuri*, came to Qadian and took the pledge at the hands of *Hazrat Mirza Sahib*.

Chapter 29

TIRYAQ-UL-QULUB (AN ANTIDOTE FOR THE HEARTS)

Hazrat Mirza Sahib published his book *Tiryaaq-ul-Qulub* (An Antidote for the Hearts) on October 28, 1902. The book opens with *Hazrat Mirza Sahib's* famous eulogistic Persian poem in which he describes the characteristics of the perfect men who are chosen by God for the reformation of mankind, and for the renewal of Islam. The poem in Persian begins with the following couplet:

Of all mankind, he alone is made perfect by God
Who, with clear signs, makes God known.

The poem ends with the following couplet:

You ought to dread the grieving sighs of the saints;
Especially if that sigh happens to come from Mirza.

In this last couplet, *Hazrat Mirza Sahib* calls these perfect men saints (*abdal*) and includes himself in this category. In the first couplet, he states that the special sign of the perfect men sent by God i.e., reformers (*mujaddids*) and other appointees of God is that heavenly signs are manifested at their hands. Accordingly, *Hazrat Mirza Sahib* states in the book *Tiryaaq-ul-Qulub*: “My profoundest gratitude is to Allah the Most High that He is manifesting at the hands of this humble man, Ghulam Ahmad, hundreds of heavenly signs merely as a result of total obedience to the living and perfect prophet, the Holy Prophet Muhammad.” *Hazrat Mirza Sahib* then proceeds to narrate first the special sign of the Living Prophet, and then mentions his own signs.

The Special Sign of the Living Prophet

At the very outset of *Tiryaaq-ul-Qulub* (pages 5, 6, and 7), *Hazrat Mirza Sahib* gives an excellent exposition of the distinguishing sign of the Living Prophet:

There was a time when Gospel preachers sermonized in bazaars and streets, and with great impertinence and shamelessness fabricated that no prophecy or miracle was ever manifested by our beloved chief and master, the one and only Muhammad Mustafa, may peace and blessings of Allah be on him — the Seal of the prophets, the Best of Messengers and Saints, and the Chief of the Innocents and the Righteous. But today is a time when in addition to the thousands of miracles mentioned in the Holy Quran and reliable traditions that were manifested by our Chief and Master and the Intercessor of the Pure, may peace and blessings of Allah be upon him, God has manifested hundreds of new and fresh signs that no opponent or atheist has the power to compete against.

I have always stated with great mildness and humility to the Christians and to other opponents, just as I do so now, that every religion that is from God and stands firmly on its truthfulness must necessarily keep giving birth to men, who — as the vicegerent of their leader, guide and Messenger — are able to prove that that prophet is eternally alive and not dead in respect of his spiritual blessings. It is necessary that the prophet who is followed, and who is considered to be the intercessor, must always be eternally alive in respect of his spiritual blessings. It must be self-evident that he resides with his shining face in the heaven — in honor, exaltation and glory — and that a powerful Divine light proves that he sits on the right side of God, the Ever-Living, the Self-Subsisting, the Almighty. The natural consequence of absolute devotion and complete obedience to him then is that the follower is rewarded with the Holy Spirit and heavenly blessings. By borrowing light from the light of his beloved prophet, the follower dispels the darkness of his period and creates such a firm, perfect, brilliant and resplendent faith in God — among the people who are ready to accept — that all sinful desires and all emotions pertaining to man's lower desires are incinerated. This then is the proof that that prophet is alive and in the heavens.

How can I ever thank my Holy and Glorious God that He guided me to the love and obedience of His beloved Prophet Muhammad (peace and blessings of Allah be upon him). Then He granted me the full portion of the heavenly blessings, i.e., true righteousness and true heavenly signs that result from this love and discipleship. Thus God proved that our beloved Holy Prophet has not died but that he sits in the highest heaven on the right side of his Powerful Master, upon a throne of exaltation and glory. O Allah! exalt him and send your blessings and peace on him. "Surely Allah and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation." (33:56).

Now let someone prove to us whether anyone else on the face of this earth has such a life save our Prophet (may peace and blessings of Allah be upon him). Is such a life proven for Moses? absolutely not; for David? absolutely not; for Jesus? absolutely not; for Raja Ramchandra or Raja Krishna? absolutely not; for the sages of the Vedas about whom it is said that their hearts were enlightened by the Vedas? absolutely not.

It is meaningless to talk about physical life. The real, spiritual and bounteous life is the one that is analogous to the life of God and which manifests the miracles of enlightenment and faith. Even if we assume a long physical life and accept the assumption that such a life was bestowed on someone, it is nothing to be proud of. Certain ancient buildings in Egypt have been in existence for thousands of years, and the deserted ruins of Babylon are present to this date. In this country, Ajodhia and Bandrabun are ancient habitations. Similarly, ancient buildings are to be found in Italy and Greece. Merely because of their physical longevity, can all these things partake in the glory and piety that is granted by a spiritual life to the holy people of God?

Now it has been settled that the proof of this spiritual life is to be found in the blessed person of our Prophet alone. May thousands of blessings of Allah be with him. Alas, it has never occurred to the Christians to prove the spiritual life of Jesus (peace be upon him). They should not merely exult in a long physical life because that is something that is shared even by bricks and stones. Worthless is that life that is not beneficial, and futile is that permanence that is not a blessing. There are only two lives in this world that are praiseworthy: (1) The life of the Ever-Living, Self-Subsisting God – the Fountainhead of Bounty. (2) The life that is a source of blessing, and which guides others to God. So come and I will show you that such a life is the life of Holy Prophet Muhammad alone, about which the heaven has provided testimony in every age, and to which it testifies even now.

Remember that the person whose life is not a grace for others, is dead and not alive. I swear by that God, invoking whose name and then lying is the height of wickedness, that He has given me this proof regarding the eternal spiritual life, glory and excellence of my venerable, worthy of obedience leader, Prophet Muhammad (may peace and blessings of Allah be upon him), that by obedience to him and by harboring love for him, I have experienced heavenly signs descend upon me and found my heart filling with the light of belief. And I have experienced heavenly signs in such abundance that through their clear and

unmistakable light I have seen my God. The glorious signs of God are alighting on me like rain and news of the Unseen is being revealed to me. Thousands of supplications have been accepted so far and more than three thousand signs have been manifested. Thousands of respectable, pious, and righteous men, and people of all nations are witnesses to my signs, and you are a witness too.

I swear by the God Who has sent me that even if some hardhearted Christian or Hindu or Arya rejects my previous signs that are as clear as daylight, but seeks a sign, be it any sign that is beyond human ingenuity, to become a Muslim and if he simply announces this in a newspaper without any absurd conditions that reek of ill-intentions, I am hopeful that a year would not have passed before he sees such a sign. This will be so because I derive my spiritual light from the life which was given to my Prophet whom I follow. There is none who can compete against him. Now if there is anyone from among the Christians or Hindus or Aryas who seeks the truth, then he should come forward. If he believes that his religion is true, then he should be prepared to respond with a sign in its support. But I prophesy that this will never happen, and they will impose intricate conditions based upon impure intentions, to evade the matter, because their religion is dead. And there is no living giver of grace for them from whom they can get spiritual blessings, and receive a shining life with heavenly signs.

O all those people who inhabit this earth! And all human souls who reside in the East and in the West! I invite your attention with all the emphasis at my command to the fact that Islam is the only true religion on the face of this earth. The true God is that God about Whom the Quran speaks. The prophet with the eternal spiritual life and the one seated on the throne of glory and holiness is Muhammad Mustafa (peace and blessings of Allah be upon him). The proof of his spiritual life and pure glory that I have found is that by following and loving him, I have been rewarded with the Holy Spirit, communion with God, and heavenly signs.

The Heavenly Signs that Were Manifested at the Hands of *Hazrat Mirza Sahib*

In short, after proving that Holy Prophet Muhammad is the eternally living prophet, and after showing that a distinguishing characteristic of his perfect followers is that they manifest heavenly signs as a consequence of his spiritual blessings, and after challenging all the opponents to a contest in this distinguishing characteristic, *Hazrat Mirza Sahib* included seventy-five signs in this book as a sample out of the approximately three thousand signs

that were from time to time manifested at his hands by the Grace of Allah, and that were witnessed by hundreds of noble and honorable gentlemen. These signs are worthy of examination. In the course of narrating these signs, two very important issues were highlighted that I consider necessary to mention here:

The Matter of Disbelief and Islam

Are those people who do not accept *Hazrat Mirza Sahib* disbelievers or believers? This is a subject on which there is considerable ongoing discussion and debate. An excerpt from the book *Tiryaaq-ul-Qulub* (page 130) is reproduced here which resolves this issue with great clarity. To try and find wriggle room after this is to forsake honesty. Making statements contrary to the intent of this excerpt would be equivalent to, God forbid, relegating *Hazrat Mirza Sahib* to the same category of people to which he had consigned *Maulvi Muhammad Husain Batalvi*. The fact is that making such statements is tantamount to grievous slander.

Hazrat Mirza Sahib and *Maulvi Muhammad Husain Batalvi* had signed a compromise agreement in the court of Mr. Dewey to bring their mutual litigation to an end. Commenting on the abasement and humiliation that *Maulvi Muhammad Husain Batalvi* had to suffer as a result of the compromise, *Hazrat Mirza Sahib* wrote:

It is true that I also signed this notice. But by this signing, no blame attaches to me in the eyes of God and the just people, nor does such signing reflect any disgrace on me, because it has been my creed from the beginning that no one becomes a disbeliever or Antichrist as a result of denying my claims. Such a person is misguided and has deviated from the path of truth and virtue, but I do not call him faithless. Yes, I do consider all such people who deny the truths that God has made known to me, as being astray and far from the path of truth and rectitude. There is (also) no doubt that I deem any person who has deviated from the truth and what is right, to be misguided to a degree, but I do not call any person who recites the *kalimah* (Muslim article of faith) a disbeliever, unless he makes himself a disbeliever by calling me a disbeliever and accusing me of falsehood.

From the beginning, my opponents have taken the initiative in this matter by calling me a disbeliever and passing a decree against me. I never took any initiative to prepare a decree against them, and they will themselves admit the fact that, if I am a Muslim in the eyes of God, then by making me a disbeliever, the decree of the Messenger of Allah, peace and blessings of Allah be upon him, against them is

that they themselves are disbelievers.¹ So I do not call them disbelievers but by calling me a disbeliever they themselves come within the purview of the Prophet's decree. Hence, if I pledged before Mr. Dewey that I would not call them disbelievers then, in fact, this is my creed that I do not consider any Muslim a disbeliever.

In a footnote to the preceding excerpt from *Tiryaq-ul-Qulub*, Hazrat Mirza Sahib also observed the following:

This point is worth remembering that calling a person a disbeliever for denying one's claim behooves only those prophets who bring a revealed law and new orders from God. However, apart from (denial of) prophets with revealed law, the denial of all other recipients of revelation and saints (*muhaddath*), regardless of how highly eminent they may be before God and elevated by the investiture of Divine discourse, does not make a person a disbeliever.²

1 Ibn Umar related that the Holy Prophet said: "If a Muslim calls another *kafir*, then if he is a *kafir* let it be so; otherwise, he (the caller) is himself a *kafir*." (Abu Dawud, Book of Sunna, edition published by Quran Mahal, Karachi, vol. iii, p. 484)

2 Hazrat Mirza Sahib has presented the same belief in his book *Haqiqat-ul-Wahy*, published in the year 1907. On page 120, he wrote:

Consider then the untruth that they allege that I have pronounced two hundred million Muslims, who recite the kalimah to be unbelievers. The fact is that I have never taken the initiative in calling anybody an unbeliever. It is their scholars who wrote decrees declaring us as unbelievers and clamored throughout Punjab and India that these people are unbelievers. As a result of these decrees, ignorant people have developed such hatred towards us that they now consider it a sin to even talk to us politely. Is there any cleric, hereditary religious leader, or some opponent who can prove that we were the first to brand them as unbelievers? If we published any paper, announcement or magazine prior to their decrees of disbelief in which we branded our opposing Muslims as unbelievers, then they should produce it. Otherwise, they should realize the grave dishonesty in passing decrees of disbelief themselves and then accusing us of calling Muslims as unbelievers. Any intelligent person can see that such deceit, egregious misrepresentation and dishonesty is very hurtful. They have declared us as unbelievers through their decrees, but simultaneously hold the belief that a charge of disbelief reverts back on a person who calls a Muslim an unbeliever. Then was it not our right in such a situation to call them, in accordance with their own belief, as unbelievers?

It is evident from the preceding statement that Hazrat Mirza Sahib loathed the practice of calling Muslims as unbelievers and considered anyone attributing this practice to him as guilty of "deceit, egregious misrepresentation and dishonesty." Hazrat Mirza Sahib referred only to those people as unbelievers who called Muslims unbelievers, and in so doing, he was only following the saying of Holy Prophet Muhammad. The Holy Prophet had stated that he who calls another Muslim as an unbeliever becomes an unbeliever himself, and this was meant to be a punishment from the court of the Prophet for those who

The Filial Relationship With a Prophet or Appointee of God Is Spiritual Rather Than Physical

Islam does not allow reverence of the progeny of a prophet or an appointee of God to such an extent that it borders on excessive exaltation and polytheism. But the state of affairs these days is such that no matter how evil their deeds may be, the progeny of a revered and saintly person are regarded as righteous, and their faults and evil conduct are overlooked, and obedience to them is considered to be the source of salvation. In order to rectify this misconception, *Hazrat Mirza Sahib* explained the concept of *aal-e-Muhammad* (progeny of Muhammad) in *Tiryaaq-ul-Qulub* (page 99):

In this context, *aal-e-Muhammad* (progeny of Muhammad) does not imply any physical relationship, but what is meant are those people, who like the offspring, inherit the spiritual wealth of Prophet Muhammad (peace and blessings of Allah be upon him.) In fact, this is the meaning in which Holy Prophet Muhammad has used the word *aal* (progeny) everywhere, and not in the sense of a physical relationship, which is inferior and transitory in nature, and severed into bits at the moment of death by the sword of “no ties of relationship among them” (23:101).³

A prophet’s conscience will never allow him to use the word *aal* (progeny) with the same objective as a materialist for getting people to become the followers of an inferior and transitory relationship. It is obvious that a prophet’s sights are set on the heavens and it would militate against the expanse of his dignity and the limit of his courage to repeatedly present relationships in which faith, truthfulness and righteousness are not inviolably linked. And how can it be that Allah the Most High should say that these temporal relationships terminate with this worldly life and there will be no genealogies in the Hereafter, but His Prophet should keep emphasizing an ordinary relationship with the offspring of a daughter?

label Muslims as unbelievers. The purpose of this punishment was that such a person should be excluded from the Muslim community and boycotted until the time that he ceases the lamentable action. *Hazrat Mirza Sahib* resorted to this censure merely because he sought to remove the affliction prevalent among Muslim scholars of pronouncing Muslims as unbelievers. This affliction was creating much dissension and fragmentation in the unity and organization of the Muslim community. If today the clerics branding Muslims as unbelievers were brought within the ambit of this decree and boycotted, this affliction of branding Muslims as unbelievers would disappear instantly and unity and harmony would return to the Muslim world.

3 “So when the trumpet is blown, there will be no ties of relationship among them that day, nor will they ask of one another.” (23:101).

The fact is that the words spoken by the pure and magnificent prophets of God are so full of wisdom and truth that they, as it were, start from the earth and reach up to heaven or, it may be said, that they descend from the heaven to the earth like the ray of the sun, and all those words are like the tree whose root is very strong and reaches to the core of the earth and whose branches are entering into the heaven. However, when those same words enter into the usage of the common people, their limited understanding and lack of wisdom causes them to abase the meaning of the words. These lowly meanings are shameful to the perception of spiritual people. Because the worldly-wise intellect of the common people commands no jurisdiction in the heavenly realms and they have no familiarity with the spiritual light, they effectively terminate — in accordance with their dull understanding — the lofty goals and the exalted symbolism of the Prophet with worldly and transitory relationships only. They do not understand that behind and beyond the transitory and short-lived relationships there are other kinds of relationships, and similarly there is another kind of *aal* (progeny) whose filial relationship is not terminated by death as it does not come within the purview of “no ties of relationship among them” (23:101).

Aal (progeny) is not only of the kind that quarrels about an orchard with a name like *Fadak*⁴ and a few trees, and becomes so angered as to criticize sometimes Abu Bakr and sometimes Umar (may Allah be pleased with them). But spiritual *aal* (progeny) is a title most suitable for the beloved and acceptable of God. And the spiritual *aal* (progeny) inherits from their spiritual maternal grandfather a spiritual inheritance that cannot be wrested from them. They become the inheritors of gardens that nobody can unjustly seize from them.

In short, these inferior ideas crept into certain Islamic sects at a time when their spirituality was dead, and they received no share in the spiritual inheritance. Bereft of the spiritual wealth, their intellects became dull, and their thinking became turbid and short-sighted. No honest person can object to the fact that *Hazrat Imam* Husain and *Hazrat Imam* Hasan (may Allah be pleased with them) were the chosen ones of God, the possessors of excellence and chastity, and leaders of the rightly guided. They were without a doubt the *aal* (progeny) of Holy Prophet Muhammad in both senses of the word. The objection,

4 *Fadak* is an orchard that was Divinely vested to the Holy Prophet. On his death, the orchard was claimed as inheritance by his daughter *Hazrat* Fatima (may Allah be pleased with her), but the then Caliph *Hazrat* Abu Bakr held that the Prophet’s inheritance is for the nation as a whole.

however, is to why the superior connotation of *aal* (progeny) is abandoned while great pride is taken in the inferior meaning. It is strange that while mentioning *Imam* Hasan and *Imam* Husain or for that matter someone else who deserves the title of *aal* (progeny), people do not cite the higher form of *aal* (progeny) as a result of which, they became the inheritors of the spiritual wealth of Holy Prophet Muhammad and the chiefs of paradise. Instead, people repeatedly present a transitory relationship with which a spiritual inheritance is not inevitable. If this transitory relationship which is born out of a physical connection was deserving of any claim in the sight of God, then this claim should have been given, in the first instance, to Cain who was the eldest son of Adam (peace be on him) and the son of a prophet. And after him, the claim should have rightly passed on to Noah's son who received the title of "he is (an embodiment of) unrighteous conduct" (11:46) from God. Thus it is that in the view of religious intellectuals and thinkers, even if *Hazrat Imam* Husain and *Hazrat Imam* Hasan had not been the *aal* (progeny) of Holy Prophet Muhammad by virtue of an inferior relationship, they would have been the inheritors of the wealth of the Holy Prophet because in the heaven they had proven themselves to be his *aal* (progeny) through a spiritual relationship. When the transitory body has a relationship, is there then no relationship of the soul? ... Now an intelligent person can reflect whether it is a matter of pride to be the eternal and everlasting *aal* (progeny) of the Prophet or to be a physical *aal* (progeny) of the Messenger, which is nothing unless accompanied by righteousness, purity and faith. Nobody should think from this that I am in any way violating the dignity of the Holy Prophet's family. Instead, my intent in this statement is to merely state that it is not sufficient for the dignity of *Imam* Hasan and *Imam* Husain to be just the physical *aal* (progeny) of the Messenger because that is nothing without a spiritual connection. Only those relatives of the Messenger of Allah have a real connection with him who are part of his spiritual family. For Messengers, the place of progeny is taken by wisdom and spiritual enlightenment which is born from their pure existence; the people who obtain a new life from that wisdom and enlightenment, and have a new birth as a result of that enlightenment are the ones who are spiritually called *aal-e-Muhammad* (the progeny of Muhammad.)

The preceding discussion is based on uncommon wisdom and pure principles. In the light of this discussion, to limit and confine the meaning of prophecies regarding the offspring of *Hazrat* Mirza Sahib to the physical progeny, and then to insist on it, is an insult to *Hazrat* Mirza Sahib's

knowledge, wisdom and spirituality. It is tantamount to invalidating the great principles and wisdom that *Hazrat Mirza Sahib* has written with his pen here. Is it then that the meaning of *aal* (progeny) should be taken to be spiritual progeny in the context of Holy Prophet Muhammad, but physical progeny in the context of *Hazrat Mirza Sahib*? “This indeed is an unjust division” (53:22). How can a thing which is not right for the master be right for the slave? So reflect O men of understanding. The truth is as *Hazrat Mirza Sahib* has stated. The *aal* (progeny) of God’s Messengers, appointees and saints are only those who deserve to be called their *aal* (progeny) spiritually. That is, the ones who are the inheritors of their knowledge and spirituality, and who follow them faithfully, as the saying of Prophet Abraham (peace be upon him) in the Holy Quran points out: “So whoever follows me, he is surely of me” (14:36.) Spiritual relationship is of the essence because it is everlasting; without a spiritual connection, physical relationship is nothing.

Chapter 30

IJAZ-E-AHMADI (MIRACLE OF THE AHMADI)

The Mudh Debate

A storm of opposition brewed up in the town of Mudh in district Amritsar when one of its residents, *Munshi* Muhammad Yusuf, took the pledge at the hands of *Hazrat* Mirza Sahib. Since *Munshi* Muhammad Yusuf was at the time working as a scribe in the city of Mardan in district Peshawar, he was not personally affected by the opposition. But when his brother, Muhammad Yaqub, who lived in Mudh also took the pledge, the miscreants of the town got an opportunity to harass him. This harassment reached the stage where under the pressure of the miscreants, the water-carrier, the launderer and the janitor discontinued services to Muhammad Yaqub's house. He informed his brother *Munshi* Muhammad Yusuf, who came from Mardan to reason with the townsfolk. It was finally decided that a debate should be held on the contentious religious issues.

Munshi Muhammad Yusuf was looking for an opportunity to preach *Hazrat* Mirza Sahib's message to the opposition. He accepted the debate. He went to Qadian and stated his intentions to *Hazrat* Mirza Sahib. *Hazrat* Mirza Sahib, as was his wont, informed him of the opposing cleric's deceit and ruses, and expressed the opinion that such debates were futile. But upon the insistence of *Munshi* Muhammad Yusuf, *Hazrat* Mirza Sahib agreed to send *Maulvi* Syed Sarwar Shah and *Maulvi* Abdullah Kashmiri to Mudh.

Maulvi Sanaullah of Amritsar was their opponent, and the debate took place on October 29 and October 30, 1902. *Maulvi* Sanaullah was very astute in verbal confrontations and debates. He proposed that the format of the debate should be verbal, and that each side should be allotted a time period of twenty minutes. *Maulvi* Sarwar Shah replied that it was not possible to deal with any subject satisfactorily in less than one hour, and therefore the respondent should be allocated at least one hour to reply. But *Maulvi* Sanaullah saw that his only chance of victory lay in each side being allotted

only twenty minutes, and as a result of his vehement insistence upon this condition, *Maulvi* Sarwar Shah agreed to the demand.

When the debate started, *Maulvi* Sanaullah had nothing at all to say about whether Jesus is dead or alive, or about Jesus' descent in a second coming. His strategy was just to attack *Hazrat* Mirza Sahib personally and to ridicule some of *Hazrat* Mirza Sahib's prophecies. He did this with such foul and abusive language that the Ahmadis in the audience were greatly vexed but they bore his invectives patiently. *Maulvi* Sanaullah's supporters, on the other hand, were so incited by his incendiary speech that it became difficult for the Ahmadis in the audience even to return home safely. The audience was so provoked and roiled up by the abusive and provocative language employed by *Maulvi* Sanaullah and his like-minded colleagues that a bloody altercation appeared imminent. So the debate was discontinued after two days, and *Maulvi* Sarwar Shah and his companions returned to Qadian on November 2, 1902. Upon arrival, they narrated the events to *Hazrat* Mirza Sahib.

Leaving aside the abusive tirade, there were only three issues that *Maulvi* Sanaullah had raised in the course of the debate that *Hazrat* Mirza Sahib deemed as worthy of a response. *Hazrat* Mirza Sahib decided to compose a reply to address these three points. The points were:

1. *Maulvi* Sanaullah had claimed that all of *Hazrat* Mirza Sahib's prophecies had proven to be false.
2. *Maulvi* Sanaullah had stated that he was prepared to enter into a *mubalahah* (a meeting of contending parties where people or parties invoke the curse of God upon the liar) with *Hazrat* Mirza Sahib.
3. *Maulvi* Sanaullah had claimed that he could very easily compose a response to *Hazrat* Mirza Sahib's book *Ijaz-ul-Masih*. He had made this statement in response to *Maulvi* Sarwar Shah's contention that the book *Ijaz-ul-Masih* was a miracle and if *Maulvi* Sanaullah considered *Hazrat* Mirza Sahib to be a liar, then he should compose a response to the book.

Travel to Batala to Give Evidence

On November 7, 1902, *Hazrat* Mirza Sahib traveled to Batala to give evidence in a law suit. His travel party included among others *Maulvi* Muhammad Ali and *Mufti* Muhammad Sadiq. The party departed after the *Fajr* (morning) prayer with *Hazrat* Mirza Sahib riding in a four wheeled carriage and some companions following in shays. The party arrived in Batala at 9:30 A.M. In Batala, *Hazrat* Mirza Sahib had a conversation with *Munshi* Muhammad Yusuf about the Mudh debate. He advised him:

You are engaged in a religious *jihad* and Allah shall reward you for it. I have asked the editor of *Al-Hakam* to publish the full proceedings of

the debate that took place in Mudh. You shall receive some extra copies of the newspaper so that you may distribute them in your village, and among your friends.

After that, *Hazrat Mirza Sahib* received visitors, both Muslims and non-Muslims, and spent the time preaching to them. Just after 2:00 P.M., *Hazrat Mirza Sahib* appeared in the court of *Munshi Naseer-ud-Din* as a legal witness. The judge treated *Hazrat Mirza Sahib* with great respect. The courtroom became so crowded with onlookers that the judge had the court emptied of all non-essential people and ordered the doors bolted. After recording the evidence, *Hazrat Mirza Sahib* was accompanied by a large crowd to his rest house. The party then left Batala and returned to Qadian by 6:30 P.M. that day.

Publication of *Ijaz-e-Ahmadi*

As mentioned earlier, setting aside the abusive and provocative tirade from *Maulvi Sanaullah*, there were three points that *Hazrat Mirza Sahib* considered as worthy of a response. In order to address those, he began writing the book *Ijaz-e-Ahmadi*. Begun on November 8, 1902, the book was completed on November 12, 1902, and published on November 15, 1902. Thus, the book *Ijaz-e-Ahmadi* — which is 87 pages in length, of which 38 pages are in Urdu and the remaining 49 pages consist of an Arabic encomium in the form of a highly eloquent poem — was composed in only five days.

Invitation to *Maulvi Sanaullah* to Scrutinize the Prophecies

In the Urdu portion of *Ijaz-e-Ahmadi*, one of the things *Hazrat Mirza Sahib* addressed was *Maulvi Sanaullah's* objection that all of *Hazrat Mirza Sahib's* prophecies had proven incorrect. He discussed, in particular, those prophecies regarding which *Maulvi Sanaullah* had raised objections in the Mudh debate, and proved their truthfulness with great clarity. He then stated:

And *Maulvi Sanaullah* had said during the debate in village Mudh that all the prophecies had turned out to be false. So I invite him, and urge him in the name of God, to come to Qadian for this investigation. He should scrutinize all the prophecies, and I promise him on oath that for every prophecy proven false in accordance with the spirit of the Prophet's way, I will give him hundred rupees; otherwise a special medal of disgrace shall hang from his neck forever. I will pay for his travel expenses, but all of the prophecies will have to be scrutinized so that in future there is no argumentation. This will be the condition for the payment of the money, and the proof (of whether the conditions have been fulfilled) shall be my responsibility.

Reply to the Second Issue — an Invitation for a *Mubalahah* (Prayer Duel)

Hazrat Mirza Sahib responded to the second matter i.e., that *Maulvi* Sanaullah was ready for a *mubalahah* with him as follows:

If *Maulvi* Sanaullah is prepared for this challenge, a written letter shall not be sufficient. Rather, he should publish a proclamation with the following text:

I consider this person (here, my name should be stated explicitly) to be a liar and *Dajjal* (Antichrist) and unbeliever, and I am certain that his claims of being the Promised Messiah, and a recipient of Divine revelation and inspiration are false. O God! I pray to you that if this belief of mine is incorrect and if this person is truly the Promised Messiah, and that Jesus (peace be upon him) has in fact died, then cause me to die prior to the death of this person. But if I am true in my belief and this person is actually the *Dajjal*, faithless, disbeliever and apostate, and the Messiah is alive in heaven and shall return at an indeterminate time, then cause this person to die so that discord and dissension may come to an end and Islam may not be harmed by this *Dajjal*, deceitful, and fraudulent person. Amen. Amen again.

Prior to this, *Maulvi* Ghulam Dastagir Qasuri had also held a similar kind of *mubalahah*, an account of which is given on page 27 of the book *Fatah-e-Rahmani*, and a few days after that, he entered his grave during my lifetime. He proved my righteousness with his death. However, *Maulvi* Sanaullah may, if he wants, try it out for himself. He need not consider the fate of *Maulvi* Qasuri, because he is prepared for this (*mubalahah*) himself. This challenge, which is in truth the text of a *mubalahah*, must be written out word for word, as I have written it above; not a word must be added or deleted from it. If some special change is sought, then it should be settled through private correspondence. Further, at least fifty signatures of respectable people should be affixed on such a proclamation of the *mubalahah*, and a minimum of seven hundred copies should be printed. Twenty copies of this proclamation should be sent to me by registered mail. There is no need for me to challenge him for a *mubalahah*, or to engage him in a *mubalahah* because his *mubalahah* for which he has shown readiness will be sufficient to verify my veracity.

Reply to the Third Issue — an Invitation to Compete in Writing Arabic Composition

Hazrat Mirza Sahib then responded to the third issue raised by *Maulvi* Sanaullah, namely that *Hazrat* Mirza Sahib's book *Ijaz-ul-Masih* was not a

miracle and that *Maulvi* Sanaullah could, if he so wished, compose a similar book in Arabic. In response to this, *Hazrat* Mirza Sahib wrote a thirty-nine page encomium in Arabic and gave its Urdu translation below it; this formed one part of *Ijaz-e-Ahmadi*. The encomium was an Arabic poem written in highly eloquent language, and *Hazrat* Mirza Sahib challenged not only *Maulvi* Sanaullah, but also *Pir* Mehr Ali Shah Golarwi, *Maulvi* Asghar Ali Roohi (Professor of Arabic at Islamia College, Lahore), *Maulvi* Ali Hairi (Shia jurist, Lahore), *Maulvi* Muhammad Husain Batalvi, and Qazi Zafar-ud-Din (Professor at Oriental College, Lahore) to write something comparable.

Hazrat Mirza Sahib had expressed an intention in his book *Nuzul-ul-Masih* to invite *Pir* Mehr Ali Shah Golarwi once again to a contest of writing Arabic composition. However, work on *Nuzul-ul-Masih* had been suspended because of the litigation with *Maulvi* Karam-ud-Din and the book was still incomplete. Since this book had not yet been published, *Hazrat* Mirza Sahib decided to challenge *Pir* Golarwi also to write an Arabic encomium comparable to the one he had composed in *Ijaz-e-Ahmadi*. This was the reason for the second name that *Hazrat* Mirza Sahib gave to *Ijaz-e-Ahmadi* — *A Supplement to Nuzul-ul-Masih*.

Along with this book, *Hazrat* Mirza Sahib announced a reward of ten thousand rupees. The notice announcing the reward provided the rationale for writing the book as follows:

This announcement is published as a sign from God, which like other signs, will manifest the fulfillment of a prophecy. In other words, this is also a sign about which there was a promise that it will come to pass by the end of December 1902. The ten thousand rupee reward accompanying it is meant for testifying to the financial burden I am willing to bear and the vehemence with which I am warning my opponents regarding the truthfulness of my claim. *Maulvi* Sanaullah has announced loudly in the town of Mudh that he did not consider *Ijaz-ul-Masih* a miracle, and that he could compose a book like it.

It is certainly true that if the opponents are able to compete and compose a book of the same caliber in the appointed time, then it (*Ijaz-ul-Masih*) cannot be a miracle. In that case, I would clearly be a liar. It occurred to me a few days after my disciples *Maulvi* Syed Muhammad Sarwar and *Maulvi* Abdullah had returned to Qadian on November 2, 1902, that if a book comparable to *Ijaz-ul-Masih* was demanded, the opponents in keeping with their past practice of making excuses would say in this case as well: “In our opinion, *Ijaz-ul-Masih* was not composed in seventy days...but was composed in seventy months.” The affair would then become dubious in the eyes of the public. I pondered for a few days about the best way to proceed; on the evening of November 6, 1902, my

heart was inspired with the idea that I should compose an encomium regarding the Mudh debate. The time frame for making the encomium is certain and absolute, and nobody can contest that the debate took place at the venue of Mudh during the days of October 29 and October 30 in 1902. On November 2, 1902, my disciples reached Qadian, and on November 7, 1902, I traveled to Batala to give evidence in the court of Judge *Munshi* Naseer-ud-Din. I may have composed one or two verses on the way. But on November 8, 1902, I started work on the encomium in earnest and finished the encomium and the Urdu article with it on the fifth day. The time period over which the encomium was composed is therefore free from any doubt because the encomium and its accompanying Urdu article contain references to events of the Mudh debate, which took place on the days of October 29 and October 30 in 1902. If this encomium and the Urdu article were not prepared in this brief period, but had been composed beforehand, then I should be considered as the knower of the unseen, who had given news of the events before they transpired. In short, this is a magnificent sign and provides an easy way to arrive at a decision. It should be remembered, as I have just mentioned, that this entire period was not exclusively devoted to the encomium, but time was also spent in writing the accompanying Urdu article. The two together are a sign from God, the Most High.

An essential condition of the competition, and an eligibility requirement to receive the ten thousand rupee reward, is that whosoever participates in this competition should also write a rebuttal to my Urdu article that should refute my arguments and whose length should be no shorter than the length of my article. If any participant fails to produce either of these, then he shall be considered in violation of the rules. I do not impose any hardship on my opponents that I have not personally borne. It is obvious that the Urdu passage also deals with the event under discussion and it contains a reply to the objections raised by *Maulvi* Sanaullah. Under these circumstances, who can doubt that the Urdu passage was not prepared beforehand. Hence, it is my right to demand that the miraculously small period in which the Urdu article and the encomium were prepared, should be matched by a similar endeavor in the same time frame from those who do not consider these writings ... as a miracle.

I swear by God that if they prepare in the time that I spent on the Urdu passage and the encomium, a similar Urdu article that rebuts all my arguments leaving none out, and a similar encomium that explains the events in a like number of eloquent verses, and publish it within the stipulated time period, I will give them ten thousand rupees in cash. This is a legally binding promise from me on which I shall not renege,

but the promise can also be enforced through the court. If *Maulvi* Sanaullah and my other opponents now evade the issue and continue to call me an unbeliever and the Dajjal, then it shall not be their right to resort to trickery after being vanquished and after having been left without an answer — they shall be deemed as liars in the eyes of the public.

And I give them permission to collaborate and collectively write a response to my Urdu article and the encomium containing current events. I shall not object to such an arrangement. If they print and publish the encomium and the reply to the accompanying Urdu article within the stipulated time period, then certainly I shall be proven a liar. As I have done in my encomium, they should also write the Urdu translation below every verse, and they should consider this a condition (of the contest) along with the other conditions.

God-willing, on the morning of November 16, 1902, I shall send this book, *Ijaz-e-Ahmadi*, to *Maulvi* Sanaullah, and *Maulvi* Syed Muhammad Sarwar shall hand deliver it to him. On the same day, I shall send this book through registered mail to all those people who are addressed in this encomium. Finally, I am even willing to allow all these opponents a period of fifteen days to write and publish the aforementioned response.

Following this, *Hazrat* Mirza Sahib factored in the mail delivery time and set December 10, 1902 as the deadline by which the opponents were required to publish the Urdu response and the Arabic encomium. Thus, the opponents had a total of twenty five days from the publication of *Ijaz-e-Ahmadi* on November 15, 1902 for the response. *Hazrat* Mirza Sahib added:

If within the appointed period the opponents publish the required response, then, so to say, I will stand annihilated, and my party should desert me. And if it is not published, then not only will the opponents be deprived of the ten thousand reward money but ten curses will also fall to their lot.

True to his promise, *Hazrat* Mirza Sahib sent *Maulvi* Syed Muhammad Sarwar Shah and Sheikh Yaqub Ali Torab on the morning of November 16, 1902 to deliver the book *Ijaz-e-Ahmadi* to *Maulvi* Sanaullah. The book was dispatched by registered mail to all other opponents addressed in the book. In addition, the book was disseminated among the general public.

During *Hazrat* Mirza Sahib's morning walk on November 17, somebody brought up the subject of the book *Ijaz-e-Ahmadi*. *Hazrat* Mirza Sahib remarked that his opponents would merely resort to the ruse of stating that, if they wanted to, they could write a response. Their parable was like the parable of the man who publicized that his goat beats up the lion. When people wanted to see this spectacle, the man replied, "When it wants to, it can beat up a

lion; right now, it does not want to.” *Hazrat Mirza Sahib* opined that his opponents would resort to similar ruses. That is exactly what happened.

Opposition Flees From a Confrontation

Nobody wrote a response to the Arabic encomium or the accompanying Urdu article. The deadline of December 10, 1902, arrived and passed. The response was not destined to appear, and it did not. The myth of the Arabic scholarship of the opponents was shattered.

The Death of Qazi Zafar-ud-Din

There was one person, however, who did try to respond to the challenge. He was Qazi Zafar-ud-Din of Gujranwala. Qazi Zafar-ud-Din was a professor of Arabic at Oriental College, Lahore, and was also the editor of the Arabic literary magazine *Nasim-al-Saba*. He was an inveterate enemy of *Hazrat Mirza Sahib* and started composing a response to *Hazrat Mirza Sahib*’s encomium. He had hardly composed a few verses when he was suddenly taken ill and died. In this way, *Hazrat Mirza Sahib*’s prophecy was fulfilled in all of its aspects. *Hazrat Mirza Sahib* had prophesied that no one would be able to produce an encomium like his and no one will be able to publish a response within the stipulated deadline, and if somebody attempted to write a response, then God would thwart such an endeavor. Thus it was that when Qazi Zafar-ud-Din, an egotistic and arrogant person, who was highly inimical and hostile towards *Hazrat Mirza Sahib*, started writing a response to *Hazrat Mirza Sahib*’s encomium, he had hardly composed a few incomplete verses when he departed from this world. Even those incomplete verses were not published within the appointed timeframe.

Decampment of *Maulvi* Sanaullah

Maulvi Sanaullah who was the primary reason for the writing of the book *Ijaz-e-Ahmadi* was not a novice who would expose himself to public humiliation. He conveniently forgot his previous boasts regarding his great Arabic literary skill and totally ignored the demand for writing an Arabic encomium and an Urdu response. Even the prize money of ten thousand rupees failed to tempt him. Instead, he chose to accept the medal of ten curses reserved for the person who did not write a reply.

As for the prayer duel (*mubahalalah*), there was no way *Maulvi* Sanaullah could have mustered courage for it. Falsehood can never have the courage to go head to head with the truth, and *Maulvi* Sanaullah was not going to venture this way. It is one thing to boast from the stage but quite another to implement the affair in reality.

However, he did see one opening to his liking. *Hazrat Mirza Sahib* had invited him to Qadian to investigate and check *Hazrat Mirza Sahib's* prophecies, and had offered to pay hundred rupees for every prophecy that was proven to be false. *Hazrat Mirza Sahib* had further stated that *Maulvi Sanaullah* “would never come to me in Qadian to check my prophecies.” This statement was not a prophecy based on any revelation, but rather *Hazrat Mirza Sahib's* own surmise. *Hazrat Mirza Sahib* knew, based on his God given sagacity, that a prejudiced and hostile opponent like *Maulvi Sanaullah* had no concern with checking the truth of his prophecies. If the spirit of inquiry had been a part of his nature, he would not have denied their veracity in the first place and would not have resorted to mockery and ridicule. *Hazrat Mirza Sahib's* invitation to him had essentially been motivated by the wish to settle the matter definitively. Otherwise, *Maulvi Sanaullah* and checking the veracity of prophecies! These were two contrary things that could not be in one place together.

Enmity can take a man anywhere to participate in a prayer duel or debate, but it takes a person with a sound nature to go in search of the truth. *Maulvi Sanaullah* did not possess such a nature. Later events proved this to be the case. *Maulvi Sanaullah* was a crafty man; he realized that there was only one strategy that posed no danger to his life because no Divine adjudication was involved — something that falsehood always fears. Further, this was the only way in which falsehood could be confused with truth because an argumentative format could easily be introduced in the guise of checking the prophecies. In addition, it is not difficult to raise objections against any prophecy; *Hazrat Mirza Sahib* could provide all the necessary clarifications, but it is easy to say in the end after he has finished: “I am not satisfied by the answers.” In the light of these considerations, *Maulvi Sanaullah* chose his strategy carefully and made his way to Qadian.

Arrival of *Maulvi Sanaullah* in Qadian

On January 10, 1903, about two months after the publication of *Ijaz-e-Ahmadi*, *Maulvi Sanaullah* furtively reached Qadian with no advance information to anyone. *Hazrat Mirza Sahib's* intuition that *Maulvi Sanaullah* “would never come to me in Qadian to check my prophecies,” proved accurate. Propriety demanded that *Maulvi Sanaullah* should have asked for an appointment with *Hazrat Mirza Sahib*, and then come to him as a seeker of truth and objectively checked out the prophecies. What he actually did was to arrive in Qadian unannounced, just when *Hazrat Mirza Sahib* was preparing to leave for Jhelum to appear in court regarding some litigation. On arrival in Qadian, *Maulvi Sanaullah* directly proceeded to the Arya temple which was a hotbed of opposition against *Hazrat Mirza Sahib*. Obviously,

Maulvi Sanaullah's behavior was not that of a person who seeks to conduct an honest investigation. An honest investigator does not approach the party being investigated as an opponent; neither does he align himself with the opponents of the party being investigated; nor does he attack the party like an enemy. That is the way to dispute and debate, not to investigate truth!

But the reality was that *Maulvi* Sanaullah was not concerned with the investigation of truth. He had come just to raise objections about the prophecies, and to dispute and debate. He knew that *Hazrat* Mirza Sahib had renounced debating in his book *Anjam Atham*. *Hazrat* Mirza Sahib would therefore decline a debate and this would give *Maulvi* Sanaullah an opportunity to trumpet his false victory. And if *Hazrat* Mirza Sahib agreed to a debate, he would clamor that *Hazrat* Mirza Sahib's announcements were fictitious and that *Hazrat* Mirza Sahib had agreed to debate after forswearing not to. *Maulvi* Sanaullah felt that this was a hand he could not lose. He started laying the foundations for a debate as soon as he arrived. On January 11, 1903, he informed *Hazrat* Mirza Sahib about his arrival through a written note that did not begin with the customary salutation — a fact that casts light on *Maulvi* Sanaullah's mentality. He wrote:

I have come to Qadian in accordance with the invitation extended in *Ijaz-e-Ahmadi*. I hope that you will not spare any effort in aiding my understanding, and, as promised, you will give me permission to express my views regarding your prophecies before an audience.

Note the craftiness and fabrication in the statement: "as promised, you will give me permission to express my views regarding your prophecies before an audience." Nowhere had *Hazrat* Mirza Sahib promised that *Maulvi* Sanaullah could come to Qadian and express his views regarding *Hazrat* Mirza Sahib's prophecies before an audience. There was no need for him to make such a promise. *Hazrat* Mirza Sahib had actually only invited *Maulvi* Sanaullah to come to Qadian to investigate his prophecies. However, *Maulvi* Sanaullah very craftily turned this into: "as promised, you will give me permission to express my views regarding your prophecies before an audience," just to lay the foundation for a debate.

Hazrat Mirza Sahib had been informed about *Maulvi* Sanaullah's abusive and mocking style, and he was well aware of how *Maulvi* Sanaullah tended to taunt others, and to instigate the audience. *Hazrat* Mirza Sahib understood that *Maulvi* Sanaullah's sole objective was to have an arena in Qadian where he could repeat the *Mudh* performance of almost starting a riot among the audience by his ridicule, mockery and taunting. This was his strategy to prevent the truth from being unveiled. Consequently, on the following day (January 12, 1903), *Hazrat* Mirza Sahib replied:

I have published an oath in my book *Anjam Atham* that I will not henceforth debate with my opponents because other than listening to dirty abuses and dissolute statements, it has not accomplished anything. However, I am ready even now to remove the doubts of anyone who comes as a seeker of truth. In accordance with my oath, I do not want to set up an arena for a debate. If you want to investigate as a seeker of truth and are desirous of removing your doubts, then the easiest way to do it is that I will devote three hours to this work daily. Even though I am very busy with writing and publishing and many other religious works, I am willing to devote three hours every day for you. Every day you can raise objections on any one of my prophecies; your objections, however, should not deviate from the path of the prophets i.e., you will not raise any objections which may be equally applicable to the prophecies of the prophets. You will write your objections briefly in a few sentences and will hand them to me; you will not be permitted to speak or make a speech. I will read out the objections in a loud voice to the audience and will then explain and clarify the objections in my response. After an hour of my response, you will be asked if you are satisfied or not. If you are not satisfied, you will write and hand over to me any objection or doubt that may have been created in your mind as a result of my explanation. I will read it aloud to the audience and announce that this is the doubt that has now been created in *Maulvi* Sanaullah's mind about the prophecy, and this is its reply. In this way, all the doubts will be removed. You have been prevented from speaking or giving a speech because such permission would create an atmosphere of debate and that is not the right way to conduct an investigation of the truth. You are desirous of getting your doubts removed — this proposed solution is the best way to approach the matter.

In addition, *Hazrat* Mirza Sahib wrote that: “Your furtive arrival in Qadian with no advance information and the taking up of your abode with the enemies of Islam shows the intentions with which you have come to Qadian.”

Maulvi Sanaullah responded: “I came unannounced because you had not stated any condition that I should come only after providing due notice.” He then mockingly added: “Why did your God not inform you?” He went on to say: “You are giving me very little time while taking three hours yourself. I impose this condition that while I will write my objection in three lines, I will also make a speech of ten minutes, and after every hour I will write three lines and make a speech of five to ten minutes in which I will express my opinion about your replies. The number of participants from both sides should be restricted, and should not exceed twenty-five from each side.” Under

Hazrat Mirza Sahib's directions, *Maulana Syed Muhammad Ahsan Amrohi* wrote in reply: "By your speech at the beginning and after every hour, the proceedings will definitely take on the color of a debate. *Hazrat Mirza Sahib* has made a solemn pledge with Allah, the Most High, which is present in a published form in *Anjam Atham* that he will not debate in future. It is inconceivable for an appointee of Allah to act in a manner contrary to his pledge with God. Is the procedure proposed by *Hazrat Mirza Sahib* not sufficient for anyone seeking the truth? And there is no need to restrict the gathering. We desire that the whole of Qadian and even people from other towns should come so that the truth may be manifested to everyone."

Maulvi Sanaullah did not accept the conditions detailed by *Maulana Amrohi* for investigating the truth, and returned to Amritsar. On his return, he bragged about his victory among his friends and even wrote an article in the newspaper, which was overstepping on his part.

The Fine Distinction Between a Debate and the Investigation of Truth

Maulvi Sanaullah had come to Qadian with a set purpose but events did not unfold according to his wishes. The fact is that unless someone is really desirous of seeking the truth, it is easy to keep objecting in a spirit of contradiction. One can raise objections as many times as one wants against prophets, against God, and against anything else. The objector can object in a sentence but the responder may require, at times, several hours to give a reply. The reply itself can then be used to raise further objections. Thus, there is ample scope to keep the process in motion for an extended period. It was for this reason that *Hazrat Mirza Sahib* had proposed to *Maulvi Sanaullah* that after every hour, he should write his objection in two or three lines and give it to him. It would then be *Hazrat Mirza Sahib's* responsibility to answer the objections. This is the appropriate way to proceed with the investigation of truth i.e., to set forth one's objections and doubts and get an explanation. If one is not satisfied after an hour of elucidation and clarification and some more objections and doubts are born, then these should be submitted in writing and a response obtained. If one is still not satisfied, then the process of objecting in writing and receiving a response can be repeated. However, *Maulvi Sanaullah* had not come to Qadian for the purpose of investigating the truth, but only to dispute and debate. For this reason, he wanted to speak in opposition.

Maulvi Sanaullah's tongue was sharp like a razor in speech. Once, at the annual convention of the Anjuman Himayat Islam, *Mirza Arshad Gorgani* had read the following impromptu verses regarding the speech of *Maulvi Sanaullah*:

Sharper than a razor is his tongue;
I fear lest he sever the Islamic faith from its root!

The verses were so apt that cries of approval and appreciation rang out from the audience. *Hazrat Mirza Sahib* knew that *Maulvi Sanaullah* would not refrain from his habit and would invariably resort to taunts and rebukes. If the respondent took offence and replied in a like manner, the proceedings would degenerate into an argument, or worse — a dispute. In the process, the real purpose of investigating the truth would get defeated. The fact is that under such conditions, it is extremely difficult to bring a dialogue to closure once such an argumentative dialogue has been initiated. Hence *Hazrat Mirza Sahib* asked for the condition that whatever criticism was to be made should be made in writing. If the real purpose is to investigate the truth, it does not really matter whether the objection is made in writing or verbally. However, one can pack a ten minute speech with scores of taunts and rebukes and dozens of mocking caricatures, thereby diverting the subject towards totally different tangents. On the other hand, any objection can be written down within the span of a few lines, but there is no scope for taunts and rebukes. After all, why was *Maulvi Sanaullah* insisting so vehemently to be allocated sufficient time to speak in opposition?

Hazrat Mirza Sahib had invited *Maulvi Sanaullah* to investigate the truth of his prophecies and not to debate. There was no need therefore to convert the investigation into a debate by giving *Maulvi Sanaullah* enough time to speak in opposition. The difference between a debate and the investigation of truth is that the investigator presents his objections and then listens to the explanation. In a debate, on the other hand, a debater both listens to the replies that his opponent gives to his objections but at the same time has to furnish replies to the objections that his opponent raises against him. A person who seeks to investigate the truth speaks less, and listens a lot. His job is to present his doubts, and then spend the rest of the time listening attentively to the reply of the responder to ascertain whether the answer is satisfactory or not. If there is something in the response that does not appeal to him, then it is his job to submit it to the responder and get his response to it. Thus, the investigation of the truth requires only to get a reply, and not to give a reply. A debate, however, requires both getting a reply and giving a reply.

Hazrat Mirza Sahib did not like debates because debates are not conducive to the investigation of the truth. Each participant sticks to his position and adamantly asserts the correctness of his views, while at the same time doing his best to reject the position of the opponent, often with taunts and rebukes. Secondly, *Hazrat Mirza Sahib* had made a solemn pledge with God and taken an oath that he would not debate in future with the clerics;¹ this pledge and oath were published in *Anjam Atham*. If he had acted contrary to his pledge, he would have been guilty in the eyes of God, and the clerics too

1 See Appendix at the end of the chapter

would have had a field day alleging that the violator of a pledge with God and the breaker of an oath cannot be an appointee of God.

Maulvi Sanaullah's actions clearly showed that his motivation was not to investigate the truth but to debate and dispute. He wanted a forum where he could mock, jeer, contradict and falsify and this was against the spirit of the invitation that had been extended to him. *Hazrat* Mirza Sahib was prepared to fulfill his obligation to help in the investigation of the truth, but he was not prepared to provide a forum for *Maulvi* Sanaullah's antics.

It is this author's opinion that a significant benefit of this episode was that God, through the aegis of His appointee, taught the scholars of the world a most excellent method for investigating truth i.e., the method proposed by *Hazrat* Mirza Sahib to *Maulvi* Sanaullah.

APPENDIX

The scholars as well as the general public usually consider debates and arguments as important ways to decide between truth and falsehood. In line with this thinking, *Hazrat* Mirza Sahib, in the initial period after making the claim of being the Promised Messiah, used to debate with the scholars who challenged him. Under certain circumstances, *Hazrat* Mirza Sahib himself challenged scholars and hereditary religious leaders to a debate so as to establish a point of truth or to reject some falsehood. However, experience quickly taught him that the debate format creates stubbornness in the other party, and the party persists and insists on its wrong view. In most cases the argument deteriorates into a dispute. It is the standard practice of villainous clerics in debates to mislead and instigate the public resulting in dissension and conflict. In most cases, therefore, the debate format proves to be harmful rather than helpful in propagation and inviting people to the truth. For this reason, it was not long before *Hazrat* Mirza Sahib had to change his method. He became so disgusted with argumentative confrontations and debates that he made a pledge with Allah, the Most High, to forswear from debating in future. He published his pledge in *Anjam Atham* along with the following statement in Persian.

Today, I have carried out all that was obligatory upon me from the viewpoint of religious propagation and have safeguarded myself from the sin of abandoning one's duty. The time has come when I should abstain from debating except to dispel doubts from the minds of truth-seekers. I have decided not to address the scholars after these clarifications even if they use derisive language against me as they have been doing in the past.

Chapter 31

HOLY PROPHET MUHAMMAD WAS THE FULFILLMENT OF THE BIBLICAL PROPHECY OF PARACLETE AND THE QURANIC PROPHECY OF AHMAD

Paraclete and Ahmad Are Synonymous

On the evening of November 11, 1902, *Maulvi* Muhammad Ali drew the attention of *Hazrat* Mirza Sahib to an objection raised by someone, that the prophecy made by Jesus (peace be upon him) in the Quran — "...giving the good news of a Messenger who will come after me, his name being Ahmad" (61:6) is not found in the Gospels. The Gospels, on the other hand, speak of a prophecy made by Jesus regarding the coming after him of Paraclete¹ (Arabic *Farqleet* which means one who will make a distinction between truth and falsehood). How can the Quranic prophecy be verified from the Gospels? *Hazrat* Mirza Sahib responded:

It is not necessary for us to be verifying prophecies from the Gospel; the Gospel has been tampered with and changed. We will accept those parts of it that are not contrary to the Quran and are verified by the Quran. Second, it is Prophet Muhammad (peace and blessings of Allah be upon him) whose name is Paraclete (*Farqleet*) because Allah, the Most High, has named the Quran as *Furqan* (Discrimination) and Holy Prophet Muhammad is *Sahib-ul-Quran* (the one to whom the Quran was revealed) and *Furqan* and *Farq* mean "that which makes a distinction." The word Satan (*shaytaan*) as in "I seek refuge in Allah from the accursed Satan" is a synonym for *leet*. So in this way, Paraclete

1 "But the Paraclete, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." John 14:26. Other references to Paraclete are found in John 14:16, 15:26 and 16:7. Paraclete, Comforter (L. *Consolator*; Greek *parakletos*) has been variously translated as "advocate," "intercessor," "teacher," "helper," "comforter."

(*Farqleet*) also becomes the name of Holy Prophet Muhammad, that is, the one who dispels Satanic influences. And Ahmad means one who praises greatly, and who can excel Holy Prophet Muhammad in his praise of Allah? Who is more befitting of the name Paraclete (*Farqleet*) than the one who dispels every type of Satanic influence through the Unity and Praise of God? Thus it is necessary to be Ahmad in order to become Paraclete (*Farqleet*). Ahmad is he who establishes the greatness and glory of God in place of the Satanic influences in this world. The purport of Paraclete is, in other words, Ahmad.

Hazrat Mirza Sahib's response above was published in the newspaper *Al-Hakam* on November 17, 1902, and was also incorporated in *Maulvi Muhammad Ali's* book, *Ahmad Mujtaba*.

Hazrat Mirza Sahib Declared Holy Prophet Muhammad as the Fulfillment of Ahmad

The purpose of presenting *Hazrat Mirza Sahib's* speech of November 1902 above was to show that he considered Holy Prophet Muhammad to be the fulfillment of Jesus' Gospel prophecy regarding the coming after him of Paraclete, and that the Quran had shown the name of that Paraclete to be Ahmad in the verse: "...giving the good news of a Messenger who shall come after me, his name being Ahmad." (61:6) Thus, it was *Hazrat Mirza Sahib's* sincere belief that the advent of Holy Prophet Muhammad had fulfilled both the prophecies.

Some of *Hazrat Mirza Sahib's* opponents and even some of his fanatical and ignorant disciples have alleged that *Hazrat Mirza Sahib* considered himself to be the fulfillment of the prophecy regarding Ahmad. This is pure fabrication and a grave calumny against *Hazrat Mirza Sahib*. He neither wrote nor verbally expressed the impertinent idea that he was the real fulfillment of the prophecy regarding the coming of Ahmad. *Hazrat Mirza Sahib* did, however, refer to himself as the reflection and manifestation of the Holy Prophet's name of Ahmad. Ahmad is the beautiful name of the Holy Prophet that manifests Divine mercy and beneficence. Since *Hazrat Mirza Sahib's* advent was also a manifestation of Divine mercy and beneficence, his ministry was a reflection of the attributes of the Holy Prophet's name Ahmad. This does not mean, God forbid, that *Hazrat Mirza Sahib* was the object of Jesus' prophecy.

Although *Hazrat Mirza Sahib's* speech above is sufficient to show that he considered Holy Prophet Muhammad to be the fulfillment of Jesus' prophecy about Ahmad, presented below for further elucidation are several more excerpts from the pen of *Hazrat Mirza Sahib* so that the fabrication of the opponents and his ignorant, fanatical followers may be fully exposed.

Excerpts from Hazrat Mirza Sahib's Writings

1) *Hazrat Mirza Sahib* stated in his book *Ainah Kamalat Islam* (page 42):

The testimony of Jesus in the Holy Quran is stated as follows: "...giving the good news of a Messenger who shall come after me, his name being Ahmad," (61:6) i.e., (Jesus says:) I give good news of a Messenger after me, that is, who will come after my death and whose name will be Ahmad. So if Jesus has not passed away from this physical world, it follows that our Prophet (peace and blessings of Allah be upon him) has not come into this world yet because the categorical order in the statement clearly shows that it is only after the departure of Jesus from the physical world that Holy Prophet Muhammad would come into the physical world.

In this statement, *Hazrat Mirza Sahib* has clearly declared Holy Prophet Muhammad to be the fulfillment of the aforementioned prophecy. By writing "the categorical order in the statement clearly shows" *Hazrat Mirza Sahib* has declared the categorical order to be given by the Quran. It is the height of injustice then to make allegations after this.

2) In *Arbain* Number 4 (page 13), *Hazrat Mirza Sahib* clearly declares Holy Prophet Muhammad to be the fulfillment of the prophecy: "...giving the good news of a Messenger who shall come after me, his name being Ahmad," (61:6).

You have heard that our Prophet (peace and blessings of Allah be upon him) has two names: a) One is Muhammad (peace and blessings of Allah be upon him), and this name is written in the Torah, which lays down a fiery law. This is apparent from the Quranic verse: "Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves... That is their description in the Torah..." (48:29). b) The other name is Ahmad (peace and blessings of Allah be upon him), and this name is in the Gospel, which is God's guidance with a beneficent hue. This is apparent from the following verse: "...giving the good news of a Messenger who shall come after me, his name being Ahmad." (61:6). Our Prophet (peace and blessings of Allah be upon him) was the embodiment of both glory and grace. His life at Makkah was a life of grace and his life at Madinah was one of glory. The manner in which these two attributes were distributed in the Muslim nation was that the Companions (may Allah be pleased with them) of Holy Prophet Muhammad were granted lives of glory, and the Promised Messiah

was granted the life that manifested the grace of the Holy Prophet's name Ahmad (may peace and blessings of Allah be upon him)... Our Prophet (peace and blessings of Allah be upon him) was the like of Moses as well as the like of Jesus... Our Prophet (peace and blessings of Allah be upon him) displayed both these examples, of grace and of glory, during his life at Makkah and his life in Madinah, respectively. He then wished that, after him, his followers who benefited from his influence and who were his spiritual inheritors should manifest both these attributes. As for the attribute pertaining to the name Muhammad, signifying glory, he chose his Companions (may Allah be pleased with them) because this prescription best suited the persecuted state in which Islam was in that era. When that era passed away and there was none left on the face of the earth that would use force against Islam in the name of religion, God wished that the attribute of Ahmad should be exemplified. That is, God wished that the quality of grace should be exemplified. So in accordance with God's ancient promise, He raised His Promised Messiah who, being a manifestation of Jesus and embodying the Ahmadi nature, displays the qualities of grace and moral beauty. And God appointed you as an organ for this Jesus who has the qualities of Ahmad.

Are more decisive words required than the ones above? With great clarity, *Hazrat Mirza Sahib* declared himself to be Jesus with the attributes of Ahmad, and declared Prophet Muhammad (peace and blessings of Allah be upon him) to be the sole fulfillment of: "...giving the good news of a Messenger who shall come after me, his name being Ahmad." (61:6)

3) *Hazrat Mirza Sahib* suggested the name his followers should use for their religious affiliation in the population census of 1901, and then stated in a published announcement on November 4, 1900:

The name that is appropriate for this Movement, and that I like for myself and for my party, is the name, Muslims of the Ahmadiyya sect. And it is permissible that they be called Muslims of the Ahmadi belief... This sect has been named Muslims of the Ahmadiyya sect because our Holy Prophet (peace and blessings of Allah be upon him) had two names — one Muhammad (peace and blessings of Allah be upon him), and the other Ahmad (peace and blessings of Allah be upon him). The name Muhammad signifies glory and majesty, and the hidden prophecy in this name was that Holy Prophet Muhammad would punish with the sword those enemies that had attacked Islam with the sword, and killed hundreds of Muslims. But the name Ahmad signifies beauty and beneficence, and this meant that Holy Prophet Muhammad would

spread reconciliation and peace in the world. So God divided these two names as follows: First, the life of the Holy Prophet in Makkah manifested the significance of the name Ahmad, and it was a lesson in patience and endurance; then the life in Madinah manifested the significance of the name Muhammad, and God in His wisdom considered it expedient that the opponents be punished. But it was prophesied that God would manifest once again the significance of the name Ahmad in the last era, and that a person would appear through whom the attributes of Ahmad i.e., the beautiful qualities would become evident again, and all fighting will come to an end. Consequently, it seemed appropriate to name this sect the Ahmadiyya sect.

Here, too, *Hazrat Mirza Sahib* ascribes both names Muhammad and Ahmad to the Holy Prophet, and suggests the name Muslims of the Ahmadiyya sect for himself and for his followers. When the Holy Quran named its followers as Muslims, it declared Holy Prophet Muhammad to be the first of the Muslims. Similarly, when *Hazrat Mirza Sahib* named his followers as Muslims of the Ahmadiyya sect and ascribed this name to the name Ahmad of the Holy Prophet, he declared himself to be the first Ahmadi.

4) There is a famous revelation of *Hazrat Mirza Sahib* as follows:

Beyond all comprehension and imagination is the majesty of Ahmad,
Whose slave, behold, is the Messiah of the age.

This is a place for serious reflection. The couplet quoted above is a revelation i.e., it is the word of God revealed to *Hazrat Mirza Sahib*. It states the Holy Prophet's name as Ahmad, and by calling the Promised Messiah as the slave of Ahmad, it accurately describes the real significance of his name Ghulam Ahmad (which literally translates as "Slave of Ahmad"). No room for controversy remains after this!

Chapter 32

HAZRAT MIRZA SAHIB'S REVIEW OF THE DEBATE BETWEEN MAULVI ABDULLAH CHAKRALVI AND MAULVI MUHAMMAD HUSAIN BATALVI

Maulvi Abdullah Chakralvi

Maulvi Abdullah Chakralvi, a resident of the town of Chakrala in Mianwali district, was a fanatic follower of the *Ahl-e-Hadith* sect. Later, he did an about face and totally rejected the importance of *Hadith*. He began referring to the Books of *Hadith* as trash and even tried to extract the form of the daily prayers from the Quran. *Maulvi* Chakralvi and like-minded people came up with so many different versions of how to pray from the Quran that one was reminded of the Persian proverb: "Many troubled dreams, and yet even more interpretations!"

On November 20, 1902, someone pointed out to *Hazrat* Mirza Sahib that *Maulvi* Chakralvi had altered the form of the daily prayers by excluding the entire portion of the prayer offered in the sitting position (*qadah*) including the salutation on the Holy Prophet, and by making other changes. *Hazrat* Mirza Sahib regretted this development, and termed the innovations of *Maulvi* Chakralvi as dangerous.

In those days, a debate had taken place between *Maulvi* Chakralvi and *Maulvi* Muhammad Husain Batalvi, who was a leading cleric of the *Ahl-e-Hadith* sect of Muslims. *Hazrat* Mirza Sahib felt that both the clerics had adopted extreme positions on either side of the golden mean and that it was a special grace from God that He had kept *Hazrat* Mirza Sahib and his followers on the straight path. *Hazrat* Mirza Sahib expressed his intention to write a review of the debate in order to expose the extremist positions of the two clerics. *Hazrat* Mirza Sahib then said:

Prophets always bring two things with them — a book, and their practice (*Sunnah*); one is the word of God, and the other is the exposition of the word through their own practice. Even worldly affairs require

the exposition of both theory and practice. For example, a teacher first expounds the subtleties of a problem and then practically demonstrates its solution. Just as the word of Allah is certain, the practice of the prophets is also definitive. We thank God that He has kept us firmly rooted on the straight path. The *Ahl-e Hadith* have gone to one extreme by proclaiming the Books of *Hadith* to be a judge over the Quran, thereby relegating the Quran to a position of a plaintiff before the Books of *Hadith*. *Maulvi* Chakralvi has gone to the other extreme by rejecting all the *Hadith* outright. Such notions can cause harm and must be corrected. God has appointed me as an arbiter, and I will expose this fallacy through a public pronouncement...A little reflection on the path that God has shepherded us on fills one with pleasure. Indeed, how rightly has the Quran judged when it states: "In what announcement after this will they then believe?" (7:185) and in another place: "In what announcement will they then believe after Allah and His signs?" (45:6) This is a kind of prophecy about these *Wahabis* (*Ahl-e-Hadith* sect). And for those who reject the practice of Holy Prophet Muhammad (the *Sunnah*), it is stated: "If you love Allah, follow me: Allah will love you." (3:31)

Review of the Debate Between *Maulvi* Chakralvi and *Maulvi* Batalvi

Hazrat Mirza Sahib's landmark review of the debate between *Maulvi* Chakralvi and *Maulvi* Batalvi was published on November 27, 1902 in the form of a public pronouncement. This review is a model of the right path and the excellent beliefs that Allah had bestowed anew to the Muslim nation through the Reformer of the era. The entire pronouncement is available in a published form and is well worth a read. The introductory section of the review is presented below for the benefit of the reader:

The statements of the two parties reveal that the reason for the debate on this topic was that *Maulvi* Abdullah (Chakralvi) Sahib considers the traditions (*hadith*) of the Prophet to be trash, and uses language that cannot be used in civilized discussion. On the other hand, *Maulvi* Muhammad Hussain (Batalvi) Sahib asserts that if the Books of *Hadith* are trash, absurd, and unreliable then a major portion of the forms of worship and of the Islamic jurisprudence will be rendered void because the details of the Quranic commandments are known only through the *Hadith*. Otherwise, if the Quran alone is considered to be sufficient then where is the evidence from the Quran that the obligatory part of the prayer in the morning (*Fajr*) is two *rakahs*, of the sunset (*Maghrib*) prayer is three *rakahs* and those of the other three prayers is four *rakahs*? Although there is a flaw in this argument, this

objection is nevertheless powerful in its style. This is the reason why *Maulvi* Abdullah Sahib did not give any convincing reply; just some idle talk that is not worth repeating.

However, as a result of this objection, *Maulvi* Abdullah Sahib had to invent a new type of daily prayer whose similitude does not exist in any sect in any part of the Islamic world. He eliminated the *al-tashah-hud* prayer, the salutation on the Holy Prophet (*darud*) and all other prayers reported from the Holy Prophet, and replaced them with Quranic verses. He has probably made many other changes to the daily prayer as well. So is it true that the *Hadith* are as useless and absurd as *Maulvi* Abdullah Sahib thinks? God forbid, absolutely not!

The fact of the matter is that both the parties have adopted extreme positions. The first contending party i.e., *Maulvi* Muhammad Husain Sahib is correct in asserting that those *hadith* whose chain of narrators can be traced back to the Holy Prophet are not such that they can be considered as trash and absurd. But ignoring the rule “pay due regard to the status of each,” he puts the status of *Hadith* on such a high pedestal that its logical consequence is a degradation of the Quran — a position that must be rejected. The *Ahl-e Hadith* show no concern that they are opposing the Book of Allah and they give preference to the narrations in the Books of *Hadith* over the narrations that are given plainly in the Quran. In all eventualities, they consider the accounts given in *Hadith* superior to the words of Allah. This is an outright error and transgresses the bounds of justice. Allah the Glorious states in the Holy Quran: “In what *hadith* will they then believe after Allah and His *ayaat* (verses or signs)?” (45:6). Here the generality that is conferred by making the word *hadith* a common noun shows clearly that any *hadith* that is contrary and opposed to the Quran and for which no way can be found to make it conformable with the Quran should be rejected.

There is also another prophecy that is evident from this Quranic injunction. The prophecy is that God, the Most High, points in this verse to a time that will come over the Muslim nation when some individuals of the nation will forsake the Quran and act on such *hadith* that tell stories, which are opposed and contrary to what is expressed in the Quran. In short, the *Ahl-e Hadith* sect is going to an extreme by giving precedence to what is written in the *Hadith* over the testimony of the Quran. If they had acted justly, and with fear of God, they should have compared these *hadith* with the Quran. Instead they felt satisfied with forsaking and deserting the definitive Word of God, but did not agree to either reject those *hadith* whose narratives are contrary to the Book

of Allah or to interpret them in a way that is in consonance with the Book of Allah. This is the path of extremism that has been embraced by *Maulvi* Muhammad Husain.

His opponent, *Maulvi* Chakralvi, has adopted the other extreme by rejecting all the *hadith* outright. Rejection of the *Hadith* is in a sense also the rejection of the Quran, because Allah says in the Quran: "Say: If you love Allah, follow me: Allah will love you," (3:31). When the love of God depends upon obedience to Prophet Muhammad (peace and blessings of Allah be upon him), and the *Hadith* is one source of inquiry about Holy Prophet Muhammad's practical examples on which obedience depends, then it follows that the person who abandons *Hadith* also abandons the path of obedience. *Maulvi* Chakralvi's notion that the *Hadith* are merely a store of doubts and conjectures is a notion that has arisen as a result of inadequate reflection. At the root of this notion is a wrong and incomplete division made by *Hadith* scholars that has misled many people. This is how they make the division: "We have in our hand two books – one is the Book of Allah and the other, the *Hadith*. The *Hadith* is the arbiter over the Book of Allah." Such talk will definitely mislead everyone. The traditions were collected some hundred to one hundred and fifty years after the Holy Prophet and are not free from human error. On top of that many of the *hadith* have only one narrator in each link of the chain of transmission and may be conjectural. The *hadith* that appear repeatedly (*mutavattir*) are few and far between. So when it is said that the *Hadith* is the judge over the Quran, it necessarily follows that the entire religion of Islam is just a heap of conjectures. Obviously, conjectures amount to naught, and the person who clutches at conjectures only, has fallen far below the lofty station of truth. And Allah, the Most High, states: "Surely conjecture avails naught against Truth," (53:28) i.e., conjectures are naught before certainty of conviction (*haqq al-yaqin*). So the Quran would be lost because it would not be obligatory to follow it without the decree of the "judge sahib" and it would be deserted and forsaken. And the "judge sahib" i.e., the *Hadith* is only clothed in the shabby garb of conjectures, which cannot dispel false apprehensions definitively because conjectures by definition are not free from the possibility of falsehood. In this situation, we have neither the Quran in our hands nor the *Hadith*, for the latter is not such that it can be relied upon. In other words, we would have lost both. This is a mistake that has destroyed many people.

The right path, for the manifestation of which I have written this article, is that to stand firmly on Islamic guidelines, Muslims have three things in their hand:

- (1) The Holy Quran, which is the Book of Allah; there is no other discourse that is more absolute and definitive; it is the Word of God, and is free from any doubts or conjectures.
- (2) The second is the *Sunnah* (the practice of the Holy Prophet). Here, our usage differs from the terminology of the *Ahl-e-Hadith*. That is, we do not consider the *Hadith* and *Sunnah* to be one and the same, as is customary with the traditional scholars of *Hadith*. Rather, *Hadith* is one thing while *Sunnah* is another. By *Sunnah*, we mean exclusively the practice of Prophet Muhammad (peace and blessings of Allah be upon him) that has continued without interruption, and that appeared from the beginning together with the Quran, and that shall forever stay together. In other words, it may be said that the Holy Quran is the Word of God, and *Sunnah* the actions of Prophet Muhammad (peace and blessings of Allah be upon him). Since time immemorial, it has been the tradition of God that when prophets (peace be upon them) bring the Word of God to the people for their guidance, they explain it through their actions, i.e., their practice, so that there is no confusion among the people about understanding the Word; they act upon the Word themselves and make others act upon it as well.
- (3) The third source of guidance is the *Hadith*. By *Hadith*, we mean those traditions that were collected by various narrators in the form of anecdotes approximately one hundred and fifty years after Prophet Muhammad (peace and blessings of Allah be upon him). So the distinction between *Sunnah* and *Hadith* is that *Sunnah* is an action that was conducted continuously, and that was initiated at the hands of Prophet Muhammad (peace and blessings of Allah be upon him). In terms of certainty, it is second only to the Holy Quran. In the same way as Holy Prophet Muhammad (peace and blessings of Allah be upon him) was appointed for the propagation of the Holy Quran, so was he appointed for the establishment of the *Sunnah*. Just as the Holy Quran is certain, the continuous *Sunnah* is also certain. Prophet Muhammad (peace and blessings of Allah be upon him) rendered both these services himself, and considered both to be his duties. For instance, when the injunction for daily prayers was given, Prophet Muhammad (peace and blessings of Allah be upon him) demonstrated this Word of God openly through his personal actions, and demonstrated practically that the number of *rakahs* in the *Fajr* (morning) prayer are so many, in the *Maghrib* (evening) prayer so many, and so many *rakahs* for the other prayers. Similarly, he demonstrated how the *Hajj* (pilgrimage to

Makkah) was to be performed by performing it himself. Then he personally bound thousands of his companions to follow this act with regularity and thereby firmly institutionalized the ritual. This practical example which can still be witnessed and perceived in the practice of the Muslim nation is given the name *Sunnah*.

However, Prophet Muhammad (peace and blessings of Allah be upon him) did not have the *hadith* (recorded sayings of the Holy Prophet) written in his presence, nor did he make any arrangements for their collection. Some *hadith* had been collected by *Hazrat* Abu Bakr (peace be upon him), but he burnt his collection out of the fear of God, thinking that his listening was not without bias, and only God knows the actual reality.

When the era of the Holy Prophet's Companions (peace be upon them) passed, God inclined the hearts of the followers of the successors to the Holy Prophet's Companions, (the third link in the chain of tradition narration) to the idea that the *hadith* should also be collected. It was then that the Books of *Hadith* were compiled. There can be no doubt that most of the collectors of *Hadith* were highly pious and righteous people. To the extent it was within their power, they critically reviewed the *hadith*, and tried to avoid those *hadith* that were in their opinion unauthentic. They did not accept the *hadith* from any narrator of dubious character. They worked assiduously, but since the whole exercise was carried out well after the fact, this work remained at the level of surmise. In spite of this, it would be extremely unjust to say that all of those *hadith* are absurd, worthless, useless and false. Rather, the amount of caution that was exercised in the compilation of the Books of *Hadith*, and the amount of research and critical review that was performed was such that no parallel can be found in any other religion.

The Jews too have their Traditions (*hadith*). The sect of Jews that opposed Jesus was known as *Amil-bil-Hadith* (those who act upon the *Hadith*). But it has not been proven that the Jewish collectors of Tradition exercised the same amount of care as was exercised by the Islamic collectors of *Hadith*.

Nevertheless, it would be a folly to think that until the *Hadith* were compiled people did not know the number of *rakat* in the prayers or were unaware of the rituals of *Hajj*, because the system of practical performance of religious rituals that had been born as a result of the *Sunnah*, had taught them the duties and ordinances of Islam. Hence it is completely true that if these Books of *Hadith*, which were collected after the lapse of a long period, had never ever existed in the world, it

would not have made any difference to the essential teachings of Islam because the Quran and the system of practice had fulfilled all those needs. Even so, the *Hadith* served to brighten Islam's light, so that Islam became "light upon light" (24:35). The *Hadith* bore testimony to the Quran and *Sunnah*, and among the many sects that appeared later in Islam, the true sect benefited a great deal from the reliable *Hadith*.

So the true religion is that one should not hold the belief like that of the present day *Ahl-e-Hadith* that the *Hadith* are more important than the Quran. In addition, if the *Hadith* narratives are contrary to the clear statements of the Quran, then the Quran should not be given up and the *Hadith* narratives should not be given precedence over the Quran. And neither should the *Hadith* be considered as absurd and false, as is the belief of *Maulvi* Abdullah Chakralvi. Rather, the Quran and *Sunnah* should be viewed as the judge over the *Hadith*. Those *hadith* that are not contrary to the Quran and *Sunnah* should be accepted without hesitation; that is the right path. Blessed is he who adheres to this precept; very unfortunate and foolish is he who rejects the *hadith* without regard to this principle.

It should be the duty of our party to act upon every *hadith*, even those of ordinary rank, as long as the *hadith* is not contrary to the Quran and *Sunnah*, and to give it preference over man-made *fiqh* (Islamic jurisprudence). If some issue is not to be found in the Books of *Hadith*, and neither in the *Sunnah* and nor in the Quran, then the *Hanafi fiqh* should be followed because the large numbers that follow this *fiqh* is evidence of God's Will. If the *Hanafi* jurisprudence is unable to give an appropriate decree because of the changed circumstances of the present days, then Muslim scholars of that system should exercise their God-given judgment. But remain cautious that you do not reject the *Hadith* for no reason in the manner of *Maulvi* Abdullah Chakralvi. Yes, when a *hadith* is found to be contrary to the Quran and *Sunnah*, it should be abandoned.

Remember that, relative to Abdullah, our party is nearer to *Ahl-e-Hadith*, and we have no connection with the absurd ideology of Abdullah Chakralvi. Everyone in our party should be repulsed by the notions that *Maulvi* Chakralvi harbors about the *hadith*. And as far as possible, the company of such people should be shunned because this sect is more misguided as compared to other opponents. Our party should neither go to one extreme about *Hadith* like *Maulvi* Muhammad Husain and his band nor should they go to the other extreme like Abdullah but should adopt the middle ground as their creed. That is,

they should not be totally fixated on *Hadith* in a manner that the Quran is deserted and abandoned, nor should they declare that the *Hadith* are absurd and ineffective, for that will result in the *Hadith* ultimately getting lost in totality. Similarly, they should not reject the finality of prophethood, nor should they understand finality of prophethood to mean that the door of revelation and Divine communication has been closed forever.

Chapter 33

JOURNEY TO JHELUM FOR A LAW SUIT & WRITING OF MAWAHIB-UR-RAHMAN (GIFTS OF THE BENEFICENT)

In Chapter 22 entitled *The Publication of Nuzul-ul-Masih*, it was mentioned that Muhammad Hasan Faizi, a resident of village Bheen in district Jhelum, had written some critical comments in the margins of *Hazrat Mirza Sahib's* book *Ijaz-ul-Masih* and *Maulvi* Muhammad Ahsan's book *Shams-e-Bazgha*. After Muhammad Hasan Faizi's death, *Pir* Mehr Ali Shah Golarwi collected these comments and published them under his own name in the form of a book called *Saif-e-Chishtiyyai*. After Faizi's books had served *Pir* Golarwi's purpose, he returned the books through a courier who accidentally ran into Mian Shahab-ud-Din while trying to get directions for the house of Muhammad Hasan Faizi. When Mian Shahab-ud-Din cursorily opened the books, he found notes in them that read very similar to the text of *Saif-e-Chishtiyyai*. Since he owned a copy of *Saif-e-Chishtiyyai*, he proceeded to conduct a more detailed examination and found that *Saif-e-Chishtiyyai* was a word for word copy of the marginal comments in the books. He wrote a letter to *Hazrat* Mirza Sahib and communicated his finding to him. After this, *Maulvi* Karam-ud-Din, a resident of Bheen and the brother-in-law of Muhammad Hasan Faizi, also wrote a letter to *Hazrat* Mirza Sahib and informed him of *Pir* Golarwi's plagiarism. Later, *Maulvi* Karam-ud-Din was instrumental in purchasing on behalf of *Hakim* Fazal-ud-Din the books of Muhammad Hasan Faizi that contained the notes. The purchase was made from the late Faizi's son for a consideration of twelve rupees.

Hazrat Mirza Sahib made a mention of this plagiarism in his book *Nuzul-ul-Masih* that he was writing at the time, and included the evidentiary letters of the people through whom he had learned about this plagiarism. As *Hazrat* Mirza Sahib progressed with the writing of *Nuzul-ul-Masih*, he would send the completed portions of the manuscript to the printing press for printing. The entire book had not yet been printed when Sheikh Yaqub Ali Torab, editor of the newspaper *Al-Hakam*, peremptorily printed all the evidentiary letters including those

of Karam-ud-Din in *Al-Hakam*. *Maulvi* Karam-ud-Din did not want his name to be exposed publicly as an informant because many of his relatives and residents of his village were disciples of *Pir* Golarwi. Despite the clear injunction in the Quran: “And conceal not testimony. And whoever conceals it, his heart is surely sinful. And Allah is Knower of what you do,” (2:283) and *Hazrat* Mirza Sahib’s advice that cowardice should never be shown in providing true testimony, Karam-ud-Din did not have the moral courage to stand up for the truth. So when his letters became public through *Al-Hakam* and people sought an explanation, he took refuge in getting an article published in the October 6, 1902 issue of *Siraj-ul-Akhbar* newspaper of Jhelum in which he claimed: “I had written, and had others write letters, that contained fictitious facts in order to test Mirza Sahib’s claim of being a recipient of Divine communication. I had obtained the services of a young and inexperienced scribe to write the notes in the books that I passed off as the notes of Muhammad Hasan Faizi, and even managed to receive twelve rupees for the books through this deception.” *Maulvi* Karam-ud-Din followed this article with a poem in the October 13, 1902 issue of *Siraj-ul-Akhbar* in which he alleged that *Hazrat* Mirza Sahib’s entire work was fraudulent and deceitful, and made other similar charges. He also verbally threatened *Hazrat* Mirza Sahib’s disciples that: “I will now do everything I can that is in my power.” When these remarks were brought to *Hazrat* Mirza Sahib’s attention, he replied:

Write to Karam-ud-Din that: “Your threat will revert back to you and what befell the other clerics will befall you as well. Our affairs are directed by heaven; we do not devise schemes. You showed cowardice in not even penning your name.”

Maulvi Karam-ud-Din’s statements laced in foul language and absurdities continued to appear in *Siraj-ul-Akhbar*, but *Hazrat* Mirza Sahib acted with great patience and waited, hoping that *Maulvi* Karam-ud-Din would retract his statements himself. Had *Hazrat* Mirza Sahib wanted, he could easily have instituted a suit for defamation. But far from retracting his statements, *Maulvi* Karam-ud-Din filed a suit for defamation against *Hazrat* Mirza Sahib, Sheikh Yaqub Ali Torab and *Hakim* Fazal-ud-Din in the court of Lala Sansaar Chand, Magistrate First Class, under sections 500, 501 and 502 of the Indian Penal Code. The suit was set for hearing on January 17, 1903.

Background for Writing the Book *Mawahib-ur-Rahman*

The editor of *Al Liwaa*, an Arabic newspaper of Egypt, published an article in November of 1902 in which he wrote that an English magazine (the reference was to the English translation of *Kishti-e-Nuh* in the *Review of Religions*) had stated that a man in India had claimed to be the Promised

Messiah and that he was a claimant of prophethood. The editor also alleged that the claimant had declared that it was of no benefit to get vaccinated against the plague, and that such a step violated the principle of having complete trust in God. The editor opined that in fact the real meaning of “trust in God” was to act according to the laws ordained by God for His creation, and it was not right to forgo the use of proper means to achieve the desired end.

When this newspaper was presented to *Hazrat* Mirza Sahib on November 25, 1902, he remarked:

It appears that Allah, the Most High, desires to make me known in Egypt. People got to know about Prophet Muhammad (peace and blessings of Allah be upon him) in the same manner. The opponents resorted to vile methods to tarnish his reputation; those with a righteous disposition disassociated themselves from the evil-mongers and formed a separate group. The efforts of the opponents however served the purpose of making people aware of Holy Prophet Muhammad.

Faith and Reliance on Means

Hazrat Mirza Sahib stated:

Excessive reliance on means these days has gone to the alarming extent where people rely on means as if they were a deity. The stronger the faith of a believer in God, the lesser is his faith in means. And when his faith becomes perfect, the concept of reliance on means becomes defunct in his spiritual sight, and what is left behind is complete trust and reliance on Allah, the Most High. At this stage, there sometimes occur events in which Allah, the Most High, actually helps His servant and heals him without the apparent use of physical means. I have personal experience of such events. I was healed from certain illnesses without the use of any medicine. Those who rely on means may say what they like but if I were to disregard such heavenly indications and to trivialize them, then I would be guilty of not only sin but also disbelief. In the same way, why should I deny the sign that has been granted to me of being immune from plague? I firmly believe that I have been protected from the plague without getting the vaccination. It is true that Allah has created a cure for every disease, but nowhere is it stated that Allah does not heal a person without any medication. Such an allegation would be highly disrespectful. “There is no disease but there is a cure for it,”¹ is a separate issue and

1 Sunan Abu-Dawud, *Kitab Al-Tibb*, Book 28, Number 3865: Narrated Abu Darda: “The Prophet (peace be upon him) said: ‘Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.’”

has its own place, whereas the degree of my trust and faith is at a very different level.

If I do not protect my rank, I will be a religious hypocrite.

— Persian proverb

We rely on physical means only to the extent that Allah has permitted, but when He directly commands an affair then we cannot disregard it. So resorting to physical means ... is not forbidden to us, nor do we consider it forbidden. Self protection is a necessity. Holy Prophet Muhammad did not give up on protective measures despite the promise of: “And Allah will protect thee from men.” (5:67). And no prophet or saint will ever forbid the use of physical means. It is true, however, that such people declare Allah, the Most High, to be the real support and reliance of their life. They do not wish to put Allah to the test because that would be gross impertinence.

We do use physical means, but at the level of faith we negate their use. This is a fine point that not everyone can understand. In fact, the law of nature that Allah has decreed is such that as a person progresses in degrees of his faith, Allah reduces his dependence on physical means and provides for him from unseen sources. It is difficult for people mired in worldly engagements and captivated by materialism to understand this matter. I have witnessed, and so I say this with full conviction and insight, that He has healed me without recourse to any physical means. Once, I had a toothache and I inquired from a person about its treatment. He replied: “The treatment of a toothache is to have the tooth pulled out.” I was contemplating this when I suddenly became drowsy, and the tooth ceased to ache, and it has not ached to this day by the Grace of God. At that time I was spontaneously reciting: *And when I am sick, He heals me.* (26:80)

— *Al-Hakam*, dated November 30, 1902.

Writing of the Book *Mawahib-ur-Rahman*

In reply to the comments published in the Egyptian newspaper *Al Liwaa*, *Hazrat Mirza Sahib* wrote a book in Arabic titled *Mawahib-ur-Rahman*, and included the Persian translation of the text under each line. In this book, *Hazrat Mirza Sahib* presented a profound discussion on faith and reliance on means. The essence of the arguments is to be found in the excerpt in the preceding section. He explained that he had absolutely no opposition to vaccination against the plague, but he did not consider it necessary for himself. He further added that his statements and actions in this regard were at the behest of Allah. And to dispel the misunderstandings of the editor of *Al Liwaa*, regarding *Hazrat*

Mirza Sahib's claims and beliefs, he wrote:

We are Muslims and believe in the Book of Allah — the Holy Quran. We believe that our leader, Muhammad (peace and blessings of Allah be upon him) is the Prophet and Messenger of God, and that he came with the best of religions. And we believe that he is the Seal of prophets, and that there is no prophet after him, but he who is nourished by his grace and appears in fulfillment of his promise. And Allah speaks and communicates with the saints of this (Muslim) nation and they are granted the coloring of prophets but are not prophets in reality because the Quran has perfected the law (*shariah*) and thereby voided the need for any new law. And these people are granted nothing beyond an understanding of the Quran. They can neither add a jot to the Quran nor can they take away anything from it. And anyone who adds or takes away anything is from the assembly of devils and wicked people.

Thus *Hazrat* Mirza Sahib rejected the calumny of *Al Liwaa's* editor that *Hazrat* Mirza Sahib had claimed prophethood. He stated in plain words that Allah speaks with saints and these saints are given the coloring of prophets but are not prophets in actuality.

Following this, *Hazrat* Mirza Sahib shed light on his claim of being the Promised Messiah and mentioned in this connection those signs that God had manifested at his hands.

A Prophecy Regarding the Karam-ud-Din Litigation

Since *Maulvi* Karam-ud-Din's defamation suit filed against *Hazrat* Mirza Sahib in Jhelum was pending during the period he was writing the book *Mawahib-ur-Rahman*, *Hazrat* Mirza Sahib included a prophecy regarding the suit in this book. The prophecy was:

In the matter of a despicable man, God has informed me that this person will charge me with a grave calumny, and try to harm my reputation. I was shown in a vision three times that this man has prepared three people to defame me and cause me grief. And I saw that I had been presented before a court like an arrested person. In the end, I was delivered from the evil of this man, and was given the glad tidings that the evil would be cast back upon that lying and disgraced person. A year ago, I published all these visions and revelations in the newspaper *Al-Hakam*. A year had not passed on this when God's decree unfolded at the hands of *Maulvi* Karam-ud-Din. And this is the person who has lit a pyre to burn me, and has resolved to harm me. So God shall without a doubt, in accordance with his promise and glad tidings, deliver me from the evil of this man and grant me the upper hand.

Publication of *Mawahib-ur-Rahman*

The suit was set for hearing on January 17, 1903 and *Hazrat Mirza Sahib* was scheduled to depart from Qadian for Jhelum on January 15. *Hazrat Mirza Sahib* wanted to publish this book, which contained the prophecy of his success in the litigation, before the commencement of the court proceedings. So *Hazrat Mirza Sahib* worked day and night and published the book on January 14, 1903. Since *Hazrat Mirza Sahib* had to stay awake for two or three nights to complete the book and to proofread the first draft, he remarked on the morning of January 15: "This too was a jihad. On occasions a person may be required to stay up for the whole night, but joyous is the time that is spent in doing God's work." He further observed: "My body does get fatigued but my heart does not tire, and wants to continue working." He then remarked: "A companion of the Holy Prophet once began to weep in the throes of death. When he was asked: 'Are you weeping from the fear of death?' He replied: 'I am not afraid of death but I am saddened that this is not the time of jihad. It would have been great if this time had come when I was engaged in jihad.'"

On January 15, 1903, the *Zuhr* and *Asr* prayers were combined. After the prayers, *Hazrat Mirza Sahib* and those accompanying him departed for Jhelum. The party reached Lahore by nightfall and stayed overnight at the house of Mian Chiragh-ud-Din.

Travel to Jhelum

The journey recommenced on the morning of January 16, 1903. On the way, *Hazrat Mirza Sahib* received a revelation: "I shall show you blessings in every way." The revelation was made public immediately and the events of this trip as they unfolded were a remarkable fulfillment of this revelation that words cannot describe.

Along the way, at the railway stations in the cities of Gujranwala, Wazirabad, Gujrat, Lala Musa, and Jhelum, so many people had come to catch a glimpse of *Hazrat Mirza Sahib* that it could best have been described as a sea of humanity as far as the eyes could see, with the waves crashing all about. There was barely room to stand on the railway platforms and areas around the stations. The interesting thing was that the crowds were mostly not Ahmadies and had showed up in defiance of the orders of clerics and hereditary religious leaders who had tried their best to keep them away. Allah had bestowed such magnetism in *Hazrat Mirza Sahib's* personality that every person in the crowd was exerting his utmost to catch a glimpse of *Hazrat Mirza Sahib's* countenance and when they succeeded, they would stand respectfully out of esteem and reverence. When the railway management ran out of platform tickets, the crowds broke down the gates and forcibly entered the railway stations. In the face of this flood tide of people, it became impossible for the railway

administration to maintain any kind of control over the crowd. The enthusiasm of the people to gaze at the countenance of *Hazrat Mirza Sahib* simply showed no sign of waning. The people were milling in front of the train, and behind it, so that it became difficult to move the train. Perforce the train had to halt at these stations much longer than the scheduled stops otherwise the people would have been crushed by it. The railway authorities used both polite and harsh methods to detach the people from the train but there was a magnetic force that kept the people glued to it. When the train was finally able to pull out of the station, many people ran alongside the train for some distance.

Chaudhry Nawab Khan, the *tehsildar* (a revenue official) of Gujrat, served food and tea to *Hazrat Mirza Sahib* and his party at Gujrat's railway station. When the train pulled into Jhelum, the final destination of the party, the railway station, its adjoining areas and nearby streets were jam-packed with people. *Hazrat Mirza Sahib* was traveling in a reserved second-class carriage, and, as was customary in those days, the reserved carriage would be detached from the main train and shunted to a side platform for disembarkation of the passengers. However, because of the crowds, there was no way an engine could make its way to the train to uncouple the carriage and shunt it to another platform. The crowd was diverse and comprised of Muslims, Hindus, Christians, men, women, adults and children. A British couple who had been traveling on the train had tried unsuccessfully during several previous stops to make their way through the crowds to a vantage point from where to take a photograph of *Hazrat Mirza Sahib*. They were seen toting their camera and getting buffeted around in the crowd at the Jhelum railway station as well but could not get the opportunity to take a photograph.

With great difficulty, *Hazrat Mirza Sahib* made his way through the crowded station and boarded a waiting phaeton, but the milling crowd made it impossible for the phaeton to move. Raja Ghulam Haider Khan, who was a clerk in the court of the Deputy Commissioner Gurdaspur during the time of the Dr. Henry Martyn Clarke suit and was now the Tehsildar in Jhelum, took charge of the situation, and walked ahead of the phaeton, stopping the crowd from swarming into the path of the phaeton and making other arrangements as necessary. The crowds along the way were incredible. The streets and the rooftops were packed and people were even perched on trees. One wondered from where this sea of humanity had materialized. It was no easy matter to drive through that crowd, but finally with great difficulty the phaeton reached its destination.

Sardar Hari Singh, a wealthy noble of Jhelum, had offered his residence on the banks of River Jhelum to *Hazrat Mirza Sahib* for his stay. Even after *Hazrat Mirza Sahib* had entered the residence, the crowds in its environs did not disperse, and there was a real danger that the roofs of the houses may collapse and the branches of the trees may break under the weight of the people

perched on them. Finally, Raja Ghulam Haider Khan suggested to *Hazrat Mirza Sahib* to give the people some more opportunity to see him so that they may disperse and go home. *Hazrat Mirza Sahib* accepted this suggestion and proceeded to the rooftop. A chair was placed there for him and he sat on it for a considerable time so that the people desirous of seeing him may have their fill. The local Ahmadiyya Organization in Jhelum played host to *Hazrat Mirza Sahib* and his traveling party. For about three days, they very generously provided meals to several hundred people at each mealtime and fulfilled the responsibilities of a host in the most excellent manner.

The Jhelum Lawsuit

The suit against *Hazrat Mirza Sahib* was on the docket for January 17, 1903. There was a large shady tree outside the courthouse. *Hazrat Mirza Sahib* and some of his companions sat down on chairs placed under this tree. Some others accompanying him squatted on the ground. *Hazrat Mirza Sahib* and his party were encircled by a crowd running into thousands who were engrossed in watching them with great sincerity and enthusiasm. None in the crowd wanted to budge from their place. The famed Sahibzada Abdul Latif *Shaheed* was one of the people accompanying *Hazrat Mirza Sahib* and was present in the party outside the courthouse. Khan Ajab Khan was present as well. The spiritual excellence of this party was so manifestly apparent even to the physical eye that the crowd stood transfixed. Seeing this spectacle Khan Ajab Khan was overcome with emotion and addressing *Hazrat Mirza Sahib*, he said that he wished dearly to kiss his hand. *Hazrat Mirza Sahib* extended his hand to him and Khan Ajab Khan kissed it. *Hazrat Mirza Sahib* then delivered a speech that was replete with insights and truths.

When the lawsuit against *Hazrat Mirza Sahib* was called for hearing and *Hazrat Mirza Sahib* entered the courtroom, the presiding officer, Lala Sansaar Chandar Magistrate First Class, stood up as a mark of respect. The crowd did not leave *Hazrat Mirza Sahib* alone even in the courtroom and followed him in. The courtroom soon filled up with people sitting on the floor, on tables, cabinets, and even spilling on to the platform where the presiding officer sat. The suit instituted by the complainant *Maulvi Karam-ud-Din* listed *Hazrat Mirza Sahib*, Sheikh Yaqub Ali Torab, and *Hakim Fazal-ud-Din* as defendants. The complaint alleged that the article by Sheikh Yaqub Ali Torab in *Al-Hakam* in which he had published the letters of *Maulvi Karam-ud-Din* and had expressed some opinions about the deceased Muhammad Hasan Faizi were defamatory of the deceased and the complainant had been aggrieved thereby. The complaint against *Hazrat Mirza Sahib* was similar and alleged that *Hazrat Mirza Sahib* had made pejorative references to Muhammad Faizi in his book *Nuzul-ul-Masih*.

There is no doubt that the book *Nuzul-ul-Masih* was being printed as it was being written, but the book was not as yet complete and had not been released to the public. *Maulvi* Karam-ud-Din had managed to steal some of the printed pages of the book through an arrangement with someone, and had included these pages as evidence in his complaint. *Hakim* Fazal-ud-Din was included as a defendant because he was the proprietor of the printing press. The complainant had tried to establish the cause of action by alleging that he was the brother-in-law of the deceased and the guardian of the deceased's minor children. Hence, the disparaging remarks made against his brother-in-law had caused him anguish, and defamed him personally. He prayed that he should be given the right to claim damages in the civil court from the defendants.

The attorneys for the defendants were Khwaja Kamal-ud-Din, *Maulvi* Muhammad Ali, Sheikh Nur Ahmad, and Mian Azizullah. The first issue framed for discussion at the behest of the defendants' attorneys was whether in the eyes of the law *Maulvi* Karam-ud-Din could be considered such a legal heir of the deceased who had the right to sue for alleged defamation on behalf of the deceased? After both sides had presented lengthy arguments, the magistrate ruled that in the presence of surviving sons, widow and father of the deceased, the complainant who was a mere brother-in-law had no right to sue for defamation and claim damages on behalf of the deceased. In addition, the magistrate observed that it is not sufficient to just state that the complainant had suffered grief by the defamatory remarks; such a statement is merely conjectural and devoid of reality unless some physical proof is adduced thereof. In the light of these facts, the Magistrate ruled that the complainant had no right to institute a civil suit for damages. The complaint was dismissed.

Fulfillment of the Prophecy

Before the hearing of the suit commenced in court, *Hazrat* Mirza Sahib had his book *Mawahib-ur-Rahman* distributed among the public. The book contained the prophecy that Allah would protect *Hazrat* Mirza Sahib from the evil of *Maulvi* Karam-ud-Din; the evil, which would arise in the form of a suit, would fall back on *Maulvi* Karam-ud-Din. Everyone who read the book had to admit that the prophecy had been clearly fulfilled.

Pledges Taken in Large Numbers

After the day in court, *Hazrat* Mirza Sahib returned to his lodgings. A large number of people from various parts of the Punjab province had gathered in Jhelum to see him. *Hazrat* Mirza Sahib never missed any opportunity to advise and guide his audiences, and on this occasion too, he sermonized and propagated the true faith to the assembly. His words moved the audience and approximately eleven hundred men and two hundred women took the pledge

and joined the Ahmadiyya Movement. It was impossible to have so many people take the pledge individually by placing their hands upon *Hazrat Mirza Sahib's* hand as was the norm. Instead turbans were unfurled and the resulting long strip of turban cloth was grasped at one end by *Hazrat Mirza Sahib* while the prospective pledge takers grasped the cloth at various other points to repeat the pledge after *Hazrat Mirza Sahib*. People also presented gifts and donations.

Return from Jhelum

The following day, on January 18, 1903, *Hazrat Mirza Sahib* departed from Jhelum. He set out from his lodging on foot for the railway station in Jhelum. Seth Ahmad-ud-Din, a devoted disciple, had built a new house in Jhelum, and he requested *Hazrat Mirza Sahib* to bless the house with his presence. *Hazrat Mirza Sahib* agreed and proceeded to Seth Ahmad-ud-Din's house where he stopped for a while. He then walked on foot through the main bazaar on his way to the railway station. As before, the station was packed with a large crowd. Presented below is an excerpt from *Panja-e-Faulad*, a non-Ahmadi newspaper of Lahore, which recorded these observations:

On the way back from Jhelum, Mirza Ghulam Ahmad Sahib of Qadian stopped in Wazirabad. He was not scheduled to come into the city, nor had any such information been given out. His stay was merely going to be for a few minutes on the railway station. Nevertheless, the railway station was so packed with people that there was hardly any breathing room. If the Stationmaster, who is an exceptionally pleasant and good natured person, had not managed the situation with excellent organizational skill, there is no doubt that many people would have been trampled and chopped by the train. Muslims and Hindus were alike in their enthusiasm to catch a glimpse of Mirza Sahib.

After staying overnight in Lahore, *Hazrat Mirza Sahib* and his party arrived in Qadian on January 19, 1903.

Maulvi Karam-ud-Din's Revision Petition Dismissed

Maulvi Karam-ud-Din filed a revision petition in the court of the Session Judge Jhelum against the order of Magistrate Lala Sansaar Chand. The revision petition came up for hearing on May 15, 1903. On the appointed date, Sheikh Yaqub Ali Torab and *Hakim Fazal-ud-Din* were present in person but *Hazrat Mirza Sahib* was represented by his attorneys. Khwaja Kamal-ud-Din and two other lawyers appeared on behalf of the defendants. Judgment was reserved for May 29, 1903, on which date the Session Judge dismissed the revision petition as well.

Chapter 34

NASIM-E-DAWAT (THE BREEZE OF INVITATION)

The Rationale for Writing the Book

Hazrat Mirza Sahib published the book *Nasim-e-Dawat* on February 28, 1903. He wrote the entire book in a mere three weeks. The book was written in response to some of the nefarious activities of the Hindu *Aryas* of Qadian. The *Arya Samajists* (members of the *Arya Samaj* sect of Hinduism) of Qadian had grown intensely envious of the Islamic missionary work that was underway from Qadian under the aegis of *Hazrat Mirza Sahib*. They decided to hold a public gathering of their own in Qadian, on February 28 and March 1, 1903. These plans were not objectionable per se, but the *Arya Samajists* signaled their hostile intent by publishing an abusive announcement on February 7, 1903 titled, "Reply to a Boastful Claim of the Qadiani Pope's Disciples." The announcement used such harsh and abusive language directed towards Prophet Muhammad (peace and blessings of Allah be upon him), *Hazrat Mirza Sahib* and elders of the Ahmadiyya Movement that it appeared no purpose would be served by responding to such vile people. However, under a Divine indication, *Hazrat Mirza Sahib* picked up his pen and wrote *Nasim-e-Dawat* in response. At the very outset of the book, *Hazrat Mirza Sahib* had some words of advice for members of his Organization:

Before beginning to answer the *Arya Samajists*, I enjoin my followers to bear patiently all the abusive language which the *Arya Samajic* writers of the announcements and the articles have, with no other intention than to hurt our feelings, used either of the Holy Prophet, wording in coarse and abusive language their alleged objections against him, or of myself calling me a deceiver, a liar, a defrauder, a traitor, a swindler, and using other scandalous appellations of this sort, or of my followers using of them such base and contemptuous epithets as dogs, swine, asses and monkeys, and calling them *maleechh* (unclean) and carrion-eaters. Let them not give way to any excitement at these offensive and scurrilous words but endure them with manly forbearance. I am not

unaware of the excitement to which human nature is liable on provocation, especially when a man is not only himself abused but also the person whom he considers his prophet and spiritual guide and the leader of his faith, is abused and held up to scorn, and hateful and contemptuous words are spoken of him. Such abuse is, no doubt, enough to provoke a saint, but I say to you that if you do not bear these contumelies patiently, in what will lie your superiority over other people? Think not that you alone are thus abused and that the righteous before you were not received in this manner. The world has always borne enmity to and hated every true dispensation which heaven has established upon earth. Since you are the heirs to truth, it is necessary that the world should be at enmity with you. Beware lest you should be carried away by passion. Bear every harshness, and answer every abuse in mild language and your reward shall be on heaven.

The masterpiece of *Nasim-e-Dawat* is the section that enunciates the criteria for examining the veracity of a religion. It became necessary to set out the criteria while responding to the criticism of the *Arya Samajists* because the Hindu *Aryas* repeatedly asked Muslim converts from Hinduism whether they had read the four Vedas before conversion. Had they read the four Vedas, they asserted, and then compared the Hindu *Arya* faith with Islam, the converts would have known which of the two religions was true. In response to this assertion, *Hazrat Mirza Sahib* wrote:

Now as a matter of fact the Hindu converts to Islam, to whom the *Arya Samaj* alludes, have adopted Islam after making the necessary investigation. But as to the study of the four Vedas in the original language, the objection could be said to have at least been honestly raised if the objectors themselves had first given some proof of their own erudition in the four Vedas. It is a pity that they have overlooked the principles of justice, and shown not the least fear of God in raising this objection. If their objection is based upon honest grounds, they should first show that all those Hindus who, a few years ago, knew nothing of the Hindu religion except the name of Rama and belonged to the orthodox sect of *Sanatan Dharam*, actually studied the four Vedas in Sanskrit before coming over to the sect of Dayanand. If the *Arya Samajists* consider the study of the Vedas as a primary and indispensable condition for the change of religion, they cannot exempt themselves from this condition.

Later in the book, *Hazrat Mirza Sahib* observed:

My propositions have not been made without investigation. In fact, I am willing to give a reward of one thousand rupees if they can prove that out of the total number of men and women who call themselves

Arya Samajists there are even five percent pundits who are well-versed in the four Vedas in Sanskrit. And if they cannot, they must confess the absurdity of their objection against the converts to Islam. They are criticizing others while needing counsel themselves.

Thus, *Hazrat Mirza Sahib* took the *Arya Samajists* to task and exposed their hypocrisy. Then, writing under the heading, *To What Extent is Research Necessary for a Change of Religion*, *Hazrat Mirza Sahib* wrote a detailed exposition of whether it was necessary, as the *Arya Samajists* of Qadian claimed, that a Hindu should read the four Vedas before conversion or whether rationality and justice dictated some other principle.

The Three Principles of Religious Conversion

Discussing this topic, *Hazrat Mirza Sahib* wrote:

It is not necessary to investigate every aspect of a religion before conversion. There are only three things that need to be examined by a seeker of truth for the purpose of comparing current religions and then selecting the true religion:

- (1) Firstly, what is the concept of the Divine Being in that religion. What does a religion, for instance, teach us as to the unity of God, His power, His knowledge, His perfection, His glory, His mercy, His reward and punishment and the other attributes of His Divinity? For, it is clear that a religion cannot be from God which does not consider God as one, but looks upon a heavenly body or an element of earth, or a man or any other thing as God or as the equal of God, and contains no injunctions against the worship of anything besides God, or does not consider God as Omnipotent but looks upon His power as imperfect, or does not teach the omniscience of God, or gives any teaching which is not consistent with His eternal glory, or inclines to an extreme view of His laws of punishment and mercy, or limits the means of His spiritual blessings or of seeking His connection to a particular nation or a particular country, and does not like His physical blessings, extend them to the whole human race, or gives any teaching against His attributes.
- (2) Secondly, a seeker after truth must see the moral teachings of a religion. What does it teach as to his own conduct and as to his relation with mankind in general? He must satisfy himself that its teachings do not in any way interfere with the social relations of man, or that they do not violate the principles of chastity and modesty and preserve the integrity of the family, or that they are not opposed to the Divine laws as revealed in nature, or that they do not enjoin anything which is

impossible to observe or likely to lead to dangerous consequences or leave anything that is necessary for the prevention of evil. It must also be seen that the teaching inculcates doctrines which strengthen the tie of human love for God by impressing the Divine goodness and beneficence upon the heart, and draw a man from darkness to light and from remissness and lethargy to vivacity and life.

- (3) Thirdly, the seeker after truth should choose the religion which presents a living God and not a God whose existence is simply to be supposed, and who is to be believed in only upon the meagre authority of idle tales and stories of the past. The religion which presents a God who has no signs of life, does not deserve to be so called. Anyone who recognizes such a God believes in him out of his credulity and not because the true and living God has revealed Himself to him, and he lays his supposed Deity under an obligation. It is foolish to bow submission to a God whose power is not felt and who is not able to manifest the signs of his life and power. Such a Deity cannot grant a pure life to a man, nor can he draw him out of the darkness of doubt. A living ox is better than a dead deity, for the ox is after all useful to men. The person who is not bent upon worldliness and evil, shall certainly seek the living God that He may purify and enlighten his soul, and shall not be content with a religion in which the living God does not manifest the signs of His power and comfort the spiritual wayfarers with His sweet and glorious voice.

These are the three criteria by which the truth of a religion may be judged and it is in these three matters that the superiority of one religion over another may be easily discovered. It is, therefore, necessary for a seeker after truth to judge a religion in these three respects, and if he finds that one religion has a manifest superiority over another when judged by these three criteria, he is bound to accept it. For this research, however, a man need not be a great pundit or a clergyman.

Hazrat Mirza Sahib then evaluated the three religions *Arya Samaj*, Christianity, and Islam on the basis of the three established criteria, and showed by going into great detail and depth that Islam is the only religion that is complete and perfect when judged against these measures. In short, there is a veritable treasure in the book *Nasim-e-Dawat* for a person who is seeking the truth and desires to conduct a comparative evaluation of religions.

Hazrat Mirza Sahib also stated in this book that the way in which Dayanand, the founder of the *Arya Samaj* Hindu sect, had interpreted some passages of the Vedas was totally wrong. *Hazrat Mirza Sahib* then proceeded to interpret these passages and showed that when taken in a figurative and

metaphorical sense, these passages were consistent with the teachings of Islam. In this way, a modicum of decency was restored to the Vedas.

Hazrat Mirza Sahib's Reply to Arya Criticism of Islam Made During the Public Meeting in Qadian

The book *Nasim-e-Dawat* had already been printed when *Hazrat Mirza Sahib* learned about three claims that an *Arya* speaker had made in his speech during the *Arya Samaj* public meeting in Qadian on February 28, 1903. Those claims were:

1. The God of Muslims sits on a throne (*arsh*), and this shows that He is finite and limited.
2. Reliance on intercession is tantamount to associating partners with God (*shirk*).
3. The voice of God cannot be heard in this world.

Hazrat Mirza Sahib wrote a response to these claims that same day and published it in the form of a public announcement. He also had the response appended to *Nasim-e-Dawat* as a supplement.

***Arsh*¹ (the Throne of Power)**

Hazrat Mirza Sahib's response discussed in great detail the meaning of *Arsh*, and also included the following challenge:

If any *Arya* can show a reference from the Quran that the *Arsh* is a material and created thing, then I will give him a reward of one thousand rupees before he leaves Qadian. I swear by God — taking a false oath in Whose name is only the work of the accursed — that I will hand over the one thousand rupees, as soon as the verse of the Quran is shown to me. Otherwise, I respectfully state that such a person who fabricates about God is himself accursed.

Hazrat Mirza Sahib then went on to discuss the full meaning of the phrase “established on the Throne of Power.”² The knowledge and truth expounded

1 *Arsh* literally means a thing constructed for shade, or anything roofed. According to *Imam Raghīb*, the court or sitting place of the king is called *arsh* on account of its eminence. And he adds: It is used to indicate might or power and authority and dominion. The true significance of *arsh* is power or control of the creation.

2 “Allah is He Who created the heavens and the earth and what is between them in six periods, and He is **established on the Throne of Power.**” (32:4) The phrase “established on the Throne of Power” occurs most frequently in the above format or its slight variations in verses 7:54, 10:3, 25:59, 32:4 and 57:4 and also in another format in 13:2.

in that exposition can only be fully appreciated by reading the original text. He explained that the four bearers of the *arsh* are the four attributes of God mentioned in the Chapter *Al-Fatihah* — *Rabubiyyat* (Nourishment unto Perfection), *Rahmaniyyat* (Beneficence), *Rahimiyyat* (Mercy), and *Malikiyyat* (Judgment). *Hazrat Mirza Sahib* explained:

“Established on the Throne of Power” means that with the creation of the world His four attributes, which in fact encircle the whole wide range of Divinity and comprise all the attributes of God, were brought into manifestation. This is described in the Quran as sitting with dignity and rectitude on *Arsh*, for *Arsh* signifies the majesty and grandeur of God, of which the four attributes described in the Chapter *Al-Fatihah*, are manifestations. The metaphor is taken from the sitting of a king on his throne with a full display of royal dignity. First, the order for the accoutrements of regal needs is given out and promptly accomplished. The same reality is found in the quality that epitomizes the attribute of *Rabubiyyat* (Nourishment unto Perfection) for all. Second, wealth is granted through royal largesse to those present purely as an act of munificence although they have done nothing to deserve this. Third, those who are serving are aided in performing their duties with suitable assistance. Fourth, the gates of reward and punishment are opened. In short, God’s instituting of these four qualities upon the system of this world is in essence His seating Himself on a throne called the *arsh*.

Hazrat Mirza Sahib expounds on the subject at great length, and the full explanation is worth studying.

Intercession

In discussing the concept of intercession, *Hazrat Mirza Sahib* clarified its actual reality, and explained that the concept of intercession with permission in Islam is just another form of supplication. The notion of associating partners with Allah does not enter the picture at all. The entire discussion is present in the book, *Nasim-e-Dawat*, and is very pertinent.

The Voice of God

Hazrat Mirza Sahib’s response to the objection that God’s voice is not to be heard in the world is very interesting. He stated:

It is astounding that even after all the *Arya* gentlemen had heard the voice of God on March 6, when Pundit Lekhrum met his death, they still require proof whether the voice of God can be heard on this earth. God had announced in this world that Lekhrum, by virtue of his verbal

diatribes, would be killed by someone within a period of six years. Not only did we hear that voice, but through us, it was heard by all the *Arya* gentlemen as well. There are among you gentlemen two staunch *Aryas*, Lala Sharnpat Rai and Lala Mallawa Mal, who are residents of Qadian and have witnessed the voice of God on many occasions. If they lie and deny this, and give preference to their co-religionists over God, then they might just hear some other voice from the Heaven!

Offensive Behavior of the *Arya Samajists* of Qadian

The gathering of the *Arya Samajists* of Qadian was held on February 28 and March 1, 1903. Two famous debaters, Yogendar Pal and *Pundit* Ram Bhajdut (President of *Arya Parthi Nadhi Samaj*, Lahore), delivered highly incendiary and provocative speeches during this gathering in which they used extremely vile language. When an Ahmadi tried to respond after their speeches, he was prevented from doing so, and was told that: "We will not hear from any Ahmadi today. If something needs to be said, let Mirza come himself and say it." The police took steps to assuage the situation and the Ahmadis for their part exercised great restraint. Otherwise, there was a strong likelihood of an outbreak of violence.

Chapter 35

SANATAN DHARAM (ORTHODOX HINDUISM)

The Reason for Writing the Book *Sanatan Dharam*

Pundit Ram Bhujdut was the president of the *Arya Parthi Nadhi Arya Samaj*, Punjab. On March 1, 1903, during the convention of the *Arya Samaj* in Qadian, *Pundit* Bhujdut received a copy of *Hazrat* Mirza Sahib's book *Nasim-e-Dawat*. Perusing the book, he came across *Hazrat* Mirza Sahib's objections to the custom of *niyog*.¹

Pundit Bhujdut commented that there were some benefits of *niyog* and he could have explained them to *Hazrat* Mirza Sahib if he had been given the opportunity to converse with him. This remark by *Pundit* Bhujdut motivated *Hazrat* Mirza Sahib to write a pamphlet titled *Sanatan Dharam*, in which he exposed the sordidness of the *niyog* institution. This pamphlet was published on March 8, 1903. Below is an excerpt from that pamphlet:

With the exception of a few aspects, the adherents of (the Hindu sect of) *Sanatan Dharam* are many times better than the adherents of the *Arya Samaj* sect. They do not disgrace their *Parmeshwar* (Supreme Being) by claiming equality with Him in the matter of not being created. They do not subscribe to the shameful institution of *niyog*, and they do not raise absurd objections against Islam.

Hazrat Mirza Sahib showed the superiority of *Sanatan Dharam* over the *Arya Samaj* sect in this pamphlet. Expressing his sorrow, *Hazrat* Mirza Sahib also added:

In their Qadian convention, the fiery-tempered members of the *Arya Samaj*, who had no interest in religion, vilified Islam like mimics. If they had honest intentions, they would have written to me and identified their objections to Islam. Although I do not attend such public gatherings, nevertheless I would have removed their doubts politely,

1 See appendix at the end of the chapter.

through an enlightened speech. But now they have returned from Qadian in the same state that they came in and have taken back with them just their arrogance and obscenities.

APPENDIX

Niyog was a practice sanctioned by the Hindu *Arya* faith in which a widow, not being allowed to remarry, could go to bed with any man of her choice, get impregnated and produce children, as well as satisfy her passions. This practice was not confined to widows. Even a married woman who was childless or who did not have male offspring, could sleep with a series of men until she got pregnant, with the permission of her husband. She could sleep with up to ten men and the children born by this arrangement were considered as the husband's, who was responsible for their upbringing. Not only this, if the husband was on a journey or was sick, the wife could enter into *niyog* liaison with any man. (From The Great Reformer Volume 3)

Chapter 36

TWO INSIGHTFUL EVENTS

The Birth of Ummatun Naseer, and the Revelation *Ghasiq-Allah*

Around midnight on the night between January 27 and January 28, 1903, *Hazrat Mirza Sahib* received a Divine revelation that said *Ghasiq-Allah*. The words mean that Allah was about to cast some darkness i.e., some difficulty or hardship was in the offing. Just about that time, *Hazrat Mirza Sahib's* wife was going into labor and since this revelation was in the form of a warning, *Hazrat Mirza Sahib* repaired to *Maulana Muhammad Ahsan Amrohi's* room that was actually a part of *Hazrat Mirza Sahib's* own house. He knocked on his door. *Maulana Amrohi* woke up bewildered and asked, "Who is it?" *Hazrat Mirza Sahib* replied: "Ghulam Ahmad."

By God, what humility! What a manifestation of the Quranic statement *Bashar misslo kum* (I am but a man like you)! What an example of sublime morals! *Hazrat Mirza Sahib* did not identify himself as the Promised Messiah or use any other title that would have reeked of even an iota of pride. Instead, he replied very simply like a humble man: "It is I, Ghulam Ahmad." *Maulana Amrohi* opened the door in a state of alarm and saw *Hazrat Mirza Sahib* standing with a lantern in his hand. *Maulana Amrohi* asked: "Sir! Is everything well?" *Hazrat Mirza Sahib* replied: "Yes; I have just received a revelation *Ghasiq-Allah*. My wife is in labor and before this, I saw in a vision that my wife was saying to me that if she were to die, she wanted me to bury her with my own hands. Now I have received this ominous revelation. I fear that it may portend danger to the life of the mother or the child. So I came to request you to supplicate that Allah, the Most High, may alter this destiny. I too am supplicating."

Maulana Amrohi was amazed by *Hazrat Mirza Sahib's* humility. By God, here was a man who was a beloved of Allah, the Reformer (*mujaddid*) of the era, the spiritual leader of the Muslims, the Promised Messiah, the Promised *Mahdi* (rightly-guided one) and one whose prayers are accepted by God. He was all of this but such was his humility that in the middle of the

night he knocked on the door of a disciple and said: "I have received an ominous revelation. I am supplicating and you too please supplicate."

This clearly indicates that *Hazrat Mirza Sahib's* humbleness put the thought in his mind that perhaps Allah may accept *Maulana Amrohi's* supplication, or perhaps that there was a greater hope of the supplication being accepted by Allah if both of them prayed, instead of just one. Why did *Hazrat Mirza Sahib* not deem his own prayer as adequate? The reason was that he did not harbor any haughtiness and egotism in his character. He regarded himself as an ordinary human and an extremely humble man in the eyes of God. This is the real meaning of the term *Bashar misslo kum* (I am but a man like you)! This is the zenith of man's spiritual elevation and the pinnacle of his excellence when he considers himself extremely lowly and abased before Allah and there is no vestige of self-importance within him. Can a hereditary religious leader (*Pir*) who sits pretending to be wrapped in an aura of divinity ever perform such an act, and request a disciple to supplicate? And beyond that would a *Pir* go to a disciple's room in the middle of the night and knock on his door for this purpose? If the *Pir* had some humility, the maximum he would have done would have been to send a servant to summon the disciple to his presence. His ego would never have permitted him to go lantern in hand to request the disciple to supplicate. This is the work of only those who have totally effaced their ego.

And then what a strong faith he had in the truth of the revelation, and how fearful he was of its intent. Could a pretender possibly be so unnerved by a revelation he concocts that he goes and knocks on his disciple's door in the middle of the night and says: "Supplicate to God that this destiny may be forestalled. I am supplicating; you too supplicate. It may be that God may accept your prayer." An event like this sends a man of discretion into a state of ecstasy.

The final outcome of *Hazrat Mirza Sahib's* and *Maulana Amrohi's* supplications was that Allah gave *Hazrat Mirza Sahib's* wife a fresh lease of life, but the baby girl who was born died within a few months of birth, in accordance with the revelation *Ghasiq-Allah*. Evidently, the darkness that was destined to befall according to the Divine revelation manifested itself in this way.

Nawab Muhammad Ali Khan's Son Regains Health

A similarly noteworthy and insightful event took place in October 1904. Abdur Rahim, the younger son of Nawab Muhammad Ali Khan, became severely ill with typhoid fever. He was constantly in the grip of high fever that would not abate, resulting in delirium and unconsciousness. *Maulana Nur-ud-Din* narrates that he directed his utmost attention to this

malady and tried hard to apply the entire body of his medical knowledge in an attempt to cure the boy's sickness. Yet he could not see any cure in sight.

Hazrat Mirza Sahib was requested daily to pray for *Abdur Rahim*, and this he would do dutifully. Then on October 25, 1904, an urgent request for prayer was made to him. The young boy was critically ill and there appeared to be no hope for his survival. That night, during the *Tahajjud* prayer, *Hazrat Mirza Sahib* prayed for the young boy with special attention. The next morning, he related: "When I supplicated, I was informed by Allah that the boy's death was an inevitable destiny. I was overwhelmed with grief and these words escaped my lips, 'My Lord! If this is not the occasion for supplication, then I would like to intercede on behalf of the boy, because surely there is scope for intercession at this point.' At that very instant, the following was revealed to me:

Whatever is in the heavens, and whatever is in the earth, glorify Him.
Who is he that can intercede with Him except by His permission.¹

My body began to shiver at the import of this awe-inspiring revelation and I was intensely frightened and overawed that I had sought to intercede without Allah's permission. After a couple of minutes, it was revealed: 'You have been given permission.' In the following days, *Abdur Rahim* gradually regained health."

APPENDIX

There is a difference between prayer and intercession. The difference is that prayer is general. Every person, regardless of whether he is a sinner or saint, has the permission to petition God and there is nothing to stop him from doing so. Thus, there is no peculiarity or specialty to prayer. Intercession is a kind of prayer but it has a peculiarity. The peculiarity is that the person who seeks to intercede presents himself before God, and beseeches God to forgive or grant health to the person for whom intercession is being sought, for his sake. In other words, the intercessor brings in his own dignity and Divine acceptance and his special relationship with Allah in making his request. This is why Islam does not permit intercession without God's permission, as is stated in the Holy Quran: "Who is he that can intercede with Him, except by His permission (2:255)." Intercession without God's permission is disallowed because no matter how spiritually elevated a person may be, he does not have the authority to present himself in this manner before God and to request that such a person be forgiven or that such an affair be brought about. This is against the attribute of Allah that He is *Ghani un al*

¹ See Appendix at the end of this chapter.

alameen i.e., He does not stand in need of the entire creation. He is free from dependence on anything; He does not care for or need anybody. So the person who presents his own self and wants to get something done for his sake, is claiming the importance of his relationship with God. In fact, if the relationship with God carries any significance it is for man; not for God. God is *Samad* i.e., all stand in need of God, while God does not stand in need of anyone. It is man who needs a relationship with God, and not the other way around. Therefore, intercession without God's permission is disallowed in Islam.

Intercession with God's permission is merely another form of forgiveness and an honor that God bestows on the intercessor. When God sees in His judgment, wisdom, justness and mercy that there is no harm in forgiving a certain person, and that that person is worthy of forgiveness, then God grants permission to the one who is spiritually near to Him, that if he intercedes on behalf of the person being judged then that person would be forgiven for the sake of the intercessor. It should be apparent that this type of intercession is merely another form of Divine pardon and forgiveness in which God honors His chosen servants by pardoning or performing some other act of mercy for the intercessor's sake. This is the only form of intercession that is permissible in Islam, and none other.

So when in a state of agitation these words escaped *Hazrat Mirza Sahib's* lips: "My Lord! If this is not the occasion for supplication, then I would like to intercede," he was immediately admonished that this was against the etiquette. *Hazrat Mirza Sahib* was mortified that he had acted with disrespect. When he sought God's forgiveness, it was revealed to him that permission is now granted to intercede. Thus, permission was granted in order to make the intercession valid. The patient was rescued from a critical situation in which death had been destined. In other words, life was granted to a dead person.

Chapter 37

CONSTRUCTION OF BAIT-UD-DUA (HOUSE OF PRAYER)

It had long been *Hazrat* Mirza Sahib's wish that a small cubicle should be constructed adjacent to the *Bait-ul-Fikr* (House of Contemplation) solely for the purposes of offering prayer. *Hazrat* Mirza Sahib desired the cubicle to be so compact that not even a bed should fit in it so that it could only be used for worship and prayers. Accordingly, the *Bait-ud-Dua* (House of Prayer) was constructed during March of 1903. All related expenses were borne by Sheikh Rahmatullah, the proprietor of Bombay House, Lahore.¹

1 *Al-Hakam* March 31, 1903

Chapter 38

VISIONARY TESTIMONY OF HAZRAT FAQIR MIAN MAHMUD

There lived in the Bhag area of Baluchistan an elderly saint named Faqir Mian Mahmud who was a recipient of Divine revelation and was associated with the performance of miracles. The people of Sindh and Baluchistan came to visit him, often from great distances, to seek his blessings. Once, Qazi Nazeer Husain, Tehsildar of Niabat Bhag, went to visit him. The following account is taken from Qazi Nazeer Husain's letter that was published in *Al-Hakam* on August 10, 1903:

Recently, on July 15, 1903, while on a tour in connection with my work, I reached a place that happened to be a few miles from the town where Faqir Mian Mahmud lives. I was told that Faqir Mahmud could disclose a person's secret intentions by getting information about it through visions. I had been desirous of meeting Faqir Mahmud, but had been thinking about a possible objective for such a meeting. I was already convinced of the Promised Messiah's truthfulness through spiritual insight, and there neither was, nor is, any scope for doubt. It occurred to me that if such a pious man who had true visions testified on the strength of his visions regarding the truthfulness of *Hazrat Mirza Sahib's* claims, then this would not only constitute proof against the rejecters but may also be the means for the guidance of many to the right path.

So I resolved in my heart to find out what Faqir Mahmud had to say about the Promised Messiah's claim of being the Messiah and *Mahdi* based on his visionary testimony and what his personal views were on this subject. When I reached the guesthouse of Faqir Mahmud with the above resolve in my heart, Faqir Mahmud, on learning of my arrival and in keeping with the custom of the area, sent his son Abdul Ghafur, who was about thirty years old, to enquire about my welfare. After some polite conversation about our respective welfare, I expressed my

wish to go and meet Faqir Mahmud inside his house. But Faqir Mahmud sent a message that he would instead come himself.

After a while, Faqir Mahmud was brought into the guest room on a charpai (cot) carried aloft by six men. His age was approximately one hundred years. His hands and feet had a tremor because of weakness and old age. His beard was white, and his countenance was aglow with spirituality. His senses were in excellent condition, and he spoke with clarity. In his religious association, he belonged to the *Ahl-e-Sunnat-Wal-Jamaat* sect and the sub-sect *Firqa-e-Qaadariyya*. During our conversation, which took place in the presence of several locals, Faqir Mahmud inquired whether I was a disciple of Jesus (referring to Mirza Ghulam Ahmad). Upon receiving a positive response, he narrated some facts that were also transcribed by his son Abdul Ghafur and which I send attached herewith.

Mian Nur Ahmad Sultan, who finds mention in the (annexed) transcript was a famous saint given to receiving true visions. He passed away only a few years ago. During the one hour that Faqir Mahmud conversed with me before he departed, he kept inquiring and talking about the features and details of *Hazrat* Mirza Sahib's life. As I narrated the facts about the pious life of *Hazrat* Mirza Sahib, he listened with great pleasure and expressed his happiness. At the time of his departure, Faqir Mahmud stroked his beard and remarked, "All praise is due to Allah that I have witnessed the era of the Promised Messiah before leaving this temporal world. May Allah grant me an opportunity to meet him too." Having said this, he retired to his quarters.

During our conversation, Faqir Mahmud kept asking me questions regarding the life of the Promised Messiah and gave me very little chance to make inquiries of my own. We discussed nothing else during this period. Out of deference, I was not very forward in asking questions, but with great difficulty I did find the opportunity to ask: "Is this the same Messiah whose appearance had been promised?" "Yes, he is the one. His qualities are the same as Jesus," he replied.

The testimony of Faqir Mahmud recorded by his son Abdul Ghafur is presented below. The original testimony is recorded in Persian:

In the presence and view of the glorious and exalted God — for the purpose of manifesting the truth and bearing witness — I record that in my presence and that of Tehsildar Qazi Nazeer Husain, Faqir Mian Mahmud stated: For approximately four years now, the chronicle is on the lips of the populace that Jesus has been born in Punjab

in the form of Mirza Ghulam Ahmad. The thought passed through my mind that Praise be to Allah, the Most High, in that He has sent forth such an extraordinary person. But I did not find in myself the strength to present this for authentication in the court of Holy Prophet Muhammad (peace and blessings of Allah be upon him). With these thoughts in my mind, I went to sleep one night. Presently, my leader, Mian Nur Ahmad Sultan, appeared in a dream and, referring to Mirza Ghulam Ahmad, stated that this person is a highly blessed personage. He also stated that there was nobody of comparable spiritual greatness in the entire province of Sindh. Mian Nur Ahmad Sultan also cautioned me that I should accept Mirza Ghulam Ahmad Sahib, and not reject him. Finally, Mirza Ghulam Ahmad Sahib appeared in my dream, and I observed that his teeth were evenly spaced, and that spirituality emanated from his beard. I also observed that his hands were smooth. Following this, I woke up.

Recorded on 19 *Rabi-ul-Akhar*, 1321 *Hijrah*

The inscriber is Abdul Ghafur son of Faqir Mahmud

This testimonial is witnessed under oath by Qazi Nazeer Husain as follows:

I swear by Almighty God and testify for the purpose of expressing the truth that Faqir Mahmud narrated the aforementioned particulars in my presence. This narration was transcribed by Faqir Mahmud's son Abdul Ghafur because Faqir Mahmud was too weak to write himself (July 15, 1903).

Chapter 39

TAZKIRAT-UL-SHAHADATAIN (AN ACCOUNT OF TWO MARTYRDOMS) AND THE MARTYRDOM OF SAHIBZADA ABDUL LATIF

The Book *Tazkirat-ul-Shahadatain*

Hazrat Mirza Sahib published the Urdu edition of the book *Tazkirat-ul-Shahadatain* on October 16, 1903. A Persian edition of the book was published in July of 1904 for readers in Afghanistan and other Persian speaking regions with the idea that the book would help in propagating *Hazrat* Mirza Sahib's mission in these areas. The book *Tazkirat-ul-Shahadatain* is an account of Sahibzada Abdul Latif's visit to Qadian, and his subsequent martyrdom in Kabul (Afghanistan). It also details the arguments that *Hazrat* Mirza Sahib presented to him regarding the truthfulness of his claims on various occasions during Sahibzada Abdul Latif's stay in Qadian.

Sahibzada Abdul Latif

Sahibzada Abdul Latif was a resident of Khost in Afghanistan. He was a wealthy man, who was highly regarded in the area for his piety and scholarship and was known to be a recipient of spiritual visions and Divine revelations. He had thousands of students and disciples in Afghanistan.

Fortuitously, Sahibzada Abdul Latif came across some books written by *Hazrat* Mirza Sahib and he read in them arguments in support of his claims. These arguments carried conviction to his heart for he was a man of great learning and piety, and he walked in righteousness and purity of heart before God. His pure conscience unhesitatingly embraced the fact that *Hazrat* Mirza Sahib had been appointed by Allah, and that his claims were true.¹ Reading *Hazrat* Mirza Sahib's works created such an ineffable love and reverence for him that it became burdensome for Sahibzada Abdul Latif to keep away from meeting the holy person. This loving devotion and

1. A disciple of Sahibzada Abdul Latif told me (the author) that after reading the books written by *Hazrat* Mirza Sahib, Sahibzada Abdul Latif remarked: "I had already been informed in

attraction finally resulted in Sahibzada Abdul Latif's decision to go for Hajj (pilgrimage to Makkah), and on the way to detour to Qadian for a meeting with *Hazrat Mirza Sahib*. Accordingly, he requested permission from the King of Afghanistan, Ameer Habibullah Khan, to proceed on this journey. Sahibzada Abdul Latif was held in high esteem by the King who considered him to be a pious scholar and the leader of all religious scholars in his realm. In fact, the King had chosen Sahibzada Abdul Latif to place the crown on his head during his coronation so that his reign may be blessed. The King not only accorded him permission, but also gave him a cash grant to assist in his traveling expenses. With this permission in hand, Sahibzada Abdul Latif journeyed to Qadian, and on meeting *Hazrat Mirza Sahib*, he was so overcome by emotions of love and affection for him that he set aside any thoughts of leaving Qadian. The time window to depart for Hajj slipped away, but Sahibzada Abdul Latif stayed on in Qadian for several months more. In his book *Tazkirat-ul-Shahadatain*, *Hazrat Mirza Sahib* observes the following sentiments in this connection:

I swear by God in Whose hands is my life that when I met him, I found him so completely convinced of my claim and devout in my following that it is not possible for a man to be more so. Like a glass vial that is filled with perfume, so too did I find him filled with my love. Just as his face was glowing with spirituality, so did his heart impress me as being aglow with spirituality. A quality worthy of emulation in this pious person was that he, in reality, gave precedence to religion over things of this world. He was truly from among the righteous who, from fear of God, take their duty and obedience to God to the highest pinnacle. In order to seek the pleasure of God, they are willing to let go of their life, reputation, and wealth from their hands as if they were useless sticks and straws. His faith was so strong that if, by analogy, I refer to it as a great mountain, I am afraid that my analogy may not do justice to him... And when he came to me, I questioned him as to the arguments by which he had known me to be the true Messiah. He stated that the Quran was his great guide in this respect. Looking at the deep moral degradation of the world he had come to the conclusion, he said, that the Muslims of the present age had fallen away from truth and were totally ignorant of what a true spiritual life was. Their lips declared a faith in God but their hearts were utter strangers to the true

a vision that a grand *mujaddid* (reformer) was about to appear in the present time and, at times, I suspected that I may be that person. However, when I read the books of *Hazrat Mirza Sahib*, my heart instantly bore testimony that this was the person for whose appearance all the preparations were afoot in the spiritual world. On reading the books with greater attention, the truth manifested itself completely."

conception of faith. In doctrine and in practice, in words and deeds they were involved in serious errors, innovations and transgressions of the Divine commandments. He further stated that this degraded condition of Islam became the more deplorable when the hostile attacks upon it were taken into consideration. On account of the prevailing ignorance and darkness in which people were involved, their hearts had lost all vitality. The religion and righteousness which the Holy Prophet (peace and blessings of Allah be upon him) preached to his companions, and the sincerity, certainty and faith which they had, had almost vanished away. From all this he saw that Islam had lost its life and that, therefore, the time had come when someone should have appeared to impart to it a new life. Thus did he daily muse, he stated. Nay, he was daily and hourly becoming impatient because he did not hear the voice of the promised one, and the time had almost passed away. In those very days he was informed that one claimed to be the Promised Messiah at Qadian in the Punjab. Then he read the books which contained this claim and critically examined the arguments, and tested them by the Holy Quran, and found the Holy Book supporting every argument of the claim and confirming the statements of the claimant.

Hazrat Mirza Sahib then records in his book, *Tazkirat-ul-Shahadatain*, the arguments that he had periodically presented to Sahibzada Abdul Latif regarding the veracity of his claim. This is not the place to go into their details, but there is one argument that appealed to me greatly, and it would not be inappropriate to mention it here. *Hazrat Mirza Sahib* states:

Moreover, this nation has been called the best of nations in the Quran. There can be no greater disgrace for this nation than that, while it is this nation that becomes (the like of) Jews, the Jesus (that comes for their redemption) should be from outside (the nation). If it is true that in a certain time most of the scholars of this nation shall become Jews i.e., will exhibit the characteristics of Jews, then it is equally true that the Jesus who will come for their reformation will not be from the outside. But just as certain individuals have been called Jews, in a like manner it is an individual who will be named Jesus.

Following this, *Hazrat Mirza Sahib* validates his claim of being the Muhammadan Messiah by listing sixteen similarities that he shares with Jesus, son of Mary. The proof is overwhelming and leaves no doubt about the veracity of *Hazrat Mirza Sahib's* claim.

Sahibzada Abdul Latif Departs From Qadian

Sahibzada Abdul Latif stayed in Qadian for several months and benefited greatly from the company of *Hazrat Mirza Sahib*. Ahmad Noor, who was one of Sahibzada Abdul Latif's disciples, relates that Sahibzada Abdul Latif began repeatedly receiving the following revelation during his stay in Qadian: "Forfeit your life in this way and do not hesitate; for God desires this for the welfare of the land of Kabul." Once Sahibzada Abdul Latif said: "It has been revealed to me that the sky is clamoring, and the earth is trembling like a feverish person; the world does not know that this event is about to take place."

Finally, on receiving an indication from on High, Sahibzada Abdul Latif decided to depart from Qadian, and took leave of *Hazrat Mirza Sahib*. As a gesture of affection, *Hazrat Mirza Sahib* accompanied him well outside the precincts of Qadian. When it was time to say farewell, Sahibzada Abdul Latif broke down and involuntarily fell at the feet of *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* had never permitted anyone to touch his feet or knees to show their respect. Once, when a youth from the Frontier province started to bow down towards his feet, *Hazrat Mirza Sahib* stopped him immediately and said: "God ordained people are sent into this world to erase polytheism, and not for being prostrated to." However, when Sahibzada Abdul Latif broke down and fell at his feet, even *Hazrat Mirza Sahib* was upset momentarily, but he regained his composure with great effort, and asked him to get up. Sahibzada Abdul Latif, however, continued to lie there, and *Hazrat Mirza Sahib* said in Arabic: "The command takes precedence over respect." At this, he got up and said, "The reason for my restlessness is that I am sure, in my heart, that I will not see you again in this life. I am now seeing you for the last time." And with tears in his eyes, Sahibzada Abdul Latif left.

On his way back, he stayed at the residence of Sheikh Rahmatullah in Lahore. Sheikh Rahmatullah relates:

A very wealthy person had hosted a dinner reception to which we were also invited. Upon reaching this person's residence, we found that the dinner had already been laid out in the dining room on a serving cloth spread out on the floor. As we entered the dining room and sat down to eat, Sahibzada Abdul Latif suddenly got up and started to leave while exclaiming repeatedly, "Filth! filth! filth!" We became very perturbed at this, and inquired from him what the matter was. Sahibzada Abdul Latif replied: "There is excrement in every plate instead of food. I cannot eat it." We submitted, "Sir, the dishes are laden with pilaf and sweet-saffron rice." He replied: "Certainly not! There is excrement in every plate. I cannot partake of it." The upshot was that we returned home without eating. The host of that dinner reception was greatly

impressed. Instead of being offended, he admitted that he receives income from usury and the feast had been prepared using usurious money. In short, we were all greatly impressed by Sahibzada Abdul Latif's spiritual vision.

From Lahore, Sahibzada Abdul Latif proceeded to his ancestral village Khost in Afghanistan. During the journey, he repeatedly remarked to his pupils: "The land of Kabul is in need of my blood for its reformation." It is true that even if a hundred thousand hand bills announcing the claims of *Hazrat Mirza Sahib* had been distributed throughout Afghanistan, they would not have drawn the same attention to the claims of *Hazrat Mirza Sahib* as did the martyrdom of Sahibzada Abdul Latif. And only God knows what future consequences will flow out of this martyrdom. Since *Hazrat Mirza Sahib* has recorded the events leading up to the martyrdom himself, I consider it appropriate to relate the narrative in his words by quoting relevant excerpts.

Martyrdom of Sahibzada Abdul Latif

Hazrat Mirza Sahib writes:

I have previously mentioned that Sahibzada Abdul Latif came to Qadian from Khost in Afghanistan, and stayed with me and spent time in my company for several months. After this, when it had been inevitably decreed in the heavens that he should achieve the status of a martyr, the plan that unfolded for the purpose was that Sahibzada Abdul Latif took leave of me and returned to his homeland. Now, as I have learned from reliable sources and eyewitnesses that as fate would have it, when he reached near the frontier of the kingdom of Kabul, he stopped in the British territory and sent a letter to Brigadier Muhammad Husain who was his student and the police commissioner. In this letter, he requested Brigadier Muhammad Husain to seek the King's permission for his return, and to apprise him (Sahibzada Abdul Latif) accordingly so that he could present himself before the King in Kabul.² He did not proceed without permission because, prior to his departure from Afghanistan, he had expressed the intention that he would be traveling to perform the Hajj. But this intention had not materialized because he had stayed on in Qadian for an extended period of time. In the meanwhile, the time for performing the pilgrimage had passed for that year...so he considered it appropriate to write to Brigadier Muhammad Husain so that he may apprise the King of the real facts at an opportune time.

2. The king of Afghanistan is known as the Ameer. At the time, Habibullah Khan was the King of Afghanistan.

And in that letter, he wrote: “Although I had departed with the intention of performing Hajj, I had the privilege of meeting the Promised Messiah (on the way). Because God and His Messenger have commanded that priority be accorded to a meeting with the Promised Messiah and that he should be obeyed, I had to perforce stay on in Qadian. I did not adopt this course of action on my own volition but was constrained to do so because I considered it mandatory in keeping with the spirit of the Quran and *Hadith*.”

When this letter reached Brigadier Muhammad Husain, he hesitated in presenting it immediately to the King. However, his deputy, who was opposed to *Hazrat* Mirza Sahib and was a mischievous person, somehow got to know that the letter was from Sahibzada Abdul Latif, and that he had stayed on in Qadian. Through some stratagem, he got hold of that letter and presented it to the King. The King inquired angrily from Brigadier Husain if that letter had been addressed to him. Fearing the wrathful and angry disposition of the King at the time, he flatly denied it. What happened next was that, after waiting for several days, Sahibzada Abdul Latif wrote another letter to Brigadier Husain and dispatched it by mail. This letter was opened by the postmaster, and sent to the King.

Because martyrdom had been decreed by fate for Sahibzada Abdul Latif — and in heaven this holy man had joined the company of martyrs — the King acted with planned diplomacy and wrote to Sahibzada Abdul Latif to come without fear, and if the claims (of *Hazrat* Mirza Sahib) were correct then he too would become a disciple. The narrators say that they do not know whether the King sent the letter by mail or through a courier. At any rate, Sahibzada Abdul Latif departed for Kabul upon receiving that letter from the King and the Heavenly decree began to unfold.

Narrators have stated that when Sahibzada Abdul Latif passed through the bazaar of Kabul, he was mounted on a horse, and was followed by eight official horsemen. Even before his arrival in Kabul, it was widely known in the city that the King had tricked Sahibzada Abdul Latif into coming to Kabul. After this, witnesses say that as Sahibzada Abdul Latif was passing through the bazaar, they and many other people on the street began to follow in his trail. They also state that the eight horsemen accompanying Sahibzada Abdul Latif had escorted him all the way from Khost because even before Sahibzada Abdul Latif had reached Khost, the official warrant for his arrest had been received by the governor of Khost.

When Sahibzada Abdul Latif was presented before the King, the opposition had already put the King in an angry mood. For this reason, his behavior was very tyrannical. The King commanded that Sahibzada Abdul Latif be made to stand at a distance from him because he reeked of smell. After a little while, he ordered that Sahibzada Abdul Latif be imprisoned in the fort and be restrained by chains known as *ghara-ghraab*. This was the same fort in which the King resided as well. These chains weigh 128 pounds and cover a person from the neck to the waist, and include handcuffs. In addition, he ordered shackles weighing 16 pounds to be put on his legs. Sahibzada Abdul Latif remained imprisoned for four months.³ During this period, he was admonished several times on behalf of the King, and given to understand that if he repented from the belief that the Qadiani (a reference to *Hazrat Mirza Sahib*) is, in fact, the Promised Messiah, he would be allowed to go free. Every time, he gave the same reply as follows:

God has given me knowledge and the ability to distinguish between truth and falsehood. After complete investigation, I have found that this person is, in reality, the Promised Messiah. Although I know that by adopting this position, my life is not safe and my family will be ruined, but, at this time, I give preference to my faith over my life and all worldly comforts.

Sahibzada Abdul Latif gave this reply, not once, but over and over again during the course of his imprisonment. This imprisonment was not like that in British prisons, where some consideration is given to human rights, but was a harsh confinement — a fate worse than death itself. People looked with great amazement at Sahibzada Abdul Latif's firmness and steadfastness, and an amazement indeed it was. Here was an illustrious person who owned an estate worth hundreds of thousands of rupees in the Kingdom of Kabul. He was widely acknowledged as a leader in the Kingdom on account of his excellence and piety. Sahibzada Abdul Latif had spent about fifty years of his life in ease and comfort. He had a large family and many friends. And then to be cast suddenly into a ruthless imprisonment that was worse than death, the very thought of which makes one shudder. It was incredible that this person of delicate form, raised in the lap of luxury, could show such extraordinary patience in the face of this spirit-breaking imprisonment,

3. *Hazrat Mirza Sahib* has written towards the end of this book: "Mian Ahmad Noor states that Sahibzada Abdul Latif stayed in prison for a month and a half. Earlier I have written that he stayed in prison for four months. There is some contradiction here in the versions of the narrators. But all the narrators agree about the actual event."

and sacrifice his life for his faith; this especially so in light of the repeated messages he received that if he retracted from attesting to the truthfulness of the claim of the Qadiani person, he would be released honorably. But this pious man, with a mighty faith, did not care one bit for these repeated offers. Again and again, he gave the same reply:

Do not expect me to prefer this world over my belief. How can it be that I deny — for fear of my death — a person whom I have identified well and investigated carefully? I cannot deny him. I see that I have found the truth, and I cannot commit the deceit of abandoning the proven truth for the sake of this life of a few days. I have decided that I am willing to give up my life, but the truth shall go with me.

The land of Kabul will never forget this reply, given over and over by this pious man. And the people of Kabul would never have seen such a display of faith and steadfastness in their lives. It is worth mentioning here that it is not the normal practice for the nobles of Kabul to repeatedly persuade a person to change his faith with offers of clemency. This was a special concession extended to Sahibzada Abdul Latif because he was an important person of the Kingdom, and had thousands of disciples. As already stated above, he was held in high esteem by the King on account of his knowledge and scholarship, and was considered to be a star among the religious scholars. It is possible that the King may have had some regrets that such a pious person would, of certainty, be killed by the unanimous verdict of the religious scholars. It is well known that, in one way, the reins of government in Kabul are in the hands of the clerics, for it is not possible for the King to do anything against the unanimous agreement of the clerics on an issue. It is within the realm of possibility that, on the one hand, the King was in fear of the clerics, and, on the other, he saw Sahibzada Abdul Latif to be innocent. This was the reason why, throughout the period of imprisonment, he kept instructing that if Sahibzada Abdul Latif denied that the man of Qadian was the Promised Messiah and repented from this belief, then an honorable release would follow. The motivation for imprisoning him in the same fort where he lived was also to create the opportunity for repeatedly giving him these instructions...

After four months of imprisonment had passed, the King summoned Sahibzada Abdul Latif to his presence in the open court and, once again, instructed him that if, even then, he denies in his presence, Mirza Qadiani and his principles, then he would be forgiven and honorably released. The King expressed his strong desire that he would accept this offer. Sahibzada Abdul Latif replied:

“It is impossible that I will relent from the truth. The punishment of the rulers of this world ends with death, but I am afraid of Him whose punishment will never end. However, since I am on the side of the truth, I desire that I should be given the opportunity to debate the clerics, who are against my beliefs. If the arguments prove me false, I should be punished...”

The King liked this suggestion, and Khan Mullah Khan and eight other Muslim jurists were selected for a debate in the Royal Mosque. A doctor from Lahore (Abdul Ghani), who by virtue of being from the province of Punjab was a bitter opponent, was appointed and sent as an arbitrator. A large crowd was present at the time of the debate, and the narrators say that they were eye witnesses. The debate was conducted by written statements; the statements were written but not read out to the gathering. For this reason, the details of the debate remain unknown. The debate continued from seven in the morning to three in the afternoon. As the time for the late afternoon prayer (*Asr*) was ending, Sahibzada Abdul Latif was declared a disbeliever. In the final argument, he was asked that, if the man of Qadian is the Promised Messiah, then what was his opinion about Jesus (peace be upon him), as to whether he will come back to this world or not? With great steadfastness, he replied: “Jesus (peace be upon him) has died and he will never come back. The Quran is a witness to his death, and the fact that he will never return.” Upon hearing this, the crowd became abusive and declared that there was no doubt left that Sahibzada Abdul Latif was indeed an unbeliever. This episode reminds one of the instance from another era when the chief priests and elders of the Jews had torn their clothes in wrath when they heard what Jesus had to say. The verdict of disbelief (*kufir ka fatwa*) was drafted in a state of great anger, and after that, Sahibzada Abdul Latif was sent back to the prison in the same fettered state. I forgot to mention earlier that eight men with drawn swords stood confronting Sahibzada Abdul Latif throughout the debate with the clerics.

The verdict of disbelief was sent to the King at night, but in a clever strategy, the record of the debate was intentionally withheld, and nor was it divulged to the public. This was a clear proof that the opposing clerics had no rebuttal to the arguments presented by Sahibzada Abdul Latif. Woe to the King who passed his judgment based on the verdict of disbelief and did not even ask to see the record of the debate. In actual fact, he should have been present at the debate, out of the fear of the Real Judge to whom he would soon return, leaving behind all his wealth and kingship. The dictates of compassion required him to be present,

regardless of what it took, since he knew that the life of an innocent person hinged on the outcome of the debate. In addition, jailing Sahibzada Abdul Latif without proof, restraining him with chains and handcuffs, and attempting to intimidate him with the drawn swords of eight soldiers were clearly attempts to prevent him, through torture and fear, from producing evidence in his support, and such duress should never have been permitted. If the King failed to do this, it was his duty to have demanded to see the records of the debate, in order to pass a just verdict. In fact, he should have issued instructions prior to the debate that all the papers be sent to him...

After the verdict of disbelief had been given, Sahibzada Abdul Latif was sent back to prison. On Saturday morning, he was summoned to the special court of the King, where a large audience was present. When the King came out of the fort, Sahibzada Abdul Latif was sitting at a place on his way. He stopped by him and enquired, "Sahibzada Sahib, what was the verdict?" Sahibzada Abdul Latif did not reply because he knew that these people were bent upon being tyrannical, but one of the guards with him said, "He was reproached," i.e., a verdict of disbelief was given. The King then went to his assembled court, and as soon as he sat down, he asked for Sahibzada Sahib to be called, and told him:

"The verdict of disbelief has been given. Now say, what will it be? Will you repent or accept punishment?"

In no uncertain way, he replied:

"I cannot repent from the truth. Should I accept falsehood out of fear for my life? I cannot do this."

The King again asked him to repent, and assured him of an honorable acquittal. But Sahibzada Abdul Latif forcefully rejected the suggestion, and said, "Do not expect from me that I will desist from the truth." ... He firmly kept on rejecting every admonition; for he had decided that it was necessary for him to give his life in this cause. He also said that, "After my killing, I will come alive after six days." This writer says that this statement must have been made on the basis of a revelation received by him at that moment because by that time Sahibzada Abdul Latif had joined those whose earthly connections are severed and the angels were greeting him. He received this information from the angels and made this statement, and the meaning of this statement is that the life that is granted to saints and religious people would be given to him by the sixth day, and before the Lord's day arrives, i.e., the seventh day,

he would be alive. It must be remembered that saints and those special people who are slain in the way of Allah are given life after a few days. As Allah says:

“And think not of those who are killed in Allah’s way as dead. Nay, they are alive...” (3:169).

The remarks of the deceased martyr pointed to this status...

I saw in a vision that a long branch, which was green and beautiful, had been cut from a cypress tree in our orchard. A person was holding this branch and someone said that it should be planted near a previously cut jujube tree in the land that is adjacent to my house, and it will grow again. Simultaneously, it was revealed to me: “He was cut off from Kabul and came directly to Us.” I interpret its meaning to be that the blood of the deceased martyr has fallen on this land like a seed which will bear abundant fruit and expand our party manifold. On the one hand, I saw this dream, and on the other, the deceased martyr said that he would be resurrected on the sixth day. My vision and his statement have essentially the same meaning. By his martyrdom, the deceased has given my followers an example, and indeed my followers were in need of such a grand example.

When Sahibzada Abdul Latif rejected repeated admonitions to repent, the King despaired, and wrote with his own hands a long judgment in which he included the verdict of the clerics and stated in it that the punishment for such a disbeliever is death by stoning. The judgment was hung from Sahibzada Abdul Latif’s neck, and the King ordered that a hole be bored in his nose, a string put through it, by which he would be drawn to the place of execution. Accordingly, by order of this cruel King, a hole was bored in his nose, a string passed through it causing excruciating pain, and he was led by the string to the place of execution amongst a tumult of abuses, curses, jeers, and jokes. The King, along with all his courtiers, judges, jurists, and other officers, witnessed this painful scene as they proceeded to the site of execution. Thousands of people from the city, whose exact number is difficult to gauge, turned up to witness this spectacle.

When they reached the place of execution, Sahibzada Abdul Latif was interred in the ground up to the waist. In this condition, the King went up to him and said: “If you denounce the Qadiani, who has claimed to be the Promised Messiah, I will save you even now. Time has run out on you, and this is the last chance that is being given to you. Have mercy on yourself and your family.” Sahibzada Abdul Latif replied:

“God forbid, how can truth be denied? What is the value of life, and what are family and children worth, that I should abandon my faith for them? I can never do it. I will die for the truth.” The judges and jurists raised a cry: “He is a disbeliever. He is a disbeliever. Stone him immediately.” At that time, the King, his brother, Nasrullah, the Qazi (chief judge), and the Commander, Abdul Ahad, were mounted on horses, while everybody else was on foot. When even in this critical situation Sahibzada Abdul Latif persisted repeatedly with his reply that he held his faith above his life, the King told the Qazi to cast the first stone because he had given the verdict of disbelief. The Qazi said: “You are the ruler; you throw the first stone.” The King replied: “You are the king of Islamic law, and it is your verdict; I have nothing to do with it.” The Qazi then got down from his horse, and threw a stone, which gave Sahibzada Abdul Latif a fatal wound, and his head dropped forward. After that, the unfortunate King threw a stone, and this was a signal to the public to follow the example of their ruler. Thousands of stones started to rain on him, and there was none in that crowd that did not throw a stone in his direction. The abundance of stones created a mound over the martyr’s head.

At the time of his departure from the site, the King said: “This person had stated that he would come alive on the sixth day; so keep a guard on him for six days.” What cruelty! It has been stated that this cruel act of stoning took place on July 14, 1903. A major part of this narration has been taken from the statements of witnesses who were opposed to this Movement and even admitted to have taken part in the stoning and some of the narration has been taken from the accounts of people who were secret disciples of the deceased martyr...

The martyrdom destined for Sahibzada Abul Latif has come to pass, but the recompense of the tyrant remains⁴...O Abdul Latif, thousands of blessings be upon you that you showed an example of your truthfulness in my life, and as for those members of my Organization who shall survive me, I know not what deeds they will render.

Remaining Events Regarding Sahibzada Abdul Latif

Hazrat Mirza Sahib records the remaining events concerning Sahibzada Abdul Latif towards the end of the book in the following words:

Today, on November 8, 1903, Mian Ahmad Noor, who is one of Sahibzada Abdul Latif’s favorite pupils, arrived in Qadian from Khost

4. The recompense of the tyrants was exemplary. For details see appendix to this chapter.

along with his family. He narrates that Sahibzada Abdul Latif's body remained buried for forty days under the mound of stones that had been hurled at him. At the end of this period, Mian Ahmad Noor and some of his friends extricated the blessed body during the night and stealthily brought it to the city. There was some apprehension that the King and his minions might pose an obstacle, but a virulent cholera epidemic had broken out in the city and everyone was preoccupied with their own afflictions. This enabled them to perform the last rites and bury the body peacefully in the cemetery. Strangely, when the body of Sahibzada Abdul Latif was taken out of the mound of stones, it gave off the scent of musk — a fact that impressed all observers greatly.

Before this event, when the clerics of Kabul had gathered on the orders of the King to debate Sahibzada Abdul Latif, he had told them: "You have two gods because you fear the King as one should fear God the most High. I have only one God, so I am not afraid of the King."

Once in his own house, long before his arrest or even any suspicion of the forthcoming events, Sahibzada Abdul Latif addressed his hands as follows: "O my hands, will you be able to bear the shackles."

He advised his household: "I am leaving, but let it not be that you take some other path. The faith and belief which I profess should be your faith and belief as well."

While being taken to Kabul after his arrest, he said: "I am the bridegroom of this gathering."

During the debate with the clerics, he was asked: "What do you have to say about the man from Qadian who claims to be the Promised Messiah?" Sahibzada Abdul Latif replied: "I have observed him and given his actions close attention. There is none like him on this earth, and certainly and without a doubt, he is the Promised Messiah. He is bringing the dead back to life." The clerics raised a clamor and said: "He is a disbeliever and so are you." They threatened him on behalf of the King and said that he would be stoned to death if he did not repent. Sahibzada Abdul Latif understood that he would be killed and he recited the following verse: "Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver" (3:8).

When he was about to be stoned, he recited the following verse: "Thou art my Friend in this world and the Hereafter. Make me die in submission and join me with the righteous" (12:101). After this the stoning started and he was martyred. "Surely we are Allah's and to

Him we shall return” (2:156). Early next morning, a virulent cholera epidemic broke out in Kabul. The cholera hit the house of Nasrullah Khan, the real brother of King Habibullah Khan, who was the actual culprit responsible for this bloodshed; he lost his wife and son. About four hundred people died daily, victims of the cholera, and on the night of martyrdom, the sky turned red.

Following Sahibzada Abdul Latif’s martyrdom, his sons too showed great steadfastness and did not deviate from the path of their father. Consequently, the King ordered their arrest and exiled them to Turkistan. After some time, the order of exile was amended and the family was allowed to return to Afghanistan, but they were barred from returning to their ancestral town of Khost. Two of the five sons of Sahibzada Abdul Latif migrated and settled in Qadian; the other three, along with members of the extended family took up residence in the area of Bannu.

Martyrdom of Mian Abdur Rahman

Hazrat Mirza Sahib also mentions the martyrdom of Mian Abdur Rahman in *Tazkirat-ul-Shahadatain*. Mian Abdur Rahman was one of Sahibzada Abdul Latif’s pupils. Approximately two years before the martyrdom of Sahibzada Abdul Latif, his righteous pupil, Mian Abdur Rahman, visited Qadian two or three times on the suggestion and guidance of his mentor, and on each visit stayed for several months. The company and teachings of *Hazrat Mirza Sahib* and the influence of his arguments developed in Mian Abdur Rahman the faith of a martyr. On his return to Kabul after his last visit to Qadian, he was declared a disbeliever by the clerics. The ruler of Kabul at that time was *Ameer Abdur Rahman*, and on his orders, the guiltless Mian Abdur Rahman was strangled to death.

The Slaughtering of Two Goats — Fulfillment of a Prophecy

In his book *Tazkirat-ul-Shahadatain*, *Hazrat Mirza Sahib* next discusses at great length the revelations that are stated in the fifth volume (pages 510, 511) of his work *Barahin Ahmadiyya*. The following is a segment from one of those revelations:

Although people shall not be able to save you from being murdered, God shall save you... Two goats shall be slaughtered, and everyone on it (the earth) passes away.

The implication is that God will certainly save *Hazrat Mirza Sahib* from being killed, but two goats would be slaughtered from his party. In the terminology of the scriptures, the words lamb or goat are frequently used as

a metaphor for a guiltless and innocent person. The word cow is also sometimes used in the same sense. The martyrdom of Mian Abdur Rahman and Sahibzada Abdul Latif fulfilled this prophecy with great exactitude.

Alamaat-ul-Muqarrabin (Distinctive Signs of the Godly) – The Last Part of Tazkirat-ul-Shahadatain

Hazrat Mirza Sahib wrote the last part of *Tazkirat-ul-Shahadatain* in Arabic, and titled this last section as *Alamaat-ul-Muqarrabin*. In this section, *Hazrat* Mirza Sahib describes in great detail the characteristics of those who have achieved nearness to God. The section is replete with great wisdom and truths.

An Important and Noteworthy Affair

In this book, *Hazrat* Mirza Sahib has also appended a notice that was also published separately on October 16, 1903. In this notice, he draws the attention of his party to assist in the upkeep of the school *Madrasah Talim-ul-Islam* (School of Islamic Education).

Prophecy Regarding the Advancement of Islam and the Ahmadiyya Movement

In this book, *Hazrat* Mirza Sahib states a prophecy regarding Islam and his party which is worthy of perusal. The prophecy is:

God shall bestow on this religion, and this Movement great and extraordinary blessings. He shall thwart those who work for their annihilation. And this dominance shall endure forever, till Judgment Day... Three centuries from this day would not have passed when those who wait for the return of Jesus, be they Muslims or Christians, will be extremely disappointed and disillusioned, and will eschew this false belief. And there shall be only one religion in the world and only one leader. I have come merely to plant a seed, and so my hands have planted that seed. Now it will grow and flower, and there is none who can stop it.

Prophecy Regarding the Demise of the Hindu *Arya Samaj* Sect

There is a parallel prophecy stated in this book regarding the *Arya Samaj* (a sect of Hinduism), which is also worthy of perusal:

Do not think that the Aryas, who are the followers of the Hindu Dayanandi religion, have any substance. They are akin to a hornet that has a sting but nothing more than that. They have no knowledge of the

Unity (of God), and are completely devoid of spirituality. Their work is to find fault with others, and to vilify the pure prophets of God. Their major accomplishment is the amassing of a reservoir of objections based on their infernal doubts and conjectures. They are devoid of the spirit of righteousness and purity. Remember that no religion can make any progress without spirituality; take away spirituality and nothing remains of religion. A religion that is devoid of spirituality, in which there is no communion with God, which does not have the spirit of truth and purity, which possesses no heavenly attraction, and which does not have the ability to bring about extraordinary transformation within people, is a dead religion — do not be afraid of it. Myriads of you would still be alive to see this religion perish. This will happen because the *Arya Samaj* religion is a product of this earth and not of the heavens. It presents affairs related to the earth and not the heavens.

APPENDIX

(Details of Footnote 4)

The recompense of the tyrants was such that it would forever be considered exemplary. King Habibullah Khan who ordered the stoning to death was murdered as a result of a plot by his brother Nasrullah Khan. After this, Nasrullah Khan, who was the main instigator behind the murder of Sahibzada Abdul Latif, was imprisoned and, subsequently murdered there. The arbitrator of the debate, the Punjabi doctor, Abdul Ghani, who was an opponent and whose mischief had played a big role in the final outcome, was arrested and imprisoned for his part in a conspiracy to overthrow the government of Kabul. He had to bear the torment of prison for a long time; finally he managed to escape and reached British India in a state of ruin. The Islamist judges and clerics who had stoned Sahibzada Abdul Latif also met an exemplary punishment, and were ruined and destroyed during the political turmoil that followed the death of Habibullah Khan. But this was not the end of the recompense. *Hazrat Mirza Sahib* has written in this book *Tazkirat-ul-Shahadatain*:

The land of Kabul shall witness the bitter fruits that this murder shall bear. This slaughter shall not go unavenged. Prior to this, poor Abdur Rahman of my party was cruelly killed, and God remained silent. But He will not remain silent on this murder and the consequences that will accrue will be enormous. Accordingly, it has been reported that in the days when the deceased martyr was killed by stoning, a virulent cholera epidemic broke out in Kabul and many important people of the

kingdom fell prey to it. Some relatives and friends of the King also lost their lives. This is only the beginning, because this murder has been committed most mercilessly, the like of which cannot be found in these times. Alas! This foolish King has destroyed himself by murdering such an innocent person with unusual cruelty. O land of Kabul, remain a witness that on you this heinous crime was committed. O unlucky land, you have fallen in the eyes of God because you are the venue of this extreme cruelty.

In recompense for this murder, the destruction and devastation that visited the land of Kabul was horrifying. After Habibullah Khan was murdered, his son Amanullah Khan ascended the throne. He tried to pursue a policy designed to rid Afghanistan of British influence. The British did not like this and instigated Bacha-e-Sakka to revolt against Amanullah Khan. The manner in which the family of the murdered Habibullah Khan was ravaged and desecrated by Bacha-e-Sakka is shocking. Amanullah Khan, the son of Habibullah Khan, his wife and family had to flee the country into exile. The throne passed from his family to another family. In the fighting that ensued upon the revolt of Bacha-e-Sakka, thousands of people died. The destruction and punishment that descended on Kabul and its environs did not abate until about eighty-five thousand people were killed in accordance with the revelation of *Hazrat Mirza Sahib*, "About eighty-five thousand people will die in the Kingdom of Kabul." Bacha-e-Sakka came like an avenging angel of punishment and departed only after he had, in the words of the Quran "subjected you to a severe torment." (7:141)

Chapter 40

THE PUBLICATION OF SIRAT-UL-ABDAL (THE CHARACTER OF SAINTS)

Sirat-ul-Abdal

On December 14, 1903, *Hazrat* Mirza Sahib published a small booklet titled *Sirat-ul-Abdal*, which is really a continuation of *Alamaat-ul-Muqarrabin* — the final section of *Tazkirat-ul-Shahadatain*. The book is written in highly eloquent Arabic, and presents the qualities of saints who have an extremely close relationship with God. These saints have been called *abdal* in a *hadith* and are also referred to by the same name in Sufi literature. *Hazrat* Mirza Sahib included himself in the class of *abdal*. This is also clear from his book *Tiryaq-ul-Qulub* in which he writes in these Persian verses:

Beware of the sigh of those in the class of saints (*abdal*),
Especially if it is the sigh of Mirza.

In this booklet, *Hazrat* Mirza Sahib describes with great clarity and reasoning the distinguishing qualities of saints (*abdal*). After perusing these qualities, a researcher should have no difficulty in recognizing an *abdal* who is close to God and on these criteria *Hazrat* Mirza Sahib meets the standard perfectly.

Chapter 41

LITIGATION WITH MAULVI KARAM-UD-DIN IN GURDASPUR

While discussing the Jhelum lawsuit in Chapter 33, reference was made to the letters that *Maulvi* Karam-ud-Din wrote in July and August of 1902 to *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din, and in which he had informed them that *Pir* Mehr Ali Shah Golarwi had plagiarized the book *Saif-e-Chishtiyyai*. This book *Saif-e-Chishtiyyai* was written in refutation of *Hazrat* Mirza Sahib's book *Ijaz-ul-Masih*, and *Maulvi* Karam-ud-Din alleged that *Pir* Golarwi had stolen the notes of his deceased brother-in-law, *Maulvi* Muhammad Hasan Faizi, and included them in *Saif-e-Chishtiyyai* under his own name. To prove this point, *Maulvi* Karam-ud-Din sent *Hazrat* Mirza Sahib the postcard that *Pir* Golarwi had written to *Maulvi* Karam-ud-Din from Golrah and in which he had acknowledged his act of plagiarism.

Following the above correspondence, *Hakim* Fazal-ud-Din went to Bheen, the town in which *Maulvi* Faizi had lived, and paid twelve rupees to *Maulvi* Faizi's son for the purchase of his father's copies of the books *Ijaz-ul-Masih* and *Shams-e-Bazgha* in which *Maulvi* Faizi had made the notes that were lifted word for word by *Pir* Golarwi for his book *Saif-e-Chishtiyyai*. During those days, *Hazrat* Mirza Sahib was writing the book *Nuzul-ul-Masih*, and its printing was proceeding apace as well. *Hazrat* Mirza Sahib included the letters of *Maulvi* Karam-ud-Din in this book. In addition, Sheikh Yaqub Ali Torab wrote an article about this plagiarism and published it along with the letters in his newspaper *Al-Hakam*.

Maulvi Karam-ud-Din wanted his role in this affair to remain a secret and so he was enraged to see his letters published in a newspaper. He also came under pressure from the public, and decided to deny outright that he had ever written those letters. An article in the newspaper *Siraj-ul-Akhbar* of Jhelum appeared in its issue of October 6, 1902 and a poem in its issue of October 13, 1902 under the name of *Maulvi* Karam-ud-Din in which he tried to show that his letters to *Hazrat* Mirza Sahib were a clever ruse and forged for that purpose. He stated that he had written some letters himself, and had

some written by others. These letters purposely contained statements contrary to facts so as to test *Hazrat Mirza Sahib's* claim of being a *mulham* (a person who receives revelation from God). He further alleged that he had asked a lad who was a novice scribe to write the notes and had claimed them to be the notes of *Maulvi Faizi*. Through this deceit, he was able to garner six rupees per book from them.

Maulvi Karam-ud-Din did not stop after making the above mentioned statements in his article and poem, but went on to discredit *Hazrat Mirza Sahib's* claims as dishonest and false, and his work as deceitful and fraudulent. *Hazrat Mirza Sahib* showed extreme patience in the face of these events and thought that *Maulvi Karam-ud-Din* was enraged at the leak of his secret by the newspaper *Al-Hakam*. He reasoned that once *Maulvi Karam-ud-Din's* rage and anger subsided, he would eventually experience some degree of contrition and become penitent. Instead of being contrite, three months later, *Maulvi Karam-ud-Din* filed a defamatory lawsuit in the court of Lala Sansaar Chand, a first-class magistrate in the city of Jhelum. The plaint alleged that Sheikh Yaqub Ali Torab, editor of *Al-Hakam*, and Mirza Ghulam Ahmad had made vexatious statements about the deceased *Maulvi Muhammad Hasan Faizi* resulting in great pain and distress to the plaintiff for which he prayed the court for restitution. As evidence against Sheikh Yaqub Ali Torab, *Maulvi Karam-ud-Din* presented the paper *Al-Hakam* in which the report about the plagiarism had appeared, and against *Hazrat Mirza Sahib*, he presented pages of the printer's proofs of *Hazrat Mirza Sahib's* still incomplete and unpublished book *Nuzul-ul-Masih*. *Hazrat Mirza Sahib* had to travel to Jhelum to defend himself in this litigation. The suit was dismissed in the first hearing because the court held that as the brother-in-law of the deceased, *Maulvi Muhammad Hasan Faizi*, *Maulvi Karam-ud-Din* had no standing to file such a suit when the deceased had a surviving wife and sons. *Maulvi Karam-ud-Din* appealed the order in the Sessions court, but the appeal was dismissed as well.

Three Counter-lawsuits Against *Maulvi Karam-ud-Din*

Maulvi Karam-ud-Din's defamatory articles and poem, which targeted *Hazrat Mirza Sahib*, were published respectively in the October 6 and October 13 issues of the newspaper *Siraj-ul-Akhbar*. They created the impression in the mind of the public that, God forbid, *Hazrat Mirza Sahib* was a forger and deceiver and had misled the nation. And obviously, this improper attack was going to sabotage the faith and spirituality of thousands of people. Therefore, to clarify his position to the public, *Hazrat Mirza Sahib* considered it essential that the following two matters should be adjudicated in a legal court:

1. Whether the notes written on *Maulvi Faizi's* copies of *Ijaz-ul-Masih* and *Shams-e-Bazgha* were in his handwriting or not. It was these notes that

were allegedly plagiarized by *Pir* Golarwi and reproduced in his book *Saif-e-Chishtiyyai*.

2. Whether the letters of *Maulvi* Karam-ud-Din received in Qadian were actually written by him or were they forgeries? *Maulvi* Karam-ud-Din had claimed in the newspaper *Siraj-ul-Akhbar* that he had had no correspondence with anyone in Qadian.

Accordingly, three lawsuits were instituted on November 14, 1902 in the court of Lala Ganga Ram, magistrate first class, against *Maulvi* Karam-ud-Din:

1. The first suit was filed by *Hakim* Fazal-ud-Din and alleged that *Maulvi* Karam-ud-Din was guilty of fraud by his own admission if the statement he had published in the newspaper *Siraj-ul-Akhbar* was true.
2. The second suit was filed by *Hakim* Fazal-ud-Din in his capacity as the owner of the printing press, and alleged that *Maulvi* Karam-ud-Din was guilty of stealing because the pages he had produced before the court in Jhelum were from *Hazrat* Mirza Sahib's still unpublished book *Nuzul-ul-Masih* which was being printed in *Hakim* Fazal-ud-Din's press and there was no way he could have obtained those pages except by stealing them from the press.
3. The third suit was filed by Sheikh Yaqub Ali Torab, editor of *Al-Hakam*, and alleged that *Maulvi* Karam-ud-Din had made slanderous statements in the newspaper *Siraj-ul-Akhbar* about him, which amounted to criminal defamation. The editor of *Siraj-ul-Akhbar* was also cited as a co-accused in this complaint.

***Maulvi* Karam-ud-Din's Suits Against *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din**

When the defamation case filed by *Maulvi* Karam-ud-Din against *Hazrat* Mirza Sahib was dismissed in the court of Lala Sansaar Chand, *Maulvi* Karam-ud-Din filed another suit in Jhelum for defamation of character against *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din. This suit centered on a prophecy *Hazrat* Mirza Sahib had made in his book *Mawahib-ur-Rahman* regarding *Maulvi* Karam-ud-Din's first suit. The prophecy was made in the following words:

God has informed me about a mean person (*laeem*) who shall ascribe a grave false charge against me, and try to harm my good reputation... and I saw that I had been brought before the court in the manner of an arrested person. Finally, I was delivered from the evil of this person, and was given the good news that the evil would revert on this liar (*kazzab*) and false (*moheen*) person.

The word *kazzab* in Arabic means a liar as well as a consummate liar, and the word *laeem* is generally used in the sense of a malicious and mean person. But this latter word is sometimes used metaphorically for an illegitimate child. *Maulvi* Karam-ud-Din chose to interpret these words in their more sinister significance and laid great stress in his complaint that *Hazrat* Mirza Sahib had called him a consummate liar and a bastard and branded him as a calumniator. He claimed on these grounds that he had been criminally defamed by *Hazrat* Mirza Sahib. *Hakim* Fazal-ud-Din was named as a co-accused because the book *Mawahib-ur-Rahman* was being printed in his publishing press. Thus, litigation and counter-litigation started from both sides.

Applications for the Transfer of the Lawsuits

Maulvi Karam-ud-Din had instituted his suit against *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din in Jhelum while Sheikh Yaqub Ali Torab and *Hakim* Fazal-ud-Din had instituted their suits against *Maulvi* Karam-ud-Din in Gurdaspur. *Maulvi* Karam-ud-Din petitioned the Chief Court of Punjab (the High Court of Punjab used to be known as the Chief Court in those days) to order the transfer of the cases instituted in Gurdaspur for hearing in Jhelum. His motivation was to inconvenience his opposing parties in the litigation and to burden them with additional expenses. In response, Sheikh Yaqub Ali Torab and *Hakim* Fazal-ud-Din also moved the Chief Court for a transfer of the venue, but from Jhelum to Gurdaspur. The Chief Court reasoned that since all these litigations were related, they should be heard together in one place, and ordered that the litigation in Jhelum be transferred for hearing in Gurdaspur. The Chief Court thus accepted the application of Sheikh Yaqub Ali Torab and *Hakim* Fazal-ud-Din, and rejected that of *Maulvi* Karam-ud-Din. The first hearing of the suits was set for May 15, 1903, in Gurdaspur.

For the convenience of the reader, each suit is discussed separately below, but it should be remembered that the hearing of the suits proceeded concurrently. Lala Ganga Ram, the magistrate in whose court the complaints were initially filed, was transferred before the hearings started, and so the hearings commenced in the court of another magistrate, Lala Chandu Lal, who was a very biased person belonging to the extremist Hindu *Arya Samaj* sect.

Suit 1: Complaint of Committing Fraud Filed Against *Maulvi* Karam-ud-Din

Hakim Fazal-ud-Din's complaint against *Maulvi* Karam-ud-Din of committing fraud was filed in court on November 14, 1902, but the proceedings did not commence till May 15, 1903 because of *Maulvi* Karam-ud-Din's application to the Chief Court for the transference of the suit to Jhelum. The

main point requiring adjudication in this suit was whether the notes in the copies of the books *Ijaz-ul-Masih* and *Shams-e-Bazgha* were made by the deceased *Maulvi* Faizi or were they forgeries. The authenticity of *Pir* Golarwi's letter to *Maulvi* Karam-ud-Din had also to be determined. In this letter, *Pir* Golarwi had confessed that he had copied *Maulvi* Faizi's notes in his book *Saif-e-Chishtiyyai*. *Pir* Golarwi was, therefore, summoned to appear before the court on June 22, 1903 as a witness and to record his statement.

Pir Golarwi knew full well that if he appeared in court, the plagiarism he had committed would be exposed and his secret would be divulged. Therefore, acting contrary to the clear Quranic injunction "And conceal not testimony," (2:283) he feigned illness and sent a doctor's certificate to the court to excuse his attendance. On subsequent hearings too, whenever he was summoned to record his statement, he would send a doctor's certificate to excuse his appearance. *Pir* Golarwi thus fitted the description of the person about whom the Quran states: "And whoever conceals testimony, his heart is surely sinful." (2:283) In stark contrast, when *Maulvi* Karam-ud-Din was indicted in this suit for fraud and he summoned *Hazrat* Mirza Sahib to appear as a witness in his defense, *Hazrat* Mirza Sahib forthwith repaired to Gurdaspur and appeared before the court on the summoned date of August 18, 1903.

In a clever ploy, *Maulvi* Karam-ud-Din tried to elude the charge of fraud against him by denying outright that the articles published in the newspaper *Siraj-ul-Akhbar* were written by him. Nevertheless, the facts were very clear, and the verdict should have been given expeditiously. But the magistrate, Lala Chandu Lal, was a staunch *Arya Samajist* and bitterly prejudiced against *Hazrat* Mirza Sahib. He therefore kept on prolonging the hearings for a period of eight months just to impose hardship on *Hazrat* Mirza Sahib.

During this period, several actions of Lala Chandu Lal showed his partisanship in the suit, and perforce Khwaja Kamal-ud-Din, who was the attorney for *Hazrat* Mirza Sahib, *Hakim* Fazal-ud-Din, and Sheikh Torab, moved the District Magistrate on January 14, 1904 to transfer the case to some other magistrate's court. Simultaneously, Khwaja Kamal-ud-Din requested the magistrate, Lala Chandu Lal, to postpone future hearings in the suit. This spurred Lala Chandu Lal into action, and he immediately handed out the judgment in the fraud complaint, and set the hearing of the other related suits for February 14, 1904. After a prolonged wait of eight months, the judgment given by the magistrate acknowledged that *Maulvi* Karam-ud-Din was the author of the letters sent to *Hazrat* Mirza Sahib, and some other members of his party in Qadian, and that *Maulvi* Karam-ud-Din was also the writer of the articles that had appeared in the newspaper *Siraj-ul-Akhbar*. The magistrate conceded that *Maulvi* Karam-ud-Din's later contention in *Siraj-ul-Akhbar* that the letters were a forgery were fabrications and *Maulvi*

Karam-ud-Din had also lied in the court that the articles published in *Siraj-ul-Akhbar* were not written by him, but that these actions did not constitute deception. *Maulvi* Karam-ud-Din had therefore not deceived *Hakim* Fazal-ud-Din, and the complaint against *Maulvi* Karam-ud-Din was dismissed.

***Pir* Golarwi's Plagiarism Is Proved**

Although the complaint of fraud against *Maulvi* Karam-ud-Din was dismissed, the court did rule that the letters which stated that *Pir* Golarwi had compiled his book *Saif-e-Chishtiyyai* by plagiarizing the notes of *Maulvi* Faizi were genuine, and were written by *Maulvi* Karam-ud-Din and Mian Shahab-ud-Din. The court also ruled the letter of *Pir* Golarwi in which he admitted plagiarizing *Maulvi* Faizi's notes to be authentic. In this way, *Hazrat* Mirza Sahib was proven blameless and free from any act of forgery, while *Pir* Golarwi was besmirched with the smear of plagiarism. And this was exactly the outcome that was sought.

Suit 2: Theft of the Book *Nuzul-ul-Masih*

The second suit pertained to the theft of the book *Nuzul-ul-Masih*, and was instituted against *Maulvi* Karam-ud-Din by *Hakim* Fazal-ud-Din. Hearings in this suit were proceeding concurrently with the preceding suit. The facts of this suit were quite clear. *Maulvi* Karam-ud-Din had obtained pages of the as-yet-unpublished book *Nuzul-ul-Masih* without the consent of the author and printer, and had included them in his complaint before the court. The act of unlawfully acquiring the pages clearly constituted theft, but magistrate Chandu Lal, who was openly opposed to *Hazrat* Mirza Sahib, dismissed the complaint after ten months of hearings.

Suits 3 and 4

Now only two lawsuits remained. In the third suit, Sheikh Torab had sued *Maulvi* Karam-ud-Din and Faqir Muhammad, the editor of the newspaper *Siraj-ul-Akhbar*, for defamation of character, and in the fourth suit, *Maulvi* Karam-ud-Din had sued *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din for defamation of character. Since the fourth suit was the most significant, it is discussed at length below. The third lawsuit is also included in its context.

Vexatious Behavior of Opponents

The defamation suit against *Hazrat* Mirza Sahib required a discussion on the meaning of only a few words. *Maulvi* Karam-ud-Din had taken umbrage on the use of three words *bohtan* (slander or calumny), *kazzab* (liar), and *laeem* (mean or malicious) in the book *Mawahib-ur-Rahman*. Even the

court had acknowledged that *Maulvi* Karam-ud-Din's statements regarding his letters in the newspaper *Siraj-ul-Akhbar* were outright lies. In addition, *Maulvi* Karam-ud-Din had lied again by stating in the court that he had never written the articles that had appeared in the paper *Siraj-ul-Akhbar*. The court had ruled that *Maulvi* Karam-ud-Din had indeed written the letters. There can be no doubt left then that *Maulvi* Karam-ud-Din was a *kazzab* (liar). Besides, the person who lies and calumniates so egregiously can justly be termed as *laeem* (mean or malicious).

The issue in the case was simple and clear, and it was obvious that there was no merit in the complaint. However, when the magistrates are prejudiced Hindu *Arya Samajists* and their objective is to torment and inflict maximum harm on account of their religious prejudice, they unnecessarily prolong the litigation and drag the defendants through endless court hearings.¹ Consequently, this case dragged on for approximately one year and nine months.

Many months after the hearings in the suit commenced, the British Deputy Commissioner of Gurdaspur, on way to his own court, passed by the court buildings where *Hazrat* Mirza Sahib and his companions were sitting. On inquiry, he was astonished to find that the suit was still ongoing. He remarked, "If this suit had been in my court, I would have decided it in one day." Similarly, when the appeal for this suit was made in the Court of Session Judge Amritsar, Mr Henry, he expressed great regret on examining the record at the needless protraction of the absurd lawsuit by the magistrate. He too remarked that if the suit had come before him, he would have rejected the complaint on the first hearing.

The Hindu *Arya Samajist* magistrates had the support of some Muslim magistrates and a large section of the Muslim populace that was opposed to *Hazrat* Mirza Sahib. The Muslim populace was also assisting *Maulvi* Karam-ud-Din in every possible manner. Newspapers, like the Lahore-based *Paisa Akhbar* and others, were regularly publishing articles in support of *Maulvi* Karam-ud-Din and against *Hazrat* Mirza Sahib, and making appeals to the public for financial contributions to assist *Maulvi* Karam-ud-Din.

***Hazrat* Mirza Sahib's Calmness of Temperament**

Hazrat Mirza Sahib's peace of mind was not the least bit ruffled by the increasing intensity and hostility of the opposition; he continued meeting with people as before, exhorting them to truthfulness, and remained engrossed in

1. Compare the behavior of these native Indian magistrates with that of the alien District Magistrate, Mr. Douglas, who boldly, justly and expeditiously decided the complaint of Rev. Henry Martyn against *Hazrat* Mirza Sahib alleging complicity in a conspiracy to murder him.

matters of religion as was his wont — nobody could have guessed that he was a defendant in a criminal lawsuit.

On return to Qadian from Gurdaspur after court hearings, Khwaja Kamal-ud-Din, *Hazrat Mirza Sahib's* disciple and attorney, would express some despondency about the outcome of the suit. He felt that given the opposition of the officials and the mischief of the people, there seemed to be no way that an adverse outcome could be averted. Listening to such expressions of concern by his disciple, *Hazrat Mirza Sahib* would laugh and remark, “Khwaja Sahib! Leave something for God as well. If everything was favorable, people would say that we won because the situation was favorable and our disciples were exceptionally skilled in the law. The real beauty is when all the physical forces are aligned against you, and then God blesses you. Such an act is a means of increasing one’s faith.” In short, Khwaja Kamal-ud-Din would come to Qadian in a woeful mindset, and leave in a cheerful mood.

Prophecy Regarding the Outcome of the Suit

On June 29, 1903, *Hazrat Mirza Sahib* published an announcement titled, Prophecy Regarding the Outcome of the Suit, in which he stated:

During the night, which was the night of June 28, 1903 ... the outcome of the lawsuits filed against me by *Maulvi Karam-ud-Din* was impressed upon my mind. In this state, my mind was directed towards a Divine revelation in which the following words of God were revealed to me: “‘Surely Allah is with those who keep their duty and those who do good to others’ (16:128). In it are signs for those who ask.” I was given to understand that out of the two parties, God would grant victory and assistance to the person who is righteous. That is, the one who does not lie and is not tyrannical; who does not slander, and does not use deceit, fraud and treachery to harass the servants of God; who eschews every evil, and embraces righteousness and justice; who out of the fear of God treats His people with sympathy, solicitude, and goodness, and is a genuine well wisher of humanity; savagery, cruelty and wickedness do not rage through him, and he is ever ready to do good to others. The result is going to be that the suit will be decided in favor of such a party. Then this shall be a sign, and many other signs will be manifested for those who ask, “Which of these two groups is right?”

Hazrat Mirza Sahib also received a revelation in connection with this suit: “The day of Monday and the victory of Hunain” i.e., the suit will be akin to the Battle of Hunain. In that battle, Holy Prophet Muhammad and his companions suffered a temporary reverse, but they regrouped and overran the enemy. The implication was that this suit would follow the same course.

Hazrat Mirza Sahib also received another revelation: “After your humiliation, I shall honor you.” It was evident from these two revelations that there would be an adverse judgment in the case initially, to be followed by a grand victory. Finally, the following revelation left no doubt about the progression of the suit: “The superior court has exonerated him.” This meant that *Hazrat Mirza Sahib* would be convicted in the lower court, but the higher court would acquit him. Thus, God was giving glad tidings to *Hazrat Mirza Sahib* even as the ominous clouds of opposition were gathering strength.

Request for Transfer of Suit Rejected

Magistrate Chandu Lal had committed certain egregious actions in court that overtly divulged and demonstrated his prejudice and partiality in the suit. Consequently, on January 14, 1904, Khwaja Kamal-ud-Din moved the District Magistrate to transfer this case to the court of another magistrate. The District Magistrate, however, rejected this application on February 12, 1904, and Khwaja Kamal-ud-Din went in appeal against the rejection to the Chief Court. The Chief Court fixed February 22, 1904 for the hearing.

Hazrat Mirza Sahib's Illness

The next hearing in Magistrate Chandu Lal's court, however, was fixed for February 16, 1904 and this Magistrate's intention was to arrest and incarcerate *Hazrat Mirza Sahib*. Presented below is an excerpt from *Maulvi Sarwar Shah's* narration about this suit from the first volume of *Sirat-ul-Mahdi*. The parenthetical comments are of this author:

Hazrat Mirza Sahib had come to Qadian. Two days prior to the court hearing, he sent me to Gurdaspur to find, and keep ready some references that were to be presented in court during the next hearing. *Hazrat Mirza Sahib* also sent Sheikh Hamid Ali and the cook, Abdur Rahim, with me to Gurdaspur. When we arrived at the residence in Gurdaspur, we called Dr. Muhammad Ismail Khan to come downstairs and open the door for us. (Dr. Ismail Khan hailed from Jhajjar in district Rohtak and was a very pious person – Author.) Dr. Ismail Khan was a lodger in the upper quarters of the house at that time. When we called out to him, Dr. Ismail Khan began to weep and wail anxiously. We called out several times more but he kept on weeping.

Finally, after some time, he came down wiping the tears from his eyes. When we asked him the reason, he said that Munshi Muhammad Husain visited him earlier (Munshi Muhammad Husain was the file clerk of the District Judge. He was an enthusiastic member of the *Ahl-e-Hadith* sect, and a sincere well wisher of the Muslims. However,

he was opposed to the Ahmadiyya Movement – Author.) and told him: “A convention of Arya Hindus was held recently. Some Aryas took their friends with them to the convention, and that is how I came to be there. After the general proceedings of the convention were over, an announcement was made that the convention had come to an end and the attendees should leave now because they (the organizers) had to discuss some issues in private. When the general audience got up, I too prepared to leave, but my Arya friend insisted that we should go back together and suggested that I either sit to one side or wait for him outside. So I sat down there to one side.

“Then one of the Aryas present there got up and addressed the Magistrate (Chandu Lal), and naming Mirza Sahib said: ‘This man is our bitter enemy and the murderer of our leader Lekhrum. He is a prey in your hands now, and the eyes of the whole (Arya) nation are on you at this moment. If you let this prey escape, then you will be the enemy of the whole nation.’ The Arya went on to make other similar statements to incite nationalistic fanaticism. The Magistrate (Chandu Lal) replied: ‘It was already my intention that, if possible, I should send, not only Mirza Sahib, but all his companions and witnesses in this suit to hell. But what can I do; the suit is being pursued so deftly that I have not been able to find an opening to lay my hands on them. But I promise you that, whatever happens, in the next hearing I shall initiate court action against them...’” Muhammad Husain told me: “Perhaps you do not understand what is meant by *court action*. It means that the magistrate has the power to arrest and imprison without bail an accused person at the start of a suit or any time during its pendency.” Muhammad Husain said: “Doctor Sahib, you are aware that I am a strong opponent of your Movement. But I cannot bear to see a noble family humiliated and destroyed, and in particular humiliated at the hands of a Hindu. And I know that Mirza Sahib’s family is the most respected in the district. So I have conveyed this news to you so that you may take appropriate action. I have two suggestions in mind. One is to make every effort to have the suit transferred from here to the Chief Court in Lahore, and the second is to use whatever strategy is necessary, but Mirza Sahib should not present himself before the court in the next hearing, and instead send in a medical certificate (of indisposition).”

After listening to these events from Dr. Muhammad Ismail, we all got worried and decided that someone should be sent immediately to Qadian to narrate these developments to *Hazrat* Mirza Sahib. It was past nightfall. We started searching for a horse carriage and though several were available, none would accept us as a fare because of the

opposition (to Ahmadiyyat) that prevailed in the town. We offered even four times the normal fare but found no willing carriage driver. Finally, we dispatched Sheikh Hamid Ali, Abdur Rahim the cook, and a third person on foot to Qadian. They reached Qadian around the time of the *Fajr* (morning) prayer, and briefly related the matter to *Hazrat Mirza Sahib*. He replied unconcernedly: “Anyway, I will go to Batala; Khwaja Kamal-ud-Din and *Maulvi* Muhammad Ali will be meeting me in Batala on their way back from Lahore. I will mention this matter to them and will find out about the outcome of their effort to have the suit transferred.” Accordingly, *Hazrat Mirza Sahib* came to Batala that same day. In the train, he met *Maulvi* Muhammad Ali and Khwaja Kamal-ud-Din as well, and they informed him that the attempt to have the suit transferred was not successful. *Hazrat Mirza Sahib* then traveled to Gurdaspur and he did not mention this matter to either of them on the way.

Upon reaching their lodging in Gurdaspur, *Hazrat Mirza Sahib*, as was his wont, lay down in another room to rest awhile. But we remained in a state of great agitation as to what may happen. Momentarily, *Hazrat Mirza Sahib* summoned me and I went to his quarters. When I entered, he was lying supine on the bed, with his hands clasped behind his head. Upon my arrival, he turned on his side and propped up his head on the palm of his hand. Addressing me, he said, “I have called you so that I can hear all the details of the matter.” There was no one else in the room at that time; only Mian Shadi Khan stood at the door. I related the entire matter to *Hazrat Mirza Sahib*...

Hazrat Mirza Sahib listened silently. When I used the word prey, (referring to Magistrate Chandu Lal’s reference to *Hazrat Mirza Sahib* being his prey in the suit), *Hazrat Mirza Sahib* sat up at once, and his eyes began to glow, and his face turned red. He exclaimed, “I am his prey! I am not a prey. I am a lion; not just a lion but the lion of God. How can he lay his hands on the lion of God? Let him try to do so.” His voice rose so high as he made this statement that even those outside the room were startled, and they directed their attention to the room but nobody actually ventured in. *Hazrat Mirza Sahib* repeated the words “the lion of God” several times and, each time, his eyes that were normally downcast and half closed would open wide like a lion’s eyes and glow like an ember. His face was so flushed that it was painful to behold.

Hazrat Mirza Sahib then said, “What can I do? I have presented before God that I am willing to put on shackles of iron on my hands and feet for the sake of His religion. But He says, ‘No. I will save you

from disgrace and will exonerate you honorably.” Then *Hazrat Mirza Sahib* began a monologue on the love of God, and spoke passionately for about half an hour. As he was speaking, he suddenly felt nauseous and vomited blood, some of the blood was congealed and some was still liquid. After the vomiting was over, *Hazrat Mirza Sahib* raised his head and wiped his mouth with a handkerchief. He wiped his eyes as well, which were watering from the effect of vomiting. However, he did not realize what he had vomited because he had bent down suddenly to vomit and then immediately raised his head up. But when I bent down to look at it, he enquired, “What is it?” and I replied, “Sir, there is blood in the vomit.” He then cast a glance in that direction.

At that point, Khwaja Kamal-ud-Din, *Maulvi* Muhammad Ali and others came into the room, and a doctor was summoned. The doctor was an Englishman (the Civil Surgeon of Gurdaspur – Author). He came and after examining the vomit, conversed in English with Khwaja Kamal-ud-Din — the gist of that conversation was that vomiting blood in this way at this advanced age could be dangerous. Then the surgeon inquired, “Why does he not take complete rest?” Khwaja Kamal-ud-Din replied, “How can he take rest? The magistrate is scheduling court hearings one after the other at short intervals just to impose hardship, although the suit is very ordinary in nature and can be easily settled.” The surgeon replied: “It is imperative that he should take rest at this time. I will give him a medical certificate of indisposition. For what length of time do you want me to make out this certificate?” Then he opined: “I think he should rest for two months.” Khwaja Kamal-ud-Din said: “One month should suffice for the time being.” The Civil Surgeon immediately wrote out a certificate for one month and stated in it that he did not consider the patient fit to attend court hearings during this period.

Following this, *Hazrat Mirza Sahib* gave directions for their return to Qadian. But we were all afraid that this might result in another suit because the court hearing was the next day, and *Hazrat Mirza Sahib* was going back without the permission of the court, after having come to Gurdaspur. But *Hazrat Mirza Sahib*’s countenance was perfectly calm. All of us then returned to Qadian.

When Chandu Lal was shown the medical certificate on February 16, he was greatly aggravated but he could not do anything about it. The request before the Chief Court to transfer the case was rejected on February 22, 1904. The case was then presented once again in Chandu Lal’s court on February 23. On that day, the lawyers that appeared on behalf of *Hazrat Mirza Sahib* were Mr. Ogarman, barrister-at-law, who had traveled from

Lahore, Khwaja Kamal-ud-Din, and *Maulvi* Muhammad Ali.

Indictment

On February 24, Mr. Ogarman presented a written statement to the court on behalf of *Hazrat* Mirza Sahib along with an application asking that the statement be included in the proceedings of the suit. It was not accepted for inclusion on that day, but after much argument spread over several hearings, the application was finally approved. On March 9, Khwaja Kamal-ud-Din argued for four hours before the court that the suit was without merit and should be dismissed. But on March 10, Chandu Lal indicted *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din on charges of criminal defamation in the complaint of *Maulvi* Karam-ud-Din. At the same time, Chandu Lal also indicted *Maulvi* Karam-ud-Din and the editor of *Siraj-ul-Akhbar*, Faqir Muhammad, on charges of criminal defamation in the complaint of Sheikh Yaqub Ali. Since the validity of the medical certificate granting exemption to *Hazrat* Mirza Sahib from court appearance expired on March 13, the next date for hearing was fixed for March 14.

However, *Hazrat* Mirza Sahib was still feeling very weak and infirm. Ever since the day that he had vomited blood, *Hazrat* Mirza Sahib's health had not stabilized — the civil surgeon of Gurdaspur was again summoned to Qadian on March 13. He examined *Hazrat* Mirza Sahib and made the recommendation that further rest was essential. The surgeon had in fact recommended a rest of two months during the first medical checkup, but had instead issued a medical certificate of one month upon Khwaja Kamal-ud-Din's suggestion. After examining *Hazrat* Mirza Sahib and seeing his condition, he wrote out another medical certificate stating that *Hazrat* Mirza Sahib was still very weak and not in a condition to appear in court for another month.

When the certificate was presented on the 14th of March, Lala Chandu Lal was very aggravated; he summoned the Civil Surgeon to appear in court on March 15 so that he may examine him under oath. Khwaja Kamal-ud-Din drew the court's attention to the fact that this was not required under the Evidence Act. In addition, *Pir* Golarwi had repeatedly sent in a medical certificate to avoid appearing in court, and the magistrate had never summoned the doctor providing the certificate to appear in court and give testimony under oath. Then why was it necessary to do so in *Hazrat* Mirza Sahib's case? But Chandu Lal did not relent. Accordingly, the Civil Surgeon appeared in court on March 15 and testified under oath that *Hazrat* Mirza Sahib was indeed ill and unfit for appearing in court. The magistrate cross examined him aggressively but the Civil Surgeon stood his ground. The next date of hearing was then fixed for April 11.

Chandu Lal Demoted

God's work now began to manifest itself. On the one hand, Magistrate Chandu Lal was firm in his resolve to arrest and send *Hazrat Mirza Sahib* to the lockup on his next appearance in court, and on the other hand, fate was working its own course. On the first occasion, the vomiting of blood wrecked Chandu Lal's plans. *Hazrat Mirza Sahib* was advanced in age; his nervous system was weakened, and he had high blood pressure. It may be that his passionate speech caused the hemorrhaging of a blood vessel. God alone knows what had happened to cause him to vomit blood. As a consequence, the doctor had certified him as being unable to attend court for two months. But since the Chief Court had rejected the application for the transfer of the suit, Chandu Lal felt assured that *Hazrat Mirza Sahib* would ultimately have to appear in his court. And the day he did, Chandu Lal was determined to have him handcuffed. This was a time when, for a respectable person to be in handcuffs was considered a big humiliation.

April 11, 1904 was the next date for hearing, and *Hazrat Mirza Sahib's* appearance in court was inevitable. It so happened that a condemned man was to be hanged in Gurdaspur Jail. According to the rules, a magistrate has to oversee the proceedings, and the Deputy Commissioner assigns one of the magistrates in his jurisdiction to be the duty magistrate for the hanging. This time, the Deputy Commissioner assigned the duty to Chandu Lal. He wrote a memo to the Deputy Commissioner and asked to be excused from overseeing the hanging because he was faint hearted and could not bear to see a criminal hanged. The Deputy Commissioner wrote back in response that as the magistrate of a criminal court, he will be required to sentence hundreds of criminals to imprisonment, and if in the future he became a Session Judge, he will be required to sentence criminals to be hanged. The Deputy Commissioner, therefore, advised him not to be so weak hearted. But Chandu Lal persisted and insisted that he could not see a person being hanged.

The Deputy Commissioner assigned another magistrate to oversee the hanging, but at the same time, he sent a report to the Government that Chandu Lal was not fit to exercise powers of a magistrate. There was no place in the criminal justice system for such a weak hearted, or in other words, a cowardly person. He would be unable to give judgments punishing the criminals, and therefore, will be unable to do justice. On the basis of this report, Chandu Lal was demoted from the position of Extra Assistant Commissioner to that of a subordinate judge, and transferred to Multan prior to April 11, 1904 – the date of *Hazrat Mirza Sahib's* hearing. Thus the wolf was defanged for good and *Hazrat Mirza Sahib's* revelation that: "I shall debase the one who seeks to disgrace you" was fulfilled one more time.

Suit in Lala Atma Ram's Court

Lala Atma Ram, magistrate first class, replaced Chandu Lal and took over his under-trial suits. The hearing on April 11, 1904 was confined to procedural matters. Khwaja Kamal-ud-Din asked the court to summon the witnesses of the complainant for cross-examination, and the attorney for *Maulvi* Karam-ud-Din did likewise. The next hearing was set for May 9, 1904; *Hazrat* Mirza Sahib traveled from Qadian to Gurdaspur to attend this hearing. Like Chandu Lal, this new magistrate also belonged to the extremist Hindu sect *Arya Samaj*, but he was wiler than his predecessor. He did not jump into an adversarial mode straight away, but steadily, with great deliberation, and with increasing intensity adopted methods to harass and inflict maximum damage. Prior to this, *Hazrat* Mirza Sahib had always been offered a chair to sit on during court proceedings by the presiding officer of every court he had attended. But Lala Atma Ram did not extend him this courtesy despite the fact that *Hazrat* Mirza Sahib was feeling weak because of his illness. On occasions, he was not even allowed a drink of water although the heat of summer was intense. And Lala Atma Ram unnecessarily prolonged the suit while setting frequent court hearings at short intervals to inflict maximum hardship.

***Hazrat* Mirza Sahib Takes Up Residence in Gurdaspur**

Since the dates for the court hearings were arriving in rapid succession and the magistrate was unnecessarily prolonging the suit, *Hazrat* Mirza Sahib had to travel very frequently between Gurdaspur and Qadian. Not only was this financially draining, it was also a needless hardship. In fact, his property and his very life were once endangered during such a journey. It happened this way. On July 6, 1904, *Hazrat* Mirza Sahib was traveling in a four-wheeled horse carriage from Qadian to Batala, along with Khwaja Kamal-ud-Din and *Maulvi* Muhammad Ahsan Amrohi. Most of the rest of his traveling companions were riding in one-horse shays, but *Maulvi* Muhammad Ali, Sheikh Yaqub Ali and Mian Miraj-ud-Din were following on foot. Although they set out together, for some reason, the rest of the traveling party fell far behind and *Hazrat* Mirza Sahib's carriage was left alone having outpaced the rest by a large distance.

It was nighttime. The sky was overcast and everything was enveloped in pitch darkness. When the carriage crossed Wadala and was proceeding towards Batala, some bandits, armed with choppers and long-handled axes, appeared on the road and surrounded *Hazrat* Mirza Sahib's carriage. For some reason, the bandits became hesitant to approach the carriage. They began to prod one another to initiate an attack, but none would step forward to do so. An argument broke out among them and some time passed in this manner.

This enabled *Maulvi* Muhammad Ali and his two companions who were following the carriage on foot to catch up, and they spotted the bandits from a distance. They challenged the bandits and rushed towards them. Bandits lack the courage to stand and fight; so when they saw a party of men charging them, they took to their heels and ran away. In this manner, Allah saved *Hazrat* Mirza Sahib in accordance with His promise to protect him. Khwaja Kamal-ud-Din used to narrate a miracle in connection with this incident: “When the bandits surrounded us, I saw that a strange beam of light would emanate from the forehead of *Hazrat* Mirza Sahib and cause his countenance to shine.” It is entirely possible that it was this phenomenon that cast such fear in the hearts of the bandits that they did not pick up the courage to attack.

In short, it was highly inconvenient to commute so frequently between Qadian and Gurdaspur. Accordingly, *Hazrat* Mirza Sahib rented a house in Gurdaspur from August 13, 1904 and took up residence there along with his family.

Second Cross-examination of Witnesses, and *Maulvi* Sanauallah’s Strange Testimony

Much of the argumentation in the suit filed by *Maulvi* Karam-ud-Din against *Hazrat* Mirza Sahib centered on the correct interpretation of the words *kazzab* and *laeem*. Many lexicons and works of Arabic scholarship were consulted, and many religious scholars and intellectuals were called as expert witnesses and queried. During these arguments, the real intellectual caliber and integrity of many clerics was exposed. A classic example of this was the testimony of *Maulvi* Sanauallah.

Maulvi Sanauallah was one of the witnesses who testified for *Maulvi* Karam-ud-Din. He tried very hard to prove that *Maulvi* Karam-ud-Din was a pious man. Since even the court had acknowledged in one of the companion suits described earlier in the chapter that *Maulvi* Karam-ud-Din had lied, *Maulvi* Sanauallah chose the strange logic of asserting that it was really not necessary for a pious person to abstain from lying! In support of this claim, he presented the first few verses of the chapter, *Al-Baqarah* of the Holy Quran wherein the concept of faith is mentioned, but the details of the related deeds are not presented. The intent of those Quranic verses was to show the essential things in which a pious person should believe. Besides this, even a child can understand that if a person believes in the Holy Quran and regards it as the Word of God, and believes in the Judgment Day, then such a person will not stray from the Word of God by resorting to lying!

Maulvi Sanauallah’s fixation on the literal text of the verse divulged the sorry plight of his scholarship. In order to support *Maulvi* Karam-ud-Din he made an absurd statement that a person can be called pious even if he lies

because the words in the verse he presented did not have a specific prohibition against lying. During cross-examination, Khwaja Kamal-ud-Din asked him that in the verse under reference there were no specific prohibitions against theft, adultery and drinking either; could then a person who indulged in these vices be called pious? *Maulvi* Sanaullah replied in the affirmative! A roll of laughter rang through the audience in the courtroom, leaving *Maulvi* Sanaullah utterly mortified. But clerics will not be clerics unless they stick stubbornly to their point of view, however absurd.

Attempts at Mediation Between the Parties

Certain sympathetic souls tried to mediate between the two parties. Raja Ghulam Haider Khan, *tehsildar* (land revenue officer) Pind Dadan Khan, was in Gurdaspur to testify for *Hazrat* Mirza Sahib. When he and Khwaja Kamal-ud-Din went to see the Deputy Commissioner in connection with some matter regarding the suit, the Deputy Commissioner was annoyed and demanded why the parties did not compromise, and that if they did not, the consequences would not be good for them.

When Raja Ghulam Haider Khan and Khwaja Kamal-ud-Din returned from the court, they requested a private conversation with *Hazrat* Mirza Sahib. I was also present in *Hazrat* Mirza Sahib's company that day in Gurdaspur. We stepped outside so that the private conversation may proceed. Khwaja Kamal-ud-Din narrated the Deputy Commissioner's idea of a compromise to *Hazrat* Mirza Sahib. *Hazrat* Mirza Sahib's response was given in such a loud voice that not only those of us sitting outside, but even the people on the street could have heard him. It was not his habit to conceal things — he would always bring up matters plainly before people. Anyway, we all returned inside. *Hazrat* Mirza Sahib was saying:

When Prophet Joseph (peace be on him) was accused of fornication, he chose to remain imprisoned until the charge was fully investigated and he was proven innocent. It is imperative for those who are the leaders of a nation to remain untainted of all charges in the eyes of the populace. I too am a leader of an organization. I shall not be satisfied until the matter has been fully investigated and I am proven innocent of the charges that *Maulvi* Karam-ud-Din has leveled against me. The magistrate and deputy commissioner can drag me through the courts all they want until they tire, but I shall not tire. The only other way this matter can be resolved is for *Maulvi* Karam-ud-Din and me to write an agreement and present it to the court in which we agree that we withdraw our suits from the worldly courts and present it in the heavenly court of God; then God will decide Himself which one of us is on the path of righteousness and which one of us is a liar and slanderer.

Following this incident, the District Judge, Sheikh Khuda Baksh, started mediating between the parties and discussions began on the terms of a compromise. But *Maulvi* Karam-ud-Din did not agree to any of *Hazrat* Mirza Sahib's conditions. *Hazrat* Mirza Sahib issued an announcement on June 14, 1904 entitled, "Deposition About an Event: Read it Definitely for the Sake of God." A portion of this announcement, which gives all aspects of the mediation that took place, is reproduced below:

If instead of making false imputations and accusations against me and making me out to be a forger and a cheat by ascribing facts to me contrary to reality, which *Maulvi* Karam-ud-Din has done in his article in *Siraj-ul-Akhbar*, he had swung a sword at me and severed my limb, I swear by that God Who sees my heart that I still would have forgiven him. And there would have been no need for anyone to tell me that I should make amends with him and forgive his sin. But O people! Only those who are sent as reformers by God know the difficulties that such groundless allegations cast in the minds of the public and they consider it necessary that the minds be purified of all such insinuations. And until that accusation which is hanging over their head has been completely obliterated in the eyes of the public, they do not like to affect a vague compromise that will leave a blot forever hanging on their head. Joseph, who was a prophet, was falsely accused of attempting to commit adultery and was imprisoned. After the lapse of a long time, he was pardoned but he did not accept the pardon although he would have gotten the position of the vice ruler of the kingdom. Instead he plainly stated: "Until I am exonerated from the imputation of adultery I do not want to step out of the prison."

Similarly, even a worldly man who is falsely accused of deception or criminal embezzlement does not acquiesce to some vague compromise. But some well wishers of the community stressed the need for reconciliation between the parties. Even some good-hearted and far-sighted high-ranking officials and rulers of the district and division expressed their wish that I should make peace with this plaintiff... At this juncture, Munshi Ghulam Haider Khan, tehsildar Pind Dadan Khan, who had come to provide testimony in this suit, also made efforts to bring about reconciliation.

The persuasion and wishes of these revered people made me consider and contemplate how best to make peace. Finally, I replied that if the plaintiff *Maulvi* Karam-ud-Din, out of fear of God, accepts in court that the letters referred to in the suit and in his articles in *Siraj-ul-Akhbar* dated October 6, 1902 and October 13, 1902 are his own, and

not my forgery, then I will make peace with him because this acceptance will be sufficient to exonerate me in the eyes of the public, and the accusation of forgery against me would be vitiated. But *Maulvi Karam-ud-Din* did not accept this.

A second proposal conceived for affecting reconciliation was to prepare two separate written statements from *Maulvi Karam-ud-Din* and myself. My statement would mention: "I swear by God that I wrote the words *kazzab* (liar), *bohtan* (calumny), and *laeem* (mean or malicious) in connection with *Maulvi Karam-ud-Din* in the firm belief that the letters referred to in the suit and the articles in *Siraj-ul-Akhbar* dated October 6, 1902 and October 13, 1902 were that of *Maulvi Karam-ud-Din*. I pray that God's curse may be upon the liar." Similarly, *Maulvi Karam-ud-Din* would present a written statement: "I swear by God that the letters referred to in the suit that are purported to be mine and the articles published under my name in *Siraj-ul-Akhbar* dated October 6, 1902 and October 13, 1902 are not mine. And I pray that God's curse may be upon the liar."²

These two statements were scribed by Munshi Ghulam Haider Khan. He then took them, accompanied by my attorney Khwaja Kamal-ud-Din, to the District Judge, Sheikh Khuda Baksh. Sheikh Khuda Baksh, a genuine well-wisher of the community, had spent a lot of his precious time and put in extensive effort towards bringing about a reconciliation. The mediators liked the proposed statements and said: "These statements are not objectionable in any way now. However, the word 'curse' in them is too strong and should somehow be altered. The writer agreed to this and changed the part where the word 'curse' was used to: 'I submit this suit to God, the Most High, for rendering a judgment.'" When these statements were presented to *Maulvi Karam-ud-Din*, he did not accept them, and put forward the excuse that he does not take oaths; this in spite of the fact that he had given sworn testimony in court. He was shown the attested copy of his sworn statement and asked: "When you swore to tell the truth before Magistrate Chandu Lal and gave a statement that: 'I have neither written these letters nor are the articles in *Siraj-ul-Akhbar* mine,' then what is your objection in giving the same statement now." *Maulvi Karam-ud-Din* replied: "That was done under compulsion. Barring exceptional

2. It should be remembered that in a sworn testimony before the court, *Maulvi Karam-ud-Din* said that he had neither sent the letters nor was he the author of the articles that were published under his name in *Siraj-ul-Akhbar* dated October 6, 1902 and October 13, 1902.

circumstances, it is not permissible to take an oath.³ Hence I will not take an oath.”

Finally, it was suggested that instead of writing “swear by God,” the term “solemn affirmation” should be used. As a result of this suggestion, the following statement was proposed which used the word solemn affirmation because the previous statement of *Maulvi* Karam-ud-Din had also been made on solemn affirmation:

“In the presence of God, and being fully honest in my belief, I state on solemn affirmation that the letters referred to in the suit which I have denied (as not mine) and the articles in *Siraj-ul-Akhbar* dated October 6, 1902 and October 13, 1902 which I have also denied (as not mine), those letters and those articles, are positively not written by me. If I am lying in making this statement, then I submit this affair of mine in the court of God for justice.”

Maulvi Karam-ud-Din objected to this draft on the grounds that the words, “In the presence of God” etc. also amounted to an oath; only the words “on solemn affirmation” should be kept, and details of the matter should not be given. In the end, after considerable argumentation, the final draft presented on June 11, was written as follows:

I, Karam-ud-Din, state on solemn affirmation that the letters written under my name to Mirza Ghulam Ahmad Sahib and *Hakim* Fazal-ud-Din Sahib and the articles published under my name on October 6, 1902 and October 13, 1902 in *Siraj-ul-Akhbar* are not mine. If my statement is against the facts then I entrust this matter to the court of God, the Most High, for justice.

As against this, the present writer (*Hazrat* Mirza Sahib) approved the following text for the statement he (*Hazrat* Mirza Sahib) would sign:

I swear by God that the words *kazzab* (liar), *bohtan* (slander), and *laeem* (mean or malicious) I wrote about Karam-ud-Din were written out of a conviction that the writer of the letters referred to in this suit and the writer of the articles in *Siraj-ul-Akhbar* dated October 6, 1902 and October 13, 1902 is *Maulvi* Karam-ud-Din. And I pray that God, the Most High, may curse the liar.

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3. It is completely incorrect that Islam forbids the taking of oaths. Pious people from among the Muslims have been taking oaths whenever necessity demanded. The companions of the Holy Prophet also took oaths when there was a need for it. Our Holy Prophet also took oath many times...Accused criminals were administered oaths in the court of the Holy Prophet. Oaths are also mentioned in the Holy Quran. In the shariah (law) of Islam, when evidence is not forthcoming or is contradictory, reliance can be placed on oaths.

With the permission of the magistrate, when these drafts were shown to *Maulvi* Karam-ud-Din, he said that no reference should be made to “letters,” “newspapers,” etcetera and also the part about *entrusting this matter to the court of God for justice* should be deleted and there should be no clarifications. The reason for this, he maintained, was that prophecies would be made against him. Even these conditions were accepted in the interest of reconciliation, but he did not agree to anything. With all attempts at reconciliation frustrated, the proceedings in the suit started in court.

I felt the need to publish this notice containing simple and true facts so that the good-hearted and well-intentioned officials may be apprised of the events. They acted out of sympathy and affection in which they hold my family and solely for this reason communicated to me that I should accept reconciliation. This will also make manifest to them which one of the parties is averse to reconciliation. I was accused of forging the letters and other baseless charges in *Siraj-ul-Akhbar* but I did not resort to the courts for redress. Instead, I confined my defense only to writing in the book that my slanderer is bringing a false accusation against me and my insulter is a liar and these are the actions of a mean person. For this, I was dragged to the court. In appreciation of the sympathy of the officials and the elders of the community, I chose to have myself exonerated from the accusations of forgery etcetera, if not in the worldly court, then in the court of God, and thus to settle the issue. However, I am not prepared for an ambiguous compromise.

For this reason, I show my willingness once again through this handbill that if my opposing party is ready to make the aforementioned statement in court, then in response I am also prepared to give a similar statement. That same day, both the suits can be confined to the records. I have purposely worded my statement in the strongest possible words. This handbill has also been published so that there is no misstatement of the events related to the compromise attempt.

The issuer of the handbill,

Mirza Ghulam Ahmad

June 14, 1904

Readers must have observed that *Maulvi* Karam-ud-Din did not agree to the conditions of a compromise because *Hazrat* Mirza Sahib wanted to take this suit out of the jurisdiction of the worldly court and to present it in the Heavenly court either through an oath or other clear wording. But how can a fabricator pick up the courage to present himself in the Heavenly court.

Cunningness may work in the worldly courts; it is possible for wrong judgments to be given, but the court of God is free from all faults. There a liar simply cannot escape from retribution. This was the reason why *Maulvi* Karam-ud-Din did not agree to such a resolution, and kept on making frivolous excuses and objections. This is the reason why a compromise was never reached, and the suit kept running its normal course.

Charge Sheet Is Maintained

On August 2, 1904, the complainant, *Maulvi* Karam-ud-Din rested his case after the court had recorded the testimony of his witnesses. Khwaja Kamal-ud-Din then requested the court to examine the evidence produced by the complainant because on the basis of this evidence there were sufficient grounds for the accused to be acquitted. If after reviewing the evidence, the court found some prima facie evidence of a crime then the defense was quite prepared to produce its witnesses. Khwaja Kamal-ud-Din pointed out to the court: "Our situation is somewhat delicate because it is not considered a sin to lie against us. If we produce witnesses from our party, their evidence will be construed as weak since they are disciples, and we do not expect that people outside the party will have the courage to speak the truth. Perforce we will have to summon several high ranking officials as witnesses including some Englishmen about whom there would be no suspicion of favoritism. In view of the expenditure and time required to produce such testimony which may not be required, if the court was to review the evidence, an expeditious decision may be possible." But the magistrate Lala Atma Ram paid no heed to this request and kept intact the charges that had been framed against *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din by his predecessor Chandu Lal.

Twenty-four witnesses were called to testify on behalf of the defense. *Pir* Golarwi was one of those witnesses. The magistrate however accepted only ten witnesses and conspicuously scored out *Pir* Golarwi as a witness. This prompted *Hakim* Fazal-ud-Din to apply to the court requesting that the defense was willing to give up one other witness for the sake of putting *Pir* Golarwi on the stand. He argued that it was imperative to summon *Pir* Golarwi because the postcard purportedly written in his hand had to be verified. However, when the intention of the presiding officer is not honest, there is very little that one can do. Lala Atma Ram did not agree to summon *Pir* Golarwi although he was the most important witness!

The Judgment

After the defense witnesses had given their testimony, judgment was set for October 1, 1904. God's plan then began to unfold. As soon as Lala Atma Ram began to harass *Hazrat* Mirza Sahib in the suit, his grown-up son fell ill.

When Jesus was under trial in the court of Pontius Pilate, his wife had a dream in which she was warned not to dye their hands with the blood of this righteous man. Pontius Pilate was so affected by his wife's dream that he called for water and washed his hands in open court and said that he did not find Jesus guilty of any wrongdoing. The Jews had thereupon cried out, "Crucify him! Crucify him!" Pilate had then asked them as to who would bear the responsibility for such an act? Thereupon the Jews had replied: "His blood be on us, and on our children."⁴ Thus, Pilate was saved, but the Jews were not.

Similarly, Lala Atma Ram's wife had a dream in which she was warned that if her husband punished this righteous person, some woe would befall them. She narrated this dream to her husband, but Lala Atma Ram was more hard-hearted than Pontius Pilate, and paid no heed to this warning. He had already made up his mind to send *Hazrat Mirza Sahib* to jail, and had stated in open court that a punishment of fine on *Hazrat Mirza Sahib* was in effect a fine on his disciples because the money would come out of their pockets. In other words, the only punishment that *Hazrat Mirza Sahib* would have to bear personally was the punishment of imprisonment. However, at the time of announcing the judgment, Lala Atma Ram could not muster the courage to impose a sentence of imprisonment. He, therefore, put together a clever plan under which the verdict he announced was a fine, but he also indicated to the police to handcuff *Hazrat Mirza Sahib* and put him in prison until he had paid the fine levied against him.

Hazrat Mirza Sahib had been informed by God in a vision that if Atma Ram did not desist from his mischief then he would be mourning the death of his offspring. *Hazrat Mirza Sahib* had informed his disciples about this vision, and events unfolded accordingly. When Atma Ram sentenced *Hazrat Mirza Sahib*, his adult son who was sick died first; then twenty or twenty-five days later, a second son also died. In her frustration, his wife reproached him saying: "Despite my stopping you, you did not listen. You have reaped what you had sown and brought ruin on the entire household." I add here that, a magistrate's decision based on evaluating the submitted evidence with honesty and justice is not subject to accountability in the eyes of God. However, when prejudice and enmity of Islam motivates a magistrate from the outset to inflict hardship and to punish a pious man of God, then how can he escape the punishment of God, whether that punishment is in this world or the next.

Magistrate Lala Atma Ram continued in his vindictive ways. For a noble and respectable person, there could have been no bigger disgrace in those days than to be handcuffed even if it was for a minute. And *Hazrat Mirza Sahib's* family was considered to be the most respectable and honorable in the whole district. The *Arya Samajists* were getting exasperated and

4. Matthew 27:25

infuriated by the remarkable efficacy with which *Hazrat* Mirza Sahib was demonstrating the dominance of Islam over all other religions. A plan was hatched, therefore, to disgrace *Hazrat* Mirza Sahib and it was to be accomplished in the following way: On announcing the sentence of a fine, *Hazrat* Mirza Sahib would be asked to make the payment immediately to the court, and if the payment was not made, he would be handcuffed and sent to jail for as long as the payment was outstanding. Further, the sentence would be announced just before the adjournment of the court so that there would be no possibility to deposit the money in the government treasury till at least the following day. In this way, *Hazrat* Mirza Sahib would have to spend at least one night in jail. These days, the sentenced person is normally granted a grace period for depositing the fine, but such concessions were purely discretionary in those days and the magistrate had wide powers either to grant a grace period or to incarcerate the sentenced person till the payment of the fine.

Magistrate Lala Ram did not give the verdict on October 1, 1904, and postponed his decision to October 8, 1904. On that day, the judgment was announced. In the case of Sheikh Torab versus *Maulvi* Karam-ud-Din and Faqir Muhammad, editor of *Siraj-ul-Akhbar*, the court held that the charges against the accused were proven and their defense was rejected. *Maulvi* Karam-ud-Din was fined fifty rupees or in lieu thereof to undergo imprisonment for two months, and Faqir Muhammad was fined forty rupees or in lieu thereof to undergo imprisonment for two months.

Following that, *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din were summoned into the courtroom. Policemen were stationed outside the courtroom and given explicit instructions to bar the entrance of anyone with the exception of *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din. One handcuff-carrying policeman was stationed inside the courtroom with orders to immediately handcuff both defendants in case they were unable to pay the levied fine. Utterly oblivious to these schemes, *Hazrat* Mirza Sahib casually walked into the courtroom along with *Hakim* Fazal-ud-Din. Khwaja Kamal-ud-Din had gone to the bathroom, and upon his return he saw *Hazrat* Mirza Sahib entering the courtroom. Upon inquiry, Khwaja Kamal-ud-Din learned that the magistrate had summoned the two of them for announcing the verdict, and had prohibited the entry of anyone else in the courtroom.

Khwaja Kamal-ud-Din immediately sensed that something was amiss, and that the situation was ominous. He ran to the courtroom, but as he tried to enter through the door, two policemen stationed on either side of the door stepped forward and blocked his way. Khwaja Kamal-ud-Din told them, "How can I not enter? I am the attorney for the two accused." Without waiting for a reply, he stretched out his arms and pushed the two policemen clear out of the doorway. Khwaja Kamal-ud-Din was robustly built and the two policemen chose not to press the matter further.

When he entered the courtroom, the magistrate was announcing the judgment. *Hazrat* Mirza Sahib was fined five hundred rupees, and *Hakim* Fazal-ud-Din was fined two hundred rupees or in lieu thereof each was sentenced to six months of imprisonment. Thus a total fine of seven hundred rupees was levied on both of them. The strange workings of the power of God can sometimes leave one in amazement. At the time of entering the courtroom, Khwaja Kamal-ud-Din had exactly seven hundred rupees in his pocket. Some of *Hazrat* Mirza Sahib's disciples narrate that a former client of Khwaja Kamal-ud-Din had paid him seven hundred rupees, the balance due for legal services rendered, just before he went into the courtroom. Since Khwaja Kamal-ud-Din was in a hurry, he put the cash in his pocket and entered the courtroom. When the court announced a combined fine of seven hundred rupees, Khwaja Kamal-ud-Din took out the seven hundred rupees from his pocket and put the cash on the magistrate's table. The magistrate was astounded. His entire plan to jail *Hazrat* Mirza Sahib fell apart, leaving him frustrated and crestfallen. But a closer look at the bills lying on his table gave him some cause for hope. Currency bills in those days had the name of certain cities imprinted on them, for example, Lahore, Calcutta, Karachi, Madras etcetera. In Punjab, merchants normally accepted only those currency bills that carried the imprint "Lahore" or "Calcutta" and would refuse bills carrying the name of other cities. The currency bills Khwaja Kamal-ud-Din had presented to the court carried the imprints of "Madras" and "Karachi." The magistrate quickly responded: "These bills carry the imprint of 'Madras' and 'Karachi' and are not acceptable here." Khwaja Kamal-ud-Din replied: "Give it to me in writing that seven hundred rupees in bills were presented but the court did not accept them because the imprint they carried was that of 'Madras' and 'Karachi.'" This reply left the magistrate helpless because he knew that all currency bills regardless of the city imprints were legal tender in British India. Whether the merchants accepted certain bills or not, the government was obliged to accept all legal tenders presented to it for discharge of liabilities. The magistrate had no choice but to accept the cash tendered and with great regret and despair, he allowed *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din to leave the court.

Return to Qadian

Hazrat Mirza Sahib stayed in Gurdaspur for two more days to obtain copies of the judgment, and to pack his household effects. On October 11, 1904, he returned to Qadian.

It would not be inappropriate here to say a few words about Khwaja Kamal-ud-Din.

Khawaja Kamal-ud-Din's Services and Sacrifices

Khawaja Kamal-ud-Din was a highly devoted and beloved disciple of *Hazrat Mirza Sahib*. He rendered many laudable services and sacrifices. His services during the legal proceedings in Gurdaspur were especially remarkable. In those days, Khawaja Kamal-ud-Din's legal practice was based in the city of Peshawar. When the aforementioned suits began and the legal hearings became increasingly protracted, he simply gave up his flourishing and financially lucrative legal practice in Peshawar and moved to Gurdaspur. Immediately upon arrival, he completely engrossed himself in the suit. *Maulvi Muhammad Ali*, a legal pleader himself, assisted in the case. However, Khawaja Kamal-ud-Din was the lead attorney. Mr. Ogarman, Bar-at-law, who had his office in Lahore, was engaged for a few hearings, but then it was deemed unnecessary to continue with his services. The powerful speeches that Khawaja Kamal-ud-Din delivered in court were so amazingly rational that, had the magistrate been impartial, the suit would have been quickly adjudicated in *Hazrat Mirza Sahib's* favor.

On one particular occasion, the period between two hearings was exceedingly short and Khawaja Kamal-ud-Din was required to submit written arguments for inclusion in the proceedings of the suit. He wanted the arguments to be very comprehensive, and sat down to write the arguments on August 25, 1904 at 5 A.M., and kept on writing continuously until 10 A.M. on August 26, 1904, a period of twenty-nine hours. During this period, he rose only for the daily prayers and the most absolute necessities, and did not sleep a wink. Such a marathon effort is truly amazing.

Khawaja Kamal-ud-Din's family was living in Peshawar. As the income from his law practice dried up, they fell into dire straits. The family jewelry had to be sold and ultimately they had to borrow money to survive. But Khawaja Kamal-ud-Din was so engrossed in this legal case that he did not pay attention to his family's plight. Neither did he mention his family's predicament to *Hazrat Mirza Sahib*. Finally, when his family was reduced to starvation, Khawaja Kamal-ud-Din once obtained *Hazrat Mirza Sahib's* permission and traveled to Peshawar during the period between court hearings.

Maulvi Abdul Karim really wanted to visit Peshawar, and accompanied Khawaja Kamal-ud-Din on this trip. Upon reaching Peshawar, Khawaja Kamal-ud-Din sold his wife's gold bracelets for three hundred rupees to make arrangements for *Maulvi Abdul Karim's* stay. *Maulvi Abdul Karim* somehow learned about the prevailing dire financial circumstances of the family. Upon their return to Gurdaspur, he related the entire situation to *Hazrat Mirza Sahib*. When *Hazrat Mirza Sahib* learned about this, he was greatly distressed and remarked that he would pray to Allah. After a while, *Hazrat Mirza Sahib* went to his private quarters and sent three hundred rupees with his son Mirza

Mahmud Ahmad to *Maulvi* Abdul Karim along with the message that the money was for Khwaja Kamal-ud-Din and may kindly be given to him. *Maulvi* Abdul Karim directed Mirza Mahmud Ahmad to give the money to Khwaja Kamal-ud-Din himself.

Upon receiving the sum of money, Khwaja Kamal-ud-Din immediately came over and asked *Maulvi* Abdul Karim about the purpose of the money. He replied that he had related Khwaja Kamal-ud-Din's financial plight to *Hazrat* Mirza Sahib and now he had sent that sum of money for him. Khwaja Kamal-ud-Din remarked, "What have you done, *Maulvi* Sahib! Whatever I am doing, I am doing for God — I cannot take this money." *Maulvi* Abdul Karim replied, "If I had not told *Hazrat* Mirza Sahib, who else could I have told? Under God, in this era, there is none for us on this earth except him. You should accept this money quietly and be thankful to God; this money is blessed. Also, *Hazrat* Mirza Sahib has promised to pray for you." Khwaja Kamal-ud-Din then agreed to keep the money. Khwaja Kamal-ud-Din relates: "Soon after this, people started to come to me for my legal services in Gurdaspur itself. It was amazing to see how quickly *Hazrat* Mirza Sahib's prayer was granted acceptance."

No sooner had Khwaja Kamal-ud-Din's financial position stabilized than his daughter fell ill in Peshawar. Khwaja Kamal-ud-Din started receiving letter after letter with urgent messages asking him to come immediately as his daughter was seriously ill. He replied instructing his family to engage the services of the finest doctor and to continue treatment, but that circumstances did not permit him to come. Then a wire arrived stating that his daughter's condition was critical. Khwaja Kamal-ud-Din wired back that they should continue the treatment, and also requested *Hazrat* Mirza Sahib to pray for his daughter. Then another wire arrived, stating that his daughter had passed away, and that he should come to Peshawar immediately. He wired back asking them to proceed with the burial without him because he couldn't leave the work of *Hazrat* Mirza Sahib's defense.

Such sacrifices are not without reward. *Hazrat* Mirza Sahib was observing these sacrifices. Who knows how many prayers he must have offered for Khwaja Kamal-ud-Din; one day he called Khwaja Kamal-ud-Din and told him: "I have received the revelation '*Husan-e-bayaan*' (beauty of speech) about you. You will receive the great gift of oratory as a reward from the Most High. This gift of oratory will not be confined to courtroom speeches in connection with suits, but will be the kind of oratory that is a sign. Multitudes will listen to it and will be astonished." And so it happened. Those who have listened to Khwaja Kamal-ud-Din's speeches before large gatherings are well aware that his discourses were rational and logical, and his delivery was charming and captivating. The audience remained spellbound right from the moment he began to speak, and sat transfixed through his speech without even

stirring. I used to address this verse to him:

There may be magic in the eyes of some, but your magic is in your speech.

Whether in Urdu or in English, in India or in Europe, wherever Khwaja Kamal-ud-Din gave a talk, he fascinated his audiences. He would address gatherings of great British philosophers and atheists and prove to them his mettle. Very learned and scholarly British ladies were enraptured as they sat listening to the oratory of Khwaja Kamal-ud-Din.

Appeal in the Session Court Is Accepted

Hazrat Mirza Sahib went in appeal to the Session Court against the verdict of Magistrate Lala Ram. Mr. Harry, Session Judge Amritsar, fixed November 26, 1904 for preliminary hearing to determine if there were grounds for an appeal. After satisfying himself that *prima facie* grounds did exist for an appeal, he admitted the appeal for regular hearing on January 6, 1905 and issued a summon to the respondent. The time had now come for the manifestation of the second part of the revelations *Hazrat* Mirza Sahib had received in connection with the litigation: "I shall honor you after your defamation," and like the battle of Hunain, an initial reverse shall be followed by success and a grand victory.

Mr. Harry was a conservative Christian with close ties with the clergy, and the Christian clergymen were vehemently opposed to *Hazrat* Mirza Sahib. So it is a magnificent display of God's blessing that the Session Judge, acting with great fairness, exonerated *Hazrat* Mirza Sahib and *Hakim* Fazal-ud-Din and ordered a refund of the fine imposed on them. In his judgment dated January 7, 1905, Mr. Harry went so far as to say that *Maulvi* Karam-ud-Din was deserving of even harsher words than those that had been used to characterize him. Referring to *Maulvi* Karam-ud-Din's defamatory articles in the October 6 and October 13 issues of *Siraj-ul-Akhbar*, Mr. Harry noted:

It is sufficient to say regarding the articles that they reveal a willful scheme of deception, lies, and forgery that was shamelessly flaunted in the columns of a public newspaper with great pride. I fail to comprehend what kind of relief the writer of such articles expects from the courts. The people who have been ridiculed in these articles have used the words *laeem* (mean), *bohtan* (slander) and *kazzab* (liar) in grief and anger. I fail to understand how the magistrate after concluding that the complainant had written these articles and, in fact, after having convicted him on these very grounds in another suit, did not peruse the writing style of these articles that clearly reveal base morals. Whether the accused were formally responding to the articles or not, even so, it is

impossible to overlook the tenor of the articles in judging the defamation of the complainant. In my opinion, the use of these defamatory words was justified and even if the words had been stronger, I still would not have held for the complainant.

Mr. Harry further observed:

In conclusion, in my opinion, there can be no doubt in declaring that the defendants acted in good faith.

Finally, Mr. Harry remarked:

It is very unfortunate that so much time has been wasted in a suit that should have been dismissed in the preliminary stages of the hearing. Accordingly, both the accused Mirza Ghulam Ahmad and *Hakim* Fazal-ud-Din are exonerated and their fines shall be returned to them.

Thus, the revelation "Exoneration in the superior court" was fulfilled verbatim, and the result of the suit put a further seal of authenticity on the righteousness and beneficence of *Hazrat* Mirza Sahib because another revelation in connection with the suit had stated: "Surely Allah is with those who keep their duty and those who do good to others." In addition, *Hazrat* Mirza Sahib's prophecy made in *Mawahib-ur-Rahman* (Gifts of the Beneficent) that *Maulvi* Karam-ud-Din's evil would fall back on him was also fulfilled perfectly. *Maulvi* Karam-ud-Din's vain attempt to sully the good name of *Hazrat* Mirza Sahib resulted only in a loss of his own reputation. In the first instance, the Session Judge held that his character was such that it was not maligned by the use of words such as liar, mean and the like, and in the second instance, the Session Judge dismissed *Maulvi* Karam-ud-Din's appeal against the conviction in the lower court.

Chapter 42

THE JOURNEY TO LAHORE AND THE LAHORE LECTURE

The Lahore branch of the Ahmadiyya Organization had been repeatedly requesting *Hazrat Mirza Sahib* to visit Lahore to fulfill the obligation of the propagation of Islam in their city. *Hazrat Mirza Sahib* had accepted their invitation. At the time, *Hazrat Mirza Sahib* was residing with his family in Gurdaspur where he had moved to conveniently pursue the litigation with *Maulvi Karam-ud-Din*. At the court hearing of August 18, 1904, the next date for hearing was fixed for September 5, 1904, and *Hazrat Mirza Sahib* felt that the interim period was long enough to make the promised visit to Lahore. The Ahmadiyya Organization in Lahore was informed accordingly, and *Hazrat Mirza Sahib* along with his family, arrived in Lahore by train on August 20, 1904. Accompanying him were *Maulana Nur-ud-Din*, *Maulvi Abdul Karim*, *Maulvi Muhammad Ali*, and Nawab Muhammad Ali Khan. One of the scheduled stops of the train on the way was at Amritsar where *Hazrat Mirza Sahib* was greeted on the railway station by a large multitude comprising of members of the Ahmadiyya organization and other gentry desirous of seeing and meeting him. When the train arrived in Lahore, the platform of the railway station was jam packed – Hindus, Muslims, Sikhs, Englishmen, people from all walks of life were present at the station. The residence of Miraj-ud-Din Umar, located outside the Delhi Gate, was selected for lodging *Hazrat Mirza Sahib*. Since this residence was not large enough to accommodate all the guests, Mian Chiragh-ud-Din's house, Mubarak Manzil, was also utilized.

Sermons on a Variety of Subjects

The following day which was August 21, 1904, *Hazrat Mirza Sahib* made a public appearance at the time of the *Zuhr* (afternoon) prayer and after offering the prayer in congregation, was prevailed upon by the congregants to stay longer. Accordingly, *Hazrat Mirza Sahib* took his seat on a chair. Mian Feroze-ud-Din stepped forward and paid his respects. *Hazrat Mirza*

Sahib then addressed the audience and gave them some advice, which was truly insightful and full of wisdom. His talk was published in newspapers, and can be viewed in archived newspapers of the time.

There was a continuous stream of visitors who came to meet *Hazrat Mirza Sahib* looking for spiritual truths, and *Hazrat Mirza Sahib's* didactic discourses to them proceeded almost non-stop. Many people took the pledge and joined his organization. On August 28, 1904, *Hazrat Mirza Sahib* delivered a speech at 7 A.M. before an audience of about fifteen hundred people. The speech discussed the subjects of penitence, faith, and the philosophy of tribulations that beset man. The audience gleaned soul-enrapturing insights from his profound speech.

Maulana Nur-ud-Din led the Friday congregational prayer on September 2, 1904. He delivered a highly refined and illuminating sermon on the chapter of the Holy Quran titled *Al-Kauthar* (Ch:108 - The Abundance of Good). Following the Friday congregation, *Hazrat Mirza Sahib* delivered another speech at the insistence of the audience. This speech served to enhance the knowledge and strengthen the faith of the listeners.

The Lahore Lecture

On September 3, 1904, *Hazrat Mirza Sahib's* now famous lecture titled, "Islam and the Other Religions of This Country," was read out to the public in Lahore. Posters announcing this lecture had been affixed throughout the city of Lahore many days before the event, and adherents of all religions and members of all communities were invited to attend. Those responsible for publicizing the lecture included *Khwaja Kamal-ud-Din*, *Maulvi Muhammad Ali*, *Dr. Mirza Yaqub Baig*, *Dr. Syed Muhammad Husain Shah*, *Mian Miraj-ud-Din Umar*, and others.

The lecture was scheduled for 6:30 A.M. in the theater behind the mausoleum of the saint *Data Gunj Baksh*. On the appointed day, a sea of humanity gathered at the venue to listen to the lecture despite the best efforts of the opposing clerics who had set up stations on the way to the theater, and kept exhorting the passing Muslims at the top of their voices not to attend the lecture. Interestingly, one cleric climbed a tree — a species known locally as *taali* — and started announcing at the top of his voice from his perched position that no Muslim should attend the lecture as the mere act of attending the lecture would automatically annul the attendee's marriage. Afterwards, this cleric came to be known popularly in Lahore as *maulvi taali*. However, such an irresistible attraction prevailed among the populace that a stream of humanity kept moving towards the venue like the inexorable march of a river towards the sea. People from all creeds and communities — Hindu, Arya, Sikh, *Brahmo Samaj*, *Dev Samaj* and Muslims were present in large numbers

in the audience. Only the Christian community was thinly represented. The security arrangements were excellent. Otherwise, in this sea of humanity, there was a real danger of people getting crushed or suffocating to death.

Hazrat Mirza Sahib's written lecture was read out to the audience by *Maulvi Abdul Karim*. His declamation held a certain majestic quality about it — the magnificent voice and the eloquence combined to create a magical effect. The lecture itself was divided into two parts. The first part reviewed Islam and the other religions of India. It was, as usual, well-reasoned and highly rational. The lecture began with the observation that a weak or non-existent belief in God was the main reason why humanity had strayed from the path of righteousness, and become embroiled in sin — the paramount need therefore was to restore belief in God. Next, *Hazrat Mirza Sahib* presented Islam as the only living religion in which signs of the Living God were constantly being manifested. The lecture is available in published form and is worth reading.

In the second part of the lecture, *Hazrat Mirza Sahib* presented his claims, along with supporting arguments. The entire lecture was very effective. But the audience insisted that they wanted to hear *Hazrat Mirza Sahib* in person as well. In deference to this, *Hazrat Mirza Sahib* stood up and started addressing the audience, but a large section of the audience had started chatting and the noise level drowned out *Hazrat Mirza Sahib's* voice. Observing this, *Maulvi Abdul Karim* rose and began reciting the Holy Quran, selecting for his recitation the last section from the chapter titled *Al-Hashr* (Ch:59, The Banishment). As usual, *Maulvi Abdul Karim's* voice was so beautiful and mellifluous that the audience was enchanted and a pin drop silence ensued. Immediately following that, *Hazrat Mirza Sahib* resumed his address. First, he thanked the audience for listening to the lecture attentively and with a cool mind. He then urged them to ponder over the contents of the lecture, and requested the adherents of all creeds not to let their religious differences deteriorate into mutual animosity and cause for harm to each other. God's disposition, he said, was magnanimous; He did not hurl stones even on those who may curse him profusely. Similarly, a true adherent of a religion cannot possibly be narrow-minded. A narrow-minded person, regardless of whether he was a Hindu, Muslim, or Christian, vilifies other revered religious personalities. He added: "I do not stop you from expressing the differences between religions. By all means you may discuss the differences in good faith, but it should not be tinged with prejudice and malice."

The public of Lahore was very favorably impressed by the lecture, and this caused great anguish to *Hazrat Mirza Sahib's* opposing clerics and to the enemies of Islam.

Hazrat Mirza Sahib returned to Gurdaspur on September 4, 1904.

Chapter 43

THE JOURNEY TO SIALKOT, AND THE SIALKOT LECTURE

Background to the Sialkot Trip

During *Hazrat* Mirza Sahib's stay in Lahore, members of the Ahmadiyya Organization from the city of Sialkot had obtained his promise that he would visit their city as well. They had submitted that the city where *Hazrat* Mirza Sahib had lived for four years in his younger days certainly deserved to be graced by his presence once more. After the litigation with *Maulvi* Karam-ud-Din was over, *Hazrat* Mirza Sahib resolved to travel to Sialkot. Accordingly, he informed his disciples in Sialkot that, God willing, he would leave Qadian for Sialkot on Thursday, October 27, 1904.

***Maulvi* Abdul Karim in Sialkot**

Maulvi Abdul Karim, had gone to Sialkot directly from Lahore. But upon *Hazrat* Mirza Sahib's request, he joined him in Gurdaspur. However certain pressing circumstances forced him to return to Sialkot where he subsequently became very ill. It was really the Grace of God that saved him from the illness. *Maulvi* Abdul Karim belonged to the city of Sialkot, and upon his recovery from the illness, he did a service to his native city by delivering two powerful lectures in which he propagated the message of Islam. These lectures had the effect of rousing up the sleeping public and the city became polarized into opposing camps of supporters and opponents. The news of *Hazrat* Mirza Sahib's forthcoming arrival further stirred up the charged atmosphere of the city.

Firmness of Resolve

The plan was for *Hazrat* Mirza Sahib, along with *Maulana* Nur-ud-Din and *Maulana* Muhammad Ahsan Amrohi and others, to depart from Qadian at 4 A.M. on October 27, 1904. *Maulvi* Abdul Karim was already in Sialkot. The

train by which *Hazrat* Mirza Sahib was to reach Sialkot was to arrive in the city at night. When the members in Sialkot learned of this schedule, they made a request that it would be excellent if *Hazrat* Mirza Sahib could take a train that arrived in the city during the daytime. The motivation behind this request was that managing a reception at night would be difficult. Additionally, the sight of a daytime public reception would be spectacular and impressive. But *Hazrat* Mirza Sahib was greatly averse to the idea of worldly display and the affected grandeur of public receptions. So he firmly adhered to his original plan. It was his practice that once he decided upon a certain course of action he would put his trust in God and steadfastly adhere to the chosen plan. It would not be out of place to mention here another example of his steadfastness.

An Example of Steadfastness

When *Hazrat* Mirza Sahib was preparing to move with his family from Qadian to Gurdaspur in connection with the legal proceedings of *Maulvi* Karam-ud-Din, the rainy season had started. He had set a date for his travel, but during the rainy season Qadian could become a veritable island after heavy downpours as the rainwater would inundate the surrounding countryside and make the roads impassable. This is what happened prior to *Hazrat* Mirza Sahib's departure. Heavy rains flooded the environs of Qadian and blocked all routes out of the town. It became impossible to ply any kind of carriage or cart.

Sheikh Yaqub Ali Torab was scheduled to appear in court for a hearing in Gurdaspur. He had no choice but to wade through the water on foot as he made his way to Batala from where he boarded a train for Gurdaspur. In Gurdaspur, he narrated the travails of the journey to *Maulvi* Muhammad Ali and Khwaja Kamal-ud-Din, who became very anxious knowing that *Hazrat* Mirza Sahib was contemplating the same journey with his family. On top of this, it became known at the very last moment that the house which had been arranged for the stay of *Hazrat* Mirza Sahib and his family would not be available. Anxiety now turned into panic as the three contemplated the future — there was no house to stay, the journey was hazardous and *Hazrat* Mirza Sahib was accompanied by women and children. They worried that *Hazrat* Mirza Sahib would be greatly inconvenienced. After mutual consultation, it was decided to dispatch two messengers to dissuade *Hazrat* Mirza Sahib from undertaking the journey. At this point, *Maulvi* Muhammad Ali's insight and faith heartened everybody. He remarked: "You can send the messengers; you can narrate all the difficulties; but these people (the appointees of Allah) do not waver from their resolve because their steadfastness translates into miracles." That then is exactly what happened. *Hazrat* Mirza Sahib had resolved to travel, and paid no heed to the two messengers. Relying completely on God, he embarked upon the journey and subsequently arrived in Gurdaspur

after overcoming all the difficulties associated with the travel. God then also arranged for a house for him to stay.

Journey to Sialkot

In accordance with the plan, *Hazrat Mirza Sahib*, accompanied by his family and the rest of his party, departed from Qadian at 4 A.M., on October 27, 1904. Two compartments, a second class and a third class, were reserved for the traveling party on the train leaving from Batala. The train had a scheduled stop in Amritsar, where the local branch of the Ahmadiyya Organization had obtained prior permission from *Hazrat Mirza Sahib* to serve lunch to the traveling party. However, serving the lunch did not turn out to be an easy matter because the railway station was so crowded with people gathered to see *Hazrat Mirza Sahib* that it became difficult for the organizers even to make their way to *Hazrat Mirza Sahib* to shake his hand. Hindus and Muslims, both Ahmadis and non-Ahmadis, were pushing and shoving to get close enough to catch a glimpse of *Hazrat Mirza Sahib*. Even passengers who had come to board the train temporarily abandoned their quest to secure their own seats on the train and joined in the melee to gaze at *Hazrat Mirza Sahib*. For the entire duration of the train's stop at Amritsar, a festive atmosphere prevailed on the platform. Some people took the pledge of allegiance right there. The Amritsar Ahmadiyya Organization served the food to *Hazrat Mirza Sahib* and his companions, with generous hospitality, inside the train itself.

The scene was no different at the Lahore railway station when *Hazrat Mirza Sahib's* train arrived there. The multitude that had gathered to greet *Hazrat Mirza Sahib* at the station was so immense that even a newspaper like *Paisa Akhbar*, that was highly opposed to *Hazrat Mirza Sahib*, was compelled to acknowledge the massive turnout of the people. At Wazirabad, the two carriages in which *Hazrat Mirza Sahib* and his disciples were traveling were detached from the main train which had another destination, and attached to a train going to Sialkot. But such was the enthusiasm of the crowd in Wazirabad that as the carriages were detached and the locomotive shunted them off to attach them to the Sialkot train, the crowd started running with the carriages and there was great risk that someone may get pushed and crushed under the wheels of the train. People from all walks of life were present in the crowd at Wazirabad. *Hazrat Mirza Sahib's* disciples in Wazirabad served him and his accompanying disciples with soda and lemonade.

Arrival in Sialkot

Although the train arrived in Sialkot after sunset, a large and enthusiastic crowd welcomed the visitors in a manner that defies adequate description with the pen. People from all strata of society and all shades of thinking – the

old, the young, children, rich, poor, Hindus, Muslims, Sikhs, supporters and opponents – were packed on the railway platform with no room to spare. In order to allow for easy disembarkation, the carriages in which *Hazrat Mirza Sahib* and his entourage were traveling were detached from the train and shunted to a platform of the railway station that was adjacent to the road in the vicinity of the Inn of Maharaja of Jammu and Kashmir. The branch of the Ahmadiyya Organization based in Sialkot had made comprehensive arrangements for illuminating the platform, and the police and municipality had made excellent organizational arrangements. When *Hazrat Mirza Sahib* and his entourage had boarded the waiting cars, the grand procession, accompanied by police and municipality officials, started making its way into the city. The recent inventions of electric lighting and gas lamps had not yet made its way to Sialkot and illumination was provided for the cavalcade by people in the vanguard setting off incandescent fireworks at short intervals. The procession of cars was accompanied by thousands of pedestrians who were running with the cars, and it appeared as if the cars were wading through a sea of humanity. Had it not been for the excellent arrangements, there is no doubt that hundreds of people would have been crushed to death in the crowd. Walking next to *Hazrat Mirza Sahib's* car, and doing an excellent job of asking people to step aside and make room for the cars to pass through, was Agha Muhammad Baqir Khan, Honorary Magistrate of Sialkot. Every vantage point on the way — the rooftops, the doors and windows of overlooking houses, the tops of adjacent walls — was packed with onlookers.

A strange thing was observed in that even *Hazrat Mirza Sahib's* opponents were so eager to catch a glimpse of him that they were heard saying, “We are his disciples, please do not push us out of the way.” People who were waiting in the bazaars and looking on from the adjacent rooftops lit oil lamps and set off fireworks just as *Hazrat Mirza Sahib's* procession entered the city so that they may better catch a glimpse of him. It is God's amazing grace that the person who was being so vehemently opposed by *Pir Jamaat Ali Shah's* disciples and scores of other clerics was being welcomed in the city with illuminations and fireworks.

Lodging

Hazrat Mirza Sahib and family were lodged in the residence of *Hakim Hussam-ud-Din*. *Hazrat Mirza Sahib's* disciples were lodged in adjoining houses which had temporarily been vacated by their residents to make room for the guests.

Hospitality

The Ahmadiyya Organization's branch in Sialkot discharged its responsibility as the host in a most gracious and generous manner. The local members

had vacated their own homes to lodge the guests. They had taken care to provide necessary amenities for the guests; for example, each room was furnished with water and lighting. Indisposed people were provided with special dietary food, and arrangements were made with local pharmacists from where sick guests could pick up medicines free of charge. The elderly guests from Qadian, as well as those indisposed, were served food in their lodgings, while the other guests from the districts of Lahore, Gujranwala, Sialkot, Jhelum, and other places were served food communally in an expansive courtyard. The number of guests kept growing steadily, with each incoming railway train bringing in additional guests. Each new contingent was welcomed with great sincerity and hospitality by members of the Sialkot branch.

Speech Following the Friday Prayer

The following day (October 28, 1904) was a Friday, and congregational service was held in the mosque of *Hakim Hussam-ud-Din*. The Friday sermon was delivered by *Maulvi Abdul Karim* and the topic of the sermon was the Quranic chapter titled *Al-Jumuah* (Ch:62, The Congregation). Many people took the pledge after the sermon. Following this occasion, *Hazrat Mirza Sahib* addressed the people that had just taken the pledge in the following words:

This pledge is sowing the seed of righteous actions; it is akin to the planting of a sapling or the sowing of a seed by a gardener. If the sapling or the seed is not irrigated and protected after the planting, then the sown seed is also wasted. Satan is constantly in pursuit of man; if man does not secure the righteous deed that he has done, then that deed is wasted... Just like the planted seed is not blessed without effort and irrigation, and, in fact, is destroyed, so too unless you remember this pledge every day and supplicate for God's help, the Divine blessings will not come. And without the blessings of God, change is impossible.

In short, it was a very unique and unusual speech full of wisdom and truths. It was published in the November 10 - 17, 1904 issue of the Qadian-based magazine *Al-Hakam*, and deserves to be held dear by one as a most prized object.

Hazrat Mirza Sahib's Illness

On October 28, 1904, *Hazrat Mirza Sahib* sat down with the assembled people and lectured for an extended period of time. This triggered a severe headache and therefore he was unable to meet people on October 29 and October 30. At the same time, the number of guests was growing steadily, with each incoming train bringing in additional guests. *Hazrat Mirza Sahib* thought that an excessive number of guests might become unmanageable for

the Ahmadiyya Organization based in Sialkot. So on October 31, 1904, he expressed his wish to depart. When his Sialkot-based disciples became aware of this news, they were flabbergasted. However, out of respect and deference, they did not find the courage to approach *Hazrat Mirza Sahib* and to try to dissuade him from his intention to depart.

Finally, *Hakim Hussam-ud-Din* made an impassioned plea to *Hazrat Mirza Sahib* to change his plan. He also mentioned the abundance of resources they had to provide food and lodging for all the guests. The wishes of *Hakim Hussam-ud-Din* were very dear to *Hazrat Mirza Sahib*. Besides, the motivation behind *Hazrat Mirza Sahib*'s plan was that his disciples in Sialkot should be spared from getting inconvenienced on account of the excessive number of guests. In light of this new development, he decided to stay on in Sialkot for a few more days. As such, November 3, 1904 was designated as the date of departure from Sialkot.

Preparation for the Sialkot Lecture

It was suggested that *Hazrat Mirza Sahib* should deliver a public lecture on the propagation of Islam. *Hazrat Mirza Sahib* agreed to this suggestion and the lecture was scheduled for November 2, 1904. *Hazrat Mirza Sahib* had been unwell for two days, and now he had to begin composing the text of the speech. Consequently, he was unable to emerge from his lodgings on October 31 as well. On the other hand, the wish of the people to see and meet him was growing. When this wish on the part of the public exceeded all bounds, it was suggested to *Hazrat Mirza Sahib* in the afternoon that he may kindly consider sitting near a window for a few minutes so that the people standing in the alley may see him. He accepted this recommendation, and around 4 P.M. on October 31, he came and sat near a window.

The alley was packed with people at that time. The crowd consisted of people from all walks of life — Hindus and Muslims, the old and the young. The sea of humanity stretched from the alley to the bazaar and even spilled over on to the roofs of the adjoining mosque and houses. So tightly were people packed together that if something had been dropped on the crowd, it would not have hit the ground. With the appearance of *Hazrat Mirza Sahib* in the window, a shoving match started in the crowd as people tried to push their way to better vantage positions to get a closer look at him. *Hazrat Mirza Sahib* became alarmed that all the pushing and shoving may inadvertently result in some old or weak person getting trampled by the crowd. Motivated by this concern, he tarried by the window but for a minute and then retreated to the inner confines of the house. And the great desire of the crowd to gaze at him to their hearts content was left unfulfilled.

Hazrat Mirza Sahib started writing his upcoming lecture on the afternoon

of October 31. On November 1, the lecture was ready and printed, and thus it was effectively written in a single day. The topic of the lecture was Islam, and this lecture was widely publicized in the city. The lecture was to be read on the premises of the Inn of the Maharaja of Jammu on the morning of November 2, 1904 at 7 A.M. The people responsible for publicizing this lecture were *Hakim Hussam-ud-Din*, Chaudhry Muhammad Sultan, Agha Muhammad Baqir Khan, and others. A marquee was pitched in the courtyard of the Inn of the Maharaja of Jammu, the floor was covered with durries, a modest stage was assembled and some chairs were also arranged for the occasion.

Machinations of the Opponents

Maulvi Abdul Karim was in Sialkot prior to *Hazrat* Mirza Sahib's visit, and had delivered two public lectures in the city. On the one hand, these lectures had the effect of motivating people to reflect on the truth, but on the other hand the lectures also alerted the opposition. The opponents sent out a call and gathered from Amritsar, Lahore and other cities an array of insolent clerics and select, foul-mouthed enemies. The opposition thus grew rapidly and readied itself for an all out confrontation. Because *Hazrat* Mirza Sahib's lecture on November 2, 1904 was scheduled for 7 A.M., the opposing clerics arranged to commence their lectures at several venues throughout the city at 6:30 A.M. The idea was to engage the public in the opposition's activities and thereby prevent them from attending *Hazrat* Mirza Sahib's lecture. Accordingly, the opposing clerics took the podium simultaneously at 6:30 A.M. at five different venues. These venues were: Masjid Kalaan, Do Darwazah, Addah Agha Muhammad Shahbaaz Khan *Marhoom* (late), a venue adjacent to the entrance of the Inn of Maharaja Jammu and Kashmir, and the residence of Mistri Abdullah Tarkhaan near the Inn of Maharaja Jammu and Kashmir.

Hazrat Mirza Sahib's lecture was scheduled within the premises of the Inn of Maharaja Jammu and Kashmir, and right opposite the entrance to the Inn, the opposition had made their own arrangements for a public meeting. The people manning the stronghold of opposition across from the Inn were none other than *Pir* Jamaat Ali Shah and his prized disciple, *Hafiz* Zafar Ali. The content of their speeches was purely limited to disparagement and slander against the person of *Hazrat* Mirza Sahib. The clerics forcefully decreed that the marriage of anyone attending the lecture of *Hazrat* Mirza Sahib would automatically stand annulled.

Departure for the Lecture Venue

Hazrat Mirza Sahib had not yet come out of the house when a request was made to him by a person, Mian Niaz Ali, to visit his residence for a few

moments so that it may be blessed by his presence. Accordingly, *Hazrat Mirza Sahib* paid a short visit to his house and then returned to his lodgings. He then departed for the lecture venue in a car at the head of a procession of about fifteen cars. *Maulvi Abdul Karim* was seated next to *Hazrat Mirza Sahib* in the lead car. There was a huge crowd on both sides of the procession and people were running along the cars in large numbers. *Muhammad Yusuf Khan*, the city Magistrate of Sialkot, accompanied the procession and attended to the organizational affairs as the cars wended their way through the crowds. The number of people who had gathered was inconceivable.

As soon as this procession would pass alongside some opposition camp, the volume of the profanities and slander being shouted by the clerics would rise to its highest pitch. The drone of “Beware; no one should enter the Inn” could consistently be discerned amid their yells. But the clerics’ cautionary shouts had absolutely no effect on the people, who kept pouring into the Inn by the thousands. The opponents cried themselves hoarse but other than the fact that their shouting provided great free publicity for *Hazrat Mirza Sahib’s* lecture, they did not reap any great benefit.

The Lecture Venue

The people present at the site of the lecture numbered in the thousands, and they came from all walks of life. In particular, the entire intelligentsia of the city was present, as was the elite of the city. The opinion of all fair-minded non-Muslims in Sialkot was that such a grand gathering of diverse people, consisting as it did of Hindus, Muslims, and Christians, had hitherto never been witnessed in the city. The audience was seated either on chairs or upon the ground. The stage itself was graced by *Hazrat Mirza Sahib*, *Maulvi Abdul Karim*, some dignitaries of the Ahmadiyya Organization, as well as a few dignitaries of the city, including Barrister *Fazal-e-Husain* who later on came to be widely renowned as Sir *Fazal-e-Husain*.¹

Maulana Nur-ud-Din was chosen as the president of the session at the start of the proceedings. He gave the opening speech in which he introduced *Hazrat Mirza Sahib*, and then requested *Maulvi Abdul Karim* to read the lecture written by *Hazrat Mirza Sahib* to the audience. *Maulvi Abdul Karim* first recited the last section of the chapter *Al-Hashr* from the Quran for blessing. As usual, he moved the soul of the audience profoundly with his

1. When *Hazrat Mirza Sahib* traveled to Sialkot in the year 1904, the late Sir *Fazal-e-Husain* was practicing law in that city. Sir *Allama Muhammad Iqbal*, the renowned poet-philosopher, relates that one day both Sir *Fazal-e-Husain* and he went to meet *Hazrat Mirza Sahib*. When Sir *Fazal-e-Husain* asked *Hazrat Mirza Sahib* whether he deemed those Muslims who were not members of his Ahmadiyya Organization to be non-Muslims, *Hazrat Mirza Sahib* replied in the negative.

mellifluous rendition. He then started reading the lecture. Despite the fact that *Maulvi* Abdul Karim was weak from the effects of his indisposition, God gave him the strength to deliver the lecture in his usual effective, oratorical style. The audience listened with rapt attention. It was a warm summer day, and despite the fact that the rays of the sun doused the people sitting in the front rows of chairs for some time, nobody even noticed the intensity of the heat.

Lecture on Islam

The lecture was a veritable ocean of truths and knowledge and wisdom. It began as follows:

Of all the religions in the world, Islam is the only religion which is free from every error. The erroneousness of other creeds cannot, however, be traced to their very beginning, but is due to the fact that since the time that Islam was established upon the earth, heavenly assistance has not been vouchsafed to other religions. They have, therefore, become like the garden which has no gardener, no one to tend or cultivate or water it. Errors have gradually crept into them and they have become corrupt. The trees that yielded fruit have all withered away and dried up and thorny bushes and pernicious shrubs have grown up in their place. Spirituality which is the root of religions has vanished from them and nothing has remained in the hands of their followers except vapid words. The life and the spirit are gone forever and they have never been reanimated. But Islam has not been brought to this condition. As Almighty God had ordained that the garden of Islam should be ever-green, therefore He watered it anew at the commencement of every century after the Holy Prophet and did not allow it to wither or lose its freshness. Though whenever a man of God was raised for the regeneration of the world, ignorant men opposed him and severely resented the correction of errors which had taken a firm root in their customs and institutions and been grounded in their habits, yet Almighty God did not forsake His law. In this age — when the final struggle between truth and error was to be fought — finding the Muslims in a state of remissness, He again remembered His promise made of old concerning the last ages, and breathed new life into the faith of Islam at the commencement of the fourteenth century of *Hijrah* and (the seventh or) the last thousand of the present cycle of the world. But since the time of our Holy Prophet, other faiths have not experienced such regeneration, and therefore they are now all dead and devoid of spirituality, and errors have taken such a firm root in them as dirt in a cloth which is never washed. Men who had no share of the holy spirit in them, and whose disobedient

spirit had not yet been purified of the dross of earthliness introduced their own principles into these other religions according to their own evil desires. Such corruption changed their whole nature and their very appearance. Look at Christianity for instance, how holy were the principles upon which it was originally based. Though the teachings given by Jesus appear to be defective when compared with the teachings of the Holy Quran — this being due to the apparent reason that the faculties of man had not at that stage been completely developed and accordingly the time for a perfect teaching had not arrived — yet these teachings were quite in accordance with the requirements of that time and embodied excellent principles of moral and spiritual growth, and pointed the way to the same God to Whom the Old Testament had guided men before. But after the death of Jesus, the Christians set up a new God for themselves, of whom no trace was found in the books of Moses and the prophets and who was quite unknown to the Israelites. Faith in this new God overturned the whole scheme of the Old Testament doctrines. All the directions which had been given by the prophets of God for many centuries for attaining true purity of life and obtaining salvation from the bondage of sin were overthrown, and purification from sin was based on the monstrous theory that Jesus was in fact God and that he himself chose to die a shameful and accursed death on the Cross in order to give salvation to the world. But the Christians did not stop here. They went further still and abolished many of the Old Testament laws which had been given for all times. In short, the Christian religion has undergone a complete metamorphosis and is so completely changed that if Jesus himself were to come back, he would not recognize in Christianity the religion which he had taught and preached. It is astonishing indeed that men who had been enjoined to regulate their conduct by the laws of the Old Testament, which had been given for all times, forsook that sacred book all at once. For instance, it is nowhere written in the Gospels that the prohibition against the flesh of swine was taken away by Jesus, or that circumcision which was required by the Law was prohibited by him. How could principles be introduced into religion regarding which Jesus gave no directions? But it had been ordained that a universal religion, viz., Islam, should be established upon earth, and the corruption of Christianity served as a sign of its advent.

Hinduism had met a similar fate before the appearance of Islam. Idol worship was prevalent throughout India. Corrupt beliefs had replaced the true and simple monotheistic doctrines. The same corruption still prevails in the beliefs entertained by the *Arya Samaj* who hold that the Creator like mortals stands in need of material to make things.

One error called forth another and as a necessary consequence of the first belief, another erroneous belief had to be formed according to which the particles of matter and the souls are regarded as self-existent and eternal like God Himself. Had the Aryas given a little reflection to this point, they would have discovered the error of their belief. For if God stands in need of material in his attribute of creation like mortals, then He must also like men stand in need of resources in his attributes of seeing, hearing etc. The power of hearing in man depends upon the transmission of sound by the waves of air, and the power of seeing in him depends upon the existence of light. Does God too then need air and light to hear and see, and is He like mortals dependent upon these things? If He does not, as the *Arya Samaj* will be obliged to admit, then it is equally certain that He does not need material for the exercise of His attribute of creation. In short, it is a false logic which attributes to the Divine Being a weakness and dependence like that to be met with in mortals. In fact such a belief involves the likening of Divine powers and attributes to the powers and attributes of man. Man is, no doubt, not able to make something out of nothing, but to judge the power of God in accordance with that of mortals is an error. Man is a finite being and God is infinite, and by the power (of the infiniteness) of His existence, He can bring other things into existence. Such is the mighty power of His Godhead. If He too like men had depended upon other things in the exercise of His power, He could not have been anything more than a mortal. Is there any one who can resist His will or withstand His power? Is He, the mighty God, unable to create earth and heavens in the twinkling of an eye if He so wills it?

Those Hindus who were learned and spiritual did not fall for this erroneous belief of the *Arya Samaj* because its false logic held no charm for them. Such a belief gains currency only on account of an estrangement from the Divine Being, which is, in other words, the absence of spirituality.

In short, the prevalence of corruption in every religion was a clear sign of the necessity of a pure religion, which need was satisfied by the advent of Islam. Every student of history is obliged to admit that just before the appearance of Islam, all the religions had become corrupt on account of the errors which had crept into them and that they had no spirituality left in them. Our Holy Prophet was accordingly the greatest reformer of the world inasmuch as he restored to it the truth which had utterly disappeared from its face. This is an eminence to which none but the Holy Prophet attained. At the outset, he found a benighted world

enveloped in darkness, and he imbued it with light. He did not depart from this world until the whole nation in which he had appeared, had thrown away the garb of polytheism, and donned the garments of unity. Not only did he succeed in a wonderful manner in firmly establishing the Unity of God, but he made the people who had answered his call, reach the highest pinnacle of faith and show such faithfulness, constancy and certainty as is without a parallel in the history of the world. Such marvelous success was not granted to any prophet except the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. It is one of the most convincing arguments of his truth that he appeared at a time when the greatest darkness prevailed upon the earth and called for a mighty reformer, and that he was not called back until he had brought about a complete transformation, and led hundreds of thousands of men out of the evil of idol-worship and polytheism into the ways of righteousness and the worship of one Divine Being. In fact this complete reformation is a distinctive characteristic of the mission of the Holy Prophet. He found a people drowned in the depths of savageness and barbarism and raised them to the level of human beings, and thus converted savages into men. These men he then raised to the height of civilization and uplifted them again to the pinnacle of perfection by making them godly and righteous men. He breathed into them the soul of spirituality and brought about their union with the true and living God. He imparted such life to their faith that they were slaughtered like sheep in the path of God, and trampled under feet like ants, but their faith remained unshaken, and in every trial they kept marching forward and never retreated a step.

Undoubtedly our Holy Prophet was a second Adam in restoring spiritual life to the world. Nay, he was the true Adam, for through him all human excellences reached their perfection. All virtuous faculties became engaged in their respective channels — no facet of human nature was left unfulfilled. Prophethood came to an end with him, not only because historically it had to be so, but also because the excellences of prophethood reached their climax in his holy person. As the Holy Prophet was a perfect manifestation of Divine attributes, therefore the Law he gave to the world was also perfect, having attributes both of glory and love. Hence he was called Muhammad as well as Ahmad (meaning a manifestation of Divine glory and a manifestation of Divine love respectively.)

The preceding excerpt from the beginning of the lecture is presented merely as a sample so that the reader may gauge the greatness of the ideas presented in this lecture.

Claim of Being the Like of Krishna

The distinguishing feature of this lecture was the announcement made by *Hazrat Mirza Sahib* while explaining his claims that he was the like of Krishna. He stated:

Just as God sent me as the Promised Messiah for the Muslims and Christians, I am also an avatar (exemplar) for the Hindus. It is more than twenty years since I announced that as I have appeared in the character of Jesus, 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 *avatar* of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but the mighty God, who is the Lord of earth and heavens, has revealed this to me. He has told me, not on one occasion but repeatedly, that I am Krishna for the Hindus and the Promised Messiah for the Muslims and the Christians. I know that ignorant Muslims will at once exclaim upon hearing this that I have become a plain unbeliever and heretic on account of my having adopted the name of an unbeliever, as they think the holy Krishna to be, but this is a revelation of God which I cannot but announce, and this is the first time that I announce this claim in such a large gathering, for those who come from God do not fear being blamed or reviled. Now Raja Krishna, as revealed to me, was so great and perfect a man that his equal is not to be found among the Hindu *rishis* and *avatars*. He was an *avatar* or prophet of his time and he received the holy spirit from God. He was granted triumph and victory from God and cleansed the *Arya Varta* (land of the *Aryans*) of sins. He was a true prophet of his time, but many errors were introduced into his teachings afterwards. His heart overflowed with the love of God and he loved virtue and hated evil. Almighty God had promised to raise a spiritual manifestation of him in the last ages, and He has now fulfilled this promise through me.² One of my revelations on this point is: "O Krishna, destroyer of the wicked, and upholder of the meek, thy praise has been written in the Gita." I love Krishna for I appear as his image.

Having made the preceding announcement of being in the likeness of Krishna, *Hazrat Mirza Sahib* then went on to address the Hindus and *Arya Samajists*. He told them that in his capacity of Krishna he counsels them against believing that God cannot create matter and souls or that the three have coexisted eternally. Such a belief is polytheistic and just plain wrong. The belief of transmigration of souls was only a corollary of the notion that

2. See Appendix

God cannot create matter and souls, and was likewise false. The practice of *niyog*³ was an extremely depraved principle that should be given up immediately. Thus after presenting irrefutable arguments to the Hindus and Aryas, and establishing the supremacy of Islam over all religions, the lecture came to a close.

When the lecture ended, *Maulana* Nur-ud-Din, in his capacity as the presiding officer, stood up and gave a brief closing address. He told the audience that printed copies of the lecture had been prepared to enable listeners to further reflect on the lecture and could be obtained by those desiring to read it. The session was then formally declared closed. But the audience had been listening all along with such rapt attention that they wanted to listen some more and showed no inclination to disperse.

The organizing officials escorted *Hazrat* Mirza Sahib through the audience to a waiting car. Outside the entrance of the Inn, *Pir* Jamaat Ali Shah and his underlings were inciting and provoking people against *Hazrat* Mirza Sahib with their incendiary remarks. The organizers, therefore, took the precaution of providing *Hazrat* Mirza Sahib a covered vehicle for his ride home. As the car came out from the entrance of the Inn, the opponents gathered outside directed their attention to the departing vehicle. Piles of stones lay alongside the road for construction work on the road. The opponents picked up the stones and targeted *Hazrat* Mirza Sahib's vehicle with them. A barrage of stones hit the car, but since the passengers were sitting with the doors closed and windows rolled up, the stones only hit the boards of the car and no one was hurt. In no time the car drove out of the reach of the miscreants. Along the way, once again, stood crowds of people eager to catch a glimpse of *Hazrat* Mirza Sahib.

A British Inspector of Police, who was present and had listened to the lecture, witnessed the attack on *Hazrat* Mirza Sahib's car. Seeing the mischief of the opponents, he accosted the speakers of the gathering and said: "I am at a loss to understand why you oppose this person (*Hazrat* Mirza Sahib). It is us (i.e., the Christians) or the Hindus who should be opposing him because he refutes our religions. On the other hand, he is proving Islam to be the true religion. He is demolishing our religions, and yet it is you who oppose him!"

People Take the Pledge in Large Numbers

Since November 2, 1904 was the last day of *Hazrat* Mirza Sahib's stay in Sialkot, a large number of people came to take the pledge at his hands. Although he was feeling unwell, he continued taking pledges from them. Following this, he made a speech elucidating the goals and aims that are associated with taking the pledge.

3. See appendix at the end of Chapter 35.

Return to Qadian

Hazrat Mirza Sahib's departure was scheduled for November 3, 1904. Once again, the city was abuzz with an unusual level of activity since morning. The streets and bazaars, the walls and rooftops, were filled with crowds of people. The alley in which *Hazrat Mirza Sahib* was lodged was so crowded that it was difficult to pass through it. Even the police was hard pushed to maintain a modicum of control over the crowd. The host Ahmadiyya Organization had served lunch to all the guests by 10 A.M. in preparation for the departure. *Hazrat Mirza Sahib* came out of his lodgings at 12 Noon to go to the railway station. The ladies in *Hazrat Mirza Sahib's* household had left for the railway station earlier, chaperoned by Mir Nasir Nawab. *Hazrat Mirza Sahib* boarded a second class compartment of the train from the same platform where he had alighted. The platform was packed with his disciples as well as other onlookers. As the train pulled out of the station, cries of *assalam alaikum* (peace be on you) and *Khuda Hafiz* (may Allah be your Guardian) rang out from the crowd. On the other side of the platform was a group of opponents who had, with blatant indecency, completely stripped their clothes and were facing *Hazrat Mirza Sahib*, and dancing and making obscene gestures all the while. Their behavior was clearly indicative of the satanic influence that gripped them. And this was the reason that God had sent a Reformer (*muslih*) from the heavens. *Maulvi* Sanaullah of Amritsar, despite being a bitter opponent of *Hazrat Mirza Sahib*, observed in his newspaper *Ahl-e-Hadith* that this act of the opponents had put Islamic morals to shame.

Conversation With Reverend Scott at the Wazirabad Railway Station

The situation on the Wazirabad railway station was akin to the one at the time of the outward journey. The platform was packed with people who had come to catch a glimpse of *Hazrat Mirza Sahib*. Once again, Hafiz Ghulam Rasul served the traveling party with lemonade and soda. Reverend Scott, a missionary priest from the town of Daska, came to meet *Hazrat Mirza Sahib* at the station. Reverend Scott was accompanied by Abdul Haq, a man who had recently converted from Christianity to Islam. The clergyman began the conversation by stating: "You have taken one of my boys (a reference to Abdul Haq)." *Hazrat Mirza Sahib* conversed with the clergyman at length — when the clergyman realized that he was not getting the better of the conversation, he rose and departed.

In Wazirabad, many people took the pledge on the train itself. On the return journey too, large crowds reminiscent of the outward journey to Sialkot were present at the various railway stations along the way. In Lahore, *Hazrat Mirza Sahib* and his disciples were served dinner, courtesy of Dr. Syed Muhammad Husain Shah. *Hazrat Mirza Sahib* stayed overnight in

Batala. Lodging arrangements were made at an inn adjacent to the railway station in Batala. The following morning, breakfast was served by the local branch of the Ahmadiyya Organization. Finally, *Hazrat* Mirza Sahib arrived in Qadian on November 4, 1904, around noontime.

APPENDIX

(Footnote 2)

Lala Sarab Dayal, a resident of Bhera, was a very competent lawyer, and a highly enlightened man. He remarked to me one day that *Hazrat* Mirza Sahib was in a real sense a savior for India. It is a pity that the people of India did not appreciate him and were not obedient to him. Had they done so, they would certainly have achieved freedom and rid themselves of the shackles of slavery. I asked him: “How so?” To which he replied:

It is religion, and not color or creed or nation that forms the basis of all the political differences in India. The influence of religion is so strong on the minds of the Indians that the entire sphere of politics revolves around this facet of life. A Hindu Rajput and a Muslim Rajput are no different from the standpoint of ethnicity, nationality and locale. But they are political enemies of each other because their religions are different — the entire political disputation in India is because of differences in religion.

Interestingly, each of these religious communities is waiting expectantly for a promised person whose advent shall herald the domination of their religion over all other faiths. For example, Hindus await the arrival of Krishna’s incarnation, also referred to as *Neh Kalank Avtaar* by them. Christians await the return of Jesus Christ, while Muslims anticipate the arrival of the Mehdi (rightly-guided one). This means that the adherents of each of these religions are waiting for that time when their respective promised religious guide shall arrive and then they shall either strangle the adherents of all other religions or else assimilate them into their own religion.

This idea is by itself sufficient to motivate them to fight each other. By combining the promised one of these three nations into one person, *Hazrat* Mirza Sahib had really tried to unite these nations on this point. *Hazrat* Mirza Sahib said: “I am the Messiah for the Christians; I am the Messiah and Mehdi for the Muslims; I am Krishna for the Hindus.” What is interesting is that he backed these claims with very reasonable arguments.

If these three nations had accepted him as their leader, then the meaningless strife and dissension that is rampant today would have ceased to exist. A separate “promised one” for each religion is a source of dissension while the manifestation of these promised ones in a single person is a source of harmony and unity. This was the only way that these three nations could have maintained their religious identities, while at the same time getting united around a common point of belief. Then it would have been easy for India to throw off the yolk of slavery and gain its independence. It is a pity that these nations paid no heed to his teachings or to their own political benefit.

Then, Lala Sarab Dayal said in a tone of great amazement:

I fail to understand why the Muslims opposed *Hazrat Mirza Sahib*. After claiming to be the Promised One of the Christians, Hindus and Muslims, he stated that he was a slave of Muhammad Sahib (reference to Prophet Muhammad, peace and blessings of Allah be upon him), and whatever he had received was through him and were his blessings. This implies that even the best religious leaders of Hinduism and Christianity are subservient to Muhammad Sahib — the victory in this was for the Muslims and the domination in it was for Islam. Why is it then that the Muslims rejected such a grand victory?

I replied: “It is the Muslims’ own misfortune and deprivation –what else!”

Chapter 44

THE CHANGE OF AL-BADAR'S NAME TO BADAR

In March 1905, Muhammad Afzal, the editor of the newspaper *Al-Badar*, died and the publication of the newspaper stopped for a few days. On March 30, 1905, *Hazrat* Mirza Sahib expressed great pleasure that *Mufti* Muhammad Sadiq had taken over the editorship, and the newspaper had resumed publication. On the advice of *Maulvi* Abdul Karim, the newspaper was renamed *Badar*. The rationale behind the name change was that *Al-Badar* is the Arabic term for the full moon but its appearance has a negative connotation in that it heralds the subsequent decline in the size of the visible moon. *Badar*, on the other hand was the site of the famous battle in which Allah, the Most High, had helped the Holy Prophet. Accordingly, from April 20, 1905, the newspaper began appearing under the name *Badar*. The deceased Muhammad Afzal was the proprietor and editor of *Al-Badar*, but after his death, the paper was owned by Mian Miraj-ud-Din of Lahore and *Mufti* Muhammad Sadiq took over as editor.

Chapter 45

A PROPHECY FULFILLED — THE GREAT EARTHQUAKE; A PROPHECY MADE — WORLD WAR I; AND THE WRITING OF TAJALLIYAT-E-ELAHIYA (MANIFESTATIONS OF THE DIVINE)

The date April 4, 1905 is indelibly etched in the minds of the people of Punjab. This was the day when, at the time of the Fajr (morning) prayer, a severe earthquake caused scenes reminiscent of the Judgment Day.

The Prophecies of Hazrat Mirza Sahib Regarding This Earthquake

Hazrat Mirza Sahib had prophesied a catastrophic earthquake in his book *Barahin Ahmadiyya*. But four years prior to the earthquake of April 4, 1905, he drew people's attention again to such an event in a poem he had composed on the occasion of the *Ameen* (first completion of the reading of the Holy Quran) of his sons Mian Bashir Ahmad and Mian Sharif Ahmad. The relevant verses in the poem were:

Such a moment waits in the backdrop;
That it shall evoke the semblance of Judgment Day.

Eleven months prior to the earthquake, *Hazrat Mirza Sahib* published a Divine revelation that stated: *Jolt of the earthquake; houses and structures in the land will be obliterated*. The import of the revelation was very clear – a catastrophic earthquake would level masonry and mud dwellings to the ground. Subsequent to this, on February 27, 1905, *Hazrat Mirza Sahib* alerted the public through an announcement titled *Al-Wasiyyat* that the time of the prophesied event was very near. Referring to his earlier revelation, *Jolt of the earthquake; houses and structures in the land will be obliterated*, that had been published in the newspaper *Al-Hakam* on May 30, 1904, and also in the newspaper *Al-Badar* on May 24, 1904, he stated:

Now I see that that time is very near. This night, at 4:00 A.M., I saw in a vision that grievous deaths have resulted in a doomsday like din. The words of the Divine revelation, "Death on all sides" were on my lips when I woke up. Right away in the portion of the night that was left, I set about writing this announcement. Friends, arise and be warned that a time of great tribulation has arrived for the present generation. There is no way to cross the river now except in the boat of righteousness. A believer turns to God in times of fear for there is no peace without Him. Atone for yourselves by bearing tribulations and adopting sincerity. And sacrifice yourself by effacing yourself in righteousness, and bear your own burden while exerting yourself vigorously in the ways of piety. Our God is very Merciful and Kind; His wrath is stemmed by the tears of the suppliant, but only for those who shed their tears aforetime and not upon seeing corpses of the dead. God can remove the prophecy of chastisement from those that fear. Ignorant people say, "Why did this prophecy not come about?" If it was not the way of God to remove misfortunes He had decreed, or to remove the calamities and tribulations He had manifested through Prophets when people prayed, sacrificed, gave charity and wept and wailed, then the world would have been annihilated long ago. So do good deeds and be expectant of God's mercy.

Sorrow Over the Nation's Lack of Concern

Through this announcement, *Hazrat* Mirza Sahib fervently advised the public from the depth of his heart to hasten towards God, and to repent and pray to God with sincere contrition. But antagonistic newspapers and clerics scornfully ridiculed these genuine exhortations and paid no attention to his advice. The extent to which *Hazrat* Mirza Sahib was pained by this inattentiveness and carelessness of the nation can be gauged by the following passage which was written for another similar situation. *Hazrat* Mirza Sahib wrote:

It is unfortunate that the Heaven is testifying but you choose not to listen, and the earth is calling out, "Necessity! Necessity!" but you do not see. O unfortunate nation! Rise and see that in this time of tribulation when Islam has been trampled under the feet, and has been dishonored like criminals, and has been counted among the fabricators, and written among the impure, then should not the honor of God have been provoked at such a time? Understand that the heaven is bearing down and those days are near when every ear shall hear the words (of God), "I am present." (*Al-Hakam*, dated January 24, 1904)

The Great Earthquake

The word of God was presently fulfilled. On April 4, 1905, the Great Earthquake that *Hazrat Mirza Sahib* had been prophesying jolted the land in the early hours of the morning around the time of the *Fajr* prayer. Below, I present a few excerpts from the prominent newspapers of that time to give you some idea of the power of the earthquake:

1. Newspaper *Zamindar*, Lahore.

The earthquake of April 4 gives a glimpse into the horrifying scenes preceding the Day of Judgment that the world shall eventually have to see one day.

2. Newspaper *Paisa Akhbar*, Lahore.

A severe and terrifying earthquake jolted Lahore on April 4... It served as a reminder and sample for those who consider the Day of Judgment as a joke and these unequivocal events as absurd.

3. Newspaper *Tehzeeb-ul-Niswan*, Lahore.

The entire city was transformed into a scene of doomsday. In Lahore, this became a day of weeping and wailing, funeral rites and burials, and condolences and enquiries about the injured. It was particularly destructive in the mountain town of Dharamsala where property damage and death toll was especially severe. Many British men and women were among those killed, and the entire bazaar was reduced to rubble.

4. Newspaper *Wakeel*, Amritsar.

We reported the news of the earthquake of April 4 briefly in the previous issue of the newspaper... But when the scenes of the destruction come to mind, by God, one is unnerved and terrified. We are at a loss as to what to write or what to do... They just could not imagine that a terrifying example of Divine wrath was about to be manifested in a few moments... Most people were so terrified by this extraordinary and awe-inspiring show of Divine wrath that they ran out of their houses. Everybody's face, be they men or women, young or old, revealed grievous bewilderment, despair and anxiety... In short, this earthquake was so awe inspiring and formidable that it would be no exaggeration to call it a lesser doomsday. In fact, when the earthquake was raging at its full intensity, people generally came to believe that the Day of Judgment had actually arrived... Even though this earthquake was just a sampling of the dreadful events that Allah has described regarding the Day of Judgment in the Holy Quran, it created great panic and confusion among the masses... In fact, there is no doubt that God, the Powerful, shows these wrathful signs merely as a

sign of disapproval of the evil actions and remissness of us sinners.

5. Newspaper *Vir Bharat*.

When that atmosphere of doomsday, that awesome scene, passes before the eyes, one is frightened to death; fathers did not care for their children nor did wives for their husbands.

Both Urdu and English language newspapers of those days were replete with such reports. During that time, Mir Tufail Husain wrote a letter from the town of Nadoon in Kangra district to Chaudry Allahaad in Qadian. This letter was published in the newspaper *Al-Badar*. Referring to the earthquake, he wrote:

The town of Kangra, with a population of approximately six thousand people, has been completely demolished. There is not a single house left standing, and only about six hundred people have survived. Out of the seventy children in the school only about twenty remain alive, and only two teachers escaped with their lives. The situation in the town of Dharamsala is even worse. There are only sporadic cases of people actually surviving the earthquake. A Gurkha platoon of five hundred soldiers was completely buried alive by the earthquake. Many Britishers have also perished.

In the town of Sajanpur, *Maulvi* Wazir-ud-Din, an Ahmadi, survived, but the town itself was completely destroyed. Grand solidly built houses were utterly demolished. In the town of Palampur, nothing is visible except the trees... People, both rich and poor, are languishing in fields with nothing to eat. To add to their miseries, torrential rain and occasionally even hail are beating down upon them. The horrible stench of decaying corpses is unbearable. By the grace of God, not even a single Ahmadi life was lost in this district as a result of the earthquake. Even those who got trapped under the rubble managed to escape narrowly.

Many other letters were also published that recounted the horrors of the earthquake. Brief excerpts from some of them follow:

There is not even a sign left of the goddess of Kangra and many Hindu pilgrims to the temple have perished. Kangra Fort, which predates the time of Jesus, was completely uprooted and swept away by the torrents of the raging river. In many places, even the turrets could not be found. The jail building along with the housed prisoners fell into a ravine and everyone in it died. All members of the princely family of Qila Rehlu also perished. It so happened that all the members of this eminent and famous family had gathered for a function in Fort Rehlu. Some of them had traveled from other towns to be there when the earthquake struck

causing the roof of the fort to collapse and to kill almost the entire family — some forty men and women in all. However, one of their family members had stepped outside to perform ablution, as had his little daughter who had come crying after him. The father and daughter were the only two members of the family that survived.

The editor of the newspaper *Nur-Afshan* lamented:

The earthquake demolished the houses of the Christian clergy. The clergymen along with their wives and children were buried in the rubble and perished. This catastrophe has caused great sorrow in the Christian community.

The newspaper *Civil* wrote:

The church fell down and the missionary school was wiped out. Even the missionary ladies who happened to be sitting in the verandah did not have the time to take the few steps to get out in the open.

Jwalamukhi, which is a sacred place for the Hindus, was destroyed. Three-fourths of the houses have been obliterated, while the remaining one-fourth are severely damaged and unfit for habitation. People are now squatting outside. A large number of Hindu pilgrims have died; their number is believed to be at least one hundred and fifty. The section of the temple where the Latun Wali Devi (Hindu goddess) was housed was leveled to the ground, while the rest of the temple is badly damaged. The vestibule of the temple also crumbled and fell down.

A person describing the destruction of Kangra and Bhawan wrote:

Not a single house can be seen standing. Even the smaller houses have been flattened. There is no skyline anymore; everything has been leveled to the ground. The church in Kangra fell too, and a large and magnificent temple was completely razed to the ground. The worshippers in the temple, who numbered several hundred, have almost all perished. It is being said that only fourteen of them survived. A missionary high school in Kangra has also been destroyed. Of the thirteen or fourteen high school teachers, only two survived... The adjoining roads are severely damaged. Roads on which once carriages used to ply are now barely passable on foot. (Published in *Badar*, dated May 4, 1905)

The list of such grim reports goes on and on. A perusal of the newspapers of those days brings to light eye-witness stories and letters that are horrifying. In the city of Lahore, the roof of the Town Hall caved in, and many houses fell down as well. There is no count of the number of houses

that sustained damage. Tremendous clouds of suffocating dust from the falling houses rose into the sky at the time of the earthquake so that it became difficult to even breathe! Similarly, both private and government buildings in the city of Simla sustained serious damage.

In brief, the province of Punjab became a veritable house of mourning. News of destruction and death continued to pour in from everywhere. A rough estimate of the death toll was twenty thousand, and the property destruction and damage was in billions of rupees. This estimate does not include the deaths that occurred in the district of Kangra, and the Kohistan region.

The provinces neighboring Punjab such as UP (United Provinces) also sustained damage from the earthquake but to a much lesser extent. Who could have imagined at that time that Bihar's and Quetta's turn to face disaster would come later? There is no gainsaying, however, that *Hazrat Mirza Sahib's* revelations had clearly warned of the coming of several earthquakes. It is perhaps the inadequacy of the human intellect that it cannot comprehend reality until the associated events have actually transpired!

Hazrat Mirza Sahib's Conduct During This Earthquake

In those days, *Hazrat Mirza Sahib* was composing a new book titled *Nusrat-ul-Haq* that was later published as the fifth volume in his work *Barahin Ahmadiyya*. On April 4, 1905, *Hazrat Mirza Sahib* was engrossed in the writing of this book after the *Fajr* (morning) prayer when the earthquake struck. *Hazrat Mirza Sahib* at the precise moment was penning his now well known revelation, "A warner came into this world, but the world did not accept him. However, God shall accept him and manifest his truthfulness with powerful assaults," when one assault from the promised powerful assaults took place i.e., the earthquake struck. The intensity of the earthquake was such that during its currency it was out of the question to run out. With every jolt of the earthquake, it appeared as if everything would be leveled to the ground the very next instant. Tree branches were swaying so vehemently that they would touch the ground before shooting up. It was a tremendous spectacle of man's helplessness and Allah's greatness and power that the world shall not forget.

Hazrat Mirza Sahib's quarters were on the second floor of the house from where there was no easy escape to the open ground outside. But, Allah protected him and there was no damage. As soon as the jolting stopped, *Hazrat Mirza Sahib* moved along with his family and necessary household equipment to his vast garden on the outskirts of Qadian and set up temporary residence there. Two tents were pitched next to a small house that existed in the middle of the garden, and a few tent wall partitions were set up to provide living quarters. He also advised his disciples to move to the grounds of the

garden. As a result, many of his disciples took up residence in the garden, some in small tents and others under makeshift shelters. These included *Maulvi* Abdul Karim, *Maulana* Muhammad Ahsan Amrohi, and *Maulvi* Muhammad Ali. The offices of *The Review of Religions* and the newspaper *Badar* were shifted to the garden as well. *Maulana* Nur-ud-Din's medical clinic and Quran lessons were also resumed in the garden.

Hazrat Mirza Sahib's setting up of temporary quarters in the garden, along with his disciples, was prompted by a revelation that he had received regarding the occurrence of another severe earthquake after the first one. *Hazrat* Mirza Sahib's deduction was that the impending earthquake might strike very soon. Consequently, as a matter of abundant caution, he remained stationed in the garden for three months – April, May and June of 1905. The extent of his sympathy for humanity was very broad indeed. While he was taking these precautions for himself and his friends in Qadian, he also kept regularly warning his fellow countrymen about the second earthquake to the fullest extent possible.

An Announcement Titled *Al-Dawat* (The Invitation)

Accordingly, *Hazrat* Mirza Sahib published an announcement titled *Al-Dawat* on April 5, 1905, in which he informed the public that God's wrath had been provoked on the earth because people had forgotten God and had become embroiled in all kinds of wicked ways. "I have been sent by God in this time so that I may guide people towards the path of peace and submission. So run towards me so that you may be saved from the trials and tribulations that are about to come." *Hazrat* Mirza Sahib tried very rationally to make the people understand his message and explained that, "I am the one who was promised. Who will you wait for after me?"

An Announcement Titled *Al-Anzar* (The Warning), and the Prophecy Regarding a Severe Earthquake

Following the publication of *Al-Dawat* announcement, *Hazrat* Mirza Sahib published another announcement titled *Al-Anzar* on April 8, 1905 in which he announced the prophecy of an impending earthquake. He wrote:

Tonight, around 3 A.M., God revealed to me as follows: "A new sign; the jolt of a new sign; the shock of the Hour (22:1); protect yourselves, surely Allah is with the righteous. He drew nigh to you with his bounty; the truth has come and the falsehood has vanished." The translation and explanation of it is: God shall show a fresh sign. People will feel the jolt of this sign. It shall be a tremendous shaking. I have not been informed if the shaking is an earthquake or some other catastrophe that

will befall the world and would be severe enough to be called the Day of Judgment. I have not been given the knowledge of when this event will take place, and I do not know whether it will take place in a few days or a few weeks or that God, the Most High, will manifest it in a few months or a few years. In any case, that event, whether an earthquake or something else, whether it is near or far, will be much more dangerous than before – it will be appallingly dangerous. I would not have related this if sympathy for mankind had not compelled me to do so.

Then, referring to his prophecy regarding the earthquake of April 4, which he had published a few months earlier in the newspaper *Al-Badar* and *Al-Hakam*, *Hazrat Mirza Sahib* noted:

If you do not know Arabic, then ask someone who knows Arabic what is the meaning of this revelation: “Houses and structures in the land will be obliterated.” My dears! What it means is that neighborhoods and sites shall be obliterated. Plague only kills the inhabitants of a house, but the meaning of the event whose information has been communicated in this Divine revelation is that neither the houses nor their inhabitants would survive. So you are well aware of the manner and the clarity with which God’s edict was fulfilled. Information about this was given in the announcement titled *Al-Wasiyyat*. Now that is in the past, but the event that is yet to come is of far greater severity. May Allah have mercy on humanity; may the people realize that they need to be righteous and perform good deeds.

At the end of this announcement, *Al-Anzar*, he observed:

When God had finished revealing the words of this revelation, the voice of an impious soul reached my ears, and I heard him say: “I was asleep and I landed in hell.” What does a man have to lose if he eschews sinfulness and impiety? What loss would he suffer if he does not worship the created? The fire has been ignited. Rise and smother the flames with your tears.

Hazrat Mirza Sahib had this announcement widely distributed, and even had an English translation of it sent to the Viceroy and the Governor of Punjab. An English translation of the announcement was included in *The Review of Religions*, and through its circulation it was brought to the attention of a worldwide audience. The magnificence with which this prophecy was later fulfilled truly deserved that it should have been brought to the attention of the whole world.

Atheistic Mindset of the Newspaper *Paisa Akhbar*, and Refutation of Its Opinion

The newspaper *Paisa Akhbar* was bitterly opposed to *Hazrat Mirza Sahib*. In keeping with its tradition, it wrote in very contemptuous words about *Hazrat Mirza Sahib*'s announcement *Al-Anzar* that earthquakes are a natural phenomenon and it is meaningless to frighten people by calling them a punishment from God. In so doing, *Paisa Akhbar* emulated the atheist and materialist thinkers who consider natural phenomena to be random events, and accordingly view earthquakes to be without any Divine purpose. A God-fearing person who believes that there is a Knowing, Wise, and Powerful Being Who plans and controls the working of nature cannot even entertain the misdirected thought that such events are purely random.

It is precisely in order to make an irrefutable argument against the materialists that the history of the prophets narrated in the Quran is replete with the prophecies of earthly and heavenly calamities and earthquakes with which the various prophets warned their respective nations before the calamities struck. These holy men had no instruments with which they could find out about coming events like wars, earthquakes, cyclones and floods except that they received their information from Divine revelation and then announced it to the world with utter conviction. Subsequent events bore out their prophecies.

There is another aspect of these prophecies that provides an insight of a Being with a will and judgment. This other aspect is that despite the helplessness and weakness of the appointees of God and the strength and power of their opponents, they announce openly that peace and safety lies only in their obedience, and death and destruction would be the fate of the opponents. Subsequent events bear out the truth of their prophecies. Does this not show that these events of nature are not random, and that instead there is a Being with an intellect and a will that is accomplishing everything very efficiently behind the scene? It is a different issue that sometimes we may not know His purpose. And it is presumptuous for man to think that he can fathom the Divine purpose. There is only a limited amount of knowledge in the limited space of his skull. How can he encompass the infinite knowledge of God. The Quran states this as follows: "And they encompass nothing of His knowledge except what He pleases." (2:255)

The knowledge granted to prophets and other appointees of God is given under the provision of "except what He pleases." They are given knowledge from God that an earthquake or other calamity is about to come and the reason for its coming, and the way to escape it. They are worried sick by the import of their information because they are the personification of love for God's creatures and their hearts overflow with human kindness. They warn the people again and again through their speeches and writings.

Their anxiety and worry is genuine because they perceive what the short-sighted people of this world cannot see.

An Announcement Titled *Al-Nida Min Wahiy Al-Sama* (Prophecy of a Great Earthquake, the Second Time, By Revelation From God)

Hazrat Mirza Sahib's condition mirrored the one described above ever since he had received the revelation about a severe earthquake. The profound sympathy that he had for God's creatures made him extremely concerned. He had warned the public through his announcement *Al-Anzar* published on April 8, 1905. Then on April 21, 1905, he published another lengthy announcement titled *Al-Nida Min Wahiy Al-Sama* i.e., "Prophecy of a Great Earthquake, the Second Time, By Revelation from God." Of the four verses that were printed on the title page, the first one sheds light on his sentiments and sympathy for fellow humans:

O you who sleep, rise quickly! This is not the time for slumber;
My heart is anxious at the news in the Divine revelation.

The first sentence of this announcement reads:

On April 9, 1905, Allah has again given me news of a severe earthquake that will be reminiscent of the Day of Judgment and will rob people of their senses.

Hazrat Mirza Sahib then stated:

Allah, Glorified and Exalted, has also told me that both these earthquakes are two signs to manifest your (*Hazrat Mirza Sahib's*) truthfulness... And remember that the signs do not end here. Rather, many signs shall be manifested, one after another, until man's eyes shall open, and he shall ask bewildered: "What is happening?" Every day that shall come would be severer and worse than the day that preceded it.

Hazrat Mirza Sahib then stated in the footnote:

This prophecy is based upon the revelation of April 9, 1905 regarding the second earthquake. It appears as if that dangerous earthquake is not just one, but instead that many other earthquakes shall ensue.

Following this, *Hazrat Mirza Sahib* used many arguments to convince the people and to warn them. He also expressed his regret at the faithlessness of the newspaper *Paisa Akhbar*. In the end, he wrote:

Now listen, dear friends! Today I have discharged my duty of preaching. If you wish, you may ridicule me, abuse me, slander me and call me a liar or you may accept me. I have given you the news

before-hand. O unfortunate people! You cannot escape from the impending punishment — God is incontrovertible, and His promises are true. “And peace to him who follows the guidance” (20:47).

Glory be to God! The battle between man and Satan, which has been going on since time immemorial, was raging furiously even in *Hazrat Mirza Sahib's* time. *Hazrat Mirza Sahib*, with a deep sense of anxiety, was warning the public about the impending earthquakes and inviting them to the way of piety and goodness. His detractors, on the other hand, were publishing articles and poems in opposition. The editor of *Paisa Akhbar*, Muhammad Baksh, Jaffer Zattali and his ilk were in the forefront of denying that an earthquake was in the offing and labeled *Hazrat Mirza Sahib's* warnings as merely scare tactics.

Announcement Titled: *News of the Earthquake, the Third Time*

The appointees of God do not care for the opposition and criticism of the people. They act under directions from God, and they dutifully carry out the work that God has assigned to them. Accordingly, on April 29, 1905, *Hazrat Mirza Sahib* published yet another announcement titled: *News of the Earthquake, the Third Time*. He began the announcement with the following statement:

Today, on April 29, 1905, God has given me news again for the second time of a severe earthquake. With sympathy for mankind as my sole motivation, I warn the entire world that it has been decided in the heavens that a terrible calamity which will wreak havoc shall visit the world. It has been named again and again by God, the Most High, as an earthquake... This is news from God, the Most High, a special revelation from the realm of hidden affairs. Against this, those people who are publishing that no such severe earthquake is impending — regardless of whether they are astrologers or are using some other discipline to conjecture — are liars and misleading the populace. In fact, this is true, absolutely true.

Thus, *Hazrat Mirza Sahib* issued another forceful warning in this announcement. By publishing this prophecy for the third time, *Hazrat Mirza Sahib* ensured that he had made his case comprehensively before the populace, but his opponents were not to be deterred. They now sought the Government's attention and pointed out that *Hazrat Mirza Sahib* was needlessly scaring the public, and therefore it was the duty of the Government to stop him!

Announcement Titled: *An Important Request to the Government*

In response to the mischief of his opponents, *Hazrat Mirza Sahib* published an announcement on May 11, 1905 titled: *An Important Request to the Government*. He stated therein:

This is a strange era that sympathy is thanklessly rejected. Certain newspapers, *Paisa Akhbar* in particular, are very annoyed at why I have published news of a second earthquake. They are well aware that whatever I have published was not done with any bad intentions and it is not my aim to cause any annoyance or anxiety to anyone.

Following this, *Hazrat* Mirza Sahib referred to his prophecy of April 4, 1905, and stated:

I regret that I did not publicize it more widely throughout the country. The revelations relating to this earthquake were published only in two Urdu language newspapers, *Al-Hakam* and *Al-Badar*. In a way, I was remiss in not publicizing this prophecy adequately. Hence in order to make amends, this time I want to publicize the prophecy of the second earthquake thoroughly so that no one can claim afterwards that he was not forewarned. Accordingly, I have thoroughly publicized this prophecy in the English language in *Pioneer*, *The Review of Religions*, etcetera and other newspapers of the realm. I have even personally informed the Viceroy of India and the Governor of Punjab. My actions in this regard are based on sincerity and goodwill towards the general public and not motivated by any desire to frighten and harass the people as is claimed by *Paisa Akhbar* or to scare people so that they become my disciples.

Hazrat Mirza Sahib concluded:

I have repeatedly stated in these announcements that by “reformation of the soul” and “repentance,” I do not mean that some Hindu or Christian should convert to Islam, or that he should take the pledge at my hands. Rather, it should be remembered that if someone’s religion is in error, then the Hereafter is the place that is reserved for this judgment, and not this temporal world. The reason for the punishment of nations that were destroyed, for example, by a rain of stones from the heaven, or by drowning in a deluge, or by earthquakes, was not that they worshipped idols or fire or some other created being. Had they adhered to their faulty religious practices simply and with civility, then no calamity would have befallen them. But this is not what they did — instead they perpetrated grievous sins in the sight of God, showed extreme arrogance and polluted the earth with their evil deeds. This was the reason why they were chastised in this world.

God is Kind and Merciful, and His wrath is tempered by these attributes. If the people of this era fear God and do not behave as if God does not exist by committing sins and other dark and evil deeds, they will

not be chastised. God says: "Why should Allah chastise you if you are grateful and believe?" (4:147). That is, why would God punish you if you are grateful and believe in Him and fear His greatness and the Day of Judgment? And similarly complementing this, God says: "Say: My Lord would not care for you, were it not for your prayer." (25:77) That is, tell them that if they do not become an upright people and engross themselves in the remembrance of God, then my God does not care for their lives. It is indeed true that when a man pursues an inattentive life with no regard for the greatness of God and behaves arrogantly and without restraint, then even a goat becomes better than such a man because a goat's milk can be drunk, its flesh can be eaten, and its hide is useful in several ways. I know that what I have stated is sufficient for those people whose hearts are not crooked, and who know that God exists. And peace to him who follows the guidance.

The Reason Why *Hazrat Mirza Sahib* Took Up Residence in the Garden

The announcements that *Hazrat Mirza Sahib* was putting out about the second great earthquake were motivated purely by his sympathy for mankind, and a sense of duty in his capacity as the appointee of God. *Hazrat Mirza Sahib* had a firm belief in his revelations. Professor Omori, a Japanese geologist, had given the opinion that the province of Punjab was not likely to be visited by any severe earthquakes for many years to come, and his opinion had been published in newspapers. *Hazrat Mirza Sahib* himself did not know whether the calamity referred to in the revelation as a doomsday earthquake was, in fact, an earthquake or some other type of calamity. Thus, he wrote:

"I have not been informed if the shaking is an earthquake or some other catastrophe that will befall the world and would be severe enough to be called doomsday." (*Al-Anzar*)

However, an earthquake could not be ruled out. Despite the expert opinion of the geologist and his own lack of knowledge about the exact nature of the calamity, such was *Hazrat Mirza Sahib's* belief in his revelations that he stayed camped outside in the garden with his family and household retinue till July 2, 1905 when he finally returned to his house. So for a period of three months, he endured the scorching heat, the hot winds and the storms. The cloth of the tent or the straw of the makeshift shelters could provide but imperfect protection from the elements of nature. Snakes often frequent gardens during spring and summertime. One day, a huge, black snake was spotted but was killed.

Moreover, the adjoining area was populated by Sikhs, and there was no shortage of the criminal type. One day, a very robust Sikh by the name of

Bishan Singh who had come with the intention of committing robbery was apprehended. Additionally, *Hazrat Mirza Sahib's* wife was seriously indisposed during those days. In brief, *Hazrat Mirza Sahib* bore many hardships but did not return to his house till he was satisfied that it was safe to do so after receiving further understanding about the revelation. During this entire period, *Hazrat Mirza Sahib's* smiling countenance remained unchanged despite the harsh realities of this outdoor existence. At the same time, he continued the work of composing and writing the fifth volume of *Barahin Ahmadiyya*.

Eyewitness Account of a Traveler

During those days, a young man by the name of Abul Nasar of Delhi, who was the brother of *Maulana Abul Kalam Azad*, visited Qadian. He published an account of his visit to Qadian in the newspaper *Wakeel* of Amritsar. His account was reproduced in the May 25, 1905 issue of *Badar*. He wrote:

What else did I see? I saw Qadian, and met *Hazrat Mirza Sahib*. I remained his guest. I should express my gratitude to *Hazrat Mirza Sahib* for his kindness and attention. I had blisters in my mouth as a result of fever and was unable to eat salty foods. *Hazrat Mirza Sahib* (who had come out of the house for some reason) recommended that I partake of bread and milk. These days, *Hazrat Mirza Sahib* is staying in a large garden that belongs to him on the outskirts of Qadian. Elders of the community are residing there as well.

The population of Qadian is approximately three thousand, but there is a great deal of hustle and bustle. The tall and stately building of the Nawab Sahib of Malerkotla is the only building of consequence in the habitation. The streets are unpaved and bumpy. In particular, the road from Batala to Qadian is in a class of its own... Respect for a guest was not an attribute confined to only certain individuals. Everyone, young and old, treated me like a brother...

Hazrat Mirza Sahib's countenance is majestic, and it has a powerful effect on the beholder. There is a special kind of sparkle and rapture in his eyes and gentleness in his speech. His disposition is humble but majestic. His temperament is cool, but heartwarming. Patience tempered with humility has produced a moderation of manner. He converses so gently that it appears as if he is smiling. His complexion is fair and his hair is dyed with henna. His body is strong and sturdy. He wears a white Punjabi style turban on his head, and socks and native shoes on his feet. He is about sixty-six years old. I observed that his disciples are greatly devoted to him and strong in their faith. Many honorable guests were present during my stay there and I found them

to be passionate in their faith and devotion. A small example of *Hazrat Mirza Sahib's* virtues is the statement he made to me at the end of my visit during which many kindnesses were shown to me. He said: "We give you permission to leave but only with this promise that you will come again and stay for two weeks at least." His smiling countenance is still vividly present before my eyes! I returned from Qadian with the same degree of excitement and zeal that I had taken there — perhaps that same zeal may take me to Qadian again. Qadian has certainly understood and assimilated the following sentiment very well: "Have excellent morals even if you are with unbelievers."

***Spring Came Again, and God's Word Was Again Fulfilled —
The Earthquake of February 28, 1906***

When *Hazrat Mirza Sahib* published his will on December 20, 1905, he mentioned the prophecy about the earthquake in it as well. He referred to a recent revelation: *Spring came again, and God's word was again fulfilled*, and stated that God had informed him once more that another severe earthquake was going to strike during the spring. He specified the period of spring to be from the end of January to the end of May. Accordingly, exactly during the middle of spring a severe earthquake hit the South American countries of Colombia and Ecuador on February 16, 1906. The earthquake destroyed many cities and resulted in the loss of hundreds of lives.

After that on February 28, 1906, another earthquake struck parts of Punjab at 1:20 A.M. The *Civil and Military Gazette* and other English newspapers admitted that the earthquake was of the same magnitude as the earthquake of April 4, 1905. The epicenter of the earthquake this time was in the mountains of Simla instead of Kangra. As such, the losses due to the earthquake were mostly confined to Eastern Punjab while Western and Central Punjab escaped relatively unscathed. Many towns, including Rampur in the Simla area, suffered destruction of property and life.

The newspaper *Paisa Akhbar* itself reported that in village Dodahpur located in Ambala district, all the residents of the village lost their lives while they slept, except for three survivors. The paper also reported that in Terah village of Saharanpur district, a dry well was filled overnight with water. There were many other incidents of losses as well. Since *Hazrat Mirza Sahib* had already prophesied that a great earthquake was imminent, the thought occurred to him and to his disciples that this was perhaps the earthquake that had been prophesied so forcefully and referred to as a picture of the Day of Judgment. Later on, however, he was informed through Divine revelation that this was not the promised earthquake reminiscent of doomsday. Instead, that would take place at a later date.

An Announcement Titled: *Prophecy Regarding Earthquake*

As a result of the aforementioned revelation, *Hazrat Mirza Sahib* immediately published an announcement on March 2, 1906 that was titled, *Prophecy Regarding Earthquake*. The announcement began with the following verses:

Friends, arise! The earthquake is poised to strike again;
God is about to manifest his power once more

As for the earthquake that you witnessed in February;
Know for sure that it is a mere reproof to make you understand

O friends! Remedy this with tears from your eyes;
O oblivious people! The sky is about to rain fire.

The announcement then continued:

Dear friends! You witnessed the earthquake that struck after 1 A.M. on the night of February 28, 1906. This was the same earthquake about which God had said in His revelation: *Spring came again, and God's word was again fulfilled*. I had published this prophecy in my various announcements, in the newspapers *Al-Hakam* and *Badar*, and in the pamphlet *Al-Wasiyyat* on pages 3, 4, and 14. So all praise is due to Allah that this earthquake occurred exactly in the days of spring in accordance with the prophecy.

But today on the morning of March 1, 1906, God again revealed to me the following words: *The earthquake is about to come*. It was also impressed upon my heart that the earthquake that is to be a reminder of Judgment Day has not yet struck but is about to come, and the earthquake which just occurred in accordance with the prophecy is only a precursor. Just as I had stated aforesaid in the pamphlet *Al-Wasiyyat* on pages 3, and 4, God has informed me of not one but many earthquakes. So this was the earthquake whose occurrence in the spring season was inevitable in accordance with the revelation of God, the Most High. And so it came... For this reason, I again inform you, and warn you, that in my best opinion that day is not far. Repent, and invigorate your hearts with consummate faith.

Hazrat Mirza Sahib later completed in his book titled *Chashma-e-Masihi* (The Messianic Brook) the poem whose first three verses were quoted above. Five additional verses of this poem are presented below as they are worthy of reflection:

The way of piety has been lost, so why should not earthquakes strike?
A Muslim is now a Muslim only in name

I am tormented to see the affliction of faith;
 But God's hand shall now strengthen this heart of mine

Hence His honor shall now show you something;
 This tribulation shall spread its tentacles everywhere

The faith of Islam shall now be assisted by way of deaths;
 Otherwise, it seems that Islam may wither away any day

There was a time when an entire world was devoted to Islam;
 But now even an insignificant man stands ready to deny it.

A Poetic Prophecy Regarding the Earthquake

After that on March 31, 1906, *Hazrat* Mirza Sahib paid for the publication of a poem in the newspaper *Paisa Akhbar*, which had a circulation of a hundred thousand. In this poem, he versified the prophecy of the earthquake in very effective words. This poem was also included in the book *Haqiqat-ul-Wahy* published in 1907. A few verses of the poem are as follows:

Friends, the days of the earthquake are imminent;
 Days of an earthquake that shall bring about deaths

You are at ease, but what can I say about myself?
 Days of absolute terror loom before my eyes

How can strangers know what God's honor shall bring about?
 God will Himself inform them on the day of telling

God shall show flashes of His sign five times;¹
 This is the Word of God; you will understand it when the day of reckoning arrives

My Friend, the solace of my soul;
 Make that day to be the day of spreading the faith of Islam;

Bring about springtime again for the faith, my Beloved Powerful God;
 How long shall we see the waywardness of our people?

Enemies bask in the glory of the day, while night is upon us;
 My Sun, show us the days of the Faith's radiance

My heart is stricken, and my life is in turmoil;
 Please cast Your glance to herald the arrival of Your days

1. *Hazrat* Mirza Sahib stated: "The actual words of God, the Most High, that were revealed to me were: *I will show you the flash of this sign five times.*" That is, there will be five episodes of extraordinarily severe earthquakes that will be unparalleled in their intensity.

Please show Your visage that I should be freed from sorrow;
How far will these long days of yearning stretch out?

Take note whose commotion is in Your alley;
O my Beloved, will You then only come the day I die?

Only Your hand can bring about change, my Beloved;
Otherwise, Faith is a corpse, and these are days of its burial

Show some sign, because Faith has become lost;
Bring quickly the days to strengthen this heart

I no longer have the power to be patient that I once possessed;
My Beloved, bring about the days to comfort this heart

Who is crying that the sky cried with him?
A shudder passed over the earth on the day of his clamoring

The fire in my heart at last created an impression;
The days of fanning the fire have arrived on the earth

My friends, that Beloved has seen the distress of the Faith;
The days of this orchard's verdure shall now soon arrive

For ages, unbelief was gnawing away at the faith of Islam;
Keep faith the days have arrived when unbelief shall be devoured

These days are difficult, and danger is ever present;
But these are the days friends to find the Beloved

The heavens are astir with commotion for the assistance of the Faith;
Autumn has departed, and the days to reap the fruits are here

Eschew the tune that the heaven does not sing;
O people that are heedless, these are days to rejoice in the Faith

Through your envy and jealousy, you have lost the time to serve the
Faith;

May you not lose, O People, these days to be contrite and remorseful.

The above is merely an excerpt, and the entire poem is worth studying. The verses are extremely telling, and show the great passion that *Hazrat Mirza Sahib* had for the dominance and propagation of Islam.

***Tajalliyat-e-Elahiya* (Manifestations of the Divine)**

Prior to the publication of the aforementioned poem, *Hazrat Mirza Sahib* began writing a booklet on March 15, 1906, titled *Tajalliyat-e-Elahiya*. In this book, he wanted to expound on the revealed prophecy whose words

were: *I will show you the flash of this sign five times*. Also planned for the book, and partially completed, was a discourse upon the philosophy of prophesied tribulations. Alas, certain pressing matters drew his attention away from this undertaking, and only 32 pages of this book were actually written. The book was published in its incomplete form after *Hazrat Mirza Sahib's* death.

The Prophecy Regarding the Earthquake Was Ultimately Fulfilled in the Form of the First World War

In those days, *Hazrat Mirza Sahib* was composing the fifth volume of *Barahin Ahmadiyya*. He included a poem in it in which he described the features of the promised earthquake with such accuracy that the First World War flashes before the reader's eyes. It appears as if the Holy Spirit was guiding his pen at the time of writing or that he was actually seeing the war in a vision. It should be remembered that any great tribulation that is associated with a big revolution is given the name earthquake in religious terminology. This promised earthquake or the First World War was depicted in this poem in the following way:

A sign will come some days hence,
Which will turn over villages, cities and fields.

Wrath of God will bring a revolution in the world,
The undressed one would be unable to enrobe.

Suddenly a quake² will severely shake,
Mortals, trees, boulders, and seas, all.

In the twinkling of an eye, the land shall turn over,
Streams of blood will flow like rivers of water.

Those who don robes white like jasmine at night,
Morning will make them (red) like chinar trees.

Men will be dazed, and birds will lose their senses,

2. The revelations from God repeatedly had the word earthquake in it. *Hazrat Mirza Sahib* said: "The earthquake would be such that it would be a picture of Judgment Day. In fact, the earthquake of Judgment Day should be the one that the Chapter *Al-Zilzal* (The Shaking) describes as: *When the earth is shaken with her shaking* (99:1). However, up till now I cannot say with complete certainty that it will literally be an earthquake. It is possible that it may not be an ordinary earthquake but some other severe calamity that may be reminiscent of Judgment Day and whose like has never been seen in the present times and which will be destructive of buildings and lives. Yes! If some such miraculous sign does not appear and the people do not openly reform themselves either, then I stand to be called a fabricator." (*Barahin Ahmadiyya* Volume 5).

Pigeons and nightingales shall forget their songs all.

That moment, that time, will be hard upon every traveler,
Wayfarers will lose their way as if they have lost their senses.

With blood of the dead, the running waters of the mountains,
Will turn red, like red wine.

The terror of it will exhaust everyone, great and small,
Even the Czar will be at that moment in a state of distress.

It will be a glimpse of wrath, that heavenly sign,
The sky shall draw its dagger to attack.

But don't be quick to deny, O unaware, ignorant one,
My being truthful rests entirely on this.

A revelation from God, it shall come to pass for sure,
Be patient for some days, as a pious, forbearing one.

Do not think that all this mistrust is pardoned;
'Tis but a loan, and shall be returned in the like.

Would anybody who saw what transpired in Europe during the First World War (1914 – 1918) deny that the preceding verses present an accurate sketch of those events? How the conflagration spread across the entire continent of Europe, in the blink of an eye? The Prime Minister of England, Mr. Asquith, and other leading politicians of the country tried hard. But their efforts were in vain, and they could not alter the events that God had destined. The destruction that then visited cities, villages and the countryside was unimaginable. People felt that the very heaven had assaulted the earth with a drawn dagger. There was not a place where man did not slit the throat of man and strove to erase the existence of the other. As a result, rivers of blood flowed on a scale unprecedented in the history of the world. Peaceful residents of cities whose garments were white as jasmine at night, found them dyed red with their blood in the morning as a result of aerial bombardment by planes and zeppelins. The war spread its tentacles everywhere and became the scourge of life that spared no one be they jinn or men i.e., be they young or old, poor laborers or wealthy capitalists. Everyone was enervated by fear. There was no tranquility for people dwelling in their homes or peace for the wayfarer. Every other day, brought news of passenger ships sunk on the high seas and households would erupt with wailing and mourning. Thus, the situation was cataclysmic like doomsday.

Even birds were not safe. Aerial bombardment and gas attacks disoriented the birds and they died by the thousands. Interestingly, one statement made in *Hazrat Mirza Sahib's* poem was: "Pigeons and nightingales shall

forget their songs all.” In fact, pigeons experienced perhaps the greatest distress among birds because carrier pigeons were being used in the war to carry messages, and soldiers especially hunted down pigeons to disrupt the enemy’s communications. Another couplet in *Hazrat Mirza Sahib’s* poem had stated:

The terror of it will exhaust everyone, great and small,
Even the Czar will be at that moment in a state of distress.

It is surely a remarkable manifestation of God’s power that the Czar, the most powerful potentate, was the very person who suffered the greatest grief. The Czar enjoyed complete sovereignty, both temporally and spiritually, over the entire Russian nation. He and his family were imprisoned, disgraced and finally shot, and the reign of the Czars ended forever.

In short, it is acknowledged by everyone – friend or foe, easterner or westerner – that the First World War presented a spectacle of Judgment Day on an unprecedented scale. The entire human history is unable to produce another event like it or even remotely like it. This mini-doomsday created such an amazing revolution in the world that it divided the annals of history into two eras – Pre World War I and Post World War I. Similarly, this war radically transformed the political geography of the world. A worldwide cultural and civilizational transformation took place, and an alteration also occurred in religious outlook — Europe’s love of Christianity was considerably diminished, and respect for Islam made inroads into the hearts and minds of people.

But this is not the end; *Hazrat Mirza Sahib* had announced based upon a revelation that, “He will show you the flash of this sign five times.” It appears from this that the First World War was the first jolt and perhaps four more such jolts will follow.³ The indifferent and negligent people of the world will then wake up; the rust on the hearts of the materialists will be dusted off and the world would then turn towards God and will find a cure for their nationalist jealousies and enmities in the brotherhood and egalitarianism of Islam. This, God willing, would be the acceptance of *Hazrat Mirza Sahib’s* heartfelt prayer, which he made so poignantly in humble supplication before God and finds expression in verses of his Persian poetry (included in his work titled *Chashma-e-Masih* published in 1906):

O God! May my entire existence be sacrificed for You;
With your mercy, open unto me the door to every insight

The philosopher is foolish in seeking You merely on the basis of his intellect;
Your hidden way is far beyond man’s intellect

3. See appendix to this chapter.

None of them know You;
Whoever came to know You, he was able to do so through Your
immense benevolence

You bless your devotees with both the worlds;
But, both the worlds have no significance in the eyes of your servants.

Cast a glance of Grace, so that the warfare may cease;
Humanity stands in need of the arguments that support the proof of
Your existence

Do manifest some sign so that this world may be suffused with Your
brilliance;
Whereby every denier of Islam shall instead become Your devotee

I shall not grieve if the world gets destroyed;
What grieves me is lest Your radiant way becomes concealed

Dialogue and debate in the matter of faith are aggravating;
Do manifest some glorious signs whereby this affair is facilitated

Jolt the very nature of the enemies with an upheaval;
So that they become fearful, and turn to You

Do commence a fountain of mercy behind the facade of this upheaval;
Till when shall this grieving man endure being seared by the flames
of sorrow?

APPENDIX

There is no doubt that one of the jolts of the promised five earthquakes is the terrible war in Europe that is currently taking place in 1940. *Hazrat Mirza Sahib* stated:

God shall show flashes of His sign five times;
This is the Word of God; You will understand it when the day of reckoning arrives

The fire in my heart at last created an impression;
The days of fanning the fire have arrived on the earth

You are at ease, but what can I say about myself?
Days of absolute terror loom before my eyes

These days are difficult, and danger is ever present;
But these are the days friends to find the Beloved

Further, *Hazrat Mirza Sahib* wrote in *Haqiqat-ul-Wahy*:

O Europe, you are not at peace. O Asia! You are not safe either. O denizens of the islands! No artificial god will help you – I see cities falling down and find habitations deserted.

Chapter 46

BARAHIN AHMADIYYA VOLUME V (PROOFS OF THE TRUTH OF ISLAM)

A period of about twenty-three years had elapsed from the publication of the fourth volume of *Barahin Ahmadiyya* before *Hazrat Mirza Sahib* turned his attention to writing the fifth volume of the book in early 1905. In this interim period of approximately twenty-three years, he had written about eighty other books. He gave a dual title to his new venture — *Barahin Ahmadiyya Volume 5* and *Nusrat-ul-Haq* (The Triumph of Truth). During the period *Hazrat Mirza Sahib* sojourned in the park as a result of his prophecy regarding an earthquake (Chapter 45), *Hazrat Mirza Sahib* continued writing the book and stayed busy with its composition for several months. He stated the objectives of the book as:

A major argument in favor of Islam's claim to being the true religion is that the teachings of Islam emerge victorious over all other religions. From the standpoint of being comprehensive, no other religion can contend with Islam. Another way in which Islam is unique and triumphs over other religions is the presence of the living blessings and miracles that are completely absent from all other religions, and this feature puts a definitive seal of authentication on the truth of Islam. These are such decisive signs that through them Islam not only triumphs over other religions but also attracts the hearts of people to its perfect light.

Further on, *Hazrat Mirza Sahib* expressed his intention to focus in this book on the second kind of triumph, Islam's living blessings and miracles. *Hazrat Mirza Sahib* had made several prophecies in the third and fourth volumes of *Barahin Ahmadiyya*. In the long period of 23 years that had elapsed since he had written these volumes, many of these prophecies had been fulfilled, and thus achieved the status of heavenly signs. A benefit of the long hiatus between the fifth volume and its predecessors was that it made it possible for *Hazrat Mirza Sahib* to catalogue these heavenly signs in the fifth volume.

The Fifth Volume of *Barahin Ahmadiyya*

Hazrat Mirza Sahib opened this book with the following statement:

All thanks are due to that Gracious God who has granted us a religion that is such a wonderful means of finding God and of devoting oneself to Him, that the like of it has not been found anywhere in history. May thousands of blessings be upon Prophet Muhammad because of whom we entered this pure religion, and may thousands of blessings be upon the companions of Holy Prophet Muhammad who nurtured this orchard with their blood. Islam is a blessed religion that manifests God. If anyone truly submits to it and follows the injunctions and advice that are given in the holy word of God — the gracious Quran — then such a person shall see God in this world itself. There is no other means of identifying God, Who from the perspective of worldly sight is cloaked in thousands of curtains, except through the teachings of the Quran.

Discussion on Miracles

In *Nusrat-ul-Haq*, *Hazrat Mirza Sahib* first discussed the true nature of miracles and the need for miracles. This discussion is worth reading because it is very rational and unencumbered by any sort of immoderation. In this context, he shed light on the miracles of Jesus, and clarified their real nature. After this discussion, *Hazrat Mirza Sahib* detailed those signs that had manifested themselves as a result of the fulfillment of prophecies that had been written down and published approximately twenty-three years ago, in *Barahin Ahmadiyya*.

Following this, *Hazrat Mirza Sahib* answered all the objections raised by a reader in the newspaper *Paisa Akhbar* concerning his prophecy about the earthquake. In responding to these objections, *Hazrat Mirza Sahib* provided a commentary on the beginning verses of chapter 23 of the Holy Quran titled *Al-Muminun*. He compared the physical birth with spiritual birth and showed that just as there are six stages in the process of physical birth from its beginning as a life germ, there are similarly six stages in the process of spiritual birth and development. The discussion is profound and a veritable ocean of knowledge whose waves crest to great heights.

In the context of replying to the objection of the reader in *Paisa Akhbar*, the discussion moved on to the death of the Israelite Messiah and *Hazrat Mirza Sahib's* claim of being the Promised Messiah. *Hazrat Mirza Sahib* provided powerful and cogent arguments in support of the death of the Israelite Messiah and of his own claim. A eulogy in Arabic along with its Urdu translation is also included in this book.

Unfortunately, *Hazrat Mirza Sahib* did not get a chance to complete this book. While *Hazrat Mirza Sahib* was engaged in its composition, a serious contention arose with Dr. Abdul Hakim Khan that diverted *Hazrat Mirza Sahib's* attention and he had to undertake the writing of the book *Haqiqat-ul-Wahy* to dispel the misgivings arising from this controversy. Soon afterwards, the Hindu *Arya* sect went on the offensive, details of which follow in a later chapter. This compelled *Hazrat Mirza Sahib* to write the book *Chashma Marifat* to refute the charges of the *Arya* Hindus. *Hazrat Mirza Sahib* left this earthly abode shortly after the completion of *Chashma Marifat*. The fifth volume of *Barahin Ahmadiyya*, also titled *Nusrat-ul-Haq*, was published posthumously in its partially-completed form on October 15, 1908.

Chapter 47

HAZRAT MIRZA SAHIB'S HEARTFELT CONCERN FOR THE SERVICE OF ISLAM

In the July 27, 1905 issue of the newspaper *Badar*, *Mufti* Muhammad Sadiq narrated a conversation with *Hazrat* Mirza Sahib which reveals the heartfelt concern *Hazrat* Mirza Sahib had for the service of Islam. This was the same concern that *Hazrat* Mirza Sahib wanted to imbue in the hearts of his disciples. *Mufti* Sadiq narrated:

Day before yesterday, I mentioned (to *Hazrat* Mirza Sahib) about a friend that his chances of being beset by certain problems had increased and there was real fear that he might be overwhelmed with worry and grief. *Hazrat* Mirza Sahib replied: "I have supplicated a lot for him and have done it as my duty, but I am concerned that everyone is so tied up with worries of this world that when will they find the time to worry about their religion? It is inevitable that one would be beset with problems in this world. In the limited span of man's life, one is ever and anon the target of accidents or grief. So if man's soul is in a constant state of agitation and turmoil by the unraveled affairs of the world, when will he find time free from his own worries to devote himself exclusively to worrying about the affairs of religion? If the hearts of members of a party who have pledged to give preference to matters of religion over affairs of the world also remain embroiled day and night in this quicksand, when will they turn their attention to fulfilling this critical element of the pledge?"

Hazrat Mirza Sahib said: "I can say it on oath that from my earliest recollection, I have never fretted over the affairs of the world. When I was probably about fifteen years old, I asked a Hindu who was sitting in the company of my revered father and lamenting bitterly about his failures and misfortunes: 'Why do people carry such an onerous burden in their lives, and why do they remain so enmeshed in its troubles?' The Hindu replied: 'You are still a child. When you begin to

run your own household then you will know about these matters.’ After the lapse of a considerable period, when I was about forty years old, I had the opportunity to converse with the same Hindu at some event. I said: ‘Do tell me now; I run my own household.’ The Hindu replied, ‘You are indeed the same as before!’”

Hazrat Mirza Sahib stated: “Every person should peer into his heart and see which is more dominant — concern for the world, or concern for religion. If he finds that his heart is persistently inclined towards worrying about matters of this world, then he should be seriously concerned for himself, because it appears from the Word of God that even the prayers of such a person are not accepted. If only people would understand that, as for the person who devotes himself entirely to the concerns and welfare of Islam, then God takes care of that person’s worldly concerns and worries. I have never heard, nor is there any evidence from any Book to suggest, that some prophet died of starvation or that his children went begging from door to door. However, it has frequently been heard of worldly kings, nobles and wealthy individuals that they were reduced to such dire straits that their children had to go door to door asking for pittance. It is a permanent tradition of God that no really pious person has fallen from a state of ease to one of indigence or that his children have fallen on hard times. If people develop a firm belief in this and rely truly and purely on God, then they would find freedom from all kinds of spiritual suicide and heartache.”

Hazrat Mirza Sahib also said: “Most people desire to have children so that they have an inheritor of their worldly wealth. These people do not understand that if their children turn out to be immoral and wicked, then their hard earned money and savings will become an accomplice in their children’s sinfulness and impiety. The evil deeds of their offspring would then affix their impression on the parents’ record of deeds as well. The desire for children should stem from a heart like that of Prophet Zacharias (peace be upon him). Allah the Most High has mentioned the prayer of *Hazrat Zacharias* for a pious son in the Quran because it sets the standard for a similar prayer for all pious people.”

Hazrat Mirza Sahib stated: “Life is unreliable; there is very little time for leisure. People should seriously concern themselves with religion. There is no better prescription for longevity and blessings.”

Chapter 48

THE DEMISE OF MAULVI ABDUL KARIM

Illness of *Maulvi* Abdul Karim

One of *Hazrat* Mirza Sahib's dearest disciples, *Maulvi* Abdul Karim of Sialkot suffered from diabetes and this ailment was progressively debilitating him. His eyesight was also failing. He was a lover of the Holy Quran. Once he told me: "Because my eyesight is failing, I am trying to memorize as much of the Quran as possible." On his last visit to Sialkot, *Maulvi* Abdul Karim had fallen seriously ill. He survived the illness that time, but in August of 1905, he developed a carbuncle (a painful, localized, pus-producing infection of the skin) on his back, right between the shoulders.

Perchance, Dr. Mirza Yaqub Baig was in Qadian those days. He had taken an extended leave from his job and come to stay in Qadian to benefit from the company of *Hazrat* Mirza Sahib. Dr. Mirza Yaqub Baig was also taking daily lessons in *Sahih Al-Bukhari* (a famous collection of *hadith*) from *Maulana* Nur-ud-Din. Dr. Mirza Yaqub Baig and *Maulvi* Abdul Karim were very close friends, and Dr. Mirza Yaqub Baig immediately began attending to *Maulvi* Abdul Karim's ailment. The condition of the carbuncle on *Maulvi* Abdul Karim's skin had worsened so much that it had already required seven separate surgeries. The incisions were made six times without anesthetic and once after administering anesthesia. The best treatment and care was provided but because of the severity of diabetes, the wound would not heal. In fact, the carbuncle had started spreading deeper.

The Effect of Prayers

The seventh incision to clean the carbuncle was performed under anesthesia and the surgery this time was quite prolonged and resulted in a large wound. Since *Maulvi* Abdul Karim was very weak to begin with and on top of that had not eaten anything for several days, he could not be brought back to consciousness from his anesthesia induced sleep. His pulse was very weak, and, in fact, at times missed one or two beats; his hands and feet had

become cold from lack of circulation. In short, his condition was very critical. Dr. Mirza Yaqub Baig, Dr. Khalifa Rashid-ud-Din and *Maulvi* Nur-ud-Din were already attending him. Dr. Syed Muhammad Husain Shah also arrived in Qadian from Lahore at that time. This team of doctors tried very hard to steady the heartbeat and to bring *Maulvi* Abdul Karim back to consciousness, but nothing seemed to work. *Maulvi* Abdul Karim's condition continued to deteriorate, and the doctors concluded unanimously that there was no longer any hope for *Maulvi* Abdul Karim's recovery.

Hazrat Mirza Sahib's concern for *Maulvi* Abdul Karim's health was such that he repeatedly kept enquiring about him. Finally, news of *Maulvi* Abdul Karim's critical condition was given to *Hazrat* Mirza Sahib. The sorrow that overwhelmed *Hazrat* Mirza Sahib on hearing this news was the sorrow of a sincere, sympathetic and affectionate friend. *Hazrat* Mirza Sahib's restlessness and anxiety exceeded even that of a parent for a beloved son. Just as parents resort to the ultimate treatment at such times, so too did *Hazrat* Mirza Sahib resort to his ultimate weapon – prayer. But first, as a concession to the use of physical means, he went inside his house and brought a few grams of musk and directed that it be given to *Maulvi* Abdul Karim. After that, he engrossed himself in supplicating for *Maulvi* Abdul Karim. Before beginning his supplication, he remarked: “The most efficacious weapon we have is prayer. Never lose hope of Allah's blessing. If Allah desires, He can give life to the dead. He has power over all things.” *Maulvi* Abdul Karim was given the musk sent by *Hazrat* Mirza Sahib. He had already been injected with stronger medication to strengthen his heartbeat, but that had not arrested the downward spiral. Dr. Mirza Yaqub Baig has narrated a few incidents related to the illness of *Maulvi* Abdul Karim and these are reproduced below. He stated:

1. I bear testimony and Dr. Syed Muhammad Husain Shah is a witness too that no sooner had *Hazrat* Mirza Sahib put his head down in prostration to supplicate, *Maulvi* Abdul Karim's condition, which was quite critical, began to improve. Even before *Hazrat* Mirza Sahib had finished his supplication, *Maulvi* Abdul Karim's pulse stabilized and began to beat steadily as if there had never been any weakness. On seeing this, Dr. Syed Muhammad Husain Shah exclaimed spontaneously: “The normalization of his pulse is a miracle. I have never seen another case where the heartbeat steadied and the condition normalized after a patient had reached this stage of weakness and the heart had almost failed.”
2. Around 10 P.M. on October 1, 1905, I went to see *Maulvi* Abdul Karim. I found him extremely enervated and in a state of semi-consciousness. He had been suffering from dysentery for several days, and had not eaten anything. His pulse was extremely weak and almost

imperceptible. I immediately communicated his condition to *Hazrat Mirza Sahib*. He came immediately, and I explained the situation to him. Right away, he engrossed himself in supplication and also administered some medicine. The medicine had not yet been swallowed when I checked *Maulvi Abdul Karim's* pulse, and found the pulse strengthened and soon he was fully conscious. In short, hardly had *Hazrat Mirza Sahib* raised his hands to supplicate when Allah accepted the prayer and *Maulvi Abdul Karim's* condition immediately began to improve. It appeared as if *Maulvi Abdul Karim* had never experienced any sort of enervation at all.

3. After the surgery, the wound stayed positively unhealthy and there was no sign of granulation tissue associated with a healing wound. *Hazrat Mirza Sahib* supplicated. In the morning, he narrated that he had seen *Maulvi Abdul Karim* in a dream wearing white clothes. This occurred on September 9, 1905, i.e., five days after the surgery. That same day when I went to dress the wound around 10:00 A.M., I was greatly amazed to see that a scab had formed covering almost the entire area of the wound. Till the previous day, pus had been exuding from the wound, and there had been absolutely no sign of healing. This was indeed a miracle that a scab should form within the span of a single day on a wound some eight inches long and six inches wide. In my opinion and that of Dr. Rashid-ud-Din, the healing scab formed in one day was the equivalent of what would normally happen in eight to ten days of healing. This was the result of prayer. *Maulvi Muhammad Ali* and *Sheikh Yaqub Ali*, as well as others who saw the wound daily are witnesses of this astonishing transformation. The dream that *Hazrat Mirza Sahib* had narrated indicated this intermediate recovery, but at the end of the dream, *Hazrat Mirza Sahib* had seen himself reciting the Quranic chapter *Al-Fatihah* three times. Events revealed afterwards that this was an indication of *Maulvi Abdul Karim's* demise... There can be no doubt that death is destined for everyone and no human is outside its ambit. It came in another way, but the real illness that people feared would be fatal was cured.

By the grace of God and the prayers of *Hazrat Mirza Sahib*, *Maulvi Abdul Karim* also staged a recovery from some of the complications such as dysentery and frequent urination that accompanied the major malady.

The Gracious Conduct of *Hazrat Mirza Sahib* During *Maulvi Abdul Karim's* Illness

Dr. *Mirza Yaqub Baig* was the lead doctor treating *Maulvi Abdul Karim*. He narrated the events accompanying *Maulvi Abdul Karim's*

indisposition in a series of articles that appeared in the newspaper *Badar* during the period January to February 1906. Some excerpts from his articles follow:

Hazrat Mirza Sahib was kept informed of the changes in *Maulvi Abdul Karim's* ailment as they occurred. Every time we sent him the information, he would personally come to see *Maulvi Abdul Karim* and inquire about his health. So, by the grace of God, I had the opportunity to witness during this ailment of *Maulvi Abdul Karim* the disposition of *Hazrat Mirza Sahib*, and the love and selfless affection that he had for his disciples. At times, *Maulvi Abdul Karim's* condition was a cause for great anguish and anxiety, and we reported it as such to *Hazrat Mirza Sahib* ... These are truly times when a person's love and sincerity are put to the test. In addition, it is a time to see how much faith a person has in the power of God, the Most High, and what kind of a connection the person has with God. In such a critical situation when the treating doctors are in a state of despair, no one can remain steadfast except for people whom Allah has purified Himself. The perfect example of love, and selflessness, and of complete dependence and trust in Allah that *Hazrat Mirza Sahib* showed during the illness of *Maulvi Abdul Karim* is an adequate testimony for a person with insight about his connection with God ... I do not have words to describe the perfect example of *Hazrat Mirza Sahib's* affection, kindness and grace that I witnessed with my own eyes. *Hazrat Mirza Sahib*, despite his weakness and old age, renounced all kinds of relaxation when he found a dear and sincere friend in distress. I do not know how to explain, and I do not have the words to describe the pain, anxiety and heartfelt concern that *Hazrat Mirza Sahib* felt for this dear friend. But *Hazrat Mirza Sahib's* example has created an indelible impression on our hearts and has refreshed and invigorated our spirit in a way that will stay with us for the remaining days of our lives... *Hazrat Mirza Sahib* had tremendous concentration, humility and fear of God in his prayers. There was perhaps only a small portion of the day and night that went by in which he was not supplicating. At times, he would be engrossed for hours in supplication and would not lift his head from prostration. I do not know how to present this image to the public so that they may understand *Hazrat Mirza Sahib's* nearness and closeness to God...

Treatment and Medication

In connection with the availability of medication and instruments for the treatment of *Maulvi Abdul Karim*, Dr. Mirza Yaqub Baig recorded:

Those who have seen Qadian know that it is a small town with a population of approximately four or five thousand. Even regular amenities are hard to come by in Qadian, let alone the specialized needs of a critically-ill person. However, *Hazrat Mirza Sahib* spared no effort in arranging for the therapeutic needs of his dear disciple. If *Maulvi Abdul Karim* expressed the desire for some item of food, *Hazrat Mirza Sahib* would immediately dispatch a person to get it from either Lahore or Amritsar. If I, or Khalifa Rashid-ud-Din, or *Maulana Nur-ud-Din* requested some medicine or diet or *Hazrat Mirza Sahib* himself thought of something, he would immediately get it procured from Amritsar or Lahore. Grapes, melons, pomegranates and other types of fruit were always present for *Maulvi Abdul Karim*. *Maulvi Abdul Karim* had always been fond of drinking cold water. Even during the winter season, he would have a container of water put on the roof and would drink the ice cold water from it even during the winter days. During this illness, *Maulvi Abdul Karim* was feverish from the beginning and at times his temperature became quite high. Consequently, *Maulvi Abdul Karim* felt a great need for ice. In order to meet this need, *Hazrat Mirza Sahib* had made arrangements to procure about a hundred kilograms of ice in bulk each time. When it was close to being used up, he would send a man to Lahore or Amritsar and procure a like amount, ensuring all the time that the supply did not run out. At the time that *Maulvi Abdul Karim* passed away, there was about forty kilograms of ice still left and *Maulvi Yar Muhammad* was ready to depart for Lahore in accordance with the orders of *Hazrat Mirza Sahib* to procure more ice when unfortunately this incident came to pass.

Maulvi Abdul Karim had become very weak during this illness and could not digest normal food. So for over a month, every night *Hazrat Mirza Sahib* would get chicken broth prepared in which the meat from three or four chickens was used. In addition, he would frequently get jug soup prepared in which mutton was used. Later on, it was brought to *Hazrat Mirza Sahib's* attention that chicken broth and like items did not provide sufficient nutrition for the amount consumed. *Maulvi Abdul Karim's* diet was then switched to beef juice – a special preparation with concentrated nutrients that was imported from England. This was necessarily expensive; a two ounce bottle cost three rupees. *Maulvi Abdul Karim* was given this diet for a long period and *Hazrat Mirza Sahib* purchased these bottles for him... *Maulvi Abdul Karim's* medical needs were attended to at all times by two Assistant Surgeons (Dr. Khalifa Rashid-ud-Din and I), as well as *Hakim Maulana Nur-ud-Din*,

who in terms of his knowledge and experience is one of a kind. Dr. Muhammad Husain, an assistant surgeon and assistant professor at the Lahore Medical College, and Dr. Qazi Karam Ali from Amritsar also came to Qadian for consultation. All needed medicines and surgical instruments for *Maulvi* Abdul Karim's treatment were made available in Qadian... *Hazrat* Mirza Sahib spent money lavishly for the medical treatment of *Maulvi* Abdul Karim, and there was not a thing one could conceivably think of as being useful in the treatment that was not procured immediately... *Maulvi* Abdul Karim's father would say: "Even if I had sold all my property and wanted that so many doctors and *hakims* should attend my son all the time, I could not have afforded it."

Supplications

While referring to *Hazrat* Mirza Sahib's supplications for *Maulvi* Abdul Karim, Dr. Mirza Yaqub Baig wrote:

Quite apart from them (the medical doctors), *Hazrat* Mirza Sahib himself was the spiritual and physical doctor of *Maulvi* Abdul Karim. This was such a great comfort and blessing of God that even the most powerful earthly king or emperor could not have obtained it. ... *Hazrat* Mirza Sahib had forsaken all rest and relaxation for *Maulvi* Abdul Karim. Only a few days prior to *Maulvi* Abdul Karim's illness, *Hazrat* Mirza Sahib had suffered an injury to his head as a result of which he had lost a considerable amount of blood and was feeling very weak. He had been unable to go to the mosque for several days, and had been experiencing insomnia. On top of that, he did not sleep for several nights because of *Maulvi* Abdul Karim's illness. His anxiety was similar to that of a parent whose beloved child is gravely ill. In fact, *Hazrat* Mirza Sahib's affection for *Maulvi* Abdul Karim exceeded that of *Maulvi* Abdul Karim's own parents and relatives. *Maulvi* Abdul Karim's parents would sometimes fall asleep because of their weakness and thus become oblivious of *Maulvi* Abdul Karim's pain and suffering for a while. But it appeared impossible to *Hazrat* Mirza Sahib that he could go to sleep when *Maulvi* Abdul Karim was in such a dire situation. *Hazrat* Mirza Sahib was himself about seventy years old and had been further weakened by the loss of blood as a result of trauma to his head, but even so he gave precedence to the comfort of the deceased over his own comfort. One day I submitted to him: "Sir! You are weak yourself and not feeling well; perhaps you should rest for a while at night." He replied: "How is it possible that I should rest and sleep when a dear and sincere comrade is in such a state of pain, anguish and restlessness? This I cannot do." *Hazrat* Mirza Sahib supplicated to such an extent for *Maulvi* Abdul Karim that on several

occasions he stated: "I have not supplicated like this even for my own children." He also remarked: "If this is not inevitable fate (*taqdir mubram*), then it will not come to pass."

Some thirteen or fourteen years have elapsed since I took the pledge at the hands of *Hazrat Mirza Sahib*. During this time, I have had many opportunities to stay with him for extended periods. I have seen his children passing through severe illnesses on several occasions... But I can say on oath that, to the best of my knowledge, *Hazrat Mirza Sahib* has never experienced such restlessness and anxiety, and prayed to God with such humility and plaintively as he did during *Maulvi Abdul Karim's* illness.

Hazrat Mirza Sahib's Encouragement of the Ahmadiyya Organization's Members

Hazrat Mirza Sahib once remarked to Dr. Mirza Yaqub Baig during the illness of *Maulvi Abdul Karim*: "Doctor Sahib! You are very fortunate that Allah has granted you the ability to be of service during the illness of *Maulvi Abdul Karim*. Nursing a patient through the night carries a much greater reward than standing the whole night in prayer."

Hazrat Mirza Sahib's Message

By the grace of Allah and through the prayers of *Hazrat Mirza Sahib*, a scab had formed on *Maulvi Abdul Karim's* wound, the diarrhea had stopped, the frequency of urination had declined and it appeared as if *Maulvi Abdul Karim* was staging a recovery. In fact, *Maulvi Abdul Karim* thought that in a few days he would be able to walk. In this optimistic atmosphere, *Hazrat Mirza Sahib* sent a message to *Maulvi Abdul Karim* in which he said: "The person who regains his health after a severe and life-threatening illness has been cleansed and purified by being put through a furnace and his prayers are accepted by God. So I request you to pray to Allah to assist me in this work that has been entrusted to me of serving the religion and to make me successful." *Maulvi Abdul Karim* wept upon receiving this message, and for a long time he talked about *Hazrat Mirza Sahib's* high morals and love and affection.

Maulvi Abdul Karim's Demise

On the one hand, *Hazrat Mirza Sahib's* prayers were being efficacious in that the dangerous and life threatening ailment i.e., the carbuncle was healing and other equally dangerous complications were abating, but on the other, the time of demise was coming near and *Hazrat Mirza Sahib* was

repeatedly receiving revelations about it. *Hazrat Mirza Sahib* would sometimes try to give some other interpretation to the revelation and sometimes would just intensify his supplications so that somehow this destiny may be averted. Then, on October 10, 1905, *Maulvi Abdul Karim* suffered an attack of pleurisy. The resulting fever caused *Maulvi Abdul Karim*'s temperature to shoot up to 106 degrees Fahrenheit. This spell of fever lasted for a day and a half and proved fatal. At approximately 2:30 P.M. on October 11, 1905, soon after the *Zuhr* prayer, *Maulvi Abdul Karim* passed away. Surely we are Allah's, and to Him we shall return. The remembrance of Allah was on *Maulvi Abdul Karim*'s lips till the moment that he breathed his last. Great steadfastness and a calm acceptance of God's decree on *Maulvi Abdul Karim*'s part marked his passing away.

Divine Revelations Regarding *Maulvi Abdul Karim*'s Demise

During *Maulvi Abdul Karim*'s illness, *Hazrat Mirza Sahib* had repeatedly been receiving revelations about the demise of *Maulvi Abdul Karim*. The first revelation that *Hazrat Mirza Sahib* received was: "Jesus and those with him became fearful." (Recorded in *Badar*, dated August 17, 1905). Then it was revealed: "Forty-seven years of age. Surely we are Allah's and to Him we shall return" (Recorded in *Badar*, dated September 7, 1905). *Maulvi Abdul Karim*'s age was forty-seven years, and this revelation was clearly indicative of his imminent demise. However, *Hazrat Mirza Sahib* could not bring himself to attribute this prophecy to *Maulvi Abdul Karim*. It so happened that *Hazrat Mirza Sahib* received a letter from a person who had written: "I have been committing sins throughout my life and have now reached the age of forty-seven. Surely we belong to Allah and to Him we shall return." *Hazrat Mirza Sahib* immediately attributed his revelation to this person's case, and thereby comforted himself. But events ultimately proved that this revelation had really been meant for *Maulvi Abdul Karim*. Similarly, *Hazrat Mirza Sahib* received these revelations:

- Wrapped in a shroud.
- Verily, the arrows of death cannot be stopped.
- When armies and poison came from the skies. (Recorded in *Badar*, dated September 7, 1905)

Then it was revealed: "You prefer the life of this world." That is, you ask for the life of this world from God when the Hereafter is decidedly better. In short, all these revelations were clearly indicative of *Maulvi Abdul Karim*'s demise, but *Hazrat Mirza Sahib* was never the one to lose hope of Allah's mercy. As these revelations kept coming, *Hazrat Mirza Sahib* kept intensifying his supplications and prayed day and night with great humility and

plaintiveness hoping that somehow this fate may be averted. Several times he remarked: "The situation is critical, and it appears from the revelations that death is decreed but I am praying regularly with great intensity. If it has not been decreed inevitably, then, God willing, it will be averted." The result of all the supplications was that Allah granted them acceptance by healing the carbuncle, but since death had been inevitably decreed, *Maulvi* Abdul Karim passed away from another illness.

Weeping of the Recessed Arch in the Mosque

Maulvi Syed Abdus Sattar was a dear pupil and a special disciple of Sahibzada Abdul Latif *Shaheed* who had migrated from Khost (a region in Afghanistan) to Qadian. He was a very devout, and pious person, and was given to seeing true spiritual visions and receiving revelations. He was a recluse and silently remained engrossed in the remembrance of Allah. I was once researching a report about the weeping of *Hannanah*, a column in Masjid-e-Nabvi, Madinah. Holy Prophet Muhammad used to stand with his back against *Hannanah* while delivering the Friday sermon. Later, Holy Prophet Muhammad got a new pulpit made and instead of standing with his back against *Hannanah*, he climbed the new pulpit to deliver the sermon. During the sermon, he dismounted from the pulpit and took up his old position and delivered the rest of the sermon from there. After the prayers were over, the companions asked Holy Prophet Muhammad what had compelled him to this action, and he replied: "*Hannanah* was weeping; that is why I went and stood against *Hannanah* for the rest of the sermon." I was puzzled how an inanimate object could weep.

When this topic came up during a conversation with *Maulvi* Sattar, he stated:

Prior to *Maulvi* Abdul Karim's death, I saw in a spiritual vision that the recessed arch of Mubarak mosque in which the imam stands to lead the congregational prayer was weeping. I concluded from this that *Maulvi* Abdul Karim's demise was imminent and the arch would be forever deprived of the wondrous and ineffably enchanting Quranic recitations of *Maulvi* Abdul Karim. That is why it was weeping.

When I enquired about the nature of the weeping, he said: "It cannot be explained in words, but it is a fact that the recessed arch was weeping. And so it happened; *Maulvi* Abdul Karim expired and a melodious reader of the Quran like him never stood again in the arch of the Mubarak Mosque."

This statement of *Maulvi* Abdus Sattar helped me to understand the reality behind the incident. The deprivation of a thing, which in the terminology of people lacking intimacy of experience is apparent only by its physical

condition, becomes a reality of a different kind for people gifted with spiritual vision and they can actually see and hear that condition. The difference is in the nurturing of those senses which are well developed in spiritual people but lacking in those who are worldly. *Maulana* Rumi stated this in the following verses:

Philosophers deny the reality of *Hannanah*
Because they are unaware of the senses of prophets

The column *Hannanah* had suffered a great deprivation when the magnificent Prophet of God who used to give the sermon in physical contact with it was no longer delivering the sermon from there. This deprivation which was apparent to all with their physical eyes took on a different reality for Holy Prophet Muhammad in his spiritual vision, and he could not find it in his heart to relinquish such an old comrade. This then was the height of Holy Prophet Muhammad's tremendous love for the entire creation which transcended the animate world to encompass the inanimate as well.

The Five Unique Blessings of Qadian

There were five things during that era in Qadian that I consider were special blessings. In my opinion, they were unique to Qadian and not found anywhere else in the world. These were:

1. The presence of *Hazrat* Mirza Sahib.
2. *Maulana* Nur-ud-Din's lessons of the Holy Quran.
3. *Maulvi* Abdul Karim's marvelous recitation of the Holy Quran during prayers.
4. *Maulvi* Muhammad Ali's magazine, *The Review of Religions*.
5. The *azan* (call to prayer) by Ahmad Nur (resident of Kabul) that was so melodious and touching that when he called for *Fajr* prayer, I could not move from my place until it was over. I just did not feel like moving and even the thought of making haste to reach the mosque would slip into the back of my mind. His *azan* was also so loud that I have heard it at the place where the Nur Mosque now stands — a distance of about half a mile from Mubarak Mosque.

Contentment With Fate

On hearing the wailing and screaming of women grieving at the demise of *Maulvi* Abdul Karim, *Hazrat* Mirza Sahib came out. *Hazrat* Mirza Sahib's affection for *Maulvi* Abdul Karim had made him markedly restless and

anxious as long as the latter was alive. By day and by night, he had devotedly and wholeheartedly prayed for his recovery and had not spared any effort or expense in arranging for the most thorough medical treatment. However, upon learning the news of *Maulvi* Abdul Karim's death, all that restlessness vanished and *Hazrat* Mirza Sahib became steadfast and indomitable. The only words that came to his lips were expressions of thankfulness and greatness of God, and never once did he utter anything to indicate impatience. He exhorted others as well to completely reconcile themselves to the Will of God, and to avoid bringing to their lips any words expressive of despair or hopelessness. In particular, he summoned Dr. Mirza Yaqub Baig and *Maulvi* Muhammad Ali, both of whom had been crying profusely, and advised them: "Be patient; Allah is Forgiving and Merciful, but at the same time, He does not stand in need of anyone. What happened was decreed; so accept gratefully the will of God."

The Funeral

The funeral prayer for *Maulvi* Abdul Karim was held on the evening of his demise. As soon as *Hazrat* Mirza Sahib arrived near the bier, the mourners lined up in two rows on either side. The shroud was removed from the face of the deceased and *Hazrat* Mirza Sahib stood and gazed at the face for some time, engrossed in prayers for the dearly departed. On seeing this, an overwhelming emotion of sorrow gripped everyone present and they became totally rapt in the moment. Some mourners wept uncontrollably. In that delicate situation, *Hazrat* Mirza Sahib displayed an excellent example of patience and acceptance of God's will. Despite the overwhelming grief that he and his companions were feeling, there was not even a murmur of impatience and the only words that were on his lips were that of prayers for the deceased. He led the funeral prayer himself with great patience and steadfastness and supplicated for a long time for the salvation of the deceased.

Coinciding exactly with the funeral prayer, raindrops began to fall from the sky and it appeared as if the heaven itself was shedding tears and grieving along with the mourners. The raindrops ceased falling when the funeral prayer was over. *Hazrat* Mirza Sahib was greatly grieved by the separation with *Maulvi* Abdul Karim. Upon returning home from the funeral, he remarked: "It appears as if the earth is being pulled from beneath my feet as in an earthquake." Despite this anguish and sorrow, he showed great patience and never expressed any words except those of gratitude to God. He also advised the ladies in his house to be genuinely reconciled with God's will. Accordingly, both wives of *Maulvi* Abdul Karim conducted themselves with great patience and self-control.

Burial

Since a permanent burial site was not ready, *Maulvi* Abdul Karim was interred next morning temporarily on trust in the ordinary graveyard. Later on, when the cemetery known as *Bahishti Maqbara* (literally translates as Heavenly Graveyard) was ready, *Maulvi* Abdul Karim's coffin was exhumed at the time of the Annual Gathering on December 26, 1905. He was permanently interred in the *Bahishti Maqbara* on the morning of December 27, 1905 and became the first resident of that cemetery. Funeral prayers were again offered on that occasion, and *Hazrat* Mirza Sahib accompanied the bier to its final resting place. *Hazrat* Mirza Sahib composed a poem for *Maulvi* Abdul Karim's tombstone. The first verses of this poem which is etched on the tombstone read:

How can the qualities of Abdul Karim be counted
The man who bravely gave his life treading the path of righteousness

Excessive Grieving Barred

Prior to *Maulvi* Abdul Karim's demise, *Hazrat* Mirza Sahib had received the following Divine revelation: "O men, serve your Lord Who created you" (2:21). This revelation was a reminder not to grieve excessively on the demise of *Maulvi* Abdul Karim because excessive grief is a kind of worship of the created. The object of excessive love or the object whose separation causes excessive grief, in a sense, falls within the ambit of the worshipped. For this reason, *Hazrat* Mirza Sahib summoned *Maulvi* Muhammad Ali, Dr. Mirza Yaqub Baig, and others to the Mubarak Mosque on October 12, 1905, and delivered a very effective sermon on this point. One statement from that speech is especially worthy of being written in letters of gold:

Always fear God, and never love anything so much that sacrificing it in the way of God should cause any sense of loss in your heart. Always be prepared to make every kind of sacrifice in God's way. Then you shall receive a portion from God's mercy and grace.

Two Supporting Beams Break

A short period before the demise of *Maulvi* Abdul Karim, *Hazrat* Mirza Sahib received the revelation:

Two supporting beams have broken. Surely we are Allah's, and to Him we shall return. (Recorded in *Badar*, dated September 14, 1905)

On receiving the revelation, *Hazrat* Mirza Sahib remarked: "This revelation

is ominous as well; God knows best its meaning.” The demise of *Maulvi* Abdul Karim showed that one of the beams referred to in the revelation was him and his death broke one of the supporting beams. The second supporting beam was broken by the death of *Maulvi* Burhanuddin of Jhelum. “Surely we are Allah’s, and to Him we shall return” (2:156).

The Demise of *Maulvi* Burhanuddin of Jhelum

Maulvi Burhanuddin of Jhelum was a great scholar and a devoutly pious person. He was the *imam* (leader) of the local branch of the Ahmadiyya Organization in Jhelum and a sincere disciple of *Hazrat* Mirza Sahib. He passed away on the morning of December 3, 1905, and was interred the same evening. About three hundred people attended his funeral. During his last days, *Maulvi* Burhanuddin read the Holy Quran profusely. In *Ramadan*, he would recite the Quran so extensively in prayers that his congregation would feel exhausted from the rigor! Even when he was by himself, the Quran was always on his lips by day and by night. In the last *Ramadan* of his life, he sat in *itikaf* (retirement to the mosque during the last ten days of *Ramadan* for solitary meditation). During the *itikaf*, he received two revelations. Before his death, he used to say: “One of the supporting beams in the revelation of the Promised Messiah regarding the two broken beams was *Maulvi* Abdul Karim. I am the other supporting beam.”

After *Maulvi* Burhanuddin’s demise, his name once came up in conversation in an assembly where *Hazrat* Mirza Sahib was present, *Hazrat* Mirza Sahib remarked:

Maulvi Burhanuddin was a person of Sufi temperament. He frequented the company of pious and mystic people. For about twenty-two years, he had been coming to see me. I was in Hoshiarpur the first time he came and he reached me all the way there. There was an ardor and attraction for the spiritual within him and he had a certain spiritual connectedness with me. At one time he began the study of the Holy Quran with me, but was able to complete only a few verses. He possessed a Sufi temperament.

Chapter 49

THE ANNOUNCEMENT TITLED TABLIGH-UL-HAQ (PROPAGATION OF THE TRUTH)

It is a well-known fact that members of the *Shiite* sect of Muslims curse and malign certain Islamic personalities (including the first three Caliphs of Islam). One day, a *Shia* (member of the *Shiite* sect) took issue with a disciple of *Hazrat Mirza Sahib*, and while arguing that *Hazrat Mirza Sahib* had called himself superior to *Hazrat Imam Husain*, he cursed *Hazrat Mirza Sahib* profusely. Angered by these remarks, *Hazrat Mirza Sahib's* disciple retorted: "What great service did *Hazrat Imam Husain* perform for the faith? Yazeed was the reigning Caliph; *Hazrat Imam Husain* revolted against the Caliph; his revolt was unsuccessful and he was killed. This is not jihad for the sake of religion. You people have elevated him quite undeservedly." When *Hazrat Mirza Sahib* learned about these statements, he at once set about rectifying the ignorance displayed by his disciple by publishing an announcement titled *Tabligh-ul-Haq*. It was published on October 8, 1905. Some excerpts from that announcement are reproduced below so as to dispel some misunderstandings:

May it be known that I have been informed via a postcard about certain statements made by some people who claim to be members of my Organization. They spoke words in respect of *Hazrat Imam Husain*, may Allah be pleased with him, to the effect that, God forbid, *Hazrat Husain* by virtue of not having pledged allegiance to the ruling Caliph was a rebel, and Yazeed was within his right (to take the action he took). May the curse of Allah be upon the liars. I had not hoped that any righteous person in my organization would ever utter such vile words. Then, the thought crosses my mind that many *Shias* have included me in the list of people that they curse and malign. Hence, it is not surprising that some ill-mannered, ignorant person may have responded to a foolish statement with an equally foolish statement of his own. This is akin to the disparagement of Jesus (peace be upon him) by ignorant Muslims in response to the Christians that malign Prophet Muhammad (peace and blessings of Allah be upon him).

In any case, I would like to inform the members of my Organization through this announcement that we believe Yazeed to be a person of impure nature, a vile insect of this world, and a tyrant. He did not possess any of the qualities that are the hallmark of a believer... However, Yazeed was not fortunate enough to have these qualities. The love of this world had blinded him. But Husain, may Allah be pleased with him, was pious and pure. And without a doubt, he was from those pious men who are cleansed by God with His own hand, and then filled with His love. And without a doubt, he is among the chiefs of Heaven. And anyone who harbors even an iota of malice towards him effectively renders void his own faith. And this Imam's righteousness, love of God, patience, steadfastness, piety and devotion is a worthy example for us. We are the followers of the guidance that was vouchsafed to this innocent person. Ruined is the person who harbors enmity to him. Successful is he who shows his love for him in practical ways by instilling within himself his (*Hazrat* Imam Husain's) faith, morals, bravery, piety, steadfastness and love of God, and then reflecting these qualities like a clean mirror reflects the image of a beautiful person. Such people (like *Hazrat* Imam Husain) are hidden from the eyes of the world. None knows the measure of their worth except those who are like them. The eyes of the world cannot recognize them because they are far removed from the temporal world. This was the reason for *Hazrat* Husain's martyrdom because (his real worth) was not recognized. Which pure and pious person has been loved by the world in his lifetime so that *Hazrat* Husain should have been loved? So it is the height of villainy and faithlessness to disparage *Hazrat* Husain, may Allah be pleased with him. And whoever disparages *Hazrat* Husain or any other pious and pure religious leader or utters any remark slighting them destroys his own faith. This is so because Allah, all Glory is His, becomes the enemy of the person who is an enemy of His beloved and chosen ones. Even if somebody disparages or curses me, it is still very sinful to retaliate by uttering anything disrespectful of the beloved and chosen ones of Allah. In such a situation, it is better to exercise forbearance, and to pray for the ignorant opponents because if they only knew Who has sent me, they would never have disparaged me...

O my Dears! Be patient. The affair that is secret will ultimately be revealed. God knows that I am from Him and have come at an appropriate time. But what cure can I prescribe for hearts that have hardened and eyes that have become closed... Be kind, and remain engaged in supplications. Let sincere repentance be your intercessor. Tread softly on this earth. God is not bound to any nation by ties of kinship. If you

call yourself God's party but do not inculcate righteousness and piety, and the fear and dread of God finds no place in your hearts, then know for sure that you shall be destroyed before your opponents because you were awakened and still you went back to sleep. And do not think that God stands in need of you. If you do not follow His injunctions, and if you do not respect His limits, then He will destroy you and bring in your place another nation who will follow His commandments.

The purpose of my advent is not merely to show that Jesus (peace be upon him) has died. This would (certainly) remove a barrier from the hearts of the Muslims and make them aware of a true event. But the real reason for my coming is to make the Muslims stand firm for the real Unity of God; to enable them to develop a connection with God; to make their prayers and worship manifest pleasure and gratitude and to enable them to cleanse themselves of all internal impurities.

If only my opponents understood, there is really no big difference between their beliefs and mine. For example, they say that Jesus (peace be upon him) was bodily raised to the heavens. I too concede that Jesus was bodily raised to the heavens following his death, as is the purport of the verse: "I will cause thee to die, and exalt thee in My presence," (3:55). The only difference is that that body was not physical but a spiritual one that was granted to him by God in the same manner that it was granted to Adam, Abraham, Moses, David, John, and our Prophet (peace and blessings of Allah be upon him) and other prophets. Similarly, it is our belief that he (Jesus) was to return to this world, and that he has come. The only difference is that in accordance with the ancient tradition of God, his coming is only in the sense of a manifestation (*burooz*), just as Prophet Elias' return to this world was only in the form of a manifestation (*burooz*).

One should reflect how far removed it is from the path of piety to make such a fuss over such minor differences that were bound to occur. After all, the person who has come from God as a *hakam* (arbitrator) must necessarily identify, as is implicit in the meaning of the word *hakam*, the misguided notions of the nation to whom he has been sent. Otherwise, it would be a misnomer to call him a *hakam*. There is no need to expand any further. I only say the following to my opponents and close my announcement: "Act according to your ability, I too am acting. You will come to know soon." (11:93). And peace to him who follows the guidance.

The Results

This announcement removes many misunderstandings. First, it shows the great reverence in which *Hazrat* Mirza Sahib held *Hazrat* Imam Husain (peace be upon him). Second, it reveals the real purpose of *Hazrat* Mirza Sahib's advent, and shows that his beliefs did not differ from those of the *Ahle-Sunnat-Wal-Jamaat* sect of Muslims except in the interpretation of one or two issues. Third, it shows that opposition to a Caliph is not necessarily an act of rebellion. If a Caliph has not been appointed according to the Islamic rules of appointment but has usurped the Caliphate through trickery or propaganda, or if the person who has become the Caliph subscribes to wrong beliefs or commits wrong actions or if he has an immoral character, then it is incumbent on pious people to oppose him, to declare his Caliphate null and void and to try to depose him. Such an action would then be considered as righteous and a service to the nation and Islam. If a person is killed while striving for this objective, he will be considered a martyr. So those who have eyes should see for themselves, and those who have ears should hear for themselves — this is the judgment of the *hakam* who was appointed by God for the reformation and guidance of mankind in this era.

Chapter 50

THE JOURNEY TO DELHI

Departure from Qadian

Hazrat Mirza Sahib's wife was from Delhi, and she had long wished to visit her native city, but for one reason or another, the trip did not materialize. Once when she was planning to go, *Maulvi* Abdul Karim fell ill and the plan had to be abandoned. A new impetus to the visit was given when her brother Dr. Mir Muhammad Ismail was posted to the Civil Hospital, Delhi. *Hazrat* Mirza Sahib's wife therefore determined to visit her brother in Delhi and readied herself to travel there in the company of her father, Mir Nasir Nawab. *Hazrat* Mirza Sahib sought guidance from God in the matter of the proposed trip by performing the *istikhara* prayer. The resulting revelations he received made him decide to accompany his wife to Delhi.

When *Hazrat* Mirza Sahib expressed his intention to go to Delhi, some of his disciples, under his instructions or by his permission, also readied themselves to accompany him. Those who accompanied him included *Mufti* Muhammad Sadiq (editor of the newspaper *Badar*), Sheikh Yaqub Ali Torab (editor of the newspaper *Al-Hakam*), and *Maulana* Muhammad Ahsan Amrohi. On the morning of Sunday, October 22, 1905, *Hazrat* Mirza Sahib departed from Qadian accompanied by his family and disciples. Prior to the departure he announced: "Last night I had a vision and received a revelation. I saw in the vision that I had gone to Delhi and all the doors were shut and locked. Then I saw a person pour some painful substance into my ear. I told him: 'However much you torment me, the Messenger of Allah, may peace and blessings of Allah be upon him, was tormented more.' It appears from this that the hearts of Delhi residents are sealed and immune to any good influence. We will be the target of their derisive comments." Following this, the party left Qadian.

A second-class compartment had been reserved for *Hazrat* Mirza Sahib on the train. The *Zuhr* (afternoon) and *Asr* (late afternoon) prayers were combined and offered together on the Batala station. There was a five

hour layover in Amritsar before the departure of the train to Delhi. *Hazrat Mirza Sahib* alighted from the train and sat down on one side of the platform under the shade of some trees. *Hazrat Mirza Sahib* had given directions not to inform anyone about his itinerary but somehow the news did get out and his disciples from Amritsar and its environs gathered at the station. They took permission for hosting the evening meal, made swift arrangements and served dinner to the party at the railway station.

Arrival in Delhi

The train departed from Amritsar at 9:00 P.M. Despite the late hour, *Hazrat Mirza Sahib's* disciples had gathered on the wayside stations for a chance to see him. By the time the train reached Ludhiana, it was past midnight and *Hazrat Mirza Sahib* had fallen asleep. Dr. Mirza Yaqub Baig therefore requested the gathered disciples on the station not to go near the compartment and disturb *Hazrat Mirza Sahib*. When *Hazrat Mirza Sahib* learned about this after reaching Delhi, he said: "I will definitely stop in Ludhiana next time and give an opportunity to friends there to meet me." The train arrived in Delhi around 3:30 P.M. Lodgings were taken up in the house of Alif Khan located on Chitli Qabar street.

Visiting Some Graves

On the morning of October 24, 1905, when *Hazrat Mirza Sahib* came to the male section of the house, the topic of sightseeing in Delhi was brought up. He remarked: "It is not proper to roam around just for fun and amusement. However, the tombs of some pious saints are located here and I would like to visit them." Then he directed *Mufti Muhammad Sadiq* to prepare a list of such saints so that arrangements may be made to visit their tombs. After the carriages had been arranged, *Hazrat Mirza Sahib* and his accompanying entourage went first to the mausoleum of Khwaja Baaqi Billah. On the way, *Hazrat Mirza Sahib* explained the purpose of visiting graves:

There is a certain spirituality in the cemeteries and visiting cemeteries in the morning is a tradition of the Holy Prophet. There is reward in doing this. It reminds man of his position, because man is truly a traveler in this world. Today he is on the earth and tomorrow he may be under it.

Khwaja Baaqi Billah

Khwaja Baaqi Billah's mausoleum was surrounded by other graves. When *Hazrat Mirza Sahib* reached the cemetery, he picked his way gingerly through the surrounding graves taking great care not to step on any grave. Upon reaching the final resting-place of Khwaja Baaqi Billah, he raised both hands and supplicated for a long time. *Mufti Muhammad Sadiq* inquired as

to what supplication should be made at a grave. *Hazrat* Mirza Sahib replied: “Prayer seeking forgiveness for the deceased should be offered, and one should also pray to God for one’s own self. A person always stands in need of prayer to God.” After finishing the supplication, *Hazrat* Mirza Sahib read the Persian poem etched on the tombstone of Khwaja Baaqi Billah and gave directions to get a copy made. He then remarked:

Khwaja Baaqi Billah was one of the great saints and a spiritual mentor of Sheikh Ahmad of Sirhind. I think we too have seen a miracle of these saints, namely that they were able to convince and win over a city like Delhi. And this is the city that calls me a reprobate, an outcast, and an unbeliever.

Addressing Seth Ismail Adam, *Hazrat* Mirza Sahib said:

Seth Sahib! This land is even more hardhearted than Bombay and for this reason it has always had its share of Divine rebukes. The English were not the only ones they rebelled against; they were disruptive even during the times of the Islamic Sultanate. One is able to gauge the (high) morals of these nobles and saints by how they managed to reside in such a city. These saints had completely rid themselves of the feeling of anger and had become (humble) like the dirt.

Hazrat Mirza Sahib then remarked: “The miracle of all these saints who lie buried in Delhi is manifested by the fact that this hardhearted land accepted them. I have not been able to show this miracle yet.”

Jamia Mosque of Delhi

While passing through the vicinity of Jamia Mosque of Delhi, *Hazrat* Mirza Sahib looked at the mosque and remarked:

The real beauty of mosques is not in their architecture, but in the sincerity of the worshippers who pray in them. Otherwise, all these mosques are lying deserted. The mosque of the Holy Prophet was very small in size. Its roof was made of thatched palm leaves that dripped water when it rained. The liveliness of a mosque is associated with its worshippers.

Addressing Dr. Mirza Yaqub Baig, he said, “If you have not seen the Delhi Fort, you may want to visit it.” However, *Hazrat* Mirza Sahib did not go there himself.

A Sufi Person

Immediately after the *Zuhr* prayer on October 24, 1905, a person named Abdul Haq, who described himself as a disciple of Sufi Abul Khair, came with his students to meet *Hazrat* Mirza Sahib. Some other citizens of Delhi who had

stopped by to visit were also present. Abdul Haq inquired: “Are you someone who is just reminding the people about the coming of Messiah and *Mahdi* or are you yourself the Messiah and *Mahdi*?” *Hazrat Mirza Sahib*’s explanation in response was so effective that Abdul Haq was greatly impressed. He got up, kissed *Hazrat Mirza Sahib*’s hand and said: “I understand. Please carry on with your work. I pray that Allah may grant you success. God willing, you will certainly make progress. What you said is true.”

Maulana Nur-ud-Din Asked to Come to Delhi

It occurred to *Hazrat Mirza Sahib* during his stay in Delhi that it would be a good idea to ask *Maulana Nur-ud-Din* to join him there. So *Hazrat Mirza Sahib* wired *Maulana Nur-ud-Din* to come to Delhi immediately. *Maulana Nur-ud-Din* received the wire on October 28, 1905. Besides being a scholar and a devoutly practicing Muslim, *Maulana Nur-ud-Din* was also a man of Sufi temperament. When he received the wired summon from his sheikh (religious leader), he immediately set out for Delhi to avoid any delay in implementing the directive. He did not go home; he did not change his dress; he did not take any baggage; he did not make any arrangements for the journey; he took no money; he did not even call for a carriage as that would delay the implementation of the directive. On reading the telegram, he just got up and set out for Batala on foot. When the people associated with him found out that *Maulana Nur-ud-Din* had set out on foot for Batala on his way to Delhi, they leapt into action — some made haste to take money to him, some quickly prepared a bag with travel essentials and rushed it to him, while some others arranged for a carriage to transport him! They overtook him on the road to Batala. *Maulana Nur-ud-Din* arrived in Delhi on October 29, 1905.

Maulana Muhammad Ahsan Amrohi’s Letter to Maulvi Muhammad Bashir

On October 24, 1905, *Maulana Amrohi* wrote a letter to his old friend *Maulvi Muhammad Bashir* of Bhopal and sent him a set of *Hazrat Mirza Sahib*’s books which included: one volume of *Mawahib-ur-Rahman*, two volumes of *Al-Furqan*, and four volumes of *Tabligh-ul-Haq*. *Maulana Amrohi* also expressed his wish to meet *Maulvi Bashir*. In response, *Maulvi Bashir* thanked him for the gifts, but excused himself from the meeting.

Conversation With a Cleric Regarding the Need to Believe in *Hazrat Mirza Sahib*’s Claims

On October 25, 1905, some clerics accompanied by their students came to meet *Hazrat Mirza Sahib*. They said: “We pray; we fast; we believe

in the Quran and the Holy Prophet. So what is the need for believing in you?" *Hazrat Mirza Sahib* replied:

Opposition to any of God's injunctions becomes a source of sin. Even when a lowly police constable serves an official order, any refusal to obey the order is a punishable offence. When this is the case with worldly rulers, how great then is Allah's insubordination when disrespect and disesteem is shown to the one who is sent by the Supreme Ruler. Allah, the Most High, has a keen sense of honor. In accordance with His expediency, He sent a person when it was most needed at the start of a very impaired century so that he may call the people to the way of righteousness. It is a grave sin to trample God's expediency under the feet... Human intellect cannot match God's wisdom. Who is man to claim that his wisdom surpasses that of God? The wisdom of God is at this time self-evident and glorious. Previously, a commotion would ensue even if a single Muslim reneged from the faith. But now Islam has been trampled under the feet so much that hundreds of thousands have apostatized. A holy and pure religion like Islam has been attacked to the extent that thousands of books are published that are full of abuse against the Holy Prophet; the circulation of some such magazines is in the millions. If all the material that is published to vilify Islam were to be gathered in one place, it would create a mountain. The condition of the Muslims is as if they are (spiritually) lifeless and all of them have died. If God were also to remain silent in such a situation, what would happen then? One strike from God is more powerful than thousands of assaults by men. And it is so powerful that it will make Islam ascendant again.

This Is Not the Time for *Jihad* With the Sword

On the same occasion, *Hazrat Mirza Sahib* delivered an address in which he stated:

If your victory was destined through wars and fighting, then God would have given you armament and superior skills in the use of guns and cannons. But God's actions show clearly that you have not been granted these abilities. On the other hand, even when the Ottoman Caliph needs weapons, he has them manufactured in Germany or England, and buys the weapons of war from the Christians.

Because it was not decreed that Muslims should wage war in this era, God chose another way. Yes, during the times of Salahuddin (Saladin) and other rulers, such actions (wars) were necessary, and God assisted the Muslims then and gave them victories over the unbelievers.

Nowadays, however, nobody wages wars for religion. Instead, millions of papers are published to vilify Islam. We should prepare weapons similar to the ones that the enemy uses against us. This is the injunction from God. If now a bloody *Mahdi* were to come and start beheading people, it would serve no purpose because nobody can be satisfied through killings. Beheadings will not dispel the doubts in people's hearts. The religion of God is not one of compulsion. Islam has never been one to initiate aggression. It was only when the persecution of the Companions of the Holy Prophet exceeded all limits that jihad was waged to repel the oppressors. No one has the intelligence to match the wisdom of God. Every person should supplicate in this matter and see whether Islam is in need of assistance at this time or not. Physical victory is of no consequence. The real victory is to conquer the hearts. I have not said anything that is contrary to what God and His Messenger have said...

Hazrat Mirza Sahib was in the middle of this discourse when the unfortunate cleric started quibbling. He tried to put up a defense for the continued physical existence of Jesus but was effectively rebutted and being left without an argument he then got up and departed.

People Worthy of Meeting

In the evening, *Hazrat Mirza Sahib* asked Dr. Mirza Yaqub Baig where he had been sightseeing that day. He replied that he had visited the Tower of Feroze Shah, Mahabat Khan Mosque, the Red Fort, and some other places. *Hazrat Mirza Sahib* remarked:

I would like to visit the tombs of *Hazrat Bakhtiar Kaki*, *Nizam-ud-Din Auliya*, *Hazrat Shah Waliullah*, and others. The people who dwell on the surface of the earth in Delhi do not desire to meet us, nor are they worthy of meeting. But I would like to visit the saints among them who have passed away and lie interred in the earth so that I do not go away without at least visiting them. It is a miracle indeed of these saints that they achieved recognition from the hard-hearted populace of this city in which they dwelled. It has not fallen to my lot yet to achieve the kind of recognition that they were able to achieve:

Their eyes are wide open, and their hearing is fully functional;
And it's bright daytime, so it amazes me that they neither see nor hear.

This is a calamitous time for Islam. There are hosts of internal problems, and a multitude of external problems. Yet these people think that there is no need for a reformer (*mujaddid*).

Hazrat Mirza Sahib kept expounding on this theme effectively for quite some time.

Why the Organization was Named Ahmadi

A cleric visited *Hazrat Mirza Sahib* and asked: “When God has named us Muslims, why have you named your sect Ahmadi? This goes against the grain of the Quranic verse: ‘He named you Muslims’ (22:78).”¹ In response, *Hazrat Mirza Sahib* said:

Islam is a sacred name, and this is the name mentioned in the Holy Quran. But as predicted in the Books of *Hadith*, there are now seventy-three sects in Islam, and each sect calls itself Muslim. One of these sects is the *Rafizis*² who vituperate against the Companions of the Holy Prophet barring two or three of them, hurl abuses at the pure wives of the Holy Prophet and rail against saints but are still called Muslims.

The *Kharajites*³ disparage *Hazrat Ali* and *Hazrat Usman*, may Allah be pleased with them, and still call themselves Muslims. There is a sect in Syria known as the *Yazeediya* who curse *Hazrat Imam Husain*, but go about as Muslims. It was to distinguish themselves from such sects that the righteous people in the past proposed names like *Hanbali*, *Shāfiʿī*, etc., for themselves. These days, a sect known as naturalists has emerged who deny the existence of heaven, hell, angels, and revelation. Even Sir Syed Ahmad Khan was of the opinion that the Quran was the result of the Holy Prophet’s own inspiration and the narratives in it have been written down after hearing them from the Christians. In short, to distinguish ourselves from all those other sects, this sect has been named Ahmadiyya.

As *Hazrat Mirza Sahib* was addressing this point, the cleric cut him off by asking: “The Quranic injunction is to ‘be not disunited’ (3:103), but you have created a dissension.” *Hazrat Mirza Sahib* responded:

I am not creating a dissension. I have come to remove dissension. If the keeping of the name Ahmadi is an affront, then being known by names like *Shāfiʿī*, *Hanbali*, is also an affront. But these names have been kept by religious dignitaries that you too consider as righteous. Only a most unfortunate person would criticize and badmouth such personalities;

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1. “He has chosen you and has not laid upon you any hardship in religion — the faith of your father Abraham. He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people.” (22:78).
 2. A Shiite dissenting sect.
 3. A sect dissenting from *Hazrat Ali*.

clearly they just kept these names to distinguish themselves. Our affair is directed by God, and those who criticize us are effectively criticizing God. We are Muslims, and Ahmadi is a distinguishing name. If Muslim is the only name we use, then how would we be distinguished? God, the Most High, wishes to form a party and it is necessary that this party be distinguished from others. Without such a distinction, its benefits cannot be organized, and the distinction cannot be achieved by calling ourselves Muslims alone.

The time of *Imam Shāfi'ī*, *Imam Hanbal* etc. was such that innovations were beginning to find their way into religion. If a distinctive name had not been used at that time, then it would not have been possible to distinguish the righteous group from the others, and thousands of bad people would have lived mixed up with them without distinction. These four names were like four walls of an enclosure for Islam. If these people had not been born, Islam would have become a dubious religion in which there was no distinction between the heretics and the non-heretics. Now, too, a time has come when the religion from one household to the next is the same. We do not deny that we are Muslims, but this name has been adopted to dispel disunity... The truth of the matter is that God Himself creates this division. When adulteration and admixture becomes excessive, then God Himself desires that there should be a distinction...

Hazrat Mirza Sahib was continuing with this address when the cleric repeated his demurring. *Hazrat Mirza Sahib* responded:

I call those people accursed who reject the name Islam or who feel ashamed of it. I have not introduced any innovation into religion. The name Ahmadi is just like the names *Hanbali* and *Shāfi'ī*. In fact, the name Ahmadi is more closely connected to Islam and its founder, Ahmad (peace and blessings of Allah be upon him). This closeness is not found in other names. Ahmad is the name of Prophet Muhammad (peace and blessings of Allah be upon him). Islam is Ahmadi and Ahmadi is Islam...

Hazrat Shah Waliullah

On October 26, 1905, *Hazrat Mirza Sahib* paid a visit to the tombs of *Hazrat Shah Waliullah* and Khwaja Mir Dard. The tombs of Shah Abdur Rahim, Shah Abdul Aziz and some other venerable saints are also in the same locale as that of Shah Waliullah. *Hazrat Mirza Sahib* stated that the venerable saint Shah Waliullah was a recipient of revelations and spiritual visions. On the way back, *Hazrat Mirza Sahib* delivered a highly efficacious speech replete with advice and goodly exhortations.

The Holy Prophet Was the Essence of Every Excellence

Maulana Muhammad Ahsan Amrohi delivered the Friday sermon on October 27, 1905. Following the Friday congregational prayer, a few clerics and the teachers and students of a school of Oriental Medicine came to meet *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* addressed them in the following words:

Muslims should not be averse to British medical knowledge. “The word of wisdom belongs to the believer.” It may have been lost to others but should be acquired regardless of where it is found. In saying this, it is not my intention to oppose indigenous medicine in favor of Western medicine, but only to emphasize the *Hadith* directive that one should acquire a useful thing wherever it is found. . . Allah commanded the Holy Prophet “So follow their (the previous prophet’s) guidance” (6:90) i.e., to gather within himself all of the excellent qualities in which individual prophets had excelled. This verse is a testimony to the excellence of the Holy Prophet. All the good qualities, attributes and excellences of previous prophets and saints were vouchsafed to the Holy Prophet. By following their guidance, he became the essence of all matters of excellence.

Hazrat Mirza Sahib continued his talk for some time and masterfully shed light on the topics of righteousness, the death of Jesus, and the coming of the Messiah. Towards the end, one of the clerics started asserting that Jesus was still alive, but when he could not adduce any rational argument, he got up and left. One person took the pledge at the hands of *Hazrat Mirza Sahib*. Following that, *Hazrat Mirza Sahib* gave another insightful speech.

Hazrat Mirza Sahib would deliver similar perceptive talks from time to time as the occasion demanded. In reality, most of the clerics and theology students who came to visit *Hazrat Mirza Sahib* in Delhi came only with the purpose of ridiculing and asking frivolous questions. But *Hazrat Mirza Sahib* treated everyone with great kindness, and spent a great deal of his valuable time in explaining issues to them.

On October 27, Khwaja Kamal-ud-Din and Mir Sadiq Husain arrived in Delhi to visit *Hazrat Mirza Sahib*. The former had traveled from Lahore and the latter from Attawa. Several other disciples also arrived in Delhi from different places that day. On the following day, *Hazrat Mirza Sahib* delivered speeches in the morning and then again from *Zuhr* to *Asr*. About ten people took the pledge. Several other disciples arrived in Delhi on this day as well. On October 29, *Hazrat Mirza Sahib* went to visit the tomb of Sultan Nizam-ud-Din *Auliya*. Hasan Nizami, Sahibzada Syed Ghulam Moen-ud-Din Nizami, and others accompanied *Hazrat Mirza Sahib* and gave him a guided tour of the graves and places of interest in the locale. *Hazrat Mirza Sahib*

recited the customary *Fatihah* prayer for the deceased at the tombs of Sultan Nizam-ud-Din *Auliya* and Ameer Khusro.

Prior to this outing of October 29, Hasan Nizami had visited *Hazrat Mirza Sahib* and invited him and his entourage for a cup of tea at his apartment on the conclusion of the visit to the tombs. Accordingly, at the great insistence of Hasan Nizami, *Hazrat Mirza Sahib* went to his apartment for tea where Hasan Nizami also presented him with a copy of the book titled *Shawaahid Nizami*. On the occasion of *Hazrat Mirza Sahib*'s departure from Delhi, Hasan Nizami was present at the railway station to see him off. In response to his verbal insistence and written request sent to Qadian, *Hazrat Mirza Sahib* wrote out the following testimonial for Hasan Nizami:

During my stay in Delhi, I felt a strong inclination in my heart to visit the tombs of the righteous saints and lovers of God who, like me, had suffered much at the hands of the inhabitants of this earth and had subsequently passed away to meet their Lord. I desired to gladden my heart by visiting their blessed tombs. It was with this intention that I went to the tomb of Khwaja Sheikh Nizam-ud-Din *Waliullah* and also to the blessed tombs of some other saints. May Allah bless us all with His mercy.

On October 29, 1905, some residents of Meerut and Ballabgarh took the pledge after the *Zuhr* (afternoon) prayers. Following that, *Hazrat Mirza Sahib* delivered a lengthy speech. After the speech, some clerics from *Madrasah Husain Baksh* (an institution for religious education) asked *Hazrat Mirza Sahib* for a written explanation of why he believed that Jesus had died. So *Hazrat Mirza Sahib* wrote out an explanation for them in which he detailed arguments from the Quran and *Hadith* in a highly sensible and logical fashion. *Maulana Nur-ud-Din* also arrived in Delhi on that day, October 29, 1905.

Visit to the Tomb of *Hazrat Qutab-ud-Din*

Hazrat Mirza Sahib remained indisposed for a couple of days and it was not until November 1, 1905, that he could resume his visits to the tombs of the saints interred in Delhi. On November 1, 1905, *Hazrat Mirza Sahib* visited the mausoleum of *Hazrat Khwaja Qutab-ud-Din Bakhtiar Kaki*. At the mausoleum, he offered an extended supplication. On his way back, he remarked:

There are certain places where blessings descend. Since these saints were the friends of Allah (*auliya Allah*), I visited their mausoleums. I supplicated to Allah for them, and also supplicated to Allah for myself. I offered other supplications as well. But the venues where these saints are interred are few and quickly visited; as for the people of Delhi, they are hard-hearted.

Seated in the carriage on his way home, *Hazrat* Mirza Sahib was still engrossed in these thoughts when he received the following revelation:

“When you raise your hands in prayer, God shall be merciful.” Upon reaching home, he decided to depart from Delhi on November 4, 1905.

The Fame-Seeking Penchant of Mirza Herat

Mention has been made of Mirza Herat in the narration of a previous visit of *Hazrat* Mirza Sahib to Delhi, which took place soon after he claimed to be the Promised Messiah.⁴ Mirza Herat was the editor of the Delhi newspaper *Curzon Gazette* and had a strong desire to be in the limelight. When Mirza Herat learnt about *Hazrat* Mirza Sahib’s departure plans from Delhi, he spotted an opportunity to draw some attention to himself. He decided to challenge *Hazrat* Mirza Sahib to a debate, knowing full well that *Hazrat* Mirza Sahib’s imminent departure and his public announcement to refrain from debates in the future would make a contest impossible, but that such an action would enhance Mirza Herat’s prestige and fame among his friends. Accordingly, he challenged *Hazrat* Mirza Sahib to a debate through an announcement published in the issue of the *Curzon Gazette* dated November 1, 1905.

In response, Sheikh Yaqub Ali Torab announced on November 2, 1905, that he was prepared to debate Mirza Herat and that, being a newspaper editor too, he was the equal of Mirza Herat and the most appropriate person to respond to Mirza Herat’s challenge. Sheikh Torab then stated the rules for the debate and requested a response from Mirza Herat by November 4, 1905. Additionally, a separate announcement was published by the local branch of the Ahmadiyya Organization in Delhi in which Mirza Herat was addressed as follows:

The criticisms levied from time to time by Mirza Herat in the *Curzon Gazette* against *Hazrat* Mirza Sahib have already been fully rebutted in Babu Abdul Aziz’s book *Herat ki Herani* (Herat’s Amazement). An announcement accompanied the publication of this book offering a one thousand rupee reward for a suitable response. Had Mirza Herat sincerely been a seeker of truth and not merely a fame-seeker, he would have done well to focus on writing a response to the book and earning the one thousand rupee reward instead of issuing debate challenges. Moreover, we, the servants of *Hazrat* Mirza Sahib in Delhi, are always present to clarify any of Mirza Herat’s doubts. However, if your wish is to benefit from the presence of *Hazrat* Mirza Sahib and his other disciples in Delhi, then you should accept the challenge of Sheikh Torab,

4. See Chapter 34, Volume 1

editor of *Al-Hakam*, who is your age and from your profession. Additionally, *Mufti* Muhammad Sadiq, who is the editor of the newspaper *Badar*, ... is also ready to engage you in a written debate open to the public. The responsibility for arranging such a debate shall be yours. One important condition is that the eminent clerics of Delhi, such as *Maulvi* Muhammad Bashir, *Maulvi* Abdul Haq, *Maulvi* Abul Khair, *Maulvi* Tultuf Husain, and Qazi Muhammad Yaqub should agree through a published announcement to be your patrons because our objective is to benefit the public. We do not hold high hopes from you but perhaps someone else may understand.

The publication of these announcements so completely silenced Mirza Herat that not even a squeak was heard from him.

***Maulana* Nur-ud-Din's Sermon After the Friday Prayer**

Maulana Nur-ud-Din delivered a sermon after the Friday prayer on November 3, 1905. He demonstrated how unity is to be found in the world, despite the presence of differences. He also demonstrated from the Quran and *Hadith* the reasons for the failure of men to follow the path of righteousness and recounted the arguments from the Islamic scriptures supporting the death of Jesus.

Sensing that the sermon was having a very favorable impact on the audience, the non-Ahmadi clerics created a disturbance and called upon the audience to leave. Others joined them, and soon an uncivilized skirmish of pushing and shoving erupted. *Hazrat* Mirza Sahib got up and gently asked them to desist and to hear the speaker out quietly. Most people responded by abstaining from further disturbance. Members of the audience then began to ask questions, and *Hazrat* Mirza Sahib provided them with answers.

The cleric who had demanded and obtained a written statement on the death of Jesus from *Hazrat* Mirza Sahib a few days earlier was also present. He had come with a few other clerics and brought a bundle of books. When he was asked to give a written response just as he had demanded a written statement, he was greatly taken aback. He said that he would not give a statement in writing but would only give a verbal response. When he was told that he should write down whatever he was going to say verbally, he picked up his books and departed with his accompanying clerics. A noteworthy point in this episode was a statement by the cleric that he did not have a copy of the *Hadith* book Sahih Bukhari that is commonly regarded as the second most important source of Islamic knowledge after the Holy Quran. The need for the Sahih Bukhari arose because of the use of the word *mutawaffika* in verse 3:55 of the Quran with reference to Jesus. The primary meaning of the word is: *I will cause thee to die*, but as with many words

there are secondary meanings as well. However, a *hadith* in the Sahih Bukhari puts any potential controversy to rest by stating that the word *mutawaffika* in verse 3:55 means *mumituka*, a word that denotes death without any chance of ambiguity.

Meeting With the Proprietor of the Newspaper *Morning Post*

The British proprietor of the newspaper *Morning Post* came to meet *Hazrat* Mirza Sahib on November 3, 1905. Since the proprietor did not speak Urdu, *Mufti* Sadiq acted as the interpreter. The discussion lasted for an hour, and various subjects were discussed.

Cowardly Conduct of *Maulvi* Abdul Majeed

Maulvi Abdul Majeed was a famed cleric of Delhi who had once suffered a crushing defeat in a debate with Ahmad Masih, a Christian priest, on the issue of the life and death of Jesus. In fact so thorough was his discomfiture that Mirza Herat, the editor of *Curzon Gazette*, had confessed before several people that, "It was for this reason that I did not publish any report of this debate in my newspaper." This then is the result of following a false doctrine. As a result of the erroneous belief that Jesus is alive in heaven with his physical body, *Maulvi* Majeed had to live to see the day when a priest would defeat him. Otherwise Islam is the religion of Truth before which false doctrines cannot stand. Witness now another incident that exposes the character of this cleric. The following excerpt is taken from the report of *Mufti* Muhammad Sadiq in the issue of *Badar* dated November 24, 1905.

On the day that we were to depart from Delhi (November 4, 1905), an anonymous person purporting to be Abdur Rahman, a recent convert, published an announcement challenging *Hazrat* Mirza Sahib to debate a number of clerics. The announcement asked *Hazrat* Mirza Sahib to come to a certain location where the clerics who had agreed to debate him would be gathered. I refer to this publisher as anonymous because on that very day, I sent a postcard to Abdur Rahman using precisely the same address that was provided in the announcement. However, the post office returned the post card to me undelivered because the addressee and the address did not exist. This occurred on the very day that the announcement bearing his address was being distributed throughout the city of Delhi. Initially, I was mystified. How could a person, who challenges such a grand personality — the spiritual leader of over three hundred thousand men, and who has obtained the consent of all the leading clerics of Delhi for a debate, be so obscure that the post office could not deliver a letter to him? However, when I

fortuitously met *Maulvi* Muhammad Bashir, the successor of *Maulvi* Nazeer Husain, the mystery unraveled. *Maulvi* Bashir met me very cordially and sincerely. Since his name was included in the list of clerics who had agreed to debate *Hazrat* Mirza Sahib, I showed him the announcement and enquired, "Did you invite *Hazrat* Mirza Sahib for a debate?" He denied it completely, and said: "This is the work of *Maulvi* Abdul Majeed. He is the one who composed this announcement and penned the name of a convert in his service under it. I was shown the announcement after it had been published." I was amazed to hear this and at the same time saddened by the cowardly act of a so-called man of religion. To what depths have the scholars of Islam sunk and what a bad name are they bringing to Islam! May Allah save us from such people! Amen.

The General Conduct of the Delhi Citizenry

This time around, the general conduct of the Delhi citizenry towards *Hazrat* Mirza Sahib was very different from what it had been fourteen years ago. People generally met him with affection and kindness, and listened attentively to his words. Some even apologized for their previous disrespectful conduct. The gentry did not oppose him, and in fact, those who got an opportunity to meet him did so cordially and civilly. Out of the fear of clerics, some people did not come personally to meet *Hazrat* Mirza Sahib, but still sent their greetings. Although no one from the citizenry of Delhi pledged allegiance to *Hazrat* Mirza Sahib, many of them conceded that he was truthful and that Jesus had died. The Delhi branch of the Ahmadiyya Organization worked wholeheartedly in facilitating *Hazrat* Mirza Sahib's stay in the city.

Hope for the City of Delhi

Hazrat Mirza Sahib had not given up hope that the citizens of Delhi would one day rally to his cause. On several occasions, Mir Nasir Nawab had opined that not much should be expected from the citizens of Delhi, but *Hazrat* Mirza Sahib had disagreed and stated, "My heart tells me that this is not true. Concealed somewhere, there have to be some righteous people in Delhi who will ultimately be drawn in our direction. There has to be some wisdom in this association that Allah has forged for me with Delhi. We must never lose hope in God. After all, Mir Sahib, you also hail from Delhi."

How Islam Was Spread in India

The conversation had turned to a discussion of the saints and Sultans of Delhi. *Hazrat* Mirza Sahib remarked:

The notion that Islam was spread in India by the sword is absolutely false. Such was not the case at all. The Muslim emperors did not forcibly spread Islam in India. On the contrary, they paid little attention to matters of religion. The spread of Islam in India is the result of the supplications and efforts of the saints and sheikhs that lived in this country. Kings do not have the good fortune to instill the love of Islam in the hearts of the populace. Unless someone depicts Islam with his own example, he will fail to influence others. When these saints annihilate themselves in the presence of Allah and become the personification of the Quran and Islam and a manifestation of the Holy Prophet, they are granted a personality that attracts and influences righteous souls. Nine hundred million people became Muslims as the result of the effort and attraction of such saints. No other faith has spread so rapidly in so short a time. These are the people whose strong arguments were backed by their own example of goodness and piety and therefore attracted the populace. But these saints were not spared from the scorn and ridicule of their own coreligionists. Although at the present time I am mostly the target of abuse, but it is true that in their own times, they all had to go through much suffering. Our religious leaders have always been up to one thing or the other.

Samaa

The topic was broached that certain saints listened to musical melodies, and whether this was permissible. *Hazrat* Mirza Sahib remarked:

It is not good to harbor suspicions about saints. One should always keep a good opinion about them. It is proven from the *Hadith* that the Holy Prophet had listened to poetry. During the caliphate of *Hazrat* Umar, a Companion of the Holy Prophet was reciting poetry in the mosque when *Hazrat* Umar asked him to desist. The Companion replied, "I used to recite poetry in the mosque in the presence of the Holy Prophet. Who are you to stop me from doing so?" On hearing this, the Caliph became silent. The Quran should also be recited with excellent rendition. There is so much emphasis on this that it has been stated that he who does not recite the Quran with good rendition is not of us. Delivery has a great impact. A good speech, if delivered with excellence, is effective. The same speech if delivered poorly fails to make an impression. If Allah has endowed something with an innate effectiveness, what is the harm in making it an instrument of attracting people to Islam? The Psalms of David are in the form of hymns, and it has been said that when David supplicated to God with those hymns, the mountains wept, and the birds glorified the Lord with him.

Musical Instruments

A person interjected and asked, “What is your decree about musical instruments?” *Hazrat Mirza Sahib* replied:

Some people have interpreted the Quranic term *lahv-al-hadith* (31:6) as meaning musical instruments. But it is my belief that people should always take into account the context of a particular situation. Never berate a person because of a trait you do not understand while knowing full well that the person is widely knowledgeable, exhibits signs of piety, and evidences thousands of symbols of a righteous and godly person. If you do so, you will be the loser. It is narrated about Bayazid Bastami that once there were many people gathered around him and wasting his time. It was the month of Ramadan. He started eating his meal right there in front of them. Thereupon those people called him a disbeliever and quickly dispersed from around him. What they did not realize was that he was a traveler on a journey and was excused from fasting. But in their ignorance, they called him names and ran away. In this manner, Bayazid Bastami gained the solitude that he desired for the remembrance of Allah.

Mysterious Affairs

Hazrat Mirza Sahib continued:

These are mysterious affairs and there is an excellent example of it given in the Quran itself in the incident of Khizr. No Divine law would allow him to take those actions. We should learn a lesson from this incident. Mysterious affairs of the type narrated in the Khizr incident have occurred in this nation from the beginning of its history. Our Holy Prophet was the essence of every excellence, and reflections of that excellence remain in the Muslim nation. In the future too, saints will continue to perform miracles of the like of Khizr in accordance with the needs of the situation. Compared to Khizr’s actions, the issue of musical instruments is a trivial one. Hence one should not be hasty; haste kills a person. One should look for the qualities that are the hallmark of saintly people. The affairs of these people are very delicate, and great caution needs to be exercised. The person who objects rashly will face ruin. It is strange that the objectors themselves are vile people with impure hearts, but still have the gall to criticize venerable saints.

Talisman

Hazrat Mirza Sahib remarked:

When a mother dresses a handsome child in fine clothes and sends him out, she sometimes blemishes his face with a black spot as a talisman to ward off the evil eye. I have observed an analogous behavior of Allah with saints. God creates a blemish in the external situation of his pious servants so that the wicked people may stay away from them and only the righteous may gather around them. The righteous person looks at the true beauty of the face, while the villain stays focused on the blemish.

Once I was invited to a party in Amritsar where some clerics were also present. When tea was served, I received and held the cup in my left hand. All the clerics immediately objected and said: "He acts contrary to the practice of the Holy Prophet." I replied, "It is the practice of the Holy Prophet to hold the cup in the right hand but is it also not the practice of the Holy Prophet, 'And follow not that of which thou hast no knowledge' (17:36)? Was it not more appropriate for you to have given me the benefit of doubt and to have kept your silence? And if this was not possible to have at least asked me, 'Why did you do this?'" Then I told them that the real reason was that the bone in my right arm was fractured in childhood and since then I am unable to lift up a cup held in my right hand. They felt very embarrassed on hearing this.

Chapter 51

SOJOURN IN LUDHIANA

Maulvi Abdul Qadir had especially traveled to Delhi from Ludhiana to invite *Hazrat* Mirza Sahib to visit the Ludhiana chapter of the Ahmadiyya Organization and *Hazrat* Mirza Sahib had accepted the invitation. *Hazrat* Mirza Sahib, along with his family and disciples, departed from Delhi by train around 8:30 P.M. on November 4, 1905. A few disciples joined the traveling party at Sirhind when the train made a scheduled stop en route. The train arrived in Ludhiana at 8:30 A.M. on the following day. Approximately one thousand people had gathered at the railway station to see and greet *Hazrat* Mirza Sahib. Apart from the locals of Ludhiana, members of the Ahmadiyya Organization and well-wishers from surrounding towns and villages such as Patiala, Rahaul, Kapurthala, Bunga Hajipura, Bassi, Malerkotla, etc., had also converged on Ludhiana to be among the receiving group when *Hazrat* Mirza Sahib arrived. The Organization's branch in Ludhiana had secured a spacious house for lodging the guests and had furnished it with all kinds of amenities. They had also made excellent arrangements for dining. Visitors by the hundreds flocked to see *Hazrat* Mirza Sahib and there was a constant stream of people arriving and departing from his lodgings. *Maulana* Nur-ud-Din delivered a noteworthy lecture on the evening of November 4, 1905. *Hazrat* Mirza Sahib delivered a speech the following morning.

Announcements by Saadullah Ludhianvi

Maulvi Saadullah Ludhianvi and other clerics published several extremely vile announcements on the arrival of *Hazrat* Mirza Sahib in Ludhiana. In particular, the two-page announcement of *Maulvi* Saadullah, a new convert to Islam, titled "Saadullah's Hospitality" was especially replete with vile and abusive language. Sheikh Yaqub Ali Torab, the editor of *Al-Hakam*, responded with an announcement on November 6, 1905, in which he ignored the vile language of his antagonist but repudiated forcefully the substantive points raised by the cleric. He also challenged Saadullah to a debate.

It should be borne in mind that, as for those people that can only fall back upon absurdities, they do not respond to such challenges. Sheikh Yaqub Ali Torab also published a reply to the announcement of another cleric.

Hazrat Mirza Sahib's Lecture in Ludhiana

The Ludhiana chapter of the Ahmadiyya Organization had publicized well ahead of time that *Hazrat Mirza Sahib* would deliver a lecture at 8:00 A.M. on November 6, 1905 in the Committee Park adjoining the Arya School. The promotional fliers stated that *Hazrat Mirza Sahib* would discuss the veracity of Islam, its current status, and the resources available for its reformation. He would also demonstrate how true salvation can be achieved and would dispel false notions regarding the Unity of God that had crept into the Muslim community. Further, *Hazrat Mirza Sahib* would adduce arguments to support his claims. The promotional fliers finally stated that the objective of the lecture was the propagation of Islam and speeches and argumentation from members of the audience would not be allowed.

At the appointed time, thousands of people showed up at the venue of the lecture. Starting at 8:30 A.M. and concluding at 11:30 A.M., *Hazrat Mirza Sahib* spoke for almost three hours on the merits of Islam and the truth of this religion. The lecture is available in published form in the files of the September-October 1906 issue of *Al-Hakam* and is worth reading. The portion of the lecture that deals with *Hazrat Mirza Sahib's* claims is presented below:

I have maintained from the beginning that I consider straying even slightly from the obedience of the Quran and the Holy Prophet as an act of faithlessness. I believe that anyone who deviates even an iota from their obedience is bound for hell. I have expounded this belief not only in my speeches, but have also explained it with great clarity in over sixty of my books, and I reflect and worry about fulfilling this, day and night... If my opponents were God-fearing people and considered that a particular matter was outside the bounds of Islam, then was it not their obligation to ask me why I subscribed to it or what was my explanation? But they treated the matter perfunctorily and declared me a disbeliever on hearsay.

I view this act of theirs with great amazement. First, the issue of whether Jesus is alive or dead is not an issue that is a precondition for inclusion in Islam. Hindus and Christians convert to Islam here as well. Are they also asked for such an undertaking? The essential ingredients of belief are given in: "I believe in Allah and in His angels, and in His Books, and in His Messengers, and that the decree of good and evil are

from Allah, the Most High, and in the raising after death.” This issue (belief in the life or death of Jesus) is not an essential component of Islam. Then why was I the target of so much oppression when I announced that Jesus had died? It was alleged: “They are disbelievers and Antichrists; they should not be buried in Muslim cemeteries; it is permissible to loot their wealth and keep their women in their houses without marrying them; to kill them is a virtuous deed,” etc.

There was a time when these same clerics used to clamor that if there are ninety-nine reasons for considering a person a disbeliever and only one reason to consider him a Muslim, a verdict of disbelief should not be given and he should be called a Muslim. What has happened now? Am I even worse than such a person? Do my followers and I not recite, “I bear witness that there is no god but Allah, and that Muhammad is His servant and messenger”? Do I not perform my prayers, and do my disciples not perform their prayers? Do we not fast during Ramadan? Do we not adhere to all the Islamic articles of faith that the Holy Prophet has urged us to follow? I speak the truth and state on oath with God, the Most High, as witness that my followers and I are Muslims and we believe in the Quran and the Holy Prophet just as a true Muslim should. I consider stepping even the width of an atom outside the boundaries of Islam as a sure means of damnation. It is my firm belief that all the bounties and blessings that a person can achieve, and the maximum nearness to God that one can attain, can only occur through true obedience and unblemished love of the Holy Prophet and in no other way. There is no path to virtue now except the path of the Holy Prophet.

Yes, it is also true that I absolutely do not believe that Jesus ascended to the heaven with his physical body and is still bodily alive because such a belief is extremely insulting and disrespectful of the Holy Prophet. I cannot bear such mockery even for a moment...If the Holy Prophet had lived till now, there would be no harm in it because he brought such a magnificent guidance the like of which cannot be found anywhere in the world. His conduct in multifarious situations has set an example the like of which no one can present starting right from the time of Adam till now. I tell you in all honesty that the need for the existence of the Holy Prophet for the Muslims and the world is far greater than the need for the existence of Jesus...I speak the truth when I say that if the Holy Prophet had been alive, there would not have been a single unbeliever in the world today. What was the outcome from the life of Jesus besides that there are now four hundred million Trinity worshipping Christians?

Further in the speech, *Hazrat Mirza Sahib* noted:

The Holy Prophet is the Seal of the prophets and the Quran is the final book. There can now be no other creed or form of worship. The Holy Prophet showed with his practice what he preached. There is now no deliverance outside of what is given in the Quran and whoever forsakes its guidance is bound for hell. This is our faith and creed. But along with this, it should be remembered that the door of Divine communion and conversation is still open, and this door is an everlasting testimony to the truth of the Quran and the Holy Prophet. God, the Most High, has taught in *Surah Fatihah* a prayer for this: "Guide us on the right path, the path of those upon whom Thou hast bestowed favors." (1:5-6). The indication in the words, "upon whom Thou hast bestowed favors," is to achieving the excellence of prophets. It is obvious that the excellence granted to the prophets was the knowledge of God. This knowledge was granted to them through communion and dialogue and you should be desirous of the same.

Hazrat Mirza Sahib then stated:

Islam is now the only perfect and living religion. The time has arrived for the greatness and magnificence of Islam to be manifested again, and that is the objective with which I have come. Muslims should appreciate the spiritual light and blessings that are descending from the heavens in this era and should give thanks that Allah has assisted them in a timely manner in accordance with His promise to help them in this time of tribulation. But if they do not value this blessing, then God shall not care for them. His work shall be done, and only lamentations will remain for the ungrateful. I state with all the force at my command and with complete conviction and insight that Allah intends to obliterate other religions and to give Islam dominance and strength. No hand or power can now alter this decision of God. He is the "Doer of what He intends" (11:107).

O Muslims! Remember this! Allah has given this news to you through me, and I have delivered my message to you. Now it is up to you whether you listen to it or not. That Jesus has died is the truth. And I swear by God, the Most High, that I am the one who was promised to come. It is also an unequivocal fact that the life of Islam lies in the death of Jesus.

Later in the speech, *Hazrat Mirza Sahib* observed:

Remember that there are two reasons for my appointment.

1. Islam has been rendered like a weak orphan child by the domination of other religions that are in a manner of speaking devouring it. So God has sent me at this time so that I may defend Islam from the attacks of false religions by presenting proofs of the strong arguments evidencing its truth. These proofs are in the form of enlightened, scholarly arguments and heavenly blessings that have forever been manifested in support of Islam. If you read the reports of the Christian clergymen these days, you would know the kind of material they are publishing to malign Islam and the quantities in which each one of their papers is distributed. In this situation, it was necessary that the superiority of Islam be reestablished. It is for this very purpose that God has sent me, and I state with full conviction that the domination of Islam will take place and its signs have appeared already. It is true however that no sword or gun is required for this domination and neither has God sent me with such armament. Any person who considers such force necessary is a foolish friend of Islam. The purpose of religion is to conquer the heart and this objective cannot be achieved with the sword. As I have shown many times, the only reason why the Holy Prophet had to lift the sword was for self defense and for safeguarding self determination. And that too, he did at a time when the torments and cruelties of the opponents and disbelievers had exceeded all limits, and the earth had been stained red with the blood of helpless Muslims. In short, the purpose of my coming is to bring about the domination of Islam over all other religions.
2. The second purpose is to reform those people who say that they perform their prayers and that they do this and that — these are mere lip-professions. So it is necessary to produce that spiritual state of mind that is the essence of Islam.

This lecture was highly effective and insightful, and the audience listened to it with rapt attention for three hours. Following the lecture, *Maulvi* Abdus Samad of Patiala recited a poem in affirmation of *Hazrat* Mirza Sahib. After that, Misri Shah, a resident of Nawashehr in Jalandhar district, related his dream under oath, according to which he saw the Holy Prophet narrate and verify the status of *Hazrat* Mirza Sahib. On the morning of November 7, 1905, *Hazrat* Mirza Sahib delivered another sermon and the following morning, he departed from Ludhiana.

Chapter 52

STAY IN AMRITSAR

Lecture in Amritsar

Hazrat Mirza Sahib departed from Ludhiana on the morning of November 8, 1905 and reached Amritsar in the afternoon. He spent one and a half days in Amritsar on the request of the Amritsar chapter of the Ahmadiyya Organization. The Ahmadiyya Organization in Amritsar had distributed flyers announcing that *Hazrat* Mirza Sahib would deliver a public lecture at 8 A.M. on November 9, 1905, at Mandwa Kanhaiyalal Hall. The flyer stated that the lecture would elucidate the virtues of Islam and support the claim of Islam as the one true religion by furnishing rational arguments and highlighting the rewards of an Islamic life and the blessings and enlightenment that follow. It also stated that *Hazrat* Mirza Sahib would provide arguments to verify his claims.

Since Amritsar was the hotbed of opposition and there was a real danger that the opposing clerics may try to disrupt the proceedings by hooliganism, an oath was included in bold letters at the beginning of the flyer. The oath stated: "We administer an oath in the name of Allah (the trespass of which is a grave sin) to every Muslim and followers of other religions not to raise any objection or ask a question either before, during or after the speech." This statement was necessary because the objective of the lecture was merely the propagation of Islam. It was not intended to be a forum for argumentation or debate. However, such an oath cannot stop determined opponents who are bent on creating mayhem and causing dissensions. This concern was borne out by the events that followed.

On the morning of the lecture, *Hazrat* Mirza Sahib narrated that he had seen a field of sugarcane in his dream. According to the interpretative science of dreams, a sugarcane field is indicative of riots and tumult. By the appointed time of the lecture, the Mandwa Kanhaiyalal Hall was completely packed with people. *Hazrat* Mirza Sahib was not feeling especially well that day, but despite his indisposition, he began his lecture at the appointed time of 8 A.M. *Hazrat* Mirza Sahib made the following statement at the outset:

About fourteen years ago when I came here, there were only a few individuals with me. The clerics had passed a decree excommunicating me from Islam and Abdul Haq Ghaznavi entered into a prayer duel with me. In this prayer duel, both of us took an oath in the name of Allah, but I merely swore against myself to the effect that if I were a liar and falsifier with respect to my claims, then may God disgrace and ruin me. Far from disgracing and ruining me, God has assisted me tremendously by His grace since the prayer duel. Today, thousands of people are among my disciples, and devotees surround me in large numbers. And despite the vehement efforts and machinations of my opponents, God has exonerated me in litigations.

Hazrat Mirza Sahib had spoken for approximately forty five minutes when one of his disciples, possibly thinking that his throat must be dry, presented him with a cup of tea without his asking. Because of his indisposition and the fact that he was traveling, *Hazrat Mirza Sahib* was not fasting, but he did not want to needlessly give his opponents an opportunity to object. During the Ludhiana lecture, *Hazrat Mirza Sahib* had not asked for tea or anything else and similarly, he had not asked for tea here in Amritsar. The disciple who presented the cup of tea did so out of a spirit of excessive enthusiasm to serve and acted entirely on his own volition.

Hazrat Mirza Sahib detested hypocrisy and ostentation. Now that tea had been offered to him, he did not want to give the false impression to the audience that he was fasting. So he took a sip of tea. This was just the kind of opportunity that the opponents were waiting for. A clamor went up immediately: "This is the month of Ramadan! Why are you not fasting?" *Hazrat Mirza Sahib* responded: "I am a traveler and also I am indisposed. God says in the Quran: 'And whoever is sick or on a journey, he shall fast a like number of other days.' (2:185) Further, the *Hadith* puts so much emphasis on taking advantage of this allowance that the Holy Prophet called one of his Companions 'disobedient' who had not broken his fast during the journey."

But *Maulvi Sanaullah's* party and the Ghaznavi clan who had come solely for the purpose of creating a commotion were not dissuaded. They kept on shouting and jeering and finally stood up and started clapping, whistling and uttering offensive abuses. The gentry of Amritsar repeatedly asked the hooligans to desist from such actions, and the police attempted to quell the disturbance, but all their efforts were in vain. Because of the din in the hall, the lecture had to be discontinued. The police tried to disperse the crowd but without much success. Under the circumstances, it was deemed appropriate that *Hazrat Mirza Sahib* should return to his lodgings. *Hazrat Mirza Sahib* was escorted to a closed carriage and no sooner had he boarded it when a shower of bricks and stones hurled by the ruffians hit the carriage.

Given the situation, the probability of serious injury or death was very high but it was entirely God's protection through his angels that saved *Hazrat Mirza Sahib* and his disciples that day. If a stone had hit and shattered any of the glass windows of the carriage, the flying shards could have been dangerous for the passengers inside. Praise be to God that no stone hit *Hazrat Mirza Sahib* and that his disciples too escaped, albeit narrowly. On the way back, *Hazrat Mirza Sahib* remarked, "It was necessary that this tradition should also be fulfilled." It has forever been the custom of evil people to stone the God-sent people. The people of Taif had followed the Holy Prophet, pelting him with stones for many miles when he had visited their town for propagation.

The Amritsar chapter of the Ahmadiyya Organization spared no effort to serve *Hazrat Mirza Sahib* and his many disciples who had gathered in Amritsar. Their hospitality was commendable.

Arrival in Qadian

Hazrat Mirza Sahib along with his family and disciples departed from Amritsar and reached Qadian safely at noontime on Friday, November 10, 1905, where the congregational Friday prayer was offered.

Exemplary Admonition

Given the compelling reasons why *Hazrat Mirza Sahib* was not fasting, the drinking of tea during the lecture was certainly not an action against Islamic law. It is in fact an injunction of God and His Prophet that travelers and patients should not fast. A worldly, fame-seeking person would never have had the moral courage to drink tea before the public when not fasting. Even if a disciple had mistakenly offered a cup of tea, he would have said: "Take it away, I am fasting." Such people are seekers of fame and of building a false reputation and would never act in a manner that is objectionable in the eyes of the uninformed general public.

A common malady these days is that people who are meticulous in abiding by one injunction of God i.e., to fast during Ramadan are inattentive of another injunction i.e., not to fast when sick or on a journey. Some people have stipulated such strict conditions regarding the circumstances of sickness and journey before the allowance of not fasting can be availed, that for all practical purposes, the conditions can never be satisfied and neither can the allowance be availed. Some people say that it is very burdensome to fast after the month of Ramadan, and so somehow or other they should just keep fasting during Ramadan. In short, people do not pay serious attention to the fact that just as God has commanded that healthy and stationed people should fast during the month of Ramadan, there is another parallel injunction that

exempts travelers and sick people from fasting. It could only be the work of a reformer to draw attention, without regard to the popular opinion, to God's injunction of not fasting when sick or on a journey, and to strive to remove this weakness from the minds of the Muslims that it is difficult to fast after Ramadan. After all when it is God's injunction to fast, then just as it is obligatory to fast in Ramadan, it is similarly obligatory for patients and travelers during the month of Ramadan to make up the fasts in other months. If there is any regard for the orders of God, then people who consider it necessary to fast during the month of Ramadan should consider it equally necessary to fast out of Ramadan. Otherwise, there is no excellence in customarily fasting during Ramadan but being lazy about the expiatory fasts after Ramadan. In fact, it is disobedience.

Although *Hazrat Mirza Sahib* himself had not wished to drink tea during that lecture, lest there should be scope for dissension or tribulation, it appears as if God had wished to bring this matter to light and created the appropriate circumstances for this to happen. *Hazrat Mirza Sahib's* action was entirely justifiable under Islamic law, and had a reformative message for the laziness and remissness of the populace, but it nevertheless provided the opponents with an excuse to create mischief and mayhem. But God has a keen sense of honor and His sense of Honor finally manifested itself. During the month of Ramadan in 1909, there was such a severe outbreak of malaria in Amritsar that almost the entire Muslim population of Amritsar was laid up in bed with fever and could not fast. Public booths were set up throughout the city for free distribution of beverages and indigenous medicines to the poorer sections of the society. People were seen publicly taking their medicines and drinks during the hours of fasting, and Ramadan ceased to be the month of fasting and instead became a month of eating and drinking for the Muslims of Amritsar. They did exactly what they had used as an excuse to hurl stones at a pious man of God. Such is God's keen sense of honor and the consequences of opposing the friends of God, that God deprives the opponents of the opportunity of doing good.

Chapter 53

AL-WASIYYAT (THE WILL)

Revelations Regarding Demise

Towards the end of 1905, *Hazrat* Mirza Sahib repeatedly received revelations informing him that his term of life was almost at an end and that the time of his death was nigh. On November 29, 1905, he received the following revelations:

1. Your destined end is nigh.
2. Very few days are left.
3. On that day, sadness shall envelope all.

Then on December 6, 1905, it was revealed:

4. Your destined end is nigh, and We shall not leave a trace of anything the mention of which would bring disgrace on you.
5. Little remains of the time appointed for you by your Lord, and We shall remove and clear away all such allegations, letting nothing remain of them, which are intended to bring disgrace on you.

On December 7, 1905, the same revelations were repeated, but the following words were added:

6. And the last of our cry will be: Praise be to Allah, the Lord of the worlds!

The series of revelations regarding the approaching end of *Hazrat* Mirza Sahib's life continued. The following revelation was repeated:

7. Your destined end is nigh, and We shall not leave a trace of anything the mention of which would bring disgrace on you.

Hazrat Mirza Sahib stated: "After reflecting on these revelations, I think that the time of my demise is very near. I had this same revelation on October 7, 1905 and it was also accompanied by a vision. I saw that I had been given water in a new earthen pot. There were only two or three gulps of

water left in the pot. The water was very clear and pure. Simultaneously, I had a revelation: ‘The water of life.’”¹

Another revelation of December 1905 was:

8. And We have the power to show you the fulfillment of some of Our prophecies about the opponents, or to cause you to die.

It was also revealed:

9. You will die in the state of My being pleased with you.

Other revelations in this series were:

10. Your time has come, and We shall leave behind clear signs that shall forever attest to your truthfulness.
11. Your time has come, and We shall leave behind manifest signs that shall forever attest to your truthfulness.
12. The Promise has drawn nigh. Proclaim to people the favor of your Lord upon you. He who walks in righteousness and is patient, God does not cause the reward of such doers of good to be wasted.

The Writing of The Will (*Al-Wasiyyat*)

When *Hazrat* Mirza Sahib was convinced by these repeated revelations that the time of his demise was very near, he wrote the pamphlet called *The Will* in which he detailed the governing rules for his Organization after him, and published it on December 20, 1905. *Hazrat* Mirza Sahib stated the reason for writing this will in the same document as follows:

As God, of Power and Glory, has informed me by repeated revelations that the time of my death is near, and His revelation in this connection has been so frequent as to shake my being to the very core and to make this life quite indifferent to me, I have, therefore, thought it proper to write some words of advice for my friends and for all those people who wish to benefit from my teachings. I first publish the holy revelation which, by giving me the news of my death, has prompted me to do this.

Following this, *Hazrat* Mirza Sahib mentioned those revelations that were given earlier in this chapter. Since the nature of this news was such that it would cause extreme grief to the Ahmadiyya community, therefore *Hazrat* Mirza Sahib also reminded his disciples about God’s tradition regarding His Messengers and Appointees. The tradition is that God aids all Messengers, be

1. The two or three gulps later proved to be two or three years because it was approximately two and a half years after this revelation that *Hazrat* Mirza Sahib passed away.

they prophets or reformers, and manifests their truth with powerful signs. He causes the Messengers to plant the seeds of righteousness which they seek to spread in the world with their own hands. But God does not effect the completion of that work through their hands. Instead, He causes them to die at a time when there is fear of failure and thereby provides the opponents with an opportunity to regale in merriment, scorn and derision. When those opponents have ceased to laugh and deride, God then displays a second manifestation of His power (*qudrat-e-saniya*) and creates conditions that lead to the perfect fulfillment of those objectives that had hitherto been only partially accomplished. Thus, God manifests two kinds of powers:

1. First He manifests His power through the hands of His Messengers and Appointees.
2. Second He manifests His power after the death of the Appointees at a time when difficulties abound and the opposition gains in strength and considers that the movement has unraveled and will soon be annihilated. Even the members of the organization begin to waver and lose hope, and some unfortunate ones start looking for ways to renege. It is at a time like this that God manifests His tremendous power for the second time and steadies the tottering movement. The ones who are patient to the end get to see this miracle of God.

Promise of the Second Manifestation

After elucidating this tradition of God, *Hazrat Mirza Sahib* stated:

Therefore, dear friends, as it is the Divine law of old that God the Most High shows two kinds of power, in order to ruin the two occasions of the false rejoicing of the opponents, it is not possible that He should now abandon His ancient way. So, be not saddened by what I have narrated to you, and let not your hearts be anxious, for it is necessary for you to see the second power as well. And its coming is better for you because it shall be perpetual – it shall not be intercepted till the Day of Judgment. That second power cannot come until I go, but when I go, then will God the Most High send the second power for you; and it shall be with you forever, as God has given the promise in *Barahin Ahmadiyya*. That promise is not about me, but it is about you, as God says:

“I will make this community, who are your followers, prevail over those who deny you, till the Day of Judgment.”

...So, in waiting for the second power of God, you should gather together and pray. Every party of the righteous in each country should come together and pray constantly, so that the other power may

descend from heaven and show you that your God is such a powerful God.²

Directive to Work Together

Further on, *Hazrat Mirza Sahib* wrote:

After me, the righteous ones in the Organization, possessing pure souls, should take the pledge (*baiat*) from people in my name. God the Most High wishes to draw towards His Unity (*tauhid*) all those souls living in various parts of the world, be it Europe or Asia, all who are good in their nature, and to unite His servants in one faith. This is God's purpose for which I have been sent to the world. You must therefore pursue this object, but with gentleness, display of high morals and much recourse to prayer. And until such time as someone arises having received the Holy Spirit from God, you must all work together after me.³

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2. *Hazrat Mirza Sahib* took the idea of the manifestation of two powers from this verse of the Quran: "We certainly help Our messengers and those who believe, in this world's life and on the day when the witnesses arise." (40:51) i.e., on the Day of Judgment. In other words, God has promised in this verse to assist believers with two powers – one during the lifetime of the messengers and appointees who are sent by Him, and second after them in the lifetime of those believers who accept them. Both the periods require the manifestation of God's power, assistance and help. During the period of messengers and appointees, this is needed to deliver God's messages with which they are sent to the people, and to plant the seeds of righteousness and guidance. And in the life of the believers after the messengers and appointees have passed away, so that the planted seeds may be properly nourished. Just as the opposition exerts its power to the utmost both the times, so too does God manifest His power both times and through His blessing and assistance makes his appointee and the believers successful and triumphant. *Hazrat Mirza Sahib* calls the assistance of God given to messengers and appointees as the First Power and the assistance furnished to the believers later as the Second Power. Unfortunately, some ignorant people associate the Second Power with a particular person who would be the Second Power. This is totally erroneous. *Hazrat Mirza Sahib* had named the assistance that God furnishes to the believers as the Second Power. There is no doubt however that there are some people among the believers who by virtue of their nearness to God, their sacrifices, their selflessness and their service to the faith strongly attract the assistance of God, and if they are called a manifestation of the Second Power, it would not be remiss. But it must be remembered that the Second Power is not by itself the title of any person, but is the name of the power that assists the party of believers in their affairs. *Hazrat Mirza Sahib* called this Second Power eternal because God's assistance to the believers will not be severed till the Day of Judgment.
 3. *Hazrat Mirza Sahib* did not appoint in this will a caliph to run the affairs of the organization after him but exhorted the members to work together. Further on in this will, he appointed the association as his successor and instructed that the affairs of the association should be carried on by mutual consultation. However, he instructed that any pious member who was vouched for by forty believers could accept pledges in *Hazrat Mirza Sahib's* name. In other words, this condition means that the pledge receiver should not be trying

The Members of the Organization Are Exhorted to Piety and Purity

Following the preceding directive, *Hazrat Mirza Sahib* strongly exhorted the members of his Organization to adhere to the principle of the Unity of God, to seek the love of God and to strive in the ways of piety and purity. He expressed the following exquisite thoughts regarding how to attain nearness to Allah:

To reach Him all doors are closed but the door which the Quran has opened. There remains no need to follow separately all the prophet-hoods and all the books which have gone before, because the prophethood of Holy Prophet Muhammad includes and encompasses them all, and other than this, all paths are closed. All truths which lead to God are contained within it. Neither shall any new truth come after it, nor was there any previous truth which is not to be found in it. Therefore, with this prophethood have all prophethoods ended, and so it ought to have been, because whatever has a beginning also has an end. Nevertheless, the prophethood of the Holy Prophet is not devoid of granting its own grace; in fact, it has more grace in it than all other prophethoods. Rendering obedience to this prophethood leads to God by a very easy path, and by following it the blessings of God's love and of His revelation can be attained in greater measure than used to be received in previous times.

***Bahishti Maqbara* (Heavenly Graveyard)**

Hazrat Mirza Sahib then proposed in his will the construction of a graveyard for his Organization. He named the proposed graveyard *Bahishti Maqbara* (Heavenly Graveyard). *Hazrat Mirza Sahib* describes in *The Will* how the idea for the graveyard originated:

I was shown a place and informed that it would be the site of my grave. I saw an angel measuring the ground. Upon reaching a certain spot, he told me that it was the site of my grave. Then I was shown a grave even more resplendent than silver, and all its soil was composed of silver. I was then informed that it was my grave. And I was shown a place which was called the *Bahishti Maqbara*, and it was made known that those were the graves of the righteous people of this Organization who are heavenly. Since then I have been anxious for the purchase of land to

to build his own coterie of disciples but should be making the pledge takers disciples of *Hazrat Mirza Sahib*. The wisdom behind this was that if different pledge receivers accepted the pledge in their own name, there was a real danger that different spiritual leaderships and schools may emerge and the unity of the Organization may be seriously threatened, possibly leading to separation and breakup of the Organization.

serve as a graveyard for the Organization. However, as suitably located land was very expensive, this object remained in abeyance for a long time. Now, after the death of our dear friend *Maulvi* Abdul Karim — when there has been repeated revelation about my death as well — I thought it right to make arrangements for the graveyard. Therefore, I have chosen for this purpose a piece of land belonging to me, situated near my garden, the value of which is not less than a thousand rupees. I pray that God bless it and make it a heavenly graveyard indeed, and that it may be the last resting place of those pure-hearted people of this Organization who truly gave preference to the affairs of faith over temporal matters, who relinquished the love of this world and who devoted themselves entirely to God. They brought about an unalloyed transformation within themselves and demonstrated loyalty and integrity like the Companions of the Holy Prophet. Amen, O Lord of the Worlds!

Because *Hazrat* Mirza Sahib desired that this new graveyard he had made should prove to be the heavenly graveyard that the angel had shown him in the vision, he proposed the following conditions for people who desired to be interred in it:

I have personally donated the tract of land for this graveyard. But to complete this enclosure, additional land shall have to be purchased, the cost of which is estimated as one thousand rupees. To embellish it, some trees shall be planted, and a well shall be sunk. To the north of this graveyard is a walking thoroughfare; pools of water often accumulate there. A bridge shall be constructed there. For these various items of expenditure, two thousand rupees will be required, making a total of three thousand rupees to be spent to complete all this work.

1. The first condition is, therefore, that every person who wishes to be buried in this graveyard must contribute towards these expenses according to his means. These contributions are required only from such people, and not from others. At present these contributions should be sent to the respected *Maulvi* Nur-ud-Din. But if God, the Most High, wills, this system will continue after the death of us all. For this purpose, there should be an *Anjuman* (Association) entrusted to spend, as it deems fit, the funds thus collected from time to time, on proclaiming the teachings of Islam and spreading the message of the Unity of God.

2. The second condition is that only such a person belonging to the Organization shall be buried in this graveyard, who makes a will that after his death one-tenth of all he leaves shall be spent on the propagation of Islam and the dissemination of the teachings of the Quran, according to the directions of this Movement. Every righteous one of

perfect faith shall be entitled to specify more than this in his will, but not less than this. This income shall be in the charge of an Association composed of men of integrity and learning; and they shall spend it, by mutual agreement, on the advancement of Islam, the propagation of the Quran and other religious literature, and the preachers of this Movement, in accordance with the directions given above. God the Most High has promised that He shall grant progress to this movement, and therefore it is hoped that the funds gathered for the propagation of Islam will be large as well. Every form of activity that is included in the propagation of Islam, which it is premature to explain in detail at present, shall be carried out by means of these funds. And when one party responsible for this work has died, the people who are their successors shall also have the duty of carrying out all these functions in accordance with the rules of the Ahmadiyya Movement. In these funds, there shall also be a provision for orphans, the needy, and converts to Islam who do not have sufficient means and belong to this Movement. It shall be permissible to expand these funds through commercial investment.

Think not that all this is unlikely; it is, in fact, the will of that Mighty God Who is the King of the heaven and the earth. It does not worry me as to how these sums of money shall be gathered, or how people shall come forth to accomplish this valiant task, motivated as they will be by their zeal of faith. My worry is that those people who are entrusted with this fund after our time, may not stumble at the sight of this wealth and subsequently fall in love with the temporal world. Therefore, I pray that this Movement may always find trustworthy people in it who work only for the sake of God. It would, however, be lawful that those who have no means may be given financial assistance from these funds.

3. The third condition is that the person who is buried in this graveyard should be righteous, abstaining from all that is prohibited, and refraining from every act of polytheism (*shirk*) or innovation. He must be a true and sincere Muslim.

4. Any righteous person who has no property and is unable to make any financial donation may be buried in this graveyard, provided it is shown that he had devoted his life for the faith and was a good person.

Supplement to *Al-Wasiyyat*

Hazrat Mirza Sahib published a supplement to his will on January 6, 1906, in which he gave detailed instructions regarding the implementation of the will. In this supplement, he laid the foundation of an association, the *Anjuman*, for the governance of the Movement after him. He himself proposed

the rules of the *Anjuman*. A few of these rules are reproduced below from which the reader will get an idea of the system according to which *Hazrat Mirza Sahib* desired the Movement to run after him. The following rules regarding the functioning of the *Anjuman* in the supplement are especially noteworthy:

Rule Number Seven:

It must be remembered that it shall not suffice just to bequeath one-tenth of the fixed and moveable property. It is essential that the testator shall be one who, so far as he is able, adheres to the teachings of Islam, strives to attain righteousness and purity, is a Muslim believing God to be one and having true faith in His Messenger, and does not violate the rights of fellow-beings.

Rule Number Nine:

The *Anjuman*, which is to hold these funds, shall not be authorized to spend the monies for any purpose except the objectives of the Ahmadiyya Movement, and among these objectives the propagation of Islam shall have the highest priority. It shall be allowed that the *Anjuman*, by consensus of opinion, expand these funds through commercial investment.

Rule Number Thirteen:

As the *Anjuman* is the successor to the *Khalifa* appointed by God, this *Anjuman* must remain absolutely free of any taint of worldliness. All its affairs must be completely above board, and based on fairness.

The *Anjuman* (Association) Designated as the Successor to the *Khalifa* Appointed by God

Rules 9 and 13 referred to above prove that *Hazrat Mirza Sahib* described himself as the “*Khalifa* appointed by God” and appointed the *Anjuman* as his successor. It also shows that he certainly did not initiate a system of *khalifas* after him. The reason for this is that the verse of the Quran known as *Istikhlaf* (24:55), on which the foundation of the Islamic caliphate system rests, was not revealed to him, and neither was its revelation required because *Hazrat Mirza Sahib* had not brought a new faith nor had he created a new *Ummat* (nation) through whom the new faith had to be strengthened. The Holy Prophet was a law-giving Prophet and had brought a new faith. So Allah had promised the followers of Holy Prophet Muhammad, through him in the Quran thus:

Allah has promised to those of you who believe and do good that He will surely make them rulers (*khalifas*) 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...(24:55)

Through this verse, the followers of the Holy Prophet have been promised *khilafat* (caliphate) and the rationale for granting *khilafat* has also been given, namely that through the temporal *khilafat* i.e., the Islamic kingdom and the spiritual *khilafat* i.e., the religious reformers (*mujaddids*) and saints, this chosen religion will be established, strengthened and made popular as a result of the knowledge granted through the Holy Prophet to the wise people of the nation. This was the reason that the Holy Prophet's nation was temporally granted the sultanate and spiritually the institution of reformers (*mujaddids*) and saints. This was precisely the *khilafat* that was promised in the Quranic verse known as *Istikhlaf* (24:55).

Hazrat Mirza Sahib's appointment as the Reformer (*mujaddid*) of the fourteenth century *Hijrah*, the Promised Messiah, and the *Mahdi* (rightly-guided one) was also under the same promised *khilafat*, and the objective of his appointment was also the same — the strengthening of the religion of Islam. He himself was the *khalifa* of the Holy Prophet, and not an independent prophet. Neither did he bring a new religion and law (*sunnah*) nor did he establish a new faith-based nation (*ummah*). So there was no need for a *khilafat* following *Hazrat Mirza Sahib's* death, and this is the reason why there is no mention of *khilafat* in his will.⁴ Instead he created an *Anjuman* to handle the

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4. Whoever gives currency to the institution of *khilafat* after *Hazrat Mirza Sahib* based upon the Quranic verse *Istikhlaf* clearly treads on the wrong path because the reference in this verse is to the *khulafa* (successors) of the Holy Prophet and definitely not to the *khulafa* (successors) of *Hazrat Mirza Sahib*. If God had wanted to initiate the system of *khulafa* after *Hazrat Mirza Sahib*, He would have revealed the verse *Istikhlaf* to him and given his followers the promise of *khulafa*, but He did not. This was the reason *Hazrat Mirza Sahib* did not so much as mention *khilafat* in his will. So whoever tries to emulate the Holy Prophet by setting up a similar system of *khulafa* after *Hazrat Mirza Sahib* based on the verse *Istikhlaf* is wrongfully giving *Hazrat Mirza Sahib* the same position as that of the Holy Prophet. This is unjust and a great calumny against *Hazrat Mirza Sahib*. Making the slave the equivalent of the master is a dangerous exaggeration and a deviation from the right path. God's promise of *khilafat* was made through the Holy Prophet with his nation and not with another. Accordingly under this same promise *Hazrat Mirza Sahib* was a spiritual *khalifa* of the Holy Prophet, and in the future too any spiritual *khalifa* who comes will be a *khalifa* of the Holy Prophet and not of anyone else. It is true, however, that the future *khalifa* will be a follower and verifier of *Hazrat Mirza Sahib* because the reformation he instituted is so magnificent that it cannot be disregarded. *Hazrat Mirza Sahib* is to be credited with putting forth such an accurate portrayal of Islam that if the next reformer (*mujaddid*) or a spiritual *khalifa* espouses anything different then it will not be the correct picture of Islam. It is, therefore, necessary that he should follow in the footsteps of this Great Reformer. But Islam is the Holy Prophet's religion and his prophethood and messengership extend up to the end of the world. Hence whoever is the reformer (*mujaddid*) or spiritual *khalifa* and whenever he comes will be the *khalifa* of the Holy Prophet and not of *Hazrat Mirza Sahib*. God's promise of *khilafat* is with the Holy Prophet and not with *Hazrat Mirza Sahib*.

affairs of his Organization after him and directed its members to work together through mutual consultation. He stated very clearly: “Work together after me, and keep on supplicating so that the Second Power i.e., God’s help may assist you to complete my mission because it has been revealed to me about you: ‘(I will) make those who follow you, above those who disbelieve, to the day of Resurrection.’” (3:55) Thus according to this revelation, the promise of God’s assistance was for *Hazrat Mirza Sahib’s* Organization and not for an individual *khalifa*. Hence it was necessary for all the members to work collectively within the system of an organization to further the common mission.

And what was that system? *Hazrat Mirza Sahib* had not only described this system with clarity and detail in the documents, *The Will and The Supplement to The Will*, but had also put it into practice before he departed from this temporal world. First of all, *Hazrat Mirza Sahib* tried to impart financial strength and stability to the Organization’s general fund and proposed a scheme of bequests to generate additional revenue. Moneys from this fund were used for upholding the word of Allah, and for the protection and propagation of Islam. He established an *Anjuman*, which he designated as his successor, to run the affairs of the organization and entrusted it with the fiduciary responsibility for the fund including the receipt of donations and the expenditures on the propagation and service of Islam. He made the decisions of the *Anjuman*, reached by a majority vote, as absolute and binding once he had passed away. When the *Anjuman* was made the successor of the God appointed *khalifa*, namely the Promised Messiah, and its decisions were made final, it is apparent that the entire Organization came under its jurisdiction and it was incumbent on every member of the Organization to obey all the decisions that it made by a majority vote. In short, *Hazrat Mirza Sahib* made the *Anjuman* his successor and not any one individual, and further exclusively entrusted it, and not any individual, with the expenditure of all the funds that were collected for propagation and for conducting other affairs of the organization, and he also gave it exclusive authority to make commercial investments.⁵

No Single Individual Was Given Authority Over the *Anjuman*

Thus, *Hazrat Mirza Sahib* gave full authority to the *Anjuman* for running the affairs of the Organization and appointed it as his successor. He did not give any single individual authority over it but instead made all individuals in the organization subservient to its authority. Additional explanation about the powers of the *Anjuman* can be gleaned from the following directive of *Hazrat Mirza Sahib*:

5. See rule 9 in the Supplement to The Will.

All members of the *Anjuman* must belong to the Ahmadiyya Movement, and must be virtuous and honest. And if, in future, it is felt that someone is not virtuous, or that he is not honest, or that he is cunning and tainted with worldly motives, it shall be the duty of the *Anjuman* to expel him from its ranks forthwith and to appoint another in his place. (Rule Number Ten in the supplement to The Will)

By virtue of this rule, the power to expel an existing member who is tainted with worldly motives and to appoint a new member was also given to the *Anjuman* and not to any single individual. Thus, no single person can require obedience from the Organization or the *Anjuman* according to the spirit of *Hazrat Mirza Sahib's* will.

Hazrat Mirza Sahib Never Conceived of an Individual as His Successor

Even the most detailed reading of The Will and its Supplement does not show even a hint of a succession by a single individual, leave alone a clear directive appointing a particular person as *Hazrat Mirza Sahib's* successor. The entire will provides clear testimony that *Hazrat Mirza Sahib* absolutely did not have in his mind a single individual as his *khalifa* or successor. Rather, the will clearly states that the *Anjuman* is the successor of the God appointed *khalifa*. Rule 18 in the Supplement further elucidates that *Hazrat Mirza Sahib* made the *Anjuman* his successor. Rule 18 reads:

If a person has no property whatsoever, moveable or fixed, and it is shown that he is righteous, saintly, God-fearing and a true believer, not having within him any element of hypocrisy, worship of the material world, or default of obedience to God, then he too can be buried in this cemetery with my permission, or, after me, with the consensus of opinion of the *Anjuman*.

This rule clearly shows that *Hazrat Mirza Sahib* bestowed the authority that he had kept for himself during his lifetime, to the *Anjuman* after him and not to any individual or to a *khalifa*. If *Hazrat Mirza Sahib* had felt the necessity of having *khulafa*, it would have been appropriate to give his powers to the *khulafa*. But there is not even an allusion to a *khalifa* and all powers are vested in the *Anjuman* whether in The Will or the rules that he framed for the *Anjuman* or in the document about the powers of the *Anjuman* that he wrote in his own hand a mere seventeen months before his demise.⁶

6. I am laying so much stress on explaining the authority of the *Anjuman* because *Hazrat Mirza Sahib's* son, Mian Mahmud Ahmad, has laid the foundation of a *khilafat* system in Qadian which is a complete innovation, and under which one individual called the *khalifa* has dictatorial control over all the affairs of the Organization. The innovator of this system

Central *Anjuman* (Association) Ahmadiyya, Qadian

When *Hazrat* Mirza Sahib published The Will and its Supplement, he simultaneously laid the foundation in Qadian of the *Anjuman* that he had declared in his will as his successor. He named it the Central *Anjuman* (Association) Ahmadiyya, Qadian. He also established its branches in all areas where the Ahmadiyya community was functioning as an Organization. The objectives of this Central *Anjuman* were published in the Qadian-based newspaper *Badar* on February 16, 1906 as follows:

The objective of this *Anjuman* is the propagation of Islam and the formulation and implementation of proposals for the propagation of Islam and to prepare individuals who can undertake this work of propagation.

Hazrat Mirza Sahib named fourteen people to the membership of the *Anjuman* who collectively formed its decision-making body known as the *Mutamideen*. *Maulana* Nur-ud-Din was appointed as the president, *Maulvi* Muhammad Ali as the secretary, and Khwaja Kamal-ud- Din as the legal advisor. *Hazrat* Mirza Sahib also stipulated regarding the composition and qualification of membership of the *Anjuman* that the members should be Ahmadis, and that two of them must have an excellent familiarity with the Holy Quran, *Hadith*, and the Arabic language, and that they should also have undertaken a thorough study of the literature of the Ahmadiyya Movement. The fourteen members appointed by *Hazrat* Mirza Sahib to the *Mutamideen* were:

1. *Maulana* Nur-ud-Din, President.
2. *Maulvi* Muhammad Ali, Secretary.

is none other than the *khalifa*, Mian Mahmud Ahmad, himself. The authority of the *khalifa* that he has expounded from time to time is not only totally contrary to the will of *Hazrat* Mirza Sahib but also contrary to the teachings of Islam. According to the edicts of Mian Mahmud Ahmad, the *khalifa* has to be obeyed under all circumstances and he is sinless and not liable to make a mistake. Even if you consider any of his acts or directives as against the Islamic law (*shariah*) or “that which is accepted” (*amr bil marouf*) you should turn a blind eye and obey it anyways. You should not raise even genuine objections against the *khalifa*’s edicts because if you raise even genuine objections, you will be liable for punishment. The Central *Anjuman* Qadian is subservient and subordinate to the *khalifa*. If the *khalifa* desires, he can erase, destroy or otherwise get rid of the *Anjuman* much as one would get rid of a fly that inadvertently drops into a container of milk. In the *khalifa*’s dictionary, the word *shura* (consultation) is synonymous with *shor* (clamor). And *shura* or consultative decision making is something that *Hazrat* Mirza Sahib laid so much stress on and that the Quran exhorts as well. The *Anjuman* cannot object to any act of the *khalifa* and the question of deposing the *khalifa* does not arise. Thus, the *khalifa* exercises total control over the thinking and faith of the entire community. It is for this reason that I have had to repeatedly shed light on the authority of the *Anjuman* that was bestowed on it by *Hazrat* Mirza Sahib in his will so that I can show that *Hazrat* Mirza Sahib shares no responsibility for the institution of this innovative *khilafat* and its rules that run counter to the teachings of Islam.

3. Khwaja Kamal-ud-Din, Legal advisor.
4. *Maulana* Muhammad Ahsan Amrohi.
5. Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad.
6. Nawab Muhammad Ali Khan (Malerkotla).
7. Seth Abdur Rahman (Madras).
8. *Maulvi* Ghulam Hasan Khan, Sub-Registrar, (Peshawar).
9. Mir Hamid Shah (Sialkot).
10. Sheikh Rahmatullah, Proprietor, English Warehouse, (Lahore).
11. Dr. Mirza Yaqub Baig (Lahore).
12. Dr. Syed Muhammad Husain Shah (Lahore).
13. Dr. Khalifa Rashid-ud-Din.
14. Dr. Mir Muhammad Ismail, Assistant Surgeon.

Bequests Arrive in Large Numbers

As soon as the *Anjuman* was established, many members of the Ahmadiyya Organization formulated their wills and bequeathed a tenth, or a fifth and some even a third of their property to the *Anjuman* for use in the way of Allah. Those that did not have any property, pledged a tenth of their income, and *Hazrat* Mirza Sahib accepted this as satisfying the financial requirement stipulated in his will for burial in the Heavenly Graveyard. Copies of bequests began to arrive in Qadian in large numbers and this made it clear to friend and foe alike that Allah, the Most High, had created in this Organization made by *Hazrat* Mirza Sahib a spiritual strength that imbued its members with the spirit of selflessness and sacrifice in the way of Allah. This was the strength of belief regarding which the Holy Prophet had remarked: “Even if faith were near the Pleiades, a man from among these (Persians) would surely find it.”⁷ This is a truism because sacrifice and selflessness for the sake of Allah evidences the belief that man has in his Creator.

In order to prepare for a battle, the Holy Prophet once asked his Companions for donations. *Hazrat* Umar donated half his wealth, while *Hazrat* Abu Bakr donated his entire wealth. When the Holy Prophet asked *Hazrat* Umar how much wealth he had left behind, he answered that he had left half of his wealth behind. The Holy Prophet then asked *Hazrat* Abu Bakr the same question, and the response was that he had left behind only Allah and His Messenger — a euphemism meaning that he had left behind nothing. Thereupon, the Holy Prophet remarked, “Umar’s faith too is one-half that of Abu Bakr.” Thus, selflessness and sacrifice is the measure of a person’s faith, and the spiritual strength which *Hazrat* Mirza Sahib’s good influence had imbued in the Organization was reflected in the selflessness and sacrifice that

7. *Al-Bukhari, Kitab Tafsiir al-Quran* 62:1

members of the organization showed at that time and continue to exhibit to this day.

Hazrat Mirza Sahib's Selflessness

By now, the membership of the Ahmadiyya Organization had grown immensely, and the amount of donations had increased from hundreds to thousands, and then to hundreds of thousands. A worldly man would have devised a technique to divert the money into his own pocket and would have ensured that his family continued to enjoy these benefits even after he had departed from this world. However, through the mechanism of writing his will and creating an *Anjuman*, *Hazrat Mirza Sahib* turned over the control and fiduciary responsibility of this money to the *Anjuman*. The donations that came were earmarked for different purposes and had to be credited to their respective heads of account. *Hazrat Mirza Sahib* kept only the account for the public kitchen under his control and turned over the funds for all other heads of account to the *Anjuman*. Through public announcements in the newspapers, *Hazrat Mirza Sahib* instructed his community to send donations directly to the *Anjuman*. Sometimes, out of reverence, members sent their donations directly to *Hazrat Mirza Sahib*. In such instances, he would send the money over to the treasurer for deposit. At the same time, he repeatedly publicized that people should not send their funds to him as this was a source of great inconvenience for him, as well as an enormous waste of his time.

Hazrat Mirza Sahib had kept the account of the public kitchen under his control because guests came in large numbers and many righteous souls had forsaken their homes and migrated to Qadian. They did not have any source of income and were permanent guests at the public kitchen. *Hazrat Mirza Sahib* wanted to personally care for their eating and drinking and this was a great burden on him because the expenditure on the public kitchen was so high that *Hazrat Mirza Sahib's* personal income also disappeared in meeting this expense. On several occasions, *Hazrat Mirza Sahib* contemplated closing the public kitchen because of its high cost, but Divine revelations stopped him from doing so. For this reason, *Hazrat Mirza Sahib* expressed the intention to keep the account for the public kitchen directly under his control during his lifetime, but after his demise this account too would pass into the control of the *Anjuman* and so it did.

Thus, when the revenue from member donations reached into the hundreds of thousands, *Hazrat Mirza Sahib* disengaged himself from its financial management — this is known as selflessness. So he entrusted to the community their funds, while he himself prepared to meet his Creator.

Operation of the *Anjuman* During *Hazrat Mirza Sahib's* Lifetime

The *Anjuman* operated for the remaining period of *Hazrat Mirza Sahib's* life of two and a half years in accordance with the governance system he had devised, and the affairs of the organization were conducted precisely in the manner that *Hazrat Mirza Sahib* wanted the system to function after he was gone. He would personally scrutinize new rules and regulations that were proposed from time to time, and approve them as needed. Also, from time to time, he would provide further elucidation and explanation of the powers of the *Anjuman*.

A Case Study of the *Anjuman's* Authority — Extension of the Mubarak Mosque

The membership of the Organization was increasing daily, by the Grace of Allah, but space in the Mubarak Mosque was very limited. Although a larger mosque was also available, nonetheless everyone desired to perform their congregational prayers in the company of *Hazrat Mirza Sahib* in the Mubarak Mosque. The Mubarak Mosque could accommodate only thirty-six people for congregational prayers, and hence an acute shortage of space was felt. An expansion of the Mubarak Mosque had been discussed several times but had never progressed beyond that, primarily because the land adjacent to the mosque belonged to Mirza Nizamuddin and he was not willing to part with it. Finally in April 1907, the land was purchased with great difficulty and an appeal for four thousand rupees was made for financing the construction. After the required funds had been collected, the work was begun and the extension of the mosque was completed during the winter of 1907. The mosque could now accommodate about hundred and fifty to hundred and seventy five people in congregational prayers. Since the Mubarak Mosque was located on the second floor, the extension necessitated the construction of first floor rooms below the extension that were put to use as the offices of the *Anjuman*.

During the construction of the Mubarak Mosque extension, an incident took place that happened to shed a good deal of light on the status and powers of the *Anjuman*. The *Anjuman* passed a resolution for the extension of the Mubarak Mosque and approved its architectural plan. The plan was then handed over to Mir Nasir Nawab, the father-in-law of *Hazrat Mirza Sahib* and a retired sub-overseer, to supervise the construction of the extension in accordance with the plan. Mir Nasir Nawab had a somewhat stern disposition and a mind of his own. He ignored the plan approved by the *Anjuman* and instead tried to substitute his own plan. When the *Anjuman* stopped him from doing so, he became annoyed with the *Anjuman* and took his complaint to *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* was not given to listening to such complaints and he did not give it any attention. However, the *Anjuman* too felt that

the matter should be brought before *Hazrat Mirza Sahib* because it would be very difficult for the *Anjuman* to conduct the affairs of the Organization if no sanctity was attached to its resolutions. So the matter was brought to *Hazrat Mirza Sahib's* attention. *Hazrat Mirza Sahib* responded by making a personal appearance at the start of the next meeting of the *Anjuman* where he wrote the following document with his own hand and left it with the members of the *Anjuman*:

My opinion is that the verdict of the *Anjuman* in any matter, arrived at by a majority vote, should be considered as correct, and as absolute and binding. But I wish to add that I should be kept informed only in regard to religious matters, connected particularly with our main purpose. I believe that the *Anjuman* will not do anything against my will and this I have written by way of precaution, that a religious matter may perhaps be such in which there may be a particular Divine purpose. And this condition will last only during my lifetime, and after me, the decision of the *Anjuman* in every matter should be sufficient and enough.

Mirza Ghulam Ahmad,
October 27, 1907

This document furnishes conclusive evidence that the *Anjuman* had full and final authority over all Organizational matters after the demise of *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* did not make the *Anjuman* subordinate to any single individual whose directives would be binding on the *Anjuman*. Keeping the Islamic principle of consultative decision making in view, he made over the entire governance of the Organization to the *Anjuman*. This was a great achievement on the part of *Hazrat Mirza Sahib* as he nipped in the bud the practice of hereditary spiritual leadership and the undue devotion, often bordering on worship, accorded to the offspring of saints by their disciples. *Hazrat Mirza Sahib* established his community on the principles of Islamic democracy, and the truth is that this was a magnificent achievement in his many works of religious reformation.⁸

Removal of Certain Misconceptions Regarding the Heavenly Graveyard

Two popular misconceptions that arose regarding the Heavenly Graveyard (*Bahishti Maqbara*) need to be dispelled here:

1. First, certain devoted disciples thought that none but those destined for paradise could be buried in the Heavenly Graveyard.

8. A facsimile of the original hand written note with its type written version is reproduced on page 760.

2. Second, according to Rule Twenty of the supplement to The Will, *Hazrat Mirza Sahib* exempted himself and the members of his family from the conditions imposed on other members of the Organization for burial in the Heavenly Graveyard. The opponents considered this as nepotism while the devoted disciples went to the other extreme and concluded that *Hazrat Mirza Sahib* and all his family members were destined for paradise and hence did not have to fulfill the conditions that ordinary members had to.

Reply to the First Objection

Regarding the first objection, *Hazrat Mirza Sahib* himself stated in a footnote of The Will: "It is not meant that the earth here will make a person deserving of entering heaven." Thus the mere act of burial in this graveyard is not sufficient to destine the person to paradise. However, the attributes imposed as conditions of burial must necessarily exist in people who will enter paradise. These attributes are two:

The first is righteousness. *Hazrat Mirza Sahib* states this condition in The Will as: "The third condition is that the person who is buried in this graveyard should be righteous, abstaining from all that is prohibited, and refraining from every act of polytheism or innovation. He must be a true and sincere Muslim." The second is sacrifice in the way of Allah. A measure of this sacrifice is the bequest of one-tenth of the person's property for use in God's way.

There is no doubt that these two qualities make a person paradisiacal, and no matter where such a person is interred he is paradisiacal. God's entire earth is a heavenly graveyard for him. This is also the essence of Rule Eight in the Supplement to The Will in which *Hazrat Mirza Sahib* states that if a person has fulfilled all the requirements needed for burial in the Heavenly Graveyard, but then dies in a place "from where it is difficult to bring back his body, his will shall stand valid, and with God the Most High it shall be as though he were buried in this graveyard." The thing that makes a person deserving of a place in paradise are actions done in a person's lifetime. If the person was righteous then he is deserving of paradise in accordance with the Quranic promise of: "A parable of the Garden which is promised to those who keep their duty," (13:35) regardless of whether he drowns in a river or is interred in any part of the world. And if a person is not righteous, then merely by being interred in the Heavenly Graveyard, he does not become deserving of paradise.

One issue that still needs resolution is the speculation that no person except the ones who are headed for paradise will be able to get buried in this graveyard. This is just an assertion for which alas there is no evidence. There is no promise by God to this effect. This was certainly *Hazrat Mirza Sahib's* wish, and he supplicated repeatedly to God in this matter as evidenced by his statement in The Will: "I pray that God blesses it and makes it the very 'graveyard of the

heavenly.” This supplication shows that this was *Hazrat Mirza Sahib’s* heartfelt wish, but not a Divine revelation. It expresses *Hazrat Mirza Sahib’s* desire, but there was no promise from God for its fulfillment. So how can it be said that whoever is interred in the Heavenly Graveyard is paradisiacal when *Hazrat Mirza Sahib* received no revelation from God that He will not allow anyone but the paradisiacal to be buried in the graveyard that *Hazrat Mirza Sahib* was making, nor did God make any other specific promise to this effect? Allah has stated in the Quran the following principle regarding such affairs: “Has he gained knowledge of the unseen, or made a covenant with the Beneficent? By no means!” (19:78-79). In other words, unless God makes a specific promise with someone or informs a person about the Unseen through a clear revelation, no one has the right to categorically pass a verdict about such matters. Further, the verdict cannot be based on the exercise of judgment (*Ijtihad*) because mistakes can frequently be made in its reasoning. None of the two conditions – specific Divine covenant or knowledge of the Unseen — are present in this case.

Hazrat Mirza Sahib did not receive any definitive revelation indicating that the graveyard he was constructing was the Heavenly Graveyard, which he was shown in the vision; nor did God make any promise after the construction of the graveyard that none shall enter it except the paradisiacal. So presenting the Divine revelation: “Every kind of blessing would alight therein,” is not relevant because the revelation pertains to the Heavenly Graveyard shown in the vision and not to the constructed graveyard. It was in the context of the Heavenly Graveyard seen in the vision that *Hazrat Mirza Sahib* wrote: “...God has not only said that it is the graveyard of the heavenly, but has also said ‘every kind of blessing will alight therein.’”⁹

In the absence of a revelation or a promise, it cannot be established that the graveyard of the vision and the constructed graveyard are the same. It is true that *Hazrat Mirza Sahib* tried to give a physical representation to his vision. In the vision, *Hazrat Mirza Sahib* had seen the graves of some of his pious followers and he was told that this is the Heavenly Graveyard. There is no ambiguity in the interpretation of this vision. In showing *Hazrat Mirza Sahib* a view of the purgatory, God wanted to inform *Hazrat Mirza Sahib* that there were people in his Organization who were destined for heaven; additionally he was given the glad tidings that they were the recipients of all kinds of blessings. *Hazrat Mirza Sahib* was given this good news with respect to some of his friends. *Hazrat Mirza Sahib* tried to give a physical representation to his dream. The Organization was in need of a graveyard and he laid its foundation. At the same time, he wished with all his heart that this graveyard may be the Heavenly Graveyard that he had been shown in a vision. He loved his friends

9. The Will (*Al-Wasiyyat*).

dearly and even in this worldly life, he greatly desired that his companions stay together with him. He had remarked on several occasions that it was his greatest wish that his house may be surrounded on all sides by the houses of his friends with doors opening between them to facilitate traffic. Similarly, he desired that even after death, they may be together. However, *Hazrat Mirza Sahib* did not do anything motivated solely by worldly imperatives and always imparted a spiritual angle to all his endeavors. Now that he was embarking on making a graveyard, he gave it a religious angle. He was shown a vision, and he sought to bring about its fulfillment. He desired that such pious people who were righteous and had sacrificed for their religion should be interred together so that the graveyard may become an example of selflessness and sacrifice for the future generations. This is the real motive behind the construction of the Heavenly Graveyard. *Hazrat Mirza Sahib* knew when he was laying the foundation of the Heavenly Graveyard that the earth cannot make a person heavenly but only actions can. Hence the biggest and most essential condition he specified for a place in the graveyard was righteousness and purity. Apart from this, a graveyard can only be beneficial for future generations if it presents an example worthy of emulation. For this reason, he specified the second condition that only people who bequeath a minimum of one-tenth of their wealth for spending in the way of Allah will be given a place in it. However, he realized that a tenth of the wealth could be bequeathed, but who can possibly measure righteousness and purity. It is not within the capability of man to read and audit the scroll of deeds of another. God alone is the Master of the Day of Requit. There is none besides Him who can look into the hearts and read the scroll of deeds, and hence *Hazrat Mirza Sahib* considered it appropriate to turn to Him and supplicate in the matter. Thus, he writes in *The Will*: “I pray that God may bless it and make it a heavenly graveyard.”

This prayer clearly demonstrates that *Hazrat Mirza Sahib* did not declare that the graveyard he had constructed was the Heavenly Graveyard he had seen in his vision. He certainly desired it, and even supplicated for it, but whether his prayer was accepted or not is an open question. There is no information about this. First, *Hazrat Mirza Sahib* received no revelation from God that this graveyard was the Heavenly Graveyard that he was shown in the vision, or that his prayer had been accepted and none would get interred in it except the heavenly. Second, how could God entrust His attribute of “Master of the Day of Requit” to the administrators of the *Anjuman* and the managers of the graveyard?

The truth is that *Hazrat Mirza Sahib*’s real motive was just to infuse the spirit of sacrifice for religion in his disciples. He wanted his disciples to prove the strength of their belief and their sincerity by sacrificing for the sake of religion. *Hazrat Mirza Sahib* was not concerned whether the graveyard was heavenly or not, but his real concern was whether his disciples were heavenly

or not. This in turn was only possible through producing in his disciples a strong desire for the acquisition of piety and purity, and an outstanding spirit of sacrifice. Accordingly, towards the end of the Supplement to The Will, *Hazrat Mirza Sahib*, after stating that those who object to the conditions of interment in the Heavenly Graveyard are hypocrites, writes:

These are the essential conditions, which are written above. In future, only those who fulfill these conditions shall be buried in this heavenly graveyard. It is possible that some people, who have an overwhelming tendency to think ill of others, may make me the target of criticism on account of this plan, believing this scheme to arise out of selfish motives, or calling it an innovation (*bidah*). But it should be remembered that these are the works of God the Most High. He does what He pleases. Without a doubt, it is His purpose to separate the hypocrite from the believer by means of this plan. I feel that those people who, on being informed of this Divine plan, hasten to give a tenth or even more of their property in the way of God, give the ultimate proof of sincerity to their faith. Allah the Most High states:

“Do men think that they will be left alone on saying: We believe, and will not be tried?” (29:2).

So this test of sincerity is absolutely insignificant. The Companions of the Holy Prophet were tried by being asked to sacrifice their lives, and they did lay down their lives in the way of God.

The idea that blanket permission should be accorded for burial in this graveyard is far removed from reality. If this was proper, then why would God have laid the foundation for the trials of people in every era? In every era, God has desired to differentiate the pure from the evil. That is the reason why He has done the same in this affair as well... I can feel that through this present test those who are sincere to a high degree — having in reality given priority to the faith over worldly interests — should be distinguished from other people, so that it may become clear that they lived up to their profession of the pledge, and demonstrated their sincerity. This plan shall undoubtedly weigh very heavily upon the hypocrites, and it shall cause them to be exposed.

It is apparent from the above passage that this entire arrangement was a calculus to differentiate the pious from the hypocrites — to discriminate those who had their conviction of faith affirmed by contributing their wealth in the way of God from those who joined the fraternity of hypocrites by remaining mired in the love of worldly things and thereby broke the confession of their pledges. Whoever sacrifices in the way of Allah and leads a life of piety is

heavenly regardless of whether he is buried in the graveyard called the Heavenly Graveyard or not. The mere act of getting interred in the Heavenly Graveyard will not make a person heavenly if he lacks these qualities.

It is a fact that *Hazrat Mirza Sahib* received no promise from God that only the heavenly will be interred in the Heavenly Graveyard. This was certainly *Hazrat Mirza Sahib's* wish, and he even prayed for the fulfillment of this wish. However, it is also a fact that God never revealed to *Hazrat Mirza Sahib* that his prayer had been accepted. The reason for this appears to be that it is God's attribute of being the Master of the Day of Requital, that takes account of the deeds of men, and will do so. Man does not have any jurisdiction in this affair. *Hazrat Mirza Sahib* understood this fully well and so he repeatedly beseeched: "O God! Be it so that none but the heavenly get interred in this graveyard." If the prayer had been accepted, then none but the heavenly could have been interred in the graveyard. However, there were two major difficulties in the acceptance of this prayer. First, it would have dissipated the belief in the Unseen. Second, how could it be possible for man to enter paradise merely at the bidding of the management of the Heavenly Graveyard and without standing before God for a full accounting of his actions? God's role as the Master of the Day of Requital is a matter between man and his Lord and no one else can interfere – neither a human nor an angel. Hence, to think that the permission of the management of the graveyard to be interred therein can in any way be meaningful is absurd. Supplications of the kind with which *Hazrat Mirza Sahib* beseeched God are made by prophets and God's appointees solely as an outcome of their love and mercy for the believers. However, God's laws are immutable. God does not grant acceptance to the prayers of anyone regardless of how near and dear he is to Him, if the supplication of the suppliant runs counter to the attributes and actions of God.

Reply to the Second objection

The exemption that *Hazrat Mirza Sahib* granted himself and his family from the conditions of burial in the cemetery that were imposed on the rest of his community certainly could not mean that piety and sacrifice were not required from them to enter paradise. No new Divine law (*shariah*) had been revealed exempting *Hazrat Mirza Sahib* and his family from piety, purity and sacrifice in the way of Allah as a precondition of entry into paradise so that they could just walk into heaven without fulfilling these necessary conditions. Nor can it be that *Hazrat Mirza Sahib's* family was immune to ever performing any action against the dictates of righteousness. No man in the world, even though he may be a prophet or saint, can assert that his progeny would forever be righteous. If it is true that the son of a pious and great prophet like Noah was a disbeliever and a sinner and could not be saved from destruction despite

the prayers of his father. And if it is true that the son of a majestic prophet like Solomon brought the realm of his father to ruination through personal incompetence; and if it is true that the progeny of Abraham, the beloved prophet of God, and those of the pious prophets Isaac, Jacob and Joseph was the Jewish nation that was accursed in the eyes of God; and if it is true that from the offspring of God's favored prophets Abraham and Ishmael were people like Abu Jahal, Abu Lahab and the Makkan renegades; and if it is true that sinful and transgressing disbelievers and apostates were born among the Syed offspring of the Holy Prophet through his daughter, then who can claim that the offspring of *Hazrat Mirza Sahib* will always be men of piety, and that there would be no perpetration of misdemeanors and transgressions by those among his descendants? After all, *Mirza Sultan Ahmad* and *Mirza Fazal Ahmad* were also *Hazrat Mirza Sahib's* sons but he severed his connections with them on account of their objectionable behavior. Does it not follow from this that merely being an offspring of *Hazrat Mirza Sahib* is in and of itself no evidence of piety? To argue otherwise would be contrary to the testimony of history. If the mere fact of being *Hazrat Mirza Sahib's* progeny does not guarantee piety, then neither does it guarantee certain entry into paradise.

Hazrat Mirza Sahib has elucidated this point at great length in his book *Tiryag-ul-Qulub*. The essence of that treatment is that associating physical progeny to spiritual people is somewhat contemptuous of the latter. Because of their spiritual status, only such people deserve to be classed as their progeny who are spiritually their followers and have a spiritual connection with them. In the light of this statement, it follows that exempting his family from the conditions imposed on others for burial in the Heavenly Graveyard could not be because *Hazrat Mirza Sahib* considered that his progeny would be righteous forever. Even the Holy Prophet told his daughter *Fatima*: "Your deeds alone will avail you on the Day of Judgment. The fact that I am your father will be of no benefit."

It appears, therefore, that the only reason *Hazrat Mirza Sahib* granted an exemption to his family from the burial conditions was that he did not consider the graveyard to be the Heavenly Graveyard for his family but instead just a family graveyard for them. Had he considered the graveyard to be Heavenly for his own family, he would never have exempted them from the conditions that the Quran has imposed for a place in paradise because there was neither a new Quran nor a new Divine law for his family. The conditions *Hazrat Mirza Sahib* imposed on his community for burial in the Heavenly Graveyard are precisely the conditions mentioned in the Quran for entry into paradise. The fact that *Hazrat Mirza Sahib* exempted his family from the burial conditions shows that *Hazrat Mirza Sahib* did not consider the graveyard as the Heavenly Graveyard but just as an ancestral graveyard for his family.

It has repeatedly been stressed that what makes the graveyard heavenly is not the tract of land, but the conditions required for burial in it. It follows,

therefore, that for those to whom the conditions do not apply, for them it is not the Heavenly Graveyard, but just an ordinary graveyard.

Two Questions

Two questions arise at this juncture:

1. Why did *Hazrat* Mirza Sahib exempt himself from the conditions for burial in the Heavenly Graveyard? It is true that *Hazrat* Mirza Sahib did exempt himself from the burial conditions imposed on the rest of the community. The reason for this was that *Hazrat* Mirza Sahib had been shown in the vision his own grave, made out of silver earth, which was separate from the graves of his pious followers in the Heavenly Graveyard. Hence, *Hazrat* Mirza Sahib did not stand in need of being admitted to the Heavenly Graveyard. In fact, his status was such that through his aegis hundreds of people developed the traits of those destined for paradise. Truly, his grave in itself was a garden from the gardens of paradise. Hence, *Hazrat* Mirza Sahib's personal exemption from the burial conditions was entirely in agreement with the vision, and he acted rightly in according himself this exemption.
2. The second question is: Why did *Hazrat* Mirza Sahib define the relationship of this graveyard with respect to his family as that of a family graveyard instead of leaving it as a Heavenly Graveyard for them as well? *Hazrat* Mirza Sahib stated that the exception in respect of his family was sanctioned by God. The fact is that the disposition of Allah, the All Knowing and Aware, is to cover the failings of humans, and to overlook and pardon much. Allah knew that along with pious and virtuous people in *Hazrat* Mirza Sahib's progeny, there would also be unrighteous ones. So if the stipulated conditions of piety and sacrifice for burial in the Heavenly Graveyard were applied to *Hazrat* Mirza Sahib's progeny, then the following problem could arise: In certain cases, *Hazrat* Mirza Sahib's disciples would overlook the faults of his progeny and give them special consideration out of respect. The progeny would then be interred in the Heavenly Graveyard even though they were devoid of piety and the spirit of sacrifice, and the burial conditions would thus be grossly violated. On the other hand, if the faults of his progeny were not overlooked but subjected to scrutiny, then needless exposure and embarrassment in the eyes of the outsiders would result along with a real possibility of an internecine conflict in the organization between the supporters of the progeny and the scrutinizers. In addition, *Hazrat* Mirza Sahib's children and family may have laid ownership claim to the land of the graveyard on the grounds that it was their ancestral property and

part of their inheritance. In the ensuing dispute, it would not have been surprising if they had tried to dispossess the *Anjuman*.

So Allah, the Most High, Who is Wise and overlooks faults, desired to eliminate the possibility of such a controversy. The fact is that God will call all people to account and reward them according to their deeds. If a person is pious, he will be rewarded with paradise, and if he is wicked, then God will either forgive him or punish him. In the light of this fact, why raise needless contention by bringing in the matter of the burial of *Hazrat Mirza Sahib's* family in the graveyard? Some people have wrongly interpreted the Divine attribute of covering and overlooking sins — as exhibited in granting an exemption to *Hazrat Mirza Sahib's* family from the burial conditions — and concluded that all of *Hazrat Mirza Sahib's* progeny is forgiven and paradise bound. This is not only an exaggeration but an extreme and erroneous view. It is impossible to say about the progeny of any person that each and every one of them would be pious and righteous. As I have shown earlier, such a claim would be incorrect and against the facts. In addition, if all of *Hazrat Mirza Sahib's* progeny were bound for paradise, where was the need for giving them exemption from the burial conditions? The exemption by itself proves that there could be some individuals in *Hazrat Mirza Sahib's* progeny who may be unable to fulfill the conditions of burial in the graveyard. Hence, it was considered expedient not to open this issue that could become a bone of contention later on. This was accomplished by giving the status of a family graveyard to the *Bahishti Maqbara* for *Hazrat Mirza Sahib's* family.

Similarly, the opponents who view *Hazrat Mirza Sahib* with doubt and suspicion in this matter err on the opposite side. A little reflection perfectly clears up the affair. *Hazrat Mirza Sahib* vested in the *Anjuman* the authority of collecting and spending funds from bequests. He did not associate himself, or his family members, with this monetary aspect at all — this was obviously not a scheme for appropriating money for himself or his relations. As for the permission to inter members of his family in the graveyard without putting them to the test that the rest of the community was required to take, I have already explained the rationale for that. A graveyard can only become heavenly for the interred if the person is pious and makes sacrifices in the way of Allah. It is nothing but an ordinary graveyard for anyone who does not do this. If *Hazrat Mirza Sahib's* progeny conduct themselves with piety and render sacrifices in the way of God, then it would be a heavenly graveyard for them too. Otherwise, it would be an ordinary graveyard for them, even though they may be buried therein. Nonetheless, being their ancestral graveyard, no one can prevent them from burial in the Heavenly Graveyard.

Chapter 54

CHASHMA-E-MASIHI (THE MESSIANIC BROOK)

Reasons for Writing The Messianic Brook (*Chashma-e-Masihi*)

Hazrat Mirza Sahib published the book *The Messianic Brook (Chashma-e-Masihi)* on March 9, 1906. It was a response to the book *The Fountains of Islam (Yenabeh-al-Islam)* published by the Christians. The motivation for writing the book came from a letter written to *Hazrat Mirza Sahib* by a Muslim from the town of Bans Bareilly in the United Provinces (UP) of India. The writer opined that after reading *The Fountains of Islam*, he had begun to harbor doubts about the veracity of Islam, and then went on to expound the nature of those doubts. In response *Hazrat Mirza Sahib* wrote a small book titled *The Messianic Brook (Chashma-e-Masihi)*. While the book is small in length, in reality it is as if an ocean of knowledge has been encapsulated in a seashell. *Hazrat Mirza Sahib* opened with the following passage:

Assalam alaikum (Peace be upon you.) It is with great sadness that I read your letter written after you had read the book, *The Fountains of Islam (Yenabeh-al-Islam)* authored by a Christian. I am amazed that the fabricated and distorted representation of Islam by a nation whose god is dead, whose religion is dead, whose scripture is dead, and who are themselves dead due to the absence of spiritual insight made you waiver. *Inna Lillahi wa inna ilaihi raji-un* (Surely we are Allah's and to Him we shall return). You should remember that these are the same people who not only corrupted the Divine books, but also exceeded every other nation in fabricated and deceitful writings in order to promote their own religion. Because these people are devoid of the spiritual light that descends from heaven to support the truth and which, by providing repeated evidence, grants a clear excellence to a true religion, these people had no option but to resort to slander, deceit, fraud, and fabrication of fictitious and artificial statements in order to create disgust in people against the living religion of Islam ... These people have exceeded even

the enchanters who made snakes out of cords in the presence of Prophet Moses, but since Moses was a prophet of God, his staff swallowed all those snakes. In a like manner, the Quran is the staff of God and is daily swallowing up these serpents of cord. That day is coming, and in fact is near, when no vestige of these snakes will remain behind.

Subject Matter of the Book

Following the preceding observation, *Hazrat Mirza Sahib* completely demolished the objections raised in *The Fountains of Islam (Yenabeh-al-Islam)*. He then charged that the teachings of the Gospels were plagiarized from the Jewish Talmud, and the scriptures of Buddhism and other religions. He explained that even these plagiarized teachings are defective in that they emphasize only a single branch of morals and neglect the other branches. This in itself is a major flaw. In contrast, *Hazrat Mirza Sahib* proved the completeness of Islamic teachings with reasonable and rational arguments, and provided convincing evidence of the truth and superiority of Islamic teachings by a comparison of the teachings of Islam, Christianity and the Hindu *Arya Samaj*. *Hazrat Mirza Sahib* stated that true salvation does not merely mean the escape from punishment, but true salvation is in actuality the acquisition of the knowledge and love of God. He then compared Christianity, Hindu *Arya Samaj* and Islam, and showed that no religion except Islam is an exponent of the true Unity of God and presents the complete knowledge and comprehension of the perfect attributes of God. By presenting the real and living God, Islam has the unique distinction of showing the straight path to true salvation; by treading it a person can enjoy the fruits and blessings of true salvation in any era.

Hazrat Mirza Sahib stated:

Because the God Who created this world is not miserly but is the granter of eternal blessings, ... hence He awards to the later generations, given piety and striving, what he awarded to the former generations. Accordingly, He Himself teaches in the Quran the following prayer: "Guide us on the right path. The path of those upon whom Thou hast bestowed favors" (1:5,6). The supplication in this verse is to bestow on us the same blessings and rewards that were bestowed previously on prophets and the righteous, and not to deprive us of any of those blessings. This verse provides tremendous hope to the Muslim community, but followers of previous prophets do not have a share in it because different prophets had different areas of excellence and were differently rewarded and blessed. Now the Muslim nation has been taught to seek all these disparate excellences from God. It is obvious

that when all these disparate excellences are gathered together in one place, their sum will be greater than any one of the parts. This was the basis for the statement: "You are the best nation raised up for men;" (3:110). That is, you are better than all other nations by virtue of your comprehensive excellences.

It is worth finding out why the Muslim nation was given the promise that the formerly disparate and dispersed excellences would be gathered together in it. The key here is that our Holy Prophet was the perfect amalgam of all excellences. As Allah the Most High states in the Quran: "... so follow their guidance" (6:90); that is, follow the guidance given to all previous prophets. So it is apparent that he who gathers in his person all of the disparate scattered guidance would become a complete being who would be superior to all previous prophets. It must follow then that the person who follows this Prophet of comprehensive excellences would himself become a reflection of those comprehensive excellences. The secret in teaching this prayer in *Surah Fatihah* (Chapter The Opening) is that the entire nation who is the follower of the Prophet of comprehensive excellences should also become comprehensively excellent. So woe to those who think that this nation is a dead nation; God teaches them (Muslims) to pray for comprehensive excellence but they want to remain dead...It is amazing that these people (Muslims) at least accept that God, the Most High, listens even now like He used to in the past, but they do not accept that he speaks now as He used to speak in the past. Although if He does not speak now, then there is no proof that He hears now either.

Though the book *Chashma-e-Masihi* is small, it is nevertheless a worthy contribution and a powerful weapon in the fight to crush falsehood.

Chapter 55

REV. AHMAD MASIH FLEES A PRAYER DUEL (MUBAHALAH)

Rev. Ahmad Masih Debates *Maulvi* Abdul Majeed

Rev. Ahmad Masih, a blind clergyman associated with the SPG Mission in Delhi, was a very interesting character. He was extremely fond of debating, and because previously he had been a Muslim and had memorized the Quran, he could quote Quranic verses at will. Sensing a weakness among the Muslim clerics of Delhi on the issue of whether Jesus is alive or dead, he began debating them on this issue. *Maulvi* Abdul Majeed, a well-known cleric of Delhi took the field against him. The most remarkable aspect of this debate was that Rev. Ahmad Masih, a Christian, espoused that Jesus had died while *Maulvi* Abdul Majeed, a Muslim, took the opposite view that Jesus was alive. The debate continued during the month of February 1905 and *Maulvi* Abdul Majeed received a crushing defeat. Mirza Herat of Delhi confessed before several people that he had not reported the debate in his newspaper, *The Curzon Gazette*, because *Maulvi* Abdul Majeed had been utterly crushed in the debate. However, Rev. Ahmad Masih did not stop at this. In a public announcement on May 22, 1905, he challenged *Maulvi* Abdul Majeed to a prayer duel (*mubahalah*), and demanded that he state on oath the following statement:

I swear by that Omnipotent God Who raised Muhammad as a prophet and Who sent the Quran as His revelation, and state with complete conviction and profound belief that the death of Messiah, son of Mary, is definitely not proven from the Quran and *Hadith*. It is my belief that the Quran and *Hadith* prove that the Messiah is alive in heaven with his physical earthly mortal body, and the testimony that Ahmad Masih has presented regarding the death of the Messiah is totally incorrect and against the Quran and *Hadith*. The testimony in fact proves that the Messiah is alive and not dead.

Remarkably, *Maulvi* Abdul Majeed ran away from the prayer duel (*mubahalalah*) because Rev. Ahmad Masih had presented the exact same testimony from the Quran and *Hadith* that *Hazrat* Mirza Sahib used to present. Rev. Ahmad Masih had learned those arguments well. *Maulvi* Abdul Majeed could neither reply to those arguments nor pick up the courage to accept the prayer-duel.

Rev. Ahmad Masih Debates Mir Qasim Ali

Rev. Ahmad Masih was quite used to debating. In March of 1906, he began debating with an Ahmadi Muslim, Mir Qasim Ali, who was employed in Delhi during those days. The general topic of the debate was the same as the one in the previous year with *Maulvi* Abdul Majeed but the specific issues were different. The reverend wanted to prove that the Messiah had died on the Cross, while Mir Qasim Ali wanted to show that the Messiah had not died on the Cross, was taken down alive, and later died a natural death.

The residents of Delhi took a keen interest in this debate and participated enthusiastically. The debate continued for several days, and finally on March 28, 1906, the audience gave a unanimous verdict on oath that Rev. Ahmad Masih had lost, and Mir Qasim Ali had won. Rev. Ahmad Masih himself acknowledged his defeat by stating, "It matters not that I lost; my nation did not lose." Later, in a public gathering on April 4, 1906, Rev. Ahmad Masih acknowledged his defeat openly in the following words:

Gentlemen, I am not agonized at all by your decision against me and in favor of the Ahmadi in the earlier public gathering. Rather, the decision affords me a sort of satisfaction in that you hastily and without thinking gave the decree in favor of Syed Sahib (Mir Qasim Ali) but you did not realize that, in doing so, it has become incumbent upon you to accept the religion and beliefs of Syed Sahib. So I too confer the accolade of winner to Syed Sahib who has made a large number of people submit to the beliefs of the Ahmadiyya teachings.¹

Thereafter, Mir Qasim Ali invited Rev. Ahmad Masih to a prayer duel (*mubahalalah*), but he declined. Later however, Rev Ahmad Masih put out a public announcement in which he stated: "I am ready to engage in a prayer duel (*mubahalalah*) with *Hazrat* Mirza Sahib, the spiritual mentor of Mir Qasim Ali." This announcement was forwarded to *Hazrat* Mirza Sahib for his attention.

Request for a Prayer Duel (*Mubahalalah*) Is Accepted

In response, *Hazrat* Mirza Sahib published an announcement on May

1. Excerpt from the April 17, 1906 issue of the newspaper *Al-Hakam*

5, 1906 titled "Request for a Prayer Duel (*mubahalah*) Accepted." *Hazrat Mirza Sahib* stated in the announcement:

At approximately 10 A.M. on May 2, 1906, I received a postal packet sent from Delhi which contained an announcement from Ahmad Masih, a clergyman with the SPG mission, requesting a prayer duel (*mubahalah*) with me. A long period has elapsed since the time when, in accordance with Divine revelation and Allah's suggestion, I used this method to convincingly prove my contention against Christian clergymen and other opponents of Islam; no one came forward to accept my offer of a prayer duel (*mubahalah*). The Christian clergy always excused themselves from participating by saying that this was not permissible in their religion. I do not know from where Ahmad Masih has now obtained a religious decree for its legality. In any case, this is not a matter that I need to take issue with.

I have carefully read this request for a prayer duel (*mubahalah*) that the Christian Ahmad Masih has published on his own volition without any request for the same from me. Outside of Delhi, people are perhaps not even aware of Ahmad Masih's existence. I do not understand, therefore, what purpose would be served in having a prayer duel (*mubahalah*) with an obscure person. He considers the outcome of his debate to be confined to his own person; then how can the result of the prayer duel (*mubahalah*) have any kind of impact on his coreligionists...And Ahmad Masih does not state any reason in his request why he will not have a prayer duel with Mir Qasim Ali when Mir Qasim Ali is the person he debated. When our lord and master *Imam* Muhammad Mustafa (peace and blessings of Allah be upon him) had invited the Christians of Najran for a prayer duel (*mubahalah*), the prayer duel (*mubahalah*) was with a nation which included two bishops as well. Hence engaging in a prayer duel (*mubahalah*) with a single person is to make a mockery of this heavenly decision. As stated earlier, I have previously used the prayer duel (*mubahalah*) to settle matters conclusively with the Christian clergy; see *The Fate of Atham (Anjam Atham)* (page 34) and *A Mirror of the Excellence of Islam (Ainah Kamalat Islam)* (page 272).

If Ahmad Masih wants to have a prayer duel (*mubahalah*), he can have it with my disciple Mir Qasim Ali, who has already extended an invitation to him for the same. However, if it is necessary to have the prayer duel (*mubahalah*) only with me, I can accept his request provided the bishops of Lahore, Calcutta, Madras and Bombay, who by virtue of their rank, reputation, influence and authority are more deserving of respect, make this request. In that case, the impact of the prayer duel

will be on the whole Christian community rather than an individual alone who has no standing within his community. The prayer duel (*mubahalalah*) should be between equals and when on one side is a person who is the leader and spiritual guide of a very large organization then his opponent should be a person of similar standing. So if Ahmad Masih is really zealous about having a prayer duel (*mubahalalah*) with me, as can be inferred from his letter, then it is incumbent on him to send me a request signed by the aforementioned bishops. God willing, I shall not turn down their request. If the consideration is that the four bishops cannot congregate in one place, then I would like to clarify that their congregation in one place is not a requirement because the prayer duel (*mubahalalah*) can be conducted in writing. When I receive their request, the statements of the parties to the prayer duel (*mubahalalah*) shall be published in newspapers, and the result of the prayer duel (*mubahalalah*) shall be conclusive. Out of a consideration to see truth prevail, I also agree that in case all four bishops refuse, I will be willing to conduct a prayer duel with any one of them acting as an attorney on behalf of the rest. But this request must be made from their side. I will allow a sufficient time for a response in this matter, and will wait for three months for their reply.

Prayer Duel With Rev. Ahmad Masih Is Accepted

Following the preceding announcement, *Hazrat Mirza Sahib* published another proclamation on May 11, 1906 in which he agreed to have a prayer duel (*mubahalalah*) with Ahmad Masih subject to certain conditions. Accordingly, *Hazrat Mirza Sahib* stated in the proclamation:

The thought crossed my mind today that the Christian community should be provided further facility in the prayer duel (*mubahalalah*) so that no specious excuse may remain with them in the matter. For this reason, I announce that I am personally ready to engage in a prayer duel (*mubahalalah*) with Ahmad Masih. If the bishops do not like to present their names as the opponent, they may not do so. Instead, they may only publish a written statement in the newspapers *Pioneer* or *Civil* to the effect that if Ahmad Masih is vanquished then it will be considered that the four bishops have been vanquished. We say this only because Ahmad Masih is an obscure person and unless the bishops make him their representative, there will be no effect on the nation. The matter has now been made very clear and it is hoped that after due deliberation and consideration, the bishops will accept the prayer duel (*mubahalalah*). Finally, if the four bishops do not agree, a statement by the Bishop of Lahore alone would be considered sufficient.

Rev. Ahmad Masih Flees

In response, not a word was heard from Rev. Ahmad Masih, who considered silence as his salvation. Thus, although a seal was placed on the falsehood of Christianity, Rev. Ahmad Masih escaped with his life.²

2. Sometime back, I had an opportunity to meet Rev. Ahmad Masih. He talked about *Hazrat Mirza Sahib* with great reverence. I felt that the truth had permeated his heart and that secretly he had become an Ahmadi Muslim. This is just my opinion, and Allah knows best.

Chapter 56

OTHER MISCELLANEOUS EVENTS OF 1906

Publication of the Magazine *Tashhiz-Al-Azhan*

From March 1, 1906, a monthly Urdu magazine titled *Tashhiz-Al-Azhan* started publication with *Hazrat* Mirza Sahib's eldest son, Mirza Mahmud Ahmad, as its editor.

Publication of the Magazine *Talim-ul-Islam*

From July, 1906, the *Madrasah Talim-ul-Islam* (Institute for Islamic Education) started publishing its own Urdu monthly magazine titled *Talim-ul-Islam*.

Marriage of Mirza Bashir Ahmad

Mirza Bashir Ahmad, the second son of *Hazrat* Mirza Sahib from his second wife, was betrothed to the daughter of *Maulana* Ghulam Hasan Khan, sub-registrar Peshawar, and the *nikah* (legal marriage) had been solemnized in September 1902 though the *rukhsati* (the departure of the bride from her parent's home to live with her husband) had not taken place. On May 10, 1906, a marriage party, comprising of Mirza Bashir Ahmad, the groom, Mir Nasir Nawab, Mirza Mahmud Ahmad, *Maulvi* Sarwar Shah, Khwaja Kamal-ud-Din, and others, left for Peshawar for the final ceremonies to bring the bride home. The marriage party returned to Qadian on May 16, 1906.

***Nikah* of Mirza Sharif Ahmad**

On November 15, 1906, the *nikah* of *Hazrat* Mirza Sahib's third son from his second wife, Mirza Sharif Ahmad, was solemnized with Zainab Begum, the daughter of Nawab Muhammad Ali Khan of Malerkotla. The *nikah* ceremony was held in *Dar-ul-Barakaat*, a courtyard atop the new guesthouse. *Maulana* Nur-ud-Din performed the *nikah* service. *Hazrat* Mirza Sahib graced the occasion.

Chapter 57

DR. ABDUL HAKIM KHAN RENOUNCES CONNECTION WITH THE AHMADIYYA ORGANIZATION

Dr. Abdul Hakim Khan was originally from Taravari, a town in Karnal district, but he had taken up permanent residence in Patiala where he was employed as an assistant surgeon. He had been a disciple of *Hazrat Mirza Sahib* since his student days in the Medical College of Lahore, a period of approximately 20 years i.e., a period even predating *Hazrat Mirza Sahib's* claim of being the Promised Messiah. From the time he was a student, he claimed that he saw true dreams, and received revelations. The nature and quality of these dreams and revelations is best known to God or perhaps to Dr. Abdul Hakim Khan himself. However, he was not a very devout or practicing Muslim.

During a visit to Patiala in 1903, I had the opportunity to meet him. I learned from Dr. Abdul Hakim Khan's neighbors and acquaintances that he was not especially observant of his religious duties. He did not perform his daily prayers with any regularity and would often just pray if somebody came to meet him. By temperament, he was haughty, selfish, and given to fits of anger. People, including Dr. Abdul Hakim Khan's own relatives, often complained about his behavior. *Maulvi* Muhammad Abdullah, a professor at Mahinder College in Patiala, was of the opinion that Dr. Abdul Hakim Khan was mentally unbalanced. In fact, one of Dr. Abdul Hakim Khan's brothers was psychotic.

A Discussion of Dreams and Revelations

The thought may perhaps cross someone's mind here as to the significance of the dreams of a person whose actions belie his faith. So I consider it appropriate to mention that merely to see dreams or to receive a revelation does not constitute evidence that a person has closeness to Allah. God has endowed every individual with latent senses through which a person can see and hear speech from a world beyond the physical. This natural ability has

been granted to a lesser or greater degree to all individuals. However, some people are so engrossed in affairs of the temporal world that this ability remains latent and undeveloped. But one cannot deny the presence of these senses that are part of the innate nature of man. So the seeing of a dream or the receipt of a revelation is just a manifestation of this natural ability. If a person's mind is not fully protected against satanic thoughts and influences then the dreams and revelations may be the result of satanic influence.

There are times in the lives of ordinary people when the motivation to do good is dominant, and there are other times when the incitement to do evil has the upper hand. Thus the inner sanctum of man is sometimes home to the Beneficent and sometimes home to Satan. When the human heart is the sanctum of the Beneficent, the dreams and revelations will have a Divine origin. But when the heart is the sanctum of Satan, the dreams and revelations will be diabolical in nature. Unless the influence of the devil is completely purged through perfect faith and righteous action, and the soul reaches the stage of perfection, as is the case with prophets and saints, it cannot be said with certainty regarding the dreams, visions and revelations of a person whether they are from the Beneficent even if there are signs and symbols that indicate a Divine origin. If the requisite purity is not there and the inner sanctum of a person is not fully protected against the coming and going of Satan, then there is always the ever present danger of a dream or revelation being from Satan, particularly at times when a person is under the influence of physical desires whose initiator is Satan. For example when a person's mind is possessed of arrogance and conceit, or one is overwhelmed with anger and hate, then whatever dream or revelation that is experienced will of necessity have a satanic influence. For this reason, not much importance can be attached to a favorable or antagonistic dream or revelation unless a person totally clears his mind of all emotions of love and hate and supplicates with full concentration.

I have earlier written about Elahi Baksh, the author of *Asa-i-Musa* (The Rod of Moses).¹ Initially his revelations about *Hazrat Mirza Sahib* were very favorable, but when *Hazrat Mirza Sahib* cautioned him about excessive reliance on his dreams and revelations because the purification of his soul had not reached the stage achieved by the saints of the community, he was very angry and grief stricken. His pride inflated his status in his own eyes, and Satan who was still lurking at the door of his inner sanctum initiated a series of satanic inspirations and his dreams turned into reflections of his own grandeur, and the disparagement of *Hazrat Mirza Sahib*. The fate of Dr. Abdul Hakim Khan was similar.

Precisely for this reason, *Hazrat Mirza Sahib* used to advise people in his Organization who paid undue attention to dreams and revelations that in the Hereafter God would not inquire of them regarding the number of dreams seen

1. See The Great Reformer, Volume I, Chapter 116: The Measure of a Virtuous Person.

and revelations received, but would certainly ask them about the deeds they had performed. So *Hazrat Mirza Sahib's* advice to his disciples was to focus on the purification of the soul and righteous deeds and not to go chasing after dreams.

In 1906, I was present in *Hazrat Mirza Sahib's* company when a letter was presented to him in which a person had written his dream and asked for its interpretation. In his dream, the person had seen that he had become the vicegerent of God, and that Gabriel and all the angels had prostrated to him. *Hazrat Mirza Sahib* dictated the following reply: "Ask repeatedly for Allah's protection. Satan is exploiting your conceit to lead you astray. It was Satan and his progeny that prostrated before you, taking you for a consummate rogue."

Eventually *Hazrat Mirza Sahib* wrote a book titled *Haqiqat-ul-Wahy* (The Reality of Revelation) for the guidance of such people. In this book, *Hazrat Mirza Sahib* shed light on the spiritual status that must be achieved before it can be said that a person's dream or revelation is from Allah, totally unadulterated by any pollution from satanic inspiration or self motivation.

Eavesdropping (*Istiraq Sama*)

I consider it appropriate to mention another thing here. The Holy Quran states: "And certainly the devils inspire their friends..." (6:121). The meaning is that those who have a connection with devils are prone to receiving revelations from them. It also appears from the Holy Quran that when God's revelation is broadcast in the spiritual world and the angels learn about it, the devils too hear about it from here and there, and at times inspire that true information into the hearts of their human friends. This strategy provides the devils with an opportunity to further lead their misguided friends astray by boosting their ego and making them think that they are saintly, thereby confirming them in their wrong beliefs and impure actions. This is Satan's most effective ruse. Pilfering the information of the angels in this manner is referred to in the terminology of the Quran as *istiraq sama* (eavesdropping). However, prophetic revelation (*wahy nubuwwat*) and the revelation of Divine law (*wahy shariah*) which, in the terminology of the Quran, constitute the *kitab* (The Book) are God's official revelations. They are fully secure from eavesdropping (*istiraq sama*), being protected by a guard of angels as mentioned in the Holy Quran: "For surely He makes a guard to go before him and after him" (72:27). The *Hadith* too provides evidence that the Holy Prophet at times saw the angels that were guarding the revelation when the Quran was being revealed.

Reasons for Dr. Abdul Hakim Khan's Repudiation

Dr. Abdul Hakim Khan was a prolific writer. Oft and on, he would publish a magazine called *Zikr-al-Hakim* (Narrations of Hakim) in which he would also write about his revelations and dreams. During those days,

whatever dreams he had and whatever revelations he allegedly received were in support of *Hazrat Mirza Sahib*. Once he published about an opponent of *Hazrat Mirza Sahib* that he would die of the plague because of his opposition to *Hazrat Mirza Sahib*, and indeed, he died of the plague. After this, he started thinking highly of himself, and became increasingly proud of his knowledge. This is a dangerous stage where many stumble.

Hazrat Syed Abdul Qadir Gilani has also written about this. Once he saw a light in a vision and heard a voice coming out of it which said: "O Abdul Qadir! You have worshipped us so much that we exempt you henceforth from saying your daily prayers." Syed Abdul Qadir Gilani replied, "I know that the speaker is Satan. When Prophet Muhammad (peace and blessings of Allah be upon him) did not receive any exemption from offering the daily prayers, who am I to receive such an exemption?" Thereupon the light morphed into darkness, and the Satan said with a sigh, "O Abdul Qadir! This is the stage at which I have caused thousands of people to stumble, but your knowledge has saved you." At this, Syed Abdul Qadir Gilani responded: "I have been saved by the grace of God, and not by my knowledge." This was a two pronged attack by Satan, who tried to engender conceit first on the basis of worship and second on the basis of knowledge. However, God saved the Syed from both kinds of arrogance. Syed Abdul Qadir Gilani was a chosen one of God – a perfect saint.

In contrast, poor Dr. Abdul Hakim Khan was neither knowledgeable, nor devout, nor strictly observant of religion. Instead, an exaggerated sense of self-importance, extraordinary pride and excessive reliance on dreams defined his character. This combination made him an ideal candidate to fall into Satan's trap. A number of other contributory factors facilitated his entrapment. He cut back on his visits to Qadian; virtually cut-off contact with the local Ahmadiyya chapter and embarked on writing a commentary of the Quran with very little knowledge of religion and Arabic. Whatever he knew was very superficial, but nevertheless he was exultant and proud of his knowledge. When he had finished writing the commentary, he had it printed and came to Qadian to present it to *Hazrat Mirza Sahib*. His arrogance led him to believe that *Hazrat Mirza Sahib* would be captivated by his commentary and *Maulana Nur-ud-Din* would be singing its praises as well. But when *Hazrat Mirza Sahib* listened to some of the commentary from different portions of the Quran, he was not pleased and remarked, "There is no spirituality in it." The reason was that the commentary was heavily influenced by the philosophy of naturalism (*naturi*).² The entire presentation on the death of Jesus had been plagiarized from the book *Asl-e-Musaffa* authored by Mirza Khuda Baksh.

2. *naturi* from the word nature, refers to the views of the rationalist Muslims in the nineteenth century who held that God could not act in contradiction of the laws of nature. They

When *Maulana* Nur-ud-Din scrutinized Dr. Abdul Hakim Khan's commentary, he remarked: "There are an inordinate amount of mistakes in it. There are errors in the text of the Quran, errors in the translation, and errors in the commentary as well." Dr. Abdul Hakim Khan was both conceited and bad-tempered. Instead of admitting his errors and seeking Allah's protection, he went back in a huff. His visits to Qadian even before this incident were few and far between. After this incident, he stopped coming to Qadian altogether. Thus he completely deprived himself of the blessings that ensued by spending time in *Hazrat Mirza Sahib's* company. Elders have a saying that opposing the saints has the effect of rendering one's faith profitless, and Dr. Abdul Hakim Khan now gradually started adopting a hostile stance. Finally, things reached the stage where, in his enthusiasm to oppose *Hazrat Mirza Sahib*, Dr. Abdul Hakim Khan embraced the belief that just belief in God and the Judgment Day was sufficient for a person's salvation; belief in the Prophet and the Book (Quran), according to him, was redundant. In other words, Dr. Abdul Hakim Khan's assertion was that belief only in the first half of the Muslim confession of faith, the *kalimah*, which states, "There is no god but Allah," is sufficient, and there is no need for the second part which states: "Muhammad is the messenger of Allah." Dr. Abdul Hakim Khan subsequently wrote a letter to *Hazrat Mirza Sahib*, expressing this belief, and also presented this belief in his magazine *Zikr-al-Hakim* Vol. 4 as follows:

The entire Quran resounds with the praise of Allah and declares belief in the Unity of God and the purification of the soul as the means of salvation, and not belief in Muhammad or the Messiah.

Hazrat Mirza Sahib pointed out that this belief was erroneous, and directed Dr. Abdul Hakim Khan to repent. But Dr. Abdul Hakim Khan was adamant in this belief, and started a debate through correspondence. The ultimate result was that this man became increasingly haughty and impudent in his disputation. His harsh temper got the better of him in this correspondence, and he maligned *Hazrat Mirza Sahib*, and expressed his disgust with him.

Dr. Abdul Hakim Khan Expelled From the Ahmadiyya Organization

Hazrat Mirza Sahib then expelled Dr. Abdul Hakim Khan from the Organization through an announcement on May 3, 1906. *Hazrat Mirza Sahib* stated therein:

Dr. Abdul Hakim Khan, assistant surgeon Patiala, who was previously in this Movement, has now turned aside from our teachings and from

considered that spiritual phenomena, such as revelation from God, Divine intervention, and acceptance of prayers, could not take place outside the then-known laws of nature. They interpreted such experiences as being not so much objective realities as perceptions of man's own mind.

affairs that God has manifested to us. Not only that, he, in fact, employed such harsh words, showed such impudence, and used such vile and loathsome words regarding my person as could only emanate from the tongue and pen of a bitter and malicious enemy. He did not just stop at this, but unreasonably slandered me, and in clear words called me corrupt, selfish, a glutton, and an embezzler. Merely out of arrogance, he tried to trample me under his feet and abuse me with language as is used only by such opponents who in the full heat of opposition desire their opponent's disgrace and defamation in every way possible.

At the end of this announcement, *Hazrat Mirza Sahib* stated:

So I caution all members of my Organization to completely sever relations with him. They should have no connection with him under any circumstance. Such a person shall absolutely not belong to my Organization. "Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders" (7:89). Amen. Amen. Amen.

Written Correspondence With *Maulana Nur-ud-Din*

After this, Dr. Abdul Hakim Khan started correspondence with *Maulana Nur-ud-Din* and forcefully asserted his belief that it was only necessary to believe in God and the Day of Judgment to achieve salvation; belief in any scripture or prophet was not necessary. *Maulana Nur-ud-Din* published a highly cogent and sensible response in *Badr* on May 30, 1906. He proved with reference to Quranic verses that those who make a distinction between their belief in Allah and his prophets are disbelievers. *Maulana Nur-ud-Din* tried his best to make him understand but Dr. Abdul Hakim Khan had lost all sense of propriety in his rage and anger. His effrontery grew and was further fueled by his study of the books of *Hazrat Mirza Sahib's* opponents. After this sparring, Dr. Abdul Hakim Khan felt he was fully ready to take on *Hazrat Mirza Sahib*, his mission and his Organization.

Articles and Lectures Against *Hazrat Mirza Sahib*

As part of this campaign, Dr. Abdul Hakim Khan began writing articles in support of his erroneous belief and in opposition to *Hazrat Mirza Sahib* for publication in various newspapers such as *Ahl-e-Hadith* of Amritsar and *Paisa Akhbar* of Lahore. The publishers of these newspapers were so charged with malice and hatred towards the Ahmadiyya Movement, that despite Dr. Abdul Hakim Khan's belief that was opposed to Islam, as mentioned earlier, they readily continued to publish his articles.

Dr. Abdul Hakim Khan next resolved to destroy *Hazrat Mirza Sahib* and his mission. To this end, he embarked upon a series of lectures that took him to

the cities of Patiala, Lahore, Amritsar, and several others where he gave lectures denouncing *Hazrat Mirza Sahib*. In these lectures, he prophesied that *Hazrat Mirza Sahib* would perish within three years. He then published a magazine entitled *Al-Masih-ul-Dajjal* in which he first declared *Hazrat Mirza Sahib* to be *Dajjal* (Antichrist) and then hurled abuses at him to his heart's content and fully vented his anger. He wrote another letter to *Maulana Nur-ud-Din*, in which he listed *Hazrat Mirza Sahib's* shortcomings and stated that God had informed him on July 12, 1906 that this man (*Hazrat Mirza Sahib*) would die within three years of this date.

May God Be With the Truthful

In response, *Hazrat Mirza Sahib* published an announcement titled: *May God be With the Truthful*, in which he wrote:

Most people will be aware that Dr. Abdul Hakim Khan, who had been one of my disciples for approximately 20 years, has recently rebelled against me and has become a staunch opponent. In his magazine *Al-Masih-ul-Dajjal*, he has called me a liar, deceitful, Satan, *Dajjal* (Antichrist), mischievous, embezzler... There is no fault that he has not ascribed to me. He did not stop at this either, but went on a tour of the major cities of Punjab to lecture on my (alleged) shortcomings. In Lahore, Amritsar, Patiala and other towns, he attributed all sorts of vices to me in public gatherings....

Dr. Abdul Hakim Khan did not stop at this either; instead at every lecture, he prophesied before hundreds of people that God had revealed to him that this person (*Hazrat Mirza Sahib*) will perish within three years and his (*Hazrat Mirza Sahib's*) life will come to an end because he is a liar and fabricator. I was patient in the face of these prophecies. But today, on August 14, 1906, my learned and respected friend, *Maulvi Nur-ud-Din* received a letter from Dr. Abdul Hakim Khan, in which he has written, after listing my many (alleged) defects and after directing much abuse at me, that: "On July 12, 1906 God has informed me of the death of this person; that within three years from this date, he will die." Now that matters have reached this stage, I see no harm in publishing what God has manifested to me about him.

Accordingly, at the end of this announcement, *Hazrat Mirza Sahib* wrote the revelation that he had received regarding Dr. Abdul Hakim Khan:

Those accepted by God manifest signs and examples of His acceptance, and they are known as the princes of peace. No one can overcome them. The drawn sword of the angels is before you. But you

did not recognize the time; did not see it; did not know it. O Lord, make a distinction between the truthful person and the liar. You see every reformer and truthful one.

Explanation of the Revelation

This revelation that *Hazrat Mirza Sahib* received regarding Dr. Abdul Hakim Khan is worthy of contemplation. At its end is the revealed prayer: “O Lord, make a distinction between the truthful person and the liar. You see every reformer and truthful one.” So what is that difference and distinction? Unfortunately, many people consider the distinction to be the death of the liar within the lifetime of the truthful one. This is not correct. It is not necessary that the liar will die in the lifetime of the truthful one. *Musailma Kazzab* (The Liar), for example, did not die within the lifetime of the Holy Prophet, but the Holy Prophet died within his lifetime. So this is not the right method to distinguish between the truthful person and the liar. But this kind of separation and distinction is valid in the case of a prayer duel (*mubahalalah*). In a prayer duel, the opposing parties pray for the death of the liar. After such a prayer duel (*mubahalalah*), it is necessary for the liar to die within the lifetime of the truthful one. However, if such a prayer duel (*mubahalalah*) has not taken place, then the death of one party in the lifetime of the other is not a criterion for distinction. *Hazrat Mirza Sahib* himself did not write anywhere that Dr. Abdul Hakim Khan would perish during his lifetime. In fact, *Hazrat Mirza Sahib* once expressed his displeasure about using such a criterion by stating: “Ask the people who raise such objection as to where have I written that the liar shall die within the lifetime of the truthful person?” (*Al-Hakam*, dated October 10, 1907).

Since a prayer duel (*mubahalalah*) never took place between *Hazrat Mirza Sahib* and Dr. Abdul Hakim Khan, therefore the criterion that the liar shall die within the lifetime of the righteous is inapplicable. In this situation, the applicable criterion is the one provided at the beginning of the revelation received by *Hazrat Mirza Sahib*:

1. Those accepted by God manifest signs and examples of His acceptance.
Explanation: The signs and examples of His acceptance are that these people are imbued with Divine morals. God accepts their prayers, and they receive abundant knowledge of the unseen. God’s assistance is always with them. Their sensible teachings and spirituality attract the hearts and minds of people having a righteous disposition. In the end, they are successful and honored in this world and in the Hereafter.
2. They are known as the princes of peace. No one can overcome them.
Explanation: Peace and tranquility can reign in the world only through

the acceptance of their teachings, guidance and governance. They give the message of peace to the world, and no attack can obliterate their message and work. They triumph over every difficulty and every enemy.

3. The drawn sword of the angels is before you.
Explanation: This means that no enemy can harm them a whit through their attacks and assaults. Angels stand guard over them as they are the accepted ones of God and they cannot be obliterated despite assaults by the enemies because God provides protection for them through His angels.
4. But you did not recognize the time; did not see it; did not know it;
Explanation: This means that if you had been wise, you would have understood that this was the time for a Reformer (*mujaddid*) to arrive, and not for an Antichrist (*Dajjal*). Islam was under attack, morning and evening, by hundreds of Antichrists. So was it not imperative that God should send a truthful Reformer? Or was it the time for the appearance of a *Dajjal*? If this was so, then it was a strange way of fulfilling God's promise regarding Islam given in the following verse: "Surely We have revealed the Reminder, and surely We are its Guardian" (15:9). When Islam was surrounded on all sides by enemies instead of assisting Islam by sending a powerful aider and a sincere reformer, God sent a *Dajjal*? What an absurd idea!

The Criteria Judge Hazrat Mirza Sahib as Righteous and Dr. Abdul Hakim Khan as a Falsifier

Thus, these God-revealed criteria are the true measures with which to judge, and it was in accordance with these criteria that God judged between *Hazrat Mirza Sahib* and Dr. Abdul Hakim Khan. Dr. Abdul Hakim Khan could not even dream of the acceptance that was granted to *Hazrat Mirza Sahib*. The excellent qualities of *Hazrat Mirza Sahib* — his admirable morals, outstanding righteousness, piety and purity, supplications that were answered, hundreds of prophecies, God's support and assistance at every step, highly rational and spiritual teachings, respect among righteous people, Divine protection against enemy attacks, success and progress of mission, etc. — are matters that are evident like the brightness of the day. In contrast, Dr. Abdul Hakim Khan's record is dismal. One can read his commentary of the Holy Quran, or his magazine *Zikr-al-Hakim*, or his tract *Al-Masih-ul-Dajjal*, and it immediately becomes obvious that they are just naturalist ideas, self-praise and deprecation of *Hazrat Mirza Sahib*. It is easy to see that these literary endeavors are just the ranting of an angry, abusive person who is venting out his frustration. Then the poor man did not have any success in the mission that consumed the rest of his life.

He had enthusiastically embarked on the mission to obliterate *Hazrat Mirza Sahib* and his organization. For this purpose, he toured and lectured in many cities, wrote magazines, cast maledictions and did everything else he could, but God blessed *Hazrat Mirza Sahib's* mission with exponential growth and *Hazrat Mirza Sahib's* popularity continued to increase daily. In contrast, Dr. Abdul Hakim Khan kept descending into the abyss of obscurity.

Dr. Abdul Hakim Khan traversed the length and breadth of India with his Quranic commentary of which he was so proud and which was the cause of his estrangement, but it did not gain popularity anywhere. He went to the annual gathering of the Muhammadan Educational Conference in Aligarh and related his plaintive story there, and had a public announcement made about his Quran commentary, but nobody paid any attention there either. As long as he was delivering his lectures in various cities maligning *Hazrat Mirza Sahib*, the clerics opposing *Hazrat Mirza Sahib* lauded him, but as soon as he finished his lecture tours, they lost all interest in him. No one even enquired about the identity of the person who had gone hither and thither maligning *Hazrat Mirza Sahib* and blackening his own book of deeds. Then he disappeared into such abysmal obscurity that no one knew where this man went.

I was posted in Karnal where after diligent enquiries and with great difficulty I was able to find out that Dr. Abdul Hakim Khan was suffering from tuberculosis, and eventually he died of the disease. Although his death occurred after *Hazrat Mirza Sahib's* death, but truth be told he had died even when he was physically alive for he had been cast out of people's hearts and minds, and even his memory had been erased long before his physical death. I have never seen anyone pass into such oblivion when alive. "So take a lesson, O you who have eyes" (59:2).

In the failure, ill fortune and death of Dr. Abdul Hakim Khan, there is both a great sign and a great lesson. Dr. Abdul Hakim Khan had published in his magazine *Ailaan-ul-Haq* Number 7, one of his revelations which stated: "Mirza Sahib has died of a pulmonary disease." As God would have it, *Hazrat Mirza Sahib* did not die of a pulmonary disease, but this man, Dr. Abdul Hakim Khan, did. In effect, his prophecy reverted back and came to fruition on him as a punishment. He had also prophesied in his magazine *Ailaan-ul-Haq* that Mirza's root has been uprooted from its foundation, and had published a revelation about himself that: "You will succeed." All glory is to Allah! That man himself was completely uprooted, while God blessed *Hazrat Mirza Sahib* with success. Thus his prophecies about *Hazrat Mirza Sahib* reverted back on him as punishments.

Dr. Abdul Hakim Khan's Prophecy Was Not a Prophecy At All

It is true that Dr. Abdul Hakim Khan had said that he had received revelation that *Hazrat Mirza Sahib* would die within three years of July 12, 1906.

Then again on July 1, 1907, he had announced that *Hazrat Mirza Sahib* would pass away within fourteen months. But calling these announcements as prophecies is a grave mistake because eight months prior to both prophecies, *Hazrat Mirza Sahib* himself had published the prophecy that his death was fast approaching. *Hazrat Mirza Sahib* had announced that very few days of his life were now left, and his time of death was very near. Is it not true that *Hazrat Mirza Sahib* had published and widely disseminated his final will and testament on December 20, 1905 in which he had included over a dozen revelations that very few days of his life were left? For example, the following revelations clearly indicating *Hazrat Mirza Sahib's* demise were part of the will:

1. Your destined end is nigh.
2. Very few days are left.
3. On that day, sadness shall envelope all.

Then *Hazrat Mirza Sahib* had seen in a vision that he had been given water in a new earthen pot. There were only two or three gulps of water left in the pot. The water was very clear and pure. Simultaneously, he had a revelation: "The water of life." That is, only two or three gulps of the water of life were remaining. The two or three gulps later proved to be two or three years. Thus, in the vision, one year of life was shown as one gulp of water. *Hazrat Mirza Sahib* had written his final will and testament on the basis of these revelations, had it published, and had the arrangements in his will put into operation so that there were no problems afterwards.

It is quite meaningless in the light of the above for a person to boast that he has had a revelation that *Hazrat Mirza Sahib* would die within three years. When someone has himself written and published that his time of death was very near and that there were only two or three gulps of the water of his life left, then there is no prophetic information in the statement of another person who eight months later essentially repeats the same thing. Such a repetition does not constitute a prophecy. Had *Hazrat Mirza Sahib* announced that his time of death was far, and Dr. Abdul Hakim Khan had contradicted this, and said that the time of death was near, and the death had occurred early, then it could have been said that Dr. Abdul Hakim Khan's prophecy was correct and that of *Hazrat Mirza Sahib* incorrect. However, when *Hazrat Mirza Sahib* is himself saying that his time of death is near and Dr. Abdul Hakim Khan reiterates the same later, then although both the parties are saying the same thing, the prophecy can only be said to be of the one who said it earlier, and that is *Hazrat Mirza Sahib*. Merely spreading around something that one has heard cannot be called a prophecy. Likewise, to repeat something that has already been published cannot be called providing news about the unseen. If credit was granted for doing this, then virtually anyone could claim to have the gift of prophecy by passing on second-hand news.

There remains the matter of specifying a time limit of three years, and subsequently in 1907, a time limit of fourteen months. Actually, Dr. Abdul Hakim Khan acted with great generosity in providing such lengthy periods because *Hazrat Mirza Sahib's* own view was that the time of his death was much nearer. Accordingly, he had published his last will and testament and had put its operative parts into practice. It is not difficult to publish a specified time period for the death of a person whose time of demise is imminent, and neither is it surprising for such a limit to prove correct. When it has already been announced that the time of demise is near, any reasonable time limit can prove correct. To prescribe a time period of three years and then one year later to state fourteen months as the period of demise is really prescribing very generous periods.

However, Dr. Abdul Hakim Khan made one mistake that exposed him. After some time, he gave up on prescribing a time period for the demise and in plain words stated, as reported in the *Paisa Akhbar* of May 15, 1908: "Mirza shall pass away on Sawan 21, 1965 (corresponds with August 4, 1908) as the result of a fatal disease." This was the only prophecy that was his very own and it proved to be incorrect as *Hazrat Mirza Sahib* passed away on May 26, 1908. The editor of *Paisa Akhbar* acknowledged this fact and stated very clearly that if the words in Dr. Abdul Hakim Khan's prophecy had been "before Sawan 21" instead of "on Sawan 21" then the prophecy would have been correct. The same fact was mentioned by *Maulvi Sanaullah* in his newspaper *Ahl-e-Hadith*. After quoting the actual words of Dr. Abdul Hakim Khan's prophecy, he wrote:

We have to acknowledge the truth and state that had Dr. Abdul Hakim Khan stopped after making the fourteen month prophecy and not gone on to specify a date for Mirza Sahib's demise, as he did, and as evidenced by the publication of his revelation that Mirza will die on Sawan 21 i.e., August 4, in the *Ahl-e-Hadith* issue of May 15, then there would not have been the objection that the respected editor of *Paisa Akhbar* has made in the issue of his newspaper dated (May) 27 that if the prophecy had been "before Sawan 21" instead of "on Sawan 21" then the prophecy would have been correct. In short, it would have been better to have left the previous prophecies of demise within three years and then fourteen months at that level of abstraction and not gone on to make a prophecy regarding the specific day of demise. (Newspaper *Ahl-e-Hadith*, page 7, dated June 12, 1908)

So friend and foe alike acknowledged the fact that this prophecy of Dr. Abdul Hakim Khan turned out to be erroneous. I have previously mentioned the pilfering of information by the devils referred to in the terminology of the Quran as *istiraq sama* (eavesdropping). The news regarding the demise of *Hazrat Mirza Sahib* in the near future had been made public and disseminated in both

the physical and the spiritual worlds through revelation. Satan had either heard bits and pieces of this news through *istiraq sama* (eavesdropping) or had made his own conjecture, but in transmitting the information about the period of demise into the heart and mind of Dr. Abdul Hakim Khan, he falsely, as is the wont of Satan, included the precise date of demise of August 4, 1908. By virtue of being the enemy of man, it is in Satan's nature to take pleasure in the disgrace, defeat, abasement and destruction even of men who befriend Satan. In fact, Satan's sole purpose in befriending man is to disgrace and destroy him.

So the reality of Dr. Abdul Hakim Khan's prophecy became evident from this single episode. It is absurd to specify a demise period of three years, and a year later to reduce it to fourteen months for a man who has himself declared eight months earlier that the time of his demise is very near. The demise period prescribed by Dr. Abdul Hakim Khan for *Hazrat Mirza Sahib* after *Hazrat Mirza Sahib* had announced that only a few days of his life remained was long enough for even conjecture to succeed or for a satanic inspiration to prove correct. Only the date of death was a new thing and a new piece of information but that proved incorrect. This goes to show that even the previous predictions were not Divinely inspired, but were either conjectures, or wishful desires, or satanic inspirations. This episode transpired because Allah wanted to show the distinction between Divine revelations and satanic inspirations. Even if Dr. Abdul Hakim Khan had been content with just predicting a time period for the demise, God would certainly have shown Dr. Abdul Hakim Khan to be a liar in keeping with His promise to *Hazrat Mirza Sahib*:³

The enemy says that the days of your life are only limited to fourteen months after July of 1907 ... I will falsify them and increase your age.

In other words, if Dr. Abdul Hakim Khan had maintained his original prediction of fourteen months for the period of demise, then Allah, the Most High would have increased *Hazrat Mirza Sahib's* life span to prove him a liar. However, when Dr. Abdul Hakim Khan went from prescribing a time period to prescribing a specific date for the demise, then it was no longer necessary to increase the life span to prove him a liar. There can be no absurdity or lack of wisdom in any action of God. The incorrect prediction about the date of demise was sufficient to prove Dr. Abdul Hakim Khan a liar, and to distinguish between Divine revelation and satanic inspiration. Amongst Dr. Abdul Hakim Khan's predictions, the only one that truly represented knowledge of the unseen was the prediction regarding the date of death, and that proved erroneous. This put a seal on Dr. Abdul Hakim Khan's revelations as being nothing more than satanic inspirations.

3. This revelation appeared in one of *Hazrat Mirza Sahib's* announcements, titled *Tabsira*, published in November of 1907.

Chapter 58

HAQIQAT-UL-WAHY (THE REALITY OF REVELATION)

Reasons for Writing the Book *Haqiqat-ul-Wahy*

Hazrat Mirza Sahib was not much concerned about Dr. Abdul Hakim Khan's opposition. There were hundreds of clerics and hereditary religious leaders (*Pirs*) throughout India, and in particular in the province of Punjab, who were similarly antagonistic. Their hostility had proven fruitless as did Dr. Abdul Hakim Khan's enmity. However, what really worried *Hazrat* Mirza Sahib and made him apprehensive was the new anti-Islamic doctrine Dr. Abdul Hakim Khan had invented. This doctrine held that belief in God and the Hereafter was sufficient for salvation, and it was not necessary to believe in the Holy Prophet and the Quran for salvation. In fact, Dr. Abdul Hakim Khan held that belief in the Holy Prophet and the Quran as a necessary element of salvation amounted to *shirk* i.e., associating others with Allah. Dr. Abdul Hakim Khan was promoting his impure and anti-Islamic doctrine by impressing people with the narration of his dreams and revelations. This was a dangerous assault on Islam.

So *Hazrat* Mirza Sahib immediately resolved to write a book to discuss these two matters. First, at what stage of a person's spiritual development can that person's dreams and revelations be deemed as trustworthy and as being received from Allah? Second, to impress on people that along with belief in the Unity of God and the Hereafter, it is also essential to believe in prophets and in revealed books in general, and in the Quran and the Holy Prophet in particular. Without this, neither faith is complete nor can man properly advance in the doing of good deeds. Thus man's progress towards the higher stages of spirituality is impaired and results in failure to attain nearness to God. In fact, there is a real danger that man may spiritually go down a slippery slope that ends in atheism. Thus, far from achieving salvation, this kind of creed puts a person on a path that leads to sorrow and torment. The third topic in this book is a reply to the various objections that Dr. Abdul Hakim

Khan had raised against *Hazrat Mirza Sahib* from time to time.

Hazrat Mirza Sahib started writing *Haqiqat-ul-Wahy*, in 1906, but because of its voluminous size, the book was published only on May 15, 1907. In 1906, while *Hazrat Mirza Sahib* was writing this book, I took an extended leave from work and set up residence in Qadian to be in the service of *Hazrat Mirza Sahib*. It was *Hazrat Mirza Sahib*'s practice during the period of composition that he would generally relate the material he had written that day to his companions when he had the opportunity to sit with them.

I consider it appropriate to quote a passage from the beginning of *Haqiqat-ul-Wahy* as it would help the reader understand the rationale for the book and aid in safeguarding him from the mischief of those who claim to see true dreams, and of self-proclaimed recipients of revelation. Such people take great pride in their meaningless dreams and their own desire-motivated inspirations, and on that basis promote erroneous creeds and flawed actions. *Hazrat Mirza Sahib* writes:

After this, let it be clear that I felt the need to write this book because, just as hundreds of mischiefs and innovations have taken birth in this period, one mega-mischief that has arisen is that most people are unaware of the circumstances and the degree to which a dream or revelation is trustworthy and under what situations is there an apprehension that it may be a satanic speech rather than a Divine one, or that it may be a narration of one's own desires rather than that of the Lord.¹ It should be remembered that Satan is man's inveterate enemy and desires to destroy man by adopting many different tactics. It is possible that a dream may be true, but may still be inspired by Satan. Although Satan is a big fabricator, but sometimes Satan may deceive by telling the truth to snatch away a man's faith. However, Satan cannot hold sway over those people who excel in righteousness, faith and in their love of Allah as is borne testimony to by the Quran: "My servants — thou hast surely no authority over them." (17:65) Such people

1. When clouds encircle the sun and atmospheric dust creates a haze, the sunlight does not fall brightly on the earth. Similarly, when the soul is shrouded in its own darkness and is overwhelmed by Satan, the light of the spiritual sun will not fall clearly on the soul. As the haze and the clouds dissipate, the light will continue to brighten. The same philosophy applies to Divine revelation. The clearest revelation is received by those whose hearts are clear, and there is no barrier between them and God. It should also be remembered that revelation which is accompanied by Divine assistance and which has clear signs of honor, distinction, and acceptance, can only be granted to those who are acceptable to God. It is out of the power of Satan to support and assist a false claimant and to provide him with a modicum of dignity by revealing to him anything that manifests Divine power such as a miracle or clear prophecy. (Footnote in original book).

can be identified by the fact that God's blessings are showered upon them, and thousands of signs and examples of God's acceptance are found in their person, as I shall narrate in this book, God willing. However, unfortunately most people are still captives in the claws of Satan but even so they desire to promote their incorrect creed and their impure faith by their dreams and revelations. In fact, to support their viewpoint, they present their dreams and revelations, or have the intention of presenting such dreams and revelations in order to scorn the true faith ... So this is the reason that has persuaded me to manifest these differences for the benefit of truth-seekers...

Three Stages Regarding the Classification of Dreams and Revelations

After this, *Hazrat* Mirza Sahib establishes a three stage classification of dreams and revelations, each of which is discussed in a separate chapter.

The first chapter focuses on people at the lowest rung of spirituality. This includes those people who "sometimes have true dreams or sometimes have true revelations, but they have no connection with God and they receive no share whatsoever of the light that is given to those who have a connection with God. Their lower self is far removed from the source of spiritual light."

Hazrat Mirza Sahib begins this chapter as follows:

Let it be clear that man has been created for the purpose of identifying his Creator, and to take his faith regarding God's nature and attributes to the stage of full conviction. So God has fashioned man's brain in such a manner as to allow him the power of rational thinking. This enables man to reflect on God's creation and to see the fine imprint of the perfect wisdom with which the Creator has fashioned every atom of the Universe, and the firm and lasting structure and system of the Universe. By getting to the bottom of this, man develops a clear vision to see that this vast system comprising the earth and the heavens could not have come into being on its own without a Creator. Rather, it certainly must have a Creator.

In addition, man has been endowed with spiritual senses and spiritual power so that any omissions and shortfalls that still remain in one's knowledge of God through the process of rationalization may be made up by the spiritual power because it is apparent that by the exercise of rational power alone one cannot achieve the full knowledge of God. The reason is that the rational powers with which man is endowed can only take man to the point where after observing the subservience of the earth and the heavens, or their arrangement full of wisdom or scrutinizing the enduring processes of nature, one can conclude that there

should be a Creator of this Universe so full of marvels and wisdom. It is not within the ability of rational powers to convince man that in fact there is a Creator. It is obvious that unless man's knowledge reaches the point where he is certain of the existence of the Creator, it is not enough to just stop at feeling the need for a Creator because that certainly would not be perfect knowledge. The statement that there should be a Creator of these manufactures is certainly not the same as the statement that the Creator whose need was accepted, in fact does exist. Therefore, it became necessary to endow man with spiritual prowess in addition to rational power so that the seekers after truth may complete their journey and fulfill the natural urge that is impressed in human intelligence for perfect knowledge. So if these spiritual powers are put to full use and there is no veil in between, they are able to show the countenance of the Real Beloved with such clarity as is not possible to show with rational powers alone. So just as the Generous and Merciful God has put this great thirst and hunger in human nature to have perfect knowledge of God, likewise in order to achieve that perfect knowledge, he has granted human nature two kinds of powers — rational powers whose source is the mind and spiritual powers whose source is the heart and whose clarity is dependent on the clarity of the heart. There are matters that cannot be fully discovered by rational powers but spiritual powers can get to the bottom of these matters to find out their true reality. However, spiritual powers have only passive strength and their purpose is to cleanse to the point where the beneficence of the Source of All Beneficence can get reflected in the spiritual wayfarer. It is absolutely necessary that the spiritual wayfarers should be prepared to strive for that bounty, and there should be no veil or barrier in between so that they can obtain from God, the Most High, the bounty of the perfect knowledge of God...However, since human nature is not generally free from veils such as the love and greed of this world, pride, conceit and arrogance, hypocrisy and selfishness, and other moral vileness, and purposeful omission and negligence of the rights of Allah and of fellow men, and of turning away from the stipulations of honesty and the subtleties of love and faithfulness, and purposely severing the connection with God. Hence people with such temperament by virtue of different kinds of veils, curtains and barriers, and sensual desires and lasciviousness are not deserving of the great bounty of being addressed to and having a conversation with God to any significant extent through revelation of the kind that manifests the light of acceptance. However, the kindness of Allah does not want human nature to go to waste. In order to sow a seed, He has established this practice that most men on occasions have true dreams and

revelations so that they may be able to know that the way is open for them to move forward. But these dreams and revelations carry with them no sign of Divine acceptance and of His love and blessings. Nor are such people cleansed of the impurities of their souls. The sole purpose of their dreams is to provide convincing testimony to them for believing in the pious prophets of God. If they were completely deprived of the understanding of true dreams and revelations and if they did not have any knowledge about them which could be called "certain knowledge" then they could have an excuse before God that they could not understand the reality of prophethood because they were total strangers in this area. They could say that: "We were merely unfamiliar with the reality of prophethood and our nature was not given any example to understand it; so how could we understand this hidden reality?" Hence, it has been the ancient practice of God from the time that the foundation of this world was laid that ordinary people have been shown to a certain extent true dreams and are also granted true revelations, totally divorced from the fact whether they are pious or evil, virtuous or transgressors, follow the true religion or a false religion, so that their presumption and conjecture which is based on anecdotes and narrations can be transformed into certain knowledge. They thus have a sample in hand for their spiritual development. In order to achieve this objective, God in His absolute wisdom has designed the human brain and provided him with such spiritual powers that he can see some true dreams and can have some true revelations, but those true dreams and revelations do not provide testimony of righteousness. Instead, they are merely samples pointing the way to the paths of spiritual development...

The second chapter of *Haqiqat-ul-Wahy* discusses people in the middle category i.e., those people "who have some true dreams or receive true revelations, and have some connection with God, but not a significant one. Their lower self has not been totally obliterated by the spark of Divine light although it has moved them closer to that state." *Hazrat Mirza Sahib* begins this chapter as follows:

There are some people in this world who practice self-restraint and chastity to a certain extent and in addition to this, they possess a natural propensity for receiving true dreams and visions. Further, their mental makeup is such that they experience some dreams and visions. They also put in some effort for the reformation of their soul and thereby develop superficial piety and righteousness. This marks the onset of their receiving a limited number of true dreams and visions but their soul is not purged of all darkness. Some of their prayers are even

accepted but not in the realm of great tasks because their righteousness is not perfect. Instead, their righteousness is like that clear water which, although it appears clear from above, actually has mud and filth at its bottom. And because the purification of their soul is incomplete and their sincerity and piety is imperfect, they falter during times of tribulations. If Allah's mercy is with them, and if He covers their failings, they are able to pass through life without stumbling. But if tribulation befalls them, there is apprehension that they may meet an ill fate like that of Balaam (the hypocrite), and may end up being likened to dogs despite having received revelation. Satan is ever present at their door because of the imperfect condition of their knowledge, actions and faith and at the slightest opportunity quickly enters their abode ...

3. The third chapter discusses the highest group i.e., those people who "receive perfect and clear revelations from God, and have the honor of being addressed and spoken to by God. They see true dreams that are clear like the early morning light. They have an excellent and perfect relationship of love with God. They enter into the fire of God's love and their lower self is burned to ashes by the spark of spiritual light." In this chapter, *Hazrat Mirza Sahib* then goes on to state the following about this group:

Those who forge a complete relationship with God can be likened to the person who first sees the light of a fire from a distance, then draws closer until he enters the fire, his body is totally incinerated and nothing but the fire remains. Similarly, the person who seeks a complete relationship with God grows closer to God, day by day, until his entire being is consumed by the fire of God's love and his lower self is burned to ashes from the spark of spiritual light and its place is taken by the fire. This is the pinnacle of the blessed love that such a person has for God. As regards the affair whether a person has a complete relationship with God, the best sign of this is that Divine attributes are born in such a person and the baser side of human nature is incinerated by the spark of Divine light. A new personality takes birth and a new life becomes visible that is totally different from that person's previous existence. When iron is put into fire and after the blaze has permeated it thoroughly, it takes on the appearance of the fire, but it cannot be said that it is fire although it manifests all the characteristics of fire. Similarly, a person who is totally consumed by the spark of God's love from head to toe exhibits a Divine manifestation, but it cannot be said that he is god; instead he is a person who has been engulfed by that blaze and after being totally consumed by it thousands of signs of that complete love are born in him. There is not just one sign so that it may

appear dubious to an intelligent seeker of the truth but there are hundreds of signs that identify this relationship.

After this, *Hazrat Mirza Sahib* narrated many signs that distinguish from ordinary people those people who are close to Allah and who have totally effaced themselves in Allah. As a result of these signs, it is not difficult for an intelligent person to identify these chosen people of Allah. Further on in this chapter, *Hazrat Mirza Sahib* writes:

In short, only that soul accepts the perfect and complete light of God's revelation that has completely and perfectly purified itself. Just being the recipient of revelations and dreams is in and of itself no evidence of any special virtue or excellence unless a soul by virtue of complete purification can obtain this reflective state and the face of the Real Beloved becomes visible in his person. Barring rare exceptions, just as God provides everyone in their physical appearance with eyes, nose, ears, the sense of smell and all other powers without being niggardly towards any nation, in a like manner God has not deprived the people of any nation at any time from the power of cultivating their spiritual potential. And just as you observe that the light of the sun falls everywhere and no place whether clean or polluted is left out, the same law of nature applies to the light of the spiritual sun and no place whether clean or polluted can be left deprived of its light. But certainly, the spiritual light loves clean and clear hearts. When that spiritual sun casts its light on clean things, it makes them reflect its entire light and traces the picture of its entire face in them — much in the same way as you can see the reflection of the sun in clean water or a mirror when it faces them... There is another point worthy of remembering here and it is that not all the members of the third group are alike in their aptitude to accept the Divine favors even though all of them have a complete relationship with God and are the recipient of perfect and clear revelation. Their natural ability is not all alike — for some the limit of their natural ability is small, it is larger for others, even more extensive for others, and for some it is so extensive that it belies imagination. The bonds of love with God for some are strong and for others even more so. And for some this connection is so powerful that the people of the world cannot discern it and no intellect can fathom it.

Further on, *Hazrat Mirza Sahib* states regarding these same people in the third group:

It should be remembered that the dreams of the people in the third group are uncommonly clear. Their prophecies are overwhelmingly true and made about momentous events, and they are so abundant that

they could be likened to a vast ocean. Similarly, their knowledge and expounded truths are superior in their quality and quantity than the rest of humanity. And they discern truths in the Quran that others are unable to perceive because they receive help from the Holy Spirit. And just as they are granted a spiritually living heart, they are also granted a spiritual tongue, so that the knowledge they expound springs from the pure fountain of their own practical condition and not from the dirty mud of mere descriptive words. All the excellent traits of human nature are to be found in them and all kinds of assistance is rendered to them. Their bosom is expanded and they are granted extraordinary valor in the way of God. They are not afraid to die for the sake of Allah nor are they frightened of being burnt by fire. The fountain of their wisdom irrigates a parched world and strengthens the weak-hearted. They stand ready for any sacrifice to please Allah and they give themselves up entirely to Him. For this reason, God becomes their patron. When they incline wholeheartedly towards God, He, in a like manner, inclines towards them so that it becomes evident to everyone that God is assisting them in every facet of their life ...

Hazrat Mirza Sahib places all the illustrious pious people of the Muslim nation, the *muhaddathin* (plural of *muhaddath*, people of great spiritual elevation, to whom God speaks) and the *auliya* (friends of God) in this category.

Fourth Chapter

After discussing the aforementioned three categories at length, *Hazrat Mirza Sahib* added a fourth chapter titled, God's Grace and Kindness Has Placed Me in Which of These Three Groups. *Hazrat Mirza Sahib* states in this chapter that God has placed him in the third, i.e., the best, group. He adds that the first thing God endowed him with was a sound heart (*qalb-e-saleem*). Elucidating the concept of a sound heart, he observes:

That is, a heart that is truly devoted to God, the Glorified and Exalted, and none other. I was once young and now I am old but in no stage of my life did I find that my real connection was with anyone but God, the Glorified and Exalted.

Hazrat Mirza Sahib then goes on to describe how he obtained this sound heart and the rewards from God:

It was not possible for me to find this blessing had I not followed in the paths of my lord and master, the pride of the prophets, the best of the creation, *Hazrat Muhammad Mustafa*, may peace and blessings of Allah be on him. So whatever I obtained, I obtained as a result of

following him. I know with certainty that a person can neither reach God nor receive true knowledge of God without following this Prophet, may peace and blessings of Allah be upon him. I would also like to reveal here the very first thing that takes birth in one's heart after embarking on a true and perfect discipleship of the Holy Prophet. So let it be remembered that that thing is a sound heart (*qalb-e-saleem*) i.e., a heart that has no desire for worldly things and seeks only eternal and everlasting pleasures. After this, a pure and perfect love of God is achieved by virtue of the sound heart (*qalb-e-saleem*). All these blessings are received by way of inheritance through the discipleship of the Holy Prophet. Allah, the Most High, says so Himself: Say: If you love Allah, then follow me; Allah will love you. (3:31).

Distinguishing Features of Revelations and Prophecies of Saints

After this, *Hazrat Mirza Sahib* sets out four signs that distinguish the dreams and prophecies of saints:

1. Overwhelmingly, the visions of saints are clear and are rarely unclear.
2. In comparison with ordinary people, the revelations and prophecies of saints are so numerous that if a comparison is made, it will be akin to comparing the wealth of a king with that of a pauper.
3. Truly momentous signs are manifested by them, the likes of which cannot be presented by others.
4. Examples and indications of acceptance are found in their signs, and evidence of the love of God, and of Divine assistance can be discerned in them, and it becomes plain that God desires to manifest the honor and closeness of these accepted people to the world through these signs, and desires to impress their dignity in the hearts of people.

Special Signs of Revelations From God

Next, *Hazrat Mirza Sahib* describes the distinguishing features of Divine communication so that a truth-seeker may be able to differentiate it from satanic messages. *Hazrat Mirza Sahib* observes:

Whoever receives a revelation that does not meet three qualities, and ascribes it to God, is risking his own destruction.

1. The communication should not be opposed to or contending with the Quran. But this condition is not sufficient unless accompanied by the third condition below...
2. The communication is received by a person who has achieved spiritual purification, and joined the comity of mortals who have become

disengaged from worldly desires so that their carnal selves have perished. They have thereby attained nearness to God, and distanced themselves from Satan because a person hears the voice of only the one to whom he is near...

3. The third sign of a true recipient of revelation from God is that the communication that he ascribes to God is borne testimony to by God's repeated actions, i.e., so many signs are manifested in its support that a sound intellect will consider it impossible that in the presence of so many signs, it is still not a communication from God.

Presented His Own Revelations and Prophecies as an Example

After this, *Hazrat Mirza Sahib* has presented his own revelations in Arabic, Urdu and Persian by way of a sample. The revelations are mostly in Arabic. The revelations section occupies approximately 39 pages of the book *Haqiqat-ul-Wahy*. Following this, *Hazrat Mirza Sahib* catalogued more than 200 heavenly signs and prophecies that Allah had manifested at his hands.

Refutation of Dr. Abdul Hakim Khan's Misleading Beliefs

In this book, *Hazrat Mirza Sahib* has especially refuted Dr. Abdul Hakim Khan's misleading belief which propounded that salvation is possible without a belief in prophets and messengers and that besides a belief in God and the Day of Judgment, it was not necessary to accept the Quran or the Holy Prophet. *Hazrat Mirza Sahib* based his documentary arguments on verses and traditions from the Quran, Books of *Hadith* and the consensus of opinion of the Muslim nation and proved convincingly that there was no salvation without following the Holy Prophet. In order to enter into the brotherhood of Islam, it was necessary to believe in both parts of the confession of faith — the *Kalimah Tayyabah*. That is, it was necessary to believe in "Muhammad is the prophet of Allah" along with "There is no god but Allah." *Hazrat Mirza Sahib* also presented exquisite and convincing rational arguments on this issue that are worth a read. It is not possible to present them here in their entirety, but an excerpt is presented below for the benefit of the reader.

Let it be remembered that it is only the prophets who give knowledge about the existence of God and teach the people that He is One and has no associates. If these holy people had not come into the world, it would have been an impossible task to determine the straight path with any degree of certainty. Although by reflecting on the structure, age and strength, of the heavens and earth, a person of sound mind and nature can discern that there must be a Creator of this intelligently constructed system. However, there is an enormous difference between the phrase

“there must” be a Creator and the phrase “He indeed exists.” It is only prophets who provide the information that He indeed exists. They have proven through thousands of signs and miracles that the hidden and unseen Being Who is the source of all power does in fact exist. The truth is that even the level of intelligence needed to bring about the realization that there must be a Creator by looking at the organization of the heavens has benefited from the rays of prophethood... From the most ancient times dating back to the start of the world, the identification of God has been associated with the identification of prophets. So it is impossible to discern the Unity of God without prophets. A prophet is a mirror through which the face of God can be seen. When God wishes to manifest Himself to the world, He sends forth prophets who are witnesses of His powers. He sends His revelation to them, and manifests through them His power of being the fosterer unto perfection and thus the world gets to know that God does exist. Hence belief in people who are appointed under the ancient law of God as the means to identify the existence of God has necessarily become an element of belief in the Unity of God, and without it belief in Unity is incomplete. It is not possible to attain an unadulterated belief in God’s Unity, without the heavenly signs and miracles that are manifested by prophets and that take one to certain knowledge. This is the group that exhibits God, through whom God, whose existence is extremely subtle, hidden behind many veils, and never seen, is manifested. Since the beginning of time, this hidden treasure, Whose name is God, has been identified through the prophets. Otherwise, attainment of belief in God’s Unity — the kind that is practiced and thus qualifies as Unity in God’s eyes — without the medium of prophets is as much against rationality as it is against the experience of religious devotees. Some ignorant people, who think that belief in Unity is sufficient for salvation and that a belief in prophets is not necessary, are really trying to sever the soul from the body. This idea is based on sheer ignorance. It is obvious that when true Unity is attainable through the medium of prophets and is impossible without it, then how can it be achieved without a belief in prophets? And if prophets who are the roots of Unity are separated from the essential system of beliefs, then how can Unity survive? The cause of Unity, the progenitor of Unity, the father of Unity, the fountainhead of Unity, the complete manifestation of Unity is only the prophet. It is through him that the hidden visage of God is manifested and the existence of God is known.

So there is no doubt that the world obtains the treasure of the Unity and knowledge of God through the prophet. Without him it would be inaccessible. The finest example in this regard was shown by our

Prophet. He raised a nation that was sitting on a dump of filth and took them to a garden of flowers and he placed before those who were going to die from spiritual hunger and thirst the highest quality spiritual nutrition and sweet syrups. They were savages and he made them humans. Then he transformed them from ordinary humans into civilized people, and from civilized people into perfect persons. He manifested so many signs for them that he helped those people to see God, and he effected such a transformation in them that they veritably shook hands with the angels. No other prophet effected such a change in his nation because those in the ambit of their influence remained deficient. I marvel at the magnificent status of this Arabian prophet whose name is Muhammad (thousands upon thousands of blessings and peace be upon him), but the truth is that it is not possible to conceive the greatness of his status, and the effect of his holiness is beyond human conception. It is a pity that his high status has not won the recognition that it deserves. When God's Unity had become lost upon the world, he is the stalwart who brought it back into the world. He loved God to the highest degree possible, and his life was consumed with grief because of the compassion he felt for a fallen humanity. For this reason, God, Who was aware of the secret yearning in his heart made him excel over all prophets and all people in all ages and in all times, and granted him his heart's desires during his lifetime. He is the fountainhead of all blessings. Anyone who claims a blessing without acknowledging a debt of gratitude to him is not from the humans but a progeny of Satan because the key of every blessing has been given to him and all the treasures of knowledge have been granted to him. He who does not receive through him suffers eternal deprivation. What are we and what is our reality! We would be ungrateful for the great blessing if we do not acknowledge that we received the doctrine of real Divine Unity through this Prophet and we gained the recognition of the living God through this perfect Prophet and through his spiritual light. The honor of communion with God that enables us to visualize His countenance is made available to us through this Holy Prophet. The ray from this brilliant sun of guidance falls upon us, and we can remain radiant in its glow only as long as we stand facing it.

Those people are actually unaware of the reality of Divine Unity who cling to the wrong notion that a person will receive salvation even if he does not believe in the Holy Prophet or apostatizes, as long as he stands by Unity and considers God to be One without partners. It is totally false that such a person would suffer no loss by not believing in the Holy Prophet or apostatizing as is the faith of Abdul Hakim Khan.

I have written many times that even Satan considers God to be One and without a partner, but salvation cannot be achieved just by considering God to be One. Instead, salvation depends on two things:

1. To believe with complete conviction in the existence and oneness of God.
2. The existence of such perfect love of God in the heart that it completely dominates a person's being so that the supremacy of this love makes obedience to God the comfort of man's soul without which he cannot survive. This love of God then tramples and annihilates the love of anything that rivals God. This is the real belief in Divine Unity that cannot be achieved but by following our master and leader – the Holy Prophet.

After this, *Hazrat Mirza Sahib* proves with forceful and cogent arguments why this true concept of Divine Unity is unattainable without obedience to the Holy Prophet. This discussion is worth perusing and is available in the original book.

Replies to Objections

In this book *Haqiqat-ul-Wahy*, *Hazrat Mirza Sahib* also responded to the objections raised by Dr. Abdul Hakim Khan and others.

Al-Istifta or Advice on a Point of Religious Law

At the end of the book, *Hazrat Mirza Sahib* has appended an eighty-seven page Arabic document called *Al-Istifta* (Advice on a matter of religious law). After explaining his beliefs and claims with great clarity, *Hazrat Mirza Sahib* asked for a decree from the religious scholars and hereditary religious leaders, whether they certified to his genuineness or still insisted on falsifying and excommunicating him? In explaining his beliefs, *Hazrat Mirza Sahib* has also explained and elucidated the word “prophet” which appears both in his revelations and also in reports of *Hadith* about the Promised Messiah. I consider it appropriate to reproduce two or three excerpts from it here. *Hazrat Mirza Sahib* asks the religious scholars for a decree about a person (i.e., himself) and writes:

And that person says: Allah has undoubtedly named me a prophet in His revelation. And similarly before that the Holy Prophet named me a prophet with his blessed tongue. But this prophethood means nothing more than a profusion of conversations with God and the receipt of an abundance of information from God about the unseen. And that man says: I do not consider prophethood here to mean the same as the

meaning it has in the previous scriptures (i.e., the meaning of prophethood used here is not the same as the meaning taken in the Torah, Gospels, Quran etc. – Author). The meaning here is only a rank which is not given except by obedience to the Holy Prophet.

As a footnote to the above message, *Hazrat Mirza Sahib* states:

Surely, God’s purport by my prophethood is nothing more than an abundance of communion and the occurrence of such dialogue is an established fact among the leaders of *Ahle Sunnat Wal Jamaat* (i.e., all the leaders of *Ahle Sunnat Wal Jamaat* concede the continuance in the Muslim nation of communion with God – Author). So this dispute between the *Ahle Sunnat Wal Jamaat* and us is reduced to a mere linguistic dispute (otherwise in reality there is no difference). Therefore, O people of intelligence and enlightenment! Do not be hasty. If anyone claims even an iota contrary to the claim I have stated here, then may that person be accursed by God, the entire world, and the angels as well.

In another place in this Arabic *Al-Istifta*, *Hazrat Mirza Sahib* states:

Undoubtedly, our Holy Prophet (peace and blessings of Allah be upon him) is the Seal of the prophets, and the chain of prophethood ended with him. So nobody has the right to claim separate prophethood after the Holy Prophet. After the Holy Prophet, nothing remains but an abundance of dialogue with God, and that too is made conditional on obedience to the Holy Prophet and cannot be achieved without obedience to him. And I call Allah to bear witness that I did not attain this status without the light of obedience to the Holy Prophet. And Allah named me a prophet only in the metaphorical sense, and not in reality.

An Announcement to the Attention of Islamic Scholars

While *Haqiqat-ul-Wahy* was published on May 15, 1907, *Hazrat Mirza Sahib* published an announcement on March 15, 1907 in which he addressed all the scholars of the Islamic community, as well as the religious aristocracy. The announcement stated: “We are about to publish the book *Haqiqat-ul-Wahy*. In this book, I have cast light on my claims and reasons thereof, and have included upwards of 200 heavenly signs. All the scholars of the Islamic community, as well as the religious aristocracy, are requested to judge me after reading this book.” *Hazrat Mirza Sahib* urged them by putting an oath on them three times to carefully read the book in its entirety. He also mentioned in the announcement that he would be sending free copies of the book to many scholars, and hoped that the rest would buy it on their own.

But if somebody was unable to afford it, then he should inform him and he would send the book free to him as well. *Hazrat Mirza Sahib* once again exhorted them in the name of God to read the book at least once. As for those who did not desist from maligning *Hazrat Mirza Sahib* after choosing not to read the book or after abandoning its reading before completion, *Hazrat Mirza Sahib* invoked God to thwart and abase them in this world and in the Hereafter.

An Announcement to the Attention of the *Arya Samajists*

After the announcement directed at the Islamic scholars, *Hazrat Mirza Sahib* followed up by publishing an announcement to the attention of the *Arya Samajists*. Pointing out the errors in their beliefs, *Hazrat Mirza Sahib* observed:

When every man is responsible for proving his own existence, then why is it that God cannot prove His existence? Is God even weaker than man, or is it that His Omnipotence has been left in the past and does not carry into the future? If He does not have the power to speak now, then what is the proof that He had this ability before? And if He cannot speak in these times then what is the proof that He can hear in these times and accept supplications? And if He manifested His powers of omnipotence during some past period then why can He not manifest them now so that the atheists may be disproved?

So dear friends! Islam alone has presented the All-Powerful God that we all need. Islam presents the powers of God in exactly the same manner in which they were manifested in the past. Remember and remember it well, that no person can believe in God without seeing the manifestation of His Powers and His shining signs. Those who say: We believe in *Parmeshwar* (concept of the Supreme Being in Hinduism), are merely narrating a fable. God's existence is proven by His signs; if there are no signs then there is no God. For this reason, I have written the book *Haqiqat-ul-Wahy* as a sample, purely out of compassion. I ask you in the name of *Parmeshwar*, in whom you confess faith according to your statements, to read this book from the start to the finish and contemplate on the signs that are included therein. Then if you do not find the like of it in your religion, leave that faith out of the fear of God and accept Islam. What good is the religion, and what shall it benefit you, if it does not guide you to the Living God by showing you living signs?

Hazrat Mirza Sahib then exhorted the *Arya Samajists* thrice in the name of *Parmeshwar* to read the book, to investigate the truth, and to come to the path of righteousness.

***Dawat-e-Haq* — an Announcement to the Attention of the Christian People and Clergy**

Along with the aforementioned announcement, *Hazrat Mirza Sahib* also published an announcement titled *Dawat-e-Haq* (Invitation to the Truth) on March 20, 1907, in which he preached to the Christian clergy and the Christian populace. He urged the Christian clergy and their followers to read *Haqiqat-ul-Wahy* and he put them under an oath to do so in a manner akin to the one he had employed with the *Arya Samajists*. In pointing out to the Christians the inaccuracies and errors of their faith and inviting them to Islam, he states:

I am not stating these things by myself, but that God Who is the Creator of the heaven and the earth manifested Himself to me and appointed me as the Promised Messiah for these end times. He told me that the truth is that Jesus son of Mary is neither God nor son of God. And He spoke to me and told me that the Prophet who presented the Quran and beckoned the people to Islam is a true Prophet, and that salvation lies under his feet. It is impossible for anyone to gain spiritual light except through his obedience. When my God manifested to me the prestige, honor and magnificence of this Prophet, I began to shiver and my body started trembling. In the case of Jesus, the Messiah, people exceeded all limits in his praise and went to the extent of making him into God, but in an opposite direction, people did not fully realize the greatness of this Prophet in a way that it deserved to be recognized. People are still unaware of his magnificence. He is the sole Prophet who planted the seed of Divine Unity in a way that it has not perished to this day. He is the prophet who appeared at a time when the entire world had gone astray. When he departed from this world, he left behind a world in which the Unity of God had spread like an overflowing ocean. He is the only Prophet for whom God has been manifesting His sense of honor in every age and has been exhibiting thousands of miracles² in his support and as evidence of his truthfulness. In the present age as well, this Holy Prophet has been much maligned and God's sense of honor has been provoked, and provoked as never before, and

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2. In April of 1907, *Hazrat Mirza Sahib* mentioned the following while lecturing on the miracles of the Holy Prophet:
 1. The Holy Prophet's miracle that was greater than the millions of his other miracles was that he fulfilled the purpose of the mission for which he came. This is such an unprecedented success that its like is not found in its fullest sense in the life of any other prophet. For example, Prophet Moses (peace be upon him) died on the way, and the success of Jesus is evident from the manner in which his disciples treated him. It is only the Holy Prophet who had the singular honor to see before he departed

He sent me as the Promised Messiah so that I may give evidence about his prophethood to the whole world. If I make this claim without evidence then I am a liar. But God gives testimony on my behalf with His signs in a manner the like of which cannot be found in these times, anywhere from the east to the west and from the north to the south. The dictates of justice and piety, therefore demand that I should be accepted along with my teachings.

from this world the full splendor of the promise that is inherent in the following Quranic verse: “And thou seest men entering the religion of Allah in companies” (110:2).

2. The second miracle of the Holy Prophet is the transformation of morals. The Arabs were a people even worse than quadrupeds: “They are but as the cattle; nay, they are farther astray from the path” (25:44). They became a people who spent their nights in prayers: “And they who pass the night prostrating themselves before their Lord and standing” (25:64).
3. The Holy Prophet’s third miracle is his eternal spiritual blessings. The fountains of spiritual blessings of other prophets have run dry but the fountain of the Holy Prophet’s spiritual blessings will run eternally. Accordingly, having drunk from that fountain, the Promised Messiah has appeared in this nation.
4. The fourth thing that is uniquely special with the Holy Prophet is that the nation of no other prophet supplicates for him around the clock but the followers of the Holy Prophet are busy in prayer at all times in some part of the world and are supplicating: O Allah send your blessings on Muhammad. The results of this are becoming evident in the form of spiritual blessings. Accordingly, among these blessings is communion with God that has been given to this nation. (Badar, May 9, 1907)

Chapter 59

CHAKRALVI TRAVELER FLEES FROM A PRAYER DUEL

The Arrival of Baba Chattu and the Traveler of Baghdad in Qadian

Towards the end of October 1906, Sheikh Muhammad Chattu, alias Baba Chattu, an aged but prominent resident of Lahore arrived in Qadian. This happened to be a time when I was also residing in Qadian. Baba Chattu had previously belonged to the *Ahl-e-Hadith* sect, but had subsequently begun subscribing to the *Ahl-e-Quran* philosophy popularly known as the *Chakralvi* sect. In fact, Baba Chattu's residence in Lahore was the center of *Chakralvi* activities in the city. Baba Chattu was accompanied by two other members of this sect, one of whom was Dr. Syed Muhammad Yusuf, whose pseudonym was Traveler of Baghdad. It is not entirely clear why he was known as the Traveler of Baghdad because he had neither Baghdadi features nor a clerical countenance. In fact, he gave the appearance of being from the United Provinces with his short cropped beard, his long, green silk outer coat, and his glib talk. In fact, it was because of his glib talk that Baba Chattu had brought him to Qadian, hoping that this would help them be victorious there.

Meeting With *Maulvi* Nur-ud-Din

Baba Chattu and party first called on *Maulvi* Nur-ud-Din and engaged him in a discussion of *Chakralvi* beliefs. *Maulvi* Nur-ud-Din had authored a tract on the *Chakralvi* beliefs, which was still unpublished. He brought out the manuscript and began to read out the relevant passages of the book to them. The arguments he had adduced against the *Chakralvi* beliefs were entirely logical, based on the Quran, and supported with convincing arguments.¹ *Maulvi* Nur-ud-Din had not quite finished when the Traveler of Baghdad interjected, "Sir! Do not inconvenience yourself with reading this as our leader (i.e., *Maulvi* Abdullah Chakralvi) has already answered all

1. It is a pity that the manuscript disappeared and was never published.

these issues.” When the Traveler of Baghdad was asked to provide the present company with a few of the answers given by their leader as a sample, he began to drivel, and soon the party got up to leave without having answered anything. However, Baba Chattu’s grandson, *Hakim* Muhammad Husain Qureshi, disclosed that their group would be staying in Qadian for another four or five days and that there would be ample scope for further discussion.

Meeting With *Hazrat* Mirza Sahib

That same day, the *Chakralvi* elders met *Hazrat* Mirza Sahib in the Mubarak Mosque. Baba Chattu asked *Hazrat* Mirza Sahib to prove his claim of being the *Imam* (spiritual leader) from the Quran. *Hazrat* Mirza Sahib’s response was very detailed and lengthy, a summary of which in my own words is as follows:

The proof of the Divine appointment of any person, who claims to be sent by God regardless of whether he is sent as a prophet, *Imam* or a reformer, should be the same. So if you claim the Quran to have been sent by God, then give me the proof for this claim and I shall use the same arguments to prove to you that I have been sent by God.

Hazrat Mirza Sahib’s proposed method provided an easy way to resolve the issue, but Baba Chattu was left clueless. The Traveler of Baghdad tried to save the situation with his loquaciousness and responded: “Baba Chattu did not understand you. Allow me to explain. We all believe in the veracity of the Quran; so now what we need is for you to prove your claim from the Quran.” In response, *Hazrat* Mirza Sahib once again explained to them in great detail: “Since you too consider the Quran to be from Allah, I am putting forward an easy way to arrive at a decision. You put forward the arguments on the basis of which you consider the Quran to be from Allah and I will use the same arguments to prove to you that I am from Allah too. So please state your arguments.” In response, the Traveler of Baghdad embarked on some irrelevant rambling. One wonders whether he was aware of any argument at all for the Divine origin of the Quran or did he only accept the Quran as a matter of faith. That is to say, just as he had rejected the hadith at the behest of *Maulvi* Abdullah Chackralvi, similarly, perhaps he had accepted the Quran at his behest. Or his purpose was not to search for the truth but he just came to play a game of winner and loser.

In short, the Traveler of Baghdad absolutely refused to budge towards the solution *Hazrat* Mirza Sahib was proposing despite repeated attempts by *Hazrat* Mirza Sahib to explain the efficacy of his proposed method in arriving at an answer to the question they had posed. Eventually, the Traveler of Baghdad, perhaps spurred on by the rhythm of his glibness, blurted out: “I challenge you to a *mubalahah* (prayer duel or mutual imprecation).” *Hazrat*

Mirza Sahib responded: "Before the parties can engage in a prayer duel, it is necessary for the challenging party to be absolutely clear about the claims and evidence of the challenged party. It is advisable, therefore, that you read one of my books so that the evidence regarding my claims is clearly understood by you beyond any ambiguity or doubt. Then, by all means you can have a prayer duel with me." The Traveler of Baghdad responded: "This is no big deal! Give me the book and I will glance through it in an hour or two." *Hazrat Mirza Sahib* replied: "You may certainly go through the book in an hour or two, but after you have been through the book, I will ask you a few questions that will show whether you have actually read the book and fully understood the arguments adduced therein." On hearing about the question and answer session that would take place, the Traveler of Baghdad was nonplussed and said: "If an examination has to take place, then it will take me three days to read the book, and I have to leave today." In reply, it was impressed on him that he had come to research the truth, and should stay on in Qadian for a longer period. He was assured that all effort would be made to ensure that his stay was comfortable and that he was not inconvenienced in any manner. But the Traveler of Baghdad refused to be convinced. Interestingly, the initial information they had given out was that they would be staying for a number of days, but now it appeared that they could not wait to leave.

The book *Haqiqat-ul-Wahy* that was to be given to the Traveler of Baghdad for perusal existed only in a manuscript form as it had not yet been published and therefore could not be given to the *Chakralvi* group to take away with them. Finally, it was decided that when the book was published, a copy would be sent to the Traveler of Baghdad in Lahore. After studying the book, he would come to Qadian and be examined to see if he understood the issues involved. On successfully passing the exam, he would be eligible to enter into a prayer duel. The *Chakralvi* party departed from Qadian that same day.

Hazrat Mirza Sahib's Letter Regarding the Prayer Duel (Mubalahah)

It so happened that new spiritual signs were being manifested during those days and *Hazrat Mirza Sahib* desired that all these new signs should be included in the book *Haqiqat-ul-Wahy*. This delayed the publication of the book. Consequently, in reply to a letter from the Traveler of Baghdad, *Hazrat Mirza Sahib* wrote that the publication of the book could not take place directly because it was currently unfinished, but that if he came to Qadian and read the portion of *Haqiqat-ul-Wahy* that had already been printed, it would sufficiently elucidate the matter of his claims and the prayer duel could then take place if he desired. Neither the Traveler of Baghdad nor his friend Baba Chattu replied to the letter directly, but in an article in the monthly *Chakralvi* magazine, they made absurd claims while cleverly concealing the full facts. The article ended

with the accusation: “Mirza Sahib reneged on his promise to send the book.” The article was attributed to Baba Chattu, but it could not possibly have been written by him because he lacked even the elementary skills of reading and writing in Urdu and Persian. Evidently, the article was written by someone else and then attributed to Baba Chattu. It is extremely shameful and regrettable that the *Chakralvi* group — a group that claims to be the standard bearer of the Quran and the Reminder — resorted to such deception, deliberate confusion of the truth, and misrepresentation of facts to the public.

It is established that *Hazrat* Mirza Sahib had clearly informed the Traveler of Baghdad in his letter that: “The book cannot be published directly. You can come to Qadian and read the book. Then if you desire, the prayer duel can be held.” It is a necessary condition before God’s punishment can afflict a denier and a falsifier that he should be unambiguously and conclusively made aware of all aspects of the issue. The Quranic command before a prayer duel can take place is clearly given in the verse: “...after the knowledge that has come to thee...” (3:61). Then can there be a prayer duel before full knowledge has been imparted to the opposing party? Most decidedly not! It is the height of injustice that when the Traveler of Baghdad was asked in accordance with the dictates of the Quran to make himself knowledgeable about *Hazrat* Mirza Sahib’s claim before entering into a prayer duel, this dictate of the Quran was conveniently ignored in order to make some cheap points in a propaganda campaign. However when the sole objective is to build one’s false reputation, then the consideration of truth and Quranic dictates are of little concern. Accordingly, the article in the *Chakralvi* magazine made no mention of *Hazrat* Mirza Sahib’s letter and incorrectly stated that he had reneged on his promise. In response to this deception, *Hazrat* Mirza Sahib directed that the following announcement be published in *Badar*, which appeared in its issue of January 17, 1907:

Hazrat Mirza Sahib states that I am even now ready to participate in a prayer duel at all times. The Traveler of Baghdad should come here and read the book. His hospitality will be our responsibility. Following a perusal of the book, he should take the requisite exam. In addition, I will also verbally present my claims and the evidence thereof in a speech extending over one or two hours. After that, the prayer duel can take place if he so wishes — Allah shall render His decision.

Decampment From the Prayer Duel

The Traveler of Baghdad neither came to Qadian, nor did he read the book in response to this announcement. God knows whither he repaired. Nevertheless, his decampment put a seal on his deception and fabrication for posterity.

Chapter 60

THE DEATH OF MAULVI SHEIKH SAADULLAH

Maulvi Sheikh Saadullah, of Ludhiana, was a convert to Islam who had become a religious cleric. He was a virulent opponent of *Hazrat* Mirza Sahib, and in his antagonism had outdone all other opponents in the use of foul and abusive language. His posters and announcements were nothing but a compendium of such filthy language as would put even the basest members of the society to shame. He was also desirous of the death of *Hazrat* Mirza Sahib, and had written a book titled *Shahab Saqib Bar Masih Kazib* (The Meteor That Strikes The False Messiah). The following two verses are the English rendering of two Persian verses from his book that are addressed to *Hazrat* Mirza Sahib:

God has decreed that your life vein be cut
Your false movement will be destroyed after your death

Although you people say that tribulations do come
On the Day of Judgment and in this world you will be of the losers

These verses were followed in the book by the Quranic verses:

And if he had fabricated against Us certain sayings, We would surely have seized him by the right hand, then cut off his heart's vein.
(69:44,45,46)

After this verse, he wrote: "You will face disgrace everywhere, and there is no honor for you in this world or in the next."

Whether writing in prose or poetry, Saadullah persisted in deriding *Hazrat* Mirza Sahib in his book and in his announcements using the most filthy and abusive language, and kept predicting *Hazrat* Mirza Sahib's disgrace and death. On September 16, 1894, he published a vile article against *Hazrat* Mirza Sahib in which he referred to *Hazrat* Mirza Sahib as *abtar*.¹

Hazrat Mirza Sahib then supplicated to Allah in the matter and

1. This Arabic word, when applied to a man, conveys several significances, for instance: impoverished, suffering loss, one from whom all good or prosperity is cut off, having no offspring or progeny.

published the revelation he received in response in a public announcement on October 5, 1894. The announcement was appended with his book *Anwar-ul-Islam* on page 12 and carried with it a prize of three thousand rupees. The announcement read:

Keep fighting the truth. O wretched man! You will finally see what your own fate will be. O Enemy of God! You are not fighting with me; you are fighting with God. By God! It has been revealed to me right now on September 29, 1894 regarding you, “Surely thy enemy is cut off (from good)”(108:3). The meaning of this revelation is that: Saadullah calls you *abtar* and claims that the chain of your offspring and other blessings will be cut off; this will certainly not happen. In fact, Saadullah himself shall remain *abtar*.

At the time of this revelation, Saadullah had only one son. Twelve more years passed, but Saadullah did not have another child although he was living with his wife during this time. Saadullah’s son showed no inclination to marry although he had reached the age of 30. People reminded Saadullah that *Hazrat Mirza Sahib* had prophesied about him: “Surely thy enemy is cut off (from good).” That is, Saadullah’s lineage will become extinct. They advised Saadullah to get his son married so that he may have children, and thereby disprove *Hazrat Mirza Sahib*’s prophecy. But the son showed no inclination to get married. Eventually, Saadullah forcibly arranged a match for his son with the daughter of a man by the name of *Haji Abdul Rahim*. Preparations were started for the wedding but while these preparations were still afoot, Saadullah contracted pneumonic plague and passed away on January 3, 1907. Saadullah died and took the desire to see his son married to the grave. There are several signs in the death of this man:

1. First, Saadullah’s death was in response to a prayer duel he had initiated in his book *Shahab Saqib Bar Masih Kazib*. In this book, he had beseeched God to kill *Hazrat Mirza Sahib* during his lifetime in the event *Hazrat Mirza Sahib* was an imposter. *Hazrat Mirza Sahib*’s reply was given in an Arabic poem included in his book *Anjam Atham*. In this poem, *Hazrat Mirza Sahib* had pleaded with God to render a judgment in this matter Himself and to kill the transgressing person in the lifetime of the truthful one. The prayer duel was thus completed, and Saadullah’s death was a vindication of the truthful one over the untruthful one.
2. Second, Saadullah’s death validated the prophecy that he will die *abtar* i.e., his lineage will not continue.
3. Third, Saadullah’s demise took place during the lifetime of the very person whose death Saadullah desired.
4. Fourth, Saadullah witnessed the respect and glory of the person he

had vehemently opposed increase day by day, and he finally departed from the world with his greatest desire unfulfilled. One marvels at the working of God. Saadullah had seen the time when *Hazrat Mirza Sahib* used to visit Ludhiana as a solitary traveler. Then in November 1905 he witnessed thousands of people who came to greet *Hazrat Mirza Sahib*. They crowded the Ludhiana railway station and lined the road all the way to the city. Yet this hapless man Saadullah did not profit from observing this acceptance of *Hazrat Mirza Sahib* by the people, and contrasting it with his own failures and ill luck. Instead, even at that time, motivated by the seething hatred and burning in his heart, Saadullah published an announcement, replete with abusive language, deriding *Hazrat Mirza Sahib*. The result was that he left this world sorrowfully — a total failure.

Glory be to God! The person that Saadullah called *abtar*, i.e., *Hazrat Mirza Sahib*, was showered by God with honor and blessings. *Hazrat Mirza Sahib's* physical progeny was blessed with continuity and his spiritual progeny increased day by day. Thousands of people considered his discipleship a great honor for them and his blessings and rewards continue to this day. However, in contrast, the person who was called *abtar* in *Hazrat Mirza Sahib's* revelation departed this life as a frustrated and unsuccessful man. And the way in which his lineage came to an end is a sign in itself. Details of this follow:

A Sign Regarding the Publication of the Word *Abtar*

In 1906, *Hazrat Mirza Sahib's* book *Haqiqat-ul-Wahy* was under publication. Earlier, when *Hazrat Mirza Sahib's* book *Mawahib-ur-Rahman* had been published, it became the subject of a lengthy lawsuit merely because *Maulvi Karam-ud-Din* had taken exception to the use of a few words in it. Erring on the side of caution, *Hazrat Mirza Sahib* asked *Khwaja Kamal ud Din*: “You are an attorney. Please examine every section of *Haqiqat-ul-Wahy* that is scripted from a legal point of view.” From time to time, *Khwaja Kamal-ud-Din* would come to Qadian and read the scripted parts of *Haqiqat-ul-Wahy* prior to publication. When he reached the part of the book in which *Hazrat Mirza Sahib* had described in great detail the prophecy regarding Saadullah: “Surely thy enemy is cut off (from good),” *Khwaja Kamal-ud-Din* drew *Hazrat Mirza Sahib's* attention to it and remarked:

Sir! You have used the word *abtar* for Saadullah while both he and his son are alive, and you have also stated that Saadullah's son is incapable of procreating. If Saadullah wishes, he can lodge a complaint against you in court. In view of this, it would be appropriate not to publish this

prophecy in such great detail.

But Saadullah's behavior had wounded *Hazrat Mirza Sahib* so much that he refused to delete the details. When Khwaja Kamal-ud-Din tried to add something to his initial statement, *Hazrat Mirza Sahib* spoke up with great emotion: "By God! I will certainly publish this, and I am certain that God will protect me from his evil." *Hazrat Mirza Sahib's* emotion had a telling impact on all those present, and Khwaja Kamal-ud-Din fell silent. *Maulana Nur-ud-Din* recited aloud the following *hadith*:

It sometimes happens that when a disheveled and dust-covered man swears by God about a certain matter, then God fulfills his oath.

That same night, *Hazrat Mirza Sahib* received a revelation in which this *hadith* was repeated. The revelation was published in the newspaper *Badar* dated December 6, 1906. And so it came to pass that God resolved the matter in accordance with the oath of the disheveled man. Saadullah died within a month of this incident and this allayed any apprehension of a lawsuit. The prophecy regarding Saadullah was published in full detail.

Another Prophecy Regarding the Son of Saadullah

In his book *Haqiqat-ul-Wahy*, *Hazrat Mirza Sahib* explained the meaning of *abtar* as follows:

When God, the Most High, has disclosed this meaning of the prophecy that this boy will be no more and Saadullah's lineage will not extend into future generations and will become extinct with this boy, then it is the height of obstinacy to say that Saadullah did leave a boy behind at the time of his death. O ignorant one! This boy was present at the time of the prophecy, and if one delves into the Arabic saying in some depth, one finds that the meaning of *abtar* is not a man whose children predecease him but the essential ingredient in the meaning is the severance of the lineage. The Arabic lexicon gives the meaning of *abtar* as cutting off at the roots. It is abundantly clear from this that this prophecy was for future generations and means that the existing boy will not become the progenitor of future generations. I will explain this in more detail further on.

Future events proved the accuracy of these words. After Saadullah's death, his son Mahmud did marry but remained issueless till his death in 1926. Thus Saadullah's lineage became extinct and the *abtar* revelation was precisely fulfilled.

Chapter 61

THE ARYA SAMAJ HINDUS OF QADIAN AND US

The unreasonable hostility of the *Arya Samaj* Hindus towards *Hazrat Mirza Sahib* was no secret. They realized fully well that if there was a party among the Muslims that could challenge other religions and defeat them, then this was that party. If any party had silenced the *Arya Samaj* then this was the party that had done it. Hence, the *Arya Samaj* had made it a routine to carry on a propaganda campaign against *Hazrat Mirza Sahib* and his party. Finally, the *Arya Samaj* Hindus thought that they should publish a newspaper from Qadian in order to make their propaganda more effective. The idea was to publish articles therein against *Hazrat Mirza Sahib* and his party, and to create the impression in the minds of the populace that they were local Qadian residents who had insider knowledge about the deceit and fraud of *Hazrat Mirza Sahib* and his party, and were trying to warn others of their cunning.

The *Arya Samaj* Starts Publication of Their Newspaper *Shubh Chantak*

With this objective in mind, *Arya Samaj* started publishing in the beginning of 1906 a newspaper called *Shubh Chantak*. The publisher of the paper was ostensibly the *Arya Samaj* of Qadian. The majority of articles in it were against *Hazrat Mirza Sahib* and his party. The writers of these articles posed as men with insider knowledge and the propaganda machine started working day and night to discredit *Hazrat Mirza Sahib*. The owner and manager of *Shubh Chantak* was an *Arya* named Achhar Chand. The editor was Pundit Somraj, who happened to be a specially foul mouthed opponent of the Ahmadiyya Movement. Pundit Somraj was the founder of the *Arya Samaj* movement in Qadian, and was in fact a national leader of the *Arya Samaj* community as well. A mischievous *Arya* by the name of Bhagat Ram was another willing accomplice in all their misdeeds.

The Foul Invective of an *Arya*, and *Hazrat Mirza Sahib*'s Speech

Two long term *Arya* residents of Qadain, Mallawa Mal and Sharmpat Rai, were old acquaintances of *Hazrat Mirza Sahib* and had witnessed *Hazrat Mirza*

Sahib's supernatural signs. However, the *Arya* management of *Shubh Chantak* convinced Mallawa Mal and Sharnpat Rai, to join their unholy alliance against *Hazrat Mirza Sahib*. This coterie gained in strength and in their aggressive designs over time. During the Annual Gathering of the Ahmadiyya Organization held around Christmas of 1906, an *Arya* began shouting vile abuses when about two thousand members of the Ahmadiyya Organization were gathered in the Jamia mosque for prayers. *Hazrat Mirza Sahib* has described this incident in his book, *The Aryas of Qadian and Us*, in the following words:

When I and about two thousand honorable members of my Organization, which included senior British Government officials, landlords, *nawabs* and affluent dignitaries who had come from great distances, were engrossed in performing our prayers in the Jamia Mosque, a filthy natured *Arya* Brahmin started shouting abuses right when we were offering our prayers. The abusive words he repeatedly shouted were (and we seek God's protection against the use of such language): "All these pimps have gathered here. Why don't they go outside to pray?" I was the first target of his invective and he followed it repeatedly with more foul language that is best not reproduced here so as not to defile this writing. We continued our prayer service for about two hours and the *Arya* Brahmin kept on relentlessly spewing his foul and filthy abuses. Some Sikhs from the rural areas were watching our gathering at that time and marveling at how God had brought such a large number of people together. They too tried to make the *Arya* desist but that filthy natured *Arya* was not to be dissuaded, and he continued to call these respectable Muslims pimps, to provoke them. I was severely grieved and had to bear this sorrow in the state of prayer. I was also anxious lest somebody from my Organization was provoked, but I thank God that everyone comported themselves with forbearance. It is strange why he used this filthy and dirty word for this party. Perhaps he was remembering the practice of *niyog* in his own religion.

Among those present in the gathering was a Deputy Inspector of Police from Batala. The foul invective of the *Arya* had exceeded all limits, and severely injured the feelings of respectable Muslims. Had the Muslims been a barbaric nation, they were sufficient in number to deal with all the *Aryas* of Qadian. But the conduct of the Muslims was laudable. Despite the provocative barrage of this filthy natured *Arya*, they conducted themselves with great forbearance, as if they were corpses without any speech. They had remembered well the lesson that was taught repeatedly, namely to show patience in dealing with enemies. When the prayer had concluded, I observed that the barrage of filthy abuses had wounded many people to the core. I got up and gave this speech to comfort them:

Discard the grief that you feel in your hearts. God, the Most High, sees and He will punish the oppressor. I know that the Hindus of Qadian are foremost under God's wrath because they have observed such grand signs from God but still persist in abusing and tormenting others. They know about the great sign that God has manifested in this town. They are not unaware that some 26 or 27 years ago I was living in complete obscurity. Could anyone have said at that time that such a large gathering could take place here? In fact, there was not even a single person in my party, nor did anyone come to visit me. I had no income besides the small income that I got from the ownership of my land. During that period, in fact even earlier than that — some 35 years or more ago — Allah had informed me that:

...hundreds of thousands of people will come to you from every direction so that even the roads will get worn down, and wealth will come to you in many ways. Opponents from every nation will plan and strive to prevent this prophecy from being fulfilled. But their efforts shall be in vain...

This prophecy was printed at that time in my book *Barahin Ahmadiyya*, and disseminated widely... Of all the *Aryas*, Mallawa Mal and Sharmpat Rai, residents of Qadian, are the foremost witnesses because my book, *Barahin Ahmadiyya* that contains this prophecy, was printed and published in front of them. In fact, even before the printing of *Barahin Ahmadiyya* — during the period that my father passed away — these two *Aryas* were informed of this prophecy... These two *Aryas* are well aware of the obscurity in which I was living my life — to the extent that sometimes the two of them would accompany me to Amritsar and with the exception of a servant there would not be another person with us. Sometimes, it was only Sharmpat Rai who accompanied me. These people can testify on oath to the degree of my anonymity during that time. Neither did anyone come to see me in Qadian, nor did anyone care when I went to other cities whose residents were indifferent to whether I existed or not. Now it is the same Qadian in which thousands of people come to visit me, and the cities of Amritsar, Lahore and others are the same but hundreds, and sometimes thousands, of people come to greet me when I travel to those cities. Accordingly, it is common knowledge that when I traveled to Jhelum in 1903, approximately eleven thousand people turned up to receive me. Similarly, there was no hint then of the hundreds of visitors that now continually come to Qadian. All the Hindus of Qadian, and in particular Mallawa Mal and Sharmpat Rai, who are now denying the signs of God under pressure from their community, are well aware that

our male guest-house was empty and deserted and no one came to visit us. Yes, these people would drop by two or three times daily, and sometimes more and sometimes less. They are able to state these things on oath. This was the summary of my speech in the Annual Gathering as well that God has provided proof beyond any doubt to the Hindus of Qadian. In particular, the testimony of God is complete against these two *Aryas* who are eyewitnesses to many signs. Yet these people do not fear the God Who possesses tremendous powers, and who can annihilate in a moment. And as I have written earlier, another prophecy has also been fulfilled with this prophecy, and it too was included in *Barahin Ahmadiyya* and widely disseminated throughout Punjab and India during the same period some twenty-six years ago. This other prophecy is that the opponents will strive with all their might that this success, and this sign, and the visits by multitudes may not come about, and that people would not assist with their wealth, but God would fulfill His prophecy and all of them will remain unsuccessful. These prophecies are present in *Barahin Ahmadiyya* not only in the Urdu language, but also in Arabic, English, Persian and Hebrew.

After this, *Hazrat Mirza Sahib* mentioned those endeavors that the *Aryas*, Christians, as well as the Muslim clerics had made to arrest the tide of people being attracted to him. Despite their best effort and intense striving, God had rendered all their efforts futile and caused thousands of people to join *Hazrat Mirza Sahib's* organization and also opened the floodgates of wealth to flow to his mission. Even as the opponents intensified their efforts to stop people from going over to him, the multitude of people joining him kept on increasing. Thus, the second part of the prophecy that despite the strong opposition, God will incline a multitude of people towards *Hazrat Mirza Sahib* was manifestly fulfilled.

False Statements by the *Arya* Newspaper

This was the summary of the speech *Hazrat Mirza Sahib* delivered to heal the wounded sentiments of people after the unfortunate incident perpetrated by the *Arya*. This speech created great consternation in the *Arya* camp and they published an article in their newspaper *Shubh Chantak* ostensibly written by Sharnpat Rai in which he stated that they had not witnessed any heavenly sign at the hands of *Hazrat Mirza Sahib*.

Publication of *Qadian Ke Arya Aur Hum* (The *Aryas* of Qadian and Us)

When *Hazrat Mirza Sahib* read this statement, he immediately wrote a book titled, *Qadian Ke Arya Aur Hum*. This book was published on February

20, 1907. In this book, *Hazrat* Mirza Sahib listed the aforementioned incidents, and made the following announcement regarding Mallawa Mal and Sharmpat Rai:

An article appearing in the *Arya* newspaper ostensibly written by Sharmpat Rai, brother of Bishamber Das, contains a statement that they have not seen any heavenly sign at the hands of this writer. This statement is the kind of lie which is worse than consuming the most filthy dirt. Listening to such talk creates the certain conviction that such a fabricator does not believe in his *Parmeshwar* and is not afraid that there may be repercussions for such fabrication. Because I have written in several books that Mallawa Mal and Sharmpat Rai, residents of Qadian, have witnessed such and such of my signs — in fact have seen scores of my signs — and those books have been propagated to millions of people, and if they have not seen these heavenly signs at my hand then in that case who would be a greater liar than me in the whole world, and who would be more impure natured and a bigger fabricator than me. But if I am truthful in my claim, then every intelligent person can see that there could be no greater humiliation for me than that these people have branded me a liar and a fabricator in newspapers and posters. How can the people in far flung areas know what is the reality? In fact, because of the enmity that most people have with me, they will consider these people to be honest and consider their evidence to be that of an insider, and in this way they will further compromise their Hereafter. Because I cannot tolerate this dishonor, and in addition have to consider the deleterious effect this will have on the God established Movement, I first and foremost address Lala Sharmpat Rai and Mallawa Mal that they should decide this matter with me by taking an oath either face to face or in writing. They should swear by God that we did not see such and such signs that are written below and that if we are lying then God should punish us and our offspring for this lie.

Sharmpat Invited to Testify

Following this, *Hazrat* Mirza Sahib stated the heavenly signs that had been witnessed by these two *Aryas* and that had been published in *Barahin Ahmadiyya*. First, *Hazrat* Mirza Sahib mentioned separately some signs to which Sharmpat Rai was an eyewitness. Following this, he observed:

I present a few prophecies by way of a sample at this time, and I swear by God that this statement is true, and Lala Sharmpat has heard it many times. And if I have stated falsely then may God punish me and my sons for this within one year. Amen and may the curse of Allah be upon

the liars. Sharmpat should take an oath similar to my oath and should state that: If I have lied in this oath, then may God punish me and my offspring for it within a period of one year. Amen and may the curse of Allah be upon the liars.

In a footnote, *Hazrat Mirza Sahib* noted the following regarding the preceding statement:

The statement of this malediction is contingent upon Sharmpat making a similar malediction regarding his own self, and publishing it in some newspaper.

Mallawa Mal Invited to Testify

After this, *Hazrat Mirza Sahib* stated some signs to which Mallawa Mal was an eye witness, and then noted:

I swear by God that these facts are true. And if they are false, then may God ruin me and my sons within a year and punish me for this deceit. Amen. May the curse of Allah be upon the liars. Similarly, Mallawa Mal should not be enamored by this life of a few days and if he denies these statements, then he should take an oath similar to mine and state: This is all a fabrication, but if these things are true then may God's punishment afflict me and all my children within one year. Amen. May the curse of Allah be upon the liars.

The Aryas of Qadian Warned

Following this, *Hazrat Mirza Sahib* criticized the *Arya* faith, and effectively demolished all its false principles and doctrines. He drew the attention of the *Aryas* to the sign of Lekhram's assassination and warned the mischief mongers of Qadian to desist from creating mischief. The people who were most conspicuously engaged in creating mischief were Achhar Chand, owner of the newspaper *Shubh Chantak*, Somraj, editor of the same newspaper, and Bhagat Ram. With great arrogance, they were branding *Hazrat Mirza Sahib* as a liar and a schemer. Keeping these people in view, *Hazrat Mirza Sahib* wrote two verses on the title page of the book, in which he described the assassination of Lekhram and warned them of a similar fate i.e., a punishment resulting in death. The two verses are:

The death of Lekhram is a great miracle;
But the misfortune is that they don't understand

My Master! Make them understand Thyself;
Show another sign from the heavens.

In these verses, *Hazrat Mirza Sahib* had clearly indicated that a sign similar to the fatal sign of *Lekhram* had been solicited from God for these arrogant and impudent *Aryas* of *Qadian*. The reason and manner of the sign's fulfillment was indicated in the following verses of a poem that *Hazrat Mirza Sahib* wrote about these *Aryas* and published in this book. The verses ran:

Beasts by nature, they are neither dead nor alive;
Always engaged in foul invective, perhaps this is due to the indignation of God

Ultimately, their efforts to malign the faith of God were futile;
They resorted to abusive language, because that is what their hearts directed them to do

They have absolutely no shame in their eyes;
They have exceeded all bounds, and this is the extreme

The One in Whom we believe, He is Powerful and Self-Subsisting;
He shall manifest something, and that is my hope

O *Aryas*! What is it? Why have your hearts gone astray?
Eschew this impudence, for that is the path of modesty

Why do you harrass me and concoct slanders against me?
Better for you if you would desist, to prevent misfortune from befalling upon yourselves

The person whose prayer resulted in *Lekhram's* eventual and grievous death;
When mourning attended many a household, I am that *Mirza*

It's not good to harass the virtuous people and to cause them grief;
And to increase in impudence, then this is the retribution.

In other words, a person who does not desist from foul mouthing, cannot avoid God's punishment, as was the case with the *Arya Lekhram*. On page 22 of the book, *Hazrat Mirza Sahib* made the following prediction regarding the arrogant and impudent *Aryas* of *Qadian*:

In short, these people have exceeded all bounds in falsifying the prophets whose righteousness shines like the sun. God, Who guards the honor of His servants, will certainly decide this matter. He shall certainly manifest something in support of His beloved prophets... May God decide this matter between them and us.

Accordingly, the time of the decision arrived soon enough.

Mallawa Mal and Sharmpat Rai Flee From Taking Oath

After the publication of this book, both Sharmpat Rai and Mallawa Mal who had been challenged by *Hazrat Mirza Sahib* to deny the heavenly signs that they had witnessed, were stunned into silence. Their co-religionists coaxed and coerced them to take the oath but they did not agree. They considered silence to be their salvation, and flight the best way to save their lives. Whereas on the one hand, their silence and flight saved them from immediate punishment, on the other it put a seal of genuineness on the heavenly signs that *Hazrat Mirza Sahib* had recounted and cited Sharmpat Rai and Mallawa Mal as witnesses.

The Annihilation of the Foul-tongued *Aryas* of Qadian

Unlike the two above mentioned *Aryas*, Achhar Chand, Bhagat Ram and Pundit Somraj kept escalating their impudence to the point that *Hazrat Mirza Sahib* could take it no more, and he took his case to the Divine court and beseeched the Almighty to annihilate the workers of the newspaper *Shubh Chantak* so that this mischief may be banished from their midst. In response to this, a revealed prayer spontaneously came to his lips: "O Lord! Turn aside the afflictions that have beset this town." *Hazrat Mirza Sahib* also received the following revelation regarding Pundit Somraj and Achhar Chand: "These two cannot escape the torment of retribution." It was also made known to *Hazrat Mirza Sahib* that they were about to be killed.

This is what transpired next. First, the *Arya* newspaper *Shubh Chantak* was relocated from Qadian to Batala. Second, there was an outbreak of plague in the *Arya* community of Qadian and Achhar Chand, the owner and manager of *Shubh Chantak*, and his only brother died of the plague. Then on April 9, 1907 Pundit Somraj, the editor of the paper, who was always trying to subvert and delude all newcomers to Qadian against *Hazrat Mirza Sahib*, also succumbed to the plague and died. Only a few days earlier, he had seen his son claimed a victim by this disease, and shortly after Somraj's death, his wife too perished of the same cause. The third member of the trio, Bhagat Ram, also died of the plague. In short, they died themselves and their families were destroyed too. Their newspaper shut down and ceased publication.

Interestingly, an Ahmadi had made the point while debating Achhar Chand that a great sign of *Hazrat Mirza Sahib* was his claim that God had told him that he would be protected against the plague. Achhar Chand replied: "This is no sign. I too say that I will definitely not be afflicted by the plague." It is indeed a marvel of God that soon thereafter he and his brother died of the plague and their death brought further attention and glory to *Hazrat Mirza Sahib's* sign of protection from the plague. With the death of these *Aryas*, Qadian was rid of the *Arya Samaj* mischief. It took only a few days of April 1907 to cleanse the town of this affliction.

Chapter 62

MAULVI SANAULLAH OF AMRITSAR EVADES MUBAHALAH (PRAYER DUEL) ON FOUR OCCASIONS

Some Background Regarding *Maulvi* Sanaullah

Since the time *Maulvi* Sanaullah had impinged upon the consciousness of the public, his distinguishing quality had been the caustic nature of his speeches that were laced with ridicule, scorn, derision and vulgar poetry. This quality was especially accentuated when he delivered speeches debasing *Hazrat* Mirza Sahib. On such occasions, his tongue became like a sharp razor, and one was acutely reminded of these verses recited at the annual meeting of Anjuman Himayat-e-Islam by Mirza Sahib Arshad Gorgani in which he had observed regarding *Maulvi* Sanaullah:

His tongue is sharper than a razor;
I fear lest he sever the Islamic faith from its root!

These verses were so apposite that the entire audience present at the meeting had erupted in approval and support of the truism so appropriately expressed. Through the years *Maulvi* Sanaullah did not change at all and the above verses continued to characterize him till the very end.

Every Righteous Person Has Been Opposed

It is the common experience of every truthful and righteous person that when their opponents are defeated on matters of principle, the opponents resort to inferior and lowly tactics such as the use of abusive language, derision, and false accusations.

Such activities really are an affirmation of the success of the righteous people. The righteousness of Prophet Muhammad (peace and blessings of Allah be upon him) is evident like the glowing sun. But instead of paying attention to the shining proofs that manifested themselves in his support, Holy

Prophet Muhammad's opponents focused all their energies on emphasizing frivolous allegations, such as the assertion that Islam was spread by the sword, or that he had several wives. These opponents paid no attention to matters of principle. Exactly the same attitude was displayed by the people who considered it obligatory to oppose *Hazrat Mirza Sahib*.

It is unfortunate that *Hazrat Mirza Sahib's* opponents did not realize that the transpiring events bore clear testimony to the fact that Islam was in a state of extreme helplessness and feebleness. The adherence of the Muslim populace to certain wrong doctrines that were clearly opposed to the teachings of the Quran and the reliable *hadith* was unwittingly aiding the propagation of Christianity. The greatest service to Islam at this time was to cleanse the Muslims of such mistaken notions, but *Hazrat Mirza Sahib's* opponents were so blinded by their opposition that they opposed whatever *Hazrat Mirza Sahib* said regardless of its merits. This attitude was responsible for propelling the entire Muslim community into the darkness of professing wrong beliefs.

All eminent scholars of Islam had accepted the validity of the *hadith* regarding the coming of a reformer (*mujaddid*) at the beginning of each century. However, since nobody had claimed to be a reformer in the fourteenth century *Hijrah* with the exception of *Hazrat Mirza Sahib*, his opponents unjustly declared the *hadith* regarding the coming of reformers as unauthentic; in so doing, they branded righteous and holy men like *Hazrat Mujaddid Alf-e-Sani* and *Hazrat Shah Waliullah Muhadith Dehlavi* as, God forbid, fraudulent liars because they too had relied on this *hadith* for their claims. The opponents totally ignored the hundreds of signs manifested in support of *Hazrat Mirza Sahib's* righteousness, and concentrated all their energies in foraging for trivial issues that they could use against him. They accused *Hazrat Mirza Sahib* of being a liar because he claimed to be a reformer. However, before crying themselves hoarse on this issue, these opponents would have done well to have anointed someone else as a reformer. At least then they would not have had to bear the onus of giving the lie to Holy Prophet Muhammad's *hadith* about the coming of reformers. But they did not care; it mattered little to them whether Islam would be helped or hurt as long as they could somehow falsify *Hazrat Mirza Sahib*. However, the will of God cannot be stopped by mere mortals.

What Were the Real Issues Needing Resolution

The real need of the hour was to develop a consensus among the Muslim community on certain issues that were being exploited by the Christian missionaries. *Hazrat Mirza Sahib's* opponents would have done well to have focused on resolving these issues. The first of these issues can be framed as follows:

Is it proven from the Holy Quran or reliable *hadith* that Jesus (peace be upon him) bodily ascended to the heavens, and has remained there for two thousand years without aging, without any food and water, and without performing the normal bodily functions associated with physical life?

If the above statement is correct, then what is the answer to the following criticism of the Christians:

The Quran states regarding all prophets that: “Nor did We give them bodies not eating food, nor did they abide” (21:8). Hence someone who bodily ascended to the heavens and remained alive, without eating and drinking, must be unique and superior to all other prophets... Such a prophet cannot be included among the prophets who needed food and water to stay alive.

The existence of such an objection itself should have been sufficient to convince an honorable Muslim that the issue as framed could not possibly be an Islamic doctrine because no Islamic doctrine has ever been, nor will ever be, supportive of falsehood. How was it possible for a doctrine of Islam to support the Christian doctrine of crucifixion when the very reason for the coming of Islam into the world was to break the Cross?

The second issue that needed to be resolved can be framed as follows:

The Quran and *hadith* bear testimony to the facts that prophethood has come to an end and that Jesus has died. The most authentic Book of *Hadith*, the Sahih Bukhari, provides different physical descriptions for Jesus, the Israelite prophet, and the Son of Mary who was to come in later times. The Israelite Jesus has been described as ruddy complexioned and with curly hair in two *ahadith* in the Sahih Bukhari,¹ while the Son of Mary who would remove the mischief of the Antichrist (*Dajjal*) has been described as having a wheaten complexion and straight hair in two other *ahadith* of the Sahih Bukhari.² In addition, the chapter *Al-Jumuah* (The Congregation) of the Holy Quran clearly states that Holy Prophet Muhammad is the spiritual teacher of the Muslim community for all generations to come — the early ones, as well as the later ones. Given these facts, the issue is: How is it possible that Jesus son of Mary, a prophet of Allah, can come to teach and purify the Muslim community in the future and thus bring to an end the tenure of Holy Prophet Muhammad as the teacher and purifier of the Islamic nation? When another prophet comes who has received knowledge from God directly,

1. Sahih Bukhari Book 55, *hadith* 608 and 648.

2. Sahih Bukhari Book 55 *hadith* 649 and 650.

then it cannot be said that the tenure of Holy Prophet Muhammad as a teacher and purifier still continues. If one accepts these things that are patently against the teachings of the Quran, then how can one answer the Christian critics when they say: “If Muhammad is the Prophet for the last era and the Seal of the prophets, then why was it not mandated that he will be raised from the grave to dispel the great mischief of the last era?”

The third issue that needed to be settled can be framed as follows:

If *Hazrat* Mirza Sahib was not the Reformer (*mujaddid*) of the fourteenth century *Hijrah*, then was there anyone else in the world who made the claim to be the Reformer of this era? If not, then was Holy Prophet Muhammad’s *hadith* fulfilled for thirteen hundred years, only to falter now in the fourteenth century?

In short, the opponents of *Hazrat* Mirza Sahib did not have the courage to step forward and address the issues that needed to be resolved. They focused instead on frivolous and extraneous matters to blur the truth and provide fodder to the masses to carry on a program of ridicule and scorn based on sheer ignorance. This strategy has been used by the opponents of righteous men since time immemorial, and was precisely the strategy that *Maulvi* Sanaullah adopted to oppose *Hazrat* Mirza Sahib.

Conditions for Holding a *Mubalahah*

In the year 1891, when *Hazrat* Mirza Sahib claimed to be the Promised Messiah, his opponents passed a decree stating that he was a *kafir* (unbeliever). Some opponents invited him to engage in a *mubalahah* (a prayer duel). In response, *Hazrat* Mirza Sahib stated the following in his book *Izala Auham* (pages 637, 638):

Let it be clear to all present that Mian Abdul Haq had also requested a *mubalahah*. But so far I have been unable to understand how a *mubalahah* can be permissible for a disputed issue the result of which does not make any party a disbeliever or a tyrant. It is evident from the Holy Quran that the two parties in the *mubalahah* must be convinced that their opponent is a liar i.e., is intentionally digressing from the truth, and not simply committing an unwitting error. It is only then that the two parties can say: May the curse of Allah be on the liar... So lying is one thing, while unwitting error is quite another — Allah says to curse the liars. He does not say to “curse those who commit an error unwittingly.”

Similarly, *Hazrat* Mirza Sahib made the following statement in an announcement dated April 12, 1891:

The traditional mode of a *mubahalalah* is that the person requesting the *mubahalalah* should hold his belief with such certainty that he considers his opponent to be definitely a liar and a falsifier... Each of the two parties in a *mubahalalah* must consider the other party to be a liar, and the goodwill that two believers are required to have for one another has thus ceased to exist between them.

Announcement of the *Mubahalalah*

Hazrat Mirza Sahib had clarified through announcements that he was observant of all Islamic beliefs, that he believed in the finality of prophethood and that he considered any claimant of prophethood after Holy Prophet Muhammad as a liar and unbeliever. Despite these clarifications, his opponents continued to brand *Hazrat* Mirza Sahib as an unbeliever. This compelled him to make the following announcement in his work *Ainah Kamalat Islam*, on December 10, 1892. The book itself was published in February of 1893. He stated thus:

I have been granted permission by God that if the leaders who brand me as an unbeliever do not desist from doing so despite listening to my beliefs and the supporting arguments, then I should engage them in a *mubahalalah*.

In response to this challenge, nobody stepped forward to have a *mubahalalah* with *Hazrat* Mirza Sahib, with the exception of *Maulvi* Abdul Haq Ghaznavi. In the *mubahalalah* with *Maulvi* Ghaznavi, *Hazrat* Mirza Sahib did not cast any imprecation upon his opponent. This is evident from the following excerpt from *Hazrat* Mirza Sahib's work *Haqiqat-ul-Wahy* (page 240):

Since I was dearly fond of *Maulvi* Abdullah Sahib deceased...my heart did not incline to casting a malediction on (his son) *Maulvi* Ghaznavi. On the contrary, in my eyes, he was a man to be pitied...In any case, he said whatever he wanted to say in the *mubahalalah*, but the resort of my prayer was my own soul, and my supplication before God was only that if I am a liar, then may Allah destroy me in the manner in which liars are destroyed.

The Flight of *Maulvi* Sanaullah and That of Other Opposing Clerics

In the book *Anjam Atham*, *Hazrat* Mirza Sahib extended a general invitation to all *Maulvis* and *Pirs* who called him a disbeliever to hold a *mubahalalah* with him. In particular, a number of *Maulvis* and *Pirs* were invited by name and *Maulvi* Sanaullah's name was included in this list of invitees (*Anjam Atham*, pages 64, 70). This was the first time *Hazrat* Mirza Sahib invited *Maulvi* Sanaullah by name for a *mubahalalah*. *Hazrat* Mirza Sahib had stipulated

that at least ten *Maulvis* and *Pirs* should come forth for the *mubahalalah*:

However, I do have one requirement for the *mubahalalah*, namely that at least ten of the below-mentioned individuals present themselves for the contest. Their number must not be fewer than ten although my desire and wish is that the more the better because the encompassment of a large group in Divine wrath will be a clear sign from God and will leave no doubt in anybody's mind.

Hazrat Mirza Sahib had then stated in *Anjam Atham* (page 67):

I also stipulate that my prayer should be considered efficacious only if a calamity from the (aforementioned) calamities afflicts all those who oppose me in the *mubahalalah* within a period of one year. Even if one of them escapes an affliction, though their number may be one thousand or two thousand, I will consider myself a liar.

It is apparent that this method was decisive. It was not an unreasonable demand to require that at least ten of the two hundred or so individuals who had affixed their signature to the decree of excommunication should step forward for the *mubahalalah*. But the *Maulvis* were so overawed by the truth that not even a single one of them dared to step forth, and *Maulvi Sanaullah* was of course one of those *Maulvis* that lacked the courage to engage in a *mubahalalah* with *Hazrat Mirza Sahib*.

The Decapment of *Maulvi Sanaullah* on a Second Occasion

Following the previous statement, *Hazrat Mirza Sahib* then addressed *Maulvi Sanaullah* exclusively in the following words, in his book *Ijaz-e-Ahmadi*, which was published in the year 1902:

I have heard, and in fact I have seen *Maulvi Sanaullah's* own signed statement, wherein he states that he is wholeheartedly eager for a decision to be rendered in the following fashion. The parties, i.e., he and I, should supplicate that whichever one of us is a liar should die in the lifetime of the one who is truthful. He has also expressed the wish to prepare a book that is similar to *Ijaz-e-Ahmadi* in terms of its eloquence and erudition, and would be comprised of the same objectives. If *Maulvi Sanaullah* has indeed expressed these wishes sincerely, and not merely as guile, then there could be nothing better than this. In this time of strife among the Muslim community, *Maulvi Sanaullah* would render a big favor if he were to step forth in the (religious) arena and render a decision between truth and falsehood by using these two means. He has come forward with a good suggestion but it will amount to something only if he stands by it.

If a fabricator departs from the world and those that remain behind are guided thereby, then the person who had entered the contest would reap the reward of a prophet. However, in the *mubahalah* of death, I cannot submit any challenge of my own accord, because my covenant with the Government prohibits me from the submission of such a challenge. However, *Maulvi* Sanaullah and my other adversaries are not bound by any such prohibition, and can force me to respond by giving me such a challenge. It matters not whether the challenger is *Maulvi* Sanaullah or some other *Maulvi* who is well-known, respected in his organization, and about whom fifty honorable men certify as such with their signatures on his announcement. Since *Maulvi* Sanaullah already appears prepared for such a challenge, based upon reading his written statements, I have no objection if he gives me such a challenge. Rather, he has my full permission to do so.

So if *Maulvi* Sanaullah is ready for such a challenge, then a mere written letter will not suffice. Instead, a written announcement with the following intent must be published. The announcement should state that: "I consider this man (and here my name, Mirza Ghulam Ahmad, should be clearly written) as a confirmed liar, *Dajjal* (Antichrist), and a disbeliever. I am convinced that his claim to be the Promised Messiah, and to receive revelation and have communion with God is totally false. O Allah! I supplicate to you that if this belief of mine is not correct, and if this person is in fact the Promised Messiah, and if Jesus (may peace be upon him) is indeed dead, then grant me death before the death of this person. But if I am correct in my faith, and if this person is indeed *Dajjal*, faithless, a disbeliever, and an apostate, and if Jesus is alive in the heavens and will come at an unknown time, then kill this person so that mischief and dissension are removed. And Islam does not come to harm at the hands of a *Dajjal*, a person who leads others astray, and who deludes people. Amen. Once again Amen." (*Ijaz-e-Ahmadi*, pages 12, 15)

The Most Essential Condition of the *Mubahalah*

Hazrat Mirza Sahib then furnished the sum and substance of this subject matter in the following words (*Ijaz-e-Ahmadi*, page 37):

If he is ready for this challenge that the liar shall die prior to the death of the truthful one, then he shall assuredly die first.

These words should be carefully noted, because they will help us later to understand the circumstances under which it is necessary for a liar to die before the truthful person. *Hazrat* Mirza Sahib's intention regarding the death of the

liar during the lifetime of the truthful person was always subject to these conditions. Some people have mistakenly understood that all liars would die in the lifetime of the truthful person either through his prayer or without it. This is totally erroneous! The truth of the matter is that if a liar engages in a *mubalah* with a righteous person and prays for the death of the liar, it is only then that the liar shall assuredly die within the life of the righteous person.

But *Maulvi* Sanaullah once more turned a deaf ear to the matter and, despite all his brazen bluster, he did not step forward to engage in a *mubalah*. Evidently, he saw his personal escape in remaining silent, and kept his silence for several years afterwards.

Details of the Third Time *Maulvi* Sanaullah Evades a *Mubalah*

During December of 1905, *Hazrat* Mirza Sahib was repeatedly informed via Divine revelations that the decreed time of his demise was near at hand. So in light of these revelations, he wrote his will in the form of a publication titled *Al-Wasiyyat*. Following its publication, he became engrossed in the composition and compilation of certain other works. In February of 1907, *Hazrat* Mirza Sahib wrote a book titled “The *Aryas* Of Qadian And Us,” in which he presented his response to the foul language of the *Aryas* (members of the *Arya Samaj* sect of Hinduism). In connection with this book, the Qadian-based newspaper, *Al-Hakam*, wrote the following in its issue of March 17, 1907:

A copy of this work (The *Aryas* Of Qadian And Us) was sent to *Maulvi* Sanaullah as well. The *Aryas* of Qadian witnessed the Divine signs at the hands of *Hazrat* Mirza Sahib and yet these *Aryas* falsified those Divine signs, and are falsifying them still. In this book, they have been asked to enter a *mubalah*... And if Sanaullah has not seen a miraculous sign, he too can test it by taking an oath so that it may become known as to who has the support of God, and whose oath is proven true by God.

The last part of this statement which directly addresses *Maulvi* Sanaullah shows clearly that it contains a demand for *Maulvi* Sanaullah to take an oath opposite *Hazrat* Mirza Sahib, or in other words to hold a *mubalah*. It is obvious from the words “and whose oath is proven true by God” that two individuals are to take the oath, and not just one. The result of taking this oath would be that the oath of one of these individuals would turn out to be true, thereby testifying to the righteousness of that individual. The other individual’s oath would turn out to be false, thereby affirming that person’s falsehood. At any rate, the demand made here was for an adversarial prayer. In response, *Maulvi* Sanaullah wrote the following in the March 29, 1907 issue of his newspaper *Ahl-e-Hadith*:

Yes, I am responsible for my own soul. Hence, I am prepared to swear to

the false assertions of your Krishna (reference is to *Hazrat Mirza Sahib*). Come and take an oath from me, at whichever location you wish. But you must first publish what will be the result of this oath. I shall state on oath that I do not consider Mirza Ghulam Ahmad of Qadian to be an appointee of God. Instead, he is a big liar, hypocrite and a fraud, and none of his prophecies are the result of Divine revelation. Mirzaio! (this is a derogatory term for Ahmadis) If you are truthful, then come out, and bring your guru with you. The same plain of the Eid congregation in Amritsar is ready where once before you entered into a *mubahalalah* with Sufi Abdul Haq Ghaznavi and tasted heavenly disgrace. If not in Amritsar, then come to Batala. The proceedings shall take place before everybody's eyes. But first get Krishna Ji to provide the details and the interpretation of the results. And bring before me he who has invited me to a *mubahalalah* in *Anjam Atham*, because unless a judgment is reached with your so-called messenger, it will not suffice for the community.

It is evident from these words of *Maulvi* Sanaullah that he fully understood the nature of the oath he was being asked to take i.e., an adversarial oath known as *mubahalalah*. It is for this reason, that he responded by issuing a clarification call to *Hazrat Mirza Sahib's* disciples to bring *Hazrat Mirza Sahib* out to face him. The following assertions from *Maulvi* Sanaullah's statement show clearly that he was the one who had called *Hazrat Mirza Sahib* for an oath taking contest:

1. The first one is *Maulvi* Sanaullah's assertion: "Mirzaio! If you are truthful, then come out, and bring your guru with you." If the statement was not meant to call for an oath taking contest in the form of a *mubahalalah*, what was the need to repeatedly ask in it that *Hazrat Mirza Sahib* be brought to Amritsar or Batala?
2. Second, and clearer still, are *Maulvi* Sanaullah's words: "The same plain of the Eid congregation in Amritsar is ready where once before you entered into a *mubahalalah* with Sufi Abdul Haq Ghaznavi and tasted heavenly disgrace." Do these words not clearly show that *Maulvi* Sanaullah is inviting *Hazrat Mirza Sahib* once more to the venue of the *mubahalalah* where previously the *mubahalalah* had taken place with Abdul Haq Ghaznavi?
3. Third, and even more obvious, is the following assertion: "And bring before me he who has invited me to a *mubahalalah* in *Anjam Atham*."

Is there a need for another statement to show that it was *Maulvi* Sanaullah who was challenging *Hazrat Mirza Sahib* to a *mubahalalah*? These matters are noteworthy because, only fifteen days later when this challenge

was accepted by *Hazrat Mirza Sahib*, *Maulvi Sanaullah* started asserting ruefully that he had never expressed any intent to enter into a *mubahalalah*. The fact is that *Maulvi Sanaullah* had clearly written that he was calling for a *mubahalalah* with the man who had challenged him to a *mubahalalah* in *Anjam Atham!*

The response to *Maulvi Sanaullah's* statement was published in the April 4, 1907 issue of the newspaper *Badar*. Although the response was published under the name of the editor of the newspaper, it was *Hazrat Mirza Sahib* who had ordered the response. The title of the response was:

Maulvi Sanaullah's Challenge For A Mubahalalah Is Accepted

(Issued under the Orders of the Promised Messiah)

Under this title, the editor first reproduced *Maulvi Sanaullah's* statement, and then followed it up with the following response:

The only significant aspect of *Maulvi Sanaullah's* statement is that he has such a strong faith in, and believes so firmly that the Promised Messiah, *Hazrat Mirza Sahib*, is a liar that he is ready to swear by it in the name of God, the Most High. (Consequently) he has invited *Hazrat Mirza Sahib* for a *mubahalalah*, and has asked him to specify the final outcome of this *mubahalalah*; he has proposed a gathering of the two parties for this purpose in either Batala or Amritsar. In reply to this subject, I give glad tidings to *Maulvi Sanaullah* that *Hazrat Mirza Sahib* has accepted this challenge. He (*Maulvi Sanaullah*) may state on oath that this person (*Hazrat Mirza Sahib*) has fabricated his claims, and he is free to say: "If I am a liar in this matter, then may the curse of Allah be on the liars." In addition to this, he (*Maulvi Sanaullah*) has the mandate to ask for other retributions for himself like his death etc. in case he is borne out as the liar...

Nevertheless, *Hazrat Mirza Sahib* has taken mercy on him (*Maulvi Sanaullah*) and stated that the *mubahalalah* should take place after a few days when his (*Hazrat Mirza Sahib's*) book *Haqiqat-ul-Wahy* has been printed and published...

Along with this book, I shall publish an announcement from my side in which I shall show that I have accepted the challenge of *Maulvi Sanaullah* for a *mubahalalah*. And first I will take the oath that all the revelations I have entered in this book are from God. And if these are my fabrications then may the curse of Allah be on the liars. Similarly, *Maulvi Sanaullah*, after reading this book, shall publish an announcement in which he will state under oath "I have read this book carefully from the beginning to the end; the revelations given in it are not from God, and are the fabrications of *Mirza Ghulam Ahmad*. And if I am a liar in stating

this, then may the curse of Allah be on the liars.” And along with this, he may ask for other retributions for himself in case he is borne out to be a liar. After the publication of these announcements, Allah, the Most High, shall Himself render judgment and shall differentiate the truthful one from the liar. Yes, I do add only this much that we shall pray to God that the nature of the retribution that afflicts the liar should be of such a nature that there is no human hand in it...

It would truly be a sort of arrogance and impertinence if I demand explanations over and above what is given in the Quranic verse about *mubahalalah*. But I believe that if *Maulvi* Sanaullah does not use some clever ruse to evade this *mubahalalah*, then Allah shall assuredly manifest some sign in respect of the referenced *Maulvi* that shall positively differentiate the truthful one from the liar... It is now hoped that *Maulvi* Sanaullah shall not feel the need to seek ways to evade the *mubahalalah* that he himself suggested...

But if you (*Maulvi* Sanaullah) would only be satisfied with a face to face, verbal *mubahalalah*, then you can come to Qadian and bring with you ten people. I will pay your travel expenses and give you fifty rupees after the *mubahalalah*. However, it will be mandatory under all conditions that before the *mubahalalah*, the parties will agree in writing on the conditions of the *mubahalalah* and the wordings to be used in the *mubahalalah*, and this statement will be signed by both parties and the witnesses...

***Maulvi* Sanaullah's Reply**

Maulvi Sanaullah's reply was published in the April 19, 1907 issue of the newspaper *Ahl-e-Hadith*. In actuality, the April 19, 1907 issue of *Ahl-e-Hadith* was published simultaneously with the April 12, 1907 issue of *Ahl-e-Hadith* as is evident from a footnote on its title page. In his reply, *Maulvi* Sanaullah wrote that it was never his intention to engage in a *mubahalalah*. He also added:

I have solely expressed my wish to take an oath. But you portray this as a *mubahalalah*, even though a *mubahalalah* is that wherein the involved parties take adversarial oaths.

On the other hand, *Maulvi* Sanaullah also wrote:

I am not scared of having a *mubahalalah* with you. God forbid. When I consider you, for the sake of Allah, a mischievous person and an Antichrist, not from now but from many years, then why should I be scared of a *mubahalalah* with you?

However *Maulvi* Sanaullah kept on reiterating that he had agreed to take

an oath, but not to a *mubahalal*. Just consider the impudence of the following statement of *Maulvi* Sanaullah directed at *Hazrat* Mirza Sahib:

Do not resort to distortion. I had said that I would take an oath, not that I would engage in a *mubahalal*. I did not extend an invitation to you, but only accepted your invitation. Nor did I write that I would say, "May the curse of Allah be on the liars." Taking an oath is one thing, and engaging in a *mubahalal* is another.

Maulvi Sanaullah's response was mean and abusive. It not only digressed from seriousness but actually resorted to filthy and vulgar language. Thus he wrote in one place: "Do not resort to your habitual lies." In another place, he wrote: "You have furnished proof of your being an Antichrist." In another place he asserted: "Neither do I want you to take any oath, nor do I trust your oath even if you were to put your ... on a hot plate." In yet another place, he contended: "The Quran has forbidden us from trusting your oaths." In yet another place he declared: "Is any doubt left that you are the *Dajjal*, liar, and rejected outcast?" In another place: "You are a confirmed liar and *Dajjal*." Then he wrote: "O Disciples of Mirza! Why do you not question your insane leader about what he says?" He also asserted: "The majority of your Organization consists of people who are not sheep, but wolves — they are ill-mannered, selfish, mean, vexatious, uncivil, crooked, conceited, and malicious."

In summary, *Maulvi* Sanaullah's entire response was replete with lowly and hurtful statements. On the one hand, this response indicated *Maulvi* Sanaullah's refusal of the *mubahalal*, and on the other hand, it contained the expression of his willingness to participate in a *mubahalal*. One reads this response and wonders if this is the same *Maulvi* Sanaullah who had, only fifteen days earlier, issued a challenge in the following words:

And bring before me he who has invited me to a *mubahalal* in *Anjam Atham*, because unless a judgment is reached with your so-called messenger, it will not suffice for the community.

Now the mere mention of the word *mubahalal* was producing fearful tremors in *Maulvi* Sanaullah, and he was desperately seeking a way to evade it.

For the sake of argument, one may concede that in the announcement of March 29, 1907, *Maulvi* Sanaullah had made the following statement: "The same plain of the Eid congregation in Amritsar is ready where once before you entered into a *mubahalal* with Sufi Abdul Haq Ghaznavi and tasted heavenly disgrace," merely for bragging and intimidation, and that his intention was merely to take the oath unilaterally. However, one fails to understand why a person, who on the one hand uses such vulgar language, like I cannot trust your oath "even if you put your... on a hot plate," was so

afraid of an adversarial oath.

All of *Maulvi* Sanaullah's farce and mockery aside, it is difficult to unravel the enigma of why he was so fearful of taking a face to face, adversarial oath against *Hazrat* Mirza Sahib, the person whom he considered "a reprobate" and "a liar." On the one hand, *Maulvi* Sanaullah kept on reiterating that he was ready for a *mubalahah*, and on the other hand he kept on evading and rejecting a *mubalahah* in practice. This shows that, in his heart, *Maulvi* Sanaullah was fearful of engaging in a *mubalahah* with *Hazrat* Mirza Sahib. Otherwise, when *Maulvi* Sanaullah was prepared to swear that *Hazrat* Mirza Sahib was "an Antichrist, a liar and a reprobate," then why was he so afraid of an adversarial oath by *Hazrat* Mirza Sahib? With his attitude, he should not have cared a whit for *Hazrat* Mirza Sahib's oath, and in fact should have said: "You can swear not one but a thousand times; I am ready to take an oath in any case."

Bear in mind that *Maulvi* Sanaullah considered a *mubalahah* with *Hazrat* Mirza Sahib to be equivalent to drinking from the cup of death. He had seen the fate of many falsifiers and rejecters who had entered into a *mubalahah* with *Hazrat* Mirza Sahib and subsequently perished. This was precisely the reason why *Maulvi* Sanaullah had always evaded participating in a *mubalahah* with *Hazrat* Mirza Sahib and this was what he did on this occasion as well. Although *Maulvi* Sanaullah's jesting and farcical poetry may deceive the public at large, anybody who examines this matter with the slightest bit of profundity shall immediately discern that it was a very telling remark on *Maulvi* Sanaullah's part when he asserted that while he was prepared to take an oath, he had never pledged to take a "face to face, adversarial oath" with *Hazrat* Mirza Sahib — this remark plainly divulges *Maulvi* Sanaullah's inner dread. Let us assume for the sake of argument that *Maulvi* Sanaullah's intent in his written statement of March 29, 1907 was only to take a unilateral oath, but if his opponent, whom he called a liar, had interpreted it to mean an adversarial oath, why was there such reluctance on his part to engage in a *mubalahah*?

Permission From Allah for Participating in *Mubalahah*

In the spirit of the Holy Quran and *hadith*, *Hazrat* Mirza Sahib considered it essential that, prior to engaging in a *mubalahah*, he should present his beliefs in a clear, logical and understandable manner to his adversary. The aim here was to settle the matter conclusively, so that in the eyes of Allah there was no excuse left for the adversary to plead lack of knowledge or information which could become a hindrance in the visitation of the punishment. Hence, prior to engaging in a *mubalahah* with *Maulvi* Sanaullah, *Hazrat* Mirza Sahib deemed it necessary to send *Maulvi* Sanaullah a copy of his latest work, titled *Haqiqat-ul-Wahy*, as a final argument in settling their contention. At a very minimum, *Hazrat* Mirza Sahib desired to verbally explain his claims to *Maulvi*

Sanaullah. However, this was before the statement of *Maulvi* Sanaullah published in the issue of the newspaper *Ahl-e-Hadith* dated April 19, 1907, but which actually became available with the issue of April 12, 1907. This statement was replete with filth, excerpts of which have been presented earlier. He refused to take a face to face, adversarial oath, saying that he did not have any confidence in *Hazrat* Mirza Sahib's oath. Day and night, *Maulvi* Sanaullah was busy abusing *Hazrat* Mirza Sahib and waging a campaign of false and filthy propaganda against him. Given these circumstances, *Hazrat* Mirza Sahib decided that a final determination should be made with *Maulvi* Sanaullah. If *Maulvi* Sanaullah did not trust *Hazrat* Mirza Sahib's oath, then at least a determination could be made via adversarial prayers, and in this way *Maulvi* Sanaullah would be forced out into the field of *mubahalalah*.

As mentioned earlier, *Hazrat* Mirza Sahib was always mindful of presenting his beliefs before his adversary as a final argument prior to engaging in a *mubahalalah*. *Hazrat* Mirza Sahib wanted to use his book *Haqiqat-ul-Wahy* as the final argument, but the book was not published yet. And *Maulvi* Sanaullah was not prepared to listen to *Hazrat* Mirza Sahib's arguments supporting his claims at any assembly or venue. He had made this quite clear in the following statement published in the same newspaper: "However, do tell us whether those arguments would be like the ones you have published throughout the country till now whose summary is nothing more than the following verses:

When your pen became inspired by gems of eloquence;
Your composition became relieved of being meaningful.

Or are there any arguments that you have reserved especially for me?" There was much more along the same lines.

Under these circumstances, *Hazrat* Mirza Sahib thought it prudent to turn to Allah for direction in the matter, and to ask Him whether in His eyes *Maulvi* Sanaullah had been furnished the final and conclusive arguments. If indeed the final arguments had been rendered then it was futile to wait upon the publication of *Haqiqat-ul-Wahy* or to insist that *Maulvi* Sanaullah listen to the arguments supporting *Hazrat* Mirza Sahib's claims. On April 13, 1907, the issue of the newspaper *Ahl-e-Hadith* reached *Hazrat* Mirza Sahib, and the same night he directed his attention and supplicated to Allah in the matter of the *mubahalalah*. On the following day, April 14, 1907, he received revelation of the Quranic verse: "I answer the prayer of the suppliant" (2:186).

In other words, if a supplication was made in a *mubahalalah*, it would be accepted, and this convinced *Hazrat* Mirza Sahib that in the eyes of Allah the final arguments had been rendered to *Maulvi* Sanaullah. This was an unmistakable permission to engage in a *mubahalalah* because *Hazrat* Mirza Sahib had supplicated keeping this very matter in mind. Having obtained this permission, *Hazrat* Mirza Sahib abandoned the idea of waiting till after the publication of

Haqiqat-ul-Wahy, and unhesitatingly published his part of the *mubahalal* prayer on April 15, 1907.

Publication of the *Mubahalal* Prayer

Since it was *Maulvi* Sanaullah's custom to evade a *mubahalal* through his artifice and wiliness, *Hazrat* Mirza Sahib published a public proclamation this time with the title, "The Final Determination With *Maulvi* Sanaullah." *Hazrat* Mirza Sahib stated his part of the *mubahalal* prayer in this proclamation, and invited *Maulvi* Sanaullah to publish this prayer in his newspaper alongside his prayer in response. Allah would then render His decision. The text of *Hazrat* Mirza Sahib's announcement was as follows:

For *Maulvi* Sanaullah Sahib, "Peace to him who follows the guidance" (20:47).

1. The exercise of falsifying and slandering me has been going on for a long time through your newspaper *Ahl-e-Hadith*. You refer to me in this newspaper as reprobate, liar, Antichrist and a troublemaker. You publicize to the world that this person is a slanderer, liar and Antichrist, and that his claim of being the Promised Messiah is a sheer deception. I have suffered much at your hands, but have been patient. But I see that I have been appointed for the dissemination of the truth, and by your libelous accusations, you prevent the public from coming to me. You abuse and slander me and call me by such words that there can be no harsher words. If I am indeed such a liar and slanderer as you frequently call me in every issue of your newspaper, then I shall die within your lifetime because I know that a troublemaker and liar does not have a long life and in the end dies a failure, suffering from disgrace and regret, within the lifetime of his severest enemies. It is best that he dies so that he does not bring ruination on God's servants. But if I am not a liar and slanderer, and if I am instead graced by Divine revelations, and if I am the Promised Messiah, then, I trust in the Grace of God, that in accordance with Allah's tradition, you shall not escape the punishment of a liar. So if you are not afflicted in my lifetime with a punishment that is not of a man's making, but is solely from God, such as plague, cholera or some other deadly illness, then I have not been sent by God.
2. This is not a prediction based on a revelation or communion from Allah but a mere prayer through which I have asked for a Divine judgment.
3. And I pray to God. O My Master! Thou art Seeing, Powerful, Knowing, and Aware. You are fully aware of what is in my heart. If my claim of being the Promised Messiah is a mere fabrication of my soul, and if I am

in Your eyes a troublemaker and liar whose work of day and night is to slander, then I pray before You with great humbleness, my beloved God, that You cause me to die in the lifetime of *Maulvi* Sanaullah. Grant delight to him, and to his party, through my death. Amen. But my Perfect and True God, if *Maulvi* Sanaullah is not truthful when he slanders me, then I pray before You with great humbleness that you destroy him in my lifetime, not through the hands of humans, but through the plague, cholera or other deadly illness — except in the case that he (*Maulvi* Sanaullah) unambiguously repents before me and in front of my party from his abusive and foul language which he employs religiously to grieve me. Amen, O Lord of the worlds.

I have been greatly tormented at his hands, but continued to exercise patience. But I see now that his abusiveness has exceeded all bounds. He considers me even worse than those thieves and bandits whose existence causes great harm to the world. In his abuse and slander, he has not even acted upon the Quranic injunction: “And follow not that of which thou hast no knowledge.” (17:36). He has taken me to be the worst person in the world, and has spread my reputation to distant lands that this man is in reality a mischief-monger, a thug, a materialist, a liar, a fabricator and a very wicked man. If these statements had not cast a bad impression on those seeking the truth, I would have borne these imputations patiently. But I see that *Maulvi* Sanaullah seeks to destroy my mission through these imputations, and wants to raze this edifice that You, O my Master and the one who has sent me, have shaped with Your own hands. So I reach out to Your holiness and mercy and beseech You to render a true decision between *Maulvi* Sanaullah and myself. So that he who is truly a mischief-monger and a liar in Your eyes should die in the lifetime of the truthful one or some other grave calamity which is the equivalent of death befalls him. O My beloved Master! Make it so. Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders (7:89). Amen. Amen again.

4. Finally, it is requested that *Maulvi* Sahib should publish this entire statement of mine in his newspaper, and should write whatever he wishes beneath it. The decision is now in the hands of God.

The Writer: Mirza Ghulam Ahmad, Promised Messiah
Written on April 15, 1907, Rabi-ul-Awwal 1, 1325

The paragraph numbers appearing in the statement above are not part of the original announcement and have only been added here for ease of reference and understanding.

In this announcement, *Hazrat* Mirza Sahib had invited *Maulvi* Sanaullah

for an adversarial prayer, and for seeking a final decision from Allah, a decision that would differentiate between the righteous person and the liar. So *Hazrat* Mirza Sahib published his part of the *mubahalalah* prayer. The only thing that remained now for the *mubahalalah* to be completed was for *Maulvi* Sanaullah to state his part of the prayer and to seek from God a decision between truth and falsehood. This was why *Hazrat* Mirza Sahib had stated in paragraph (4) the following:

Finally, it is requested that *Maulvi* Sahib should publish this entire statement of mine in his newspaper, and should write whatever he wishes beneath it. The decision is now in the hands of God.

In other words, the adversarial prayer of *Maulvi* Sanaullah was still needed to complete the *mubahalalah*.

The following statement of paragraph (1) can be misconstrued and deserves some clarification:

If I am indeed such a liar and slanderer as you frequently call me in every issue of your newspaper, then I shall die within your lifetime because I know that a troublemaker and liar does not have a long life. In the end he dies as a failure, suffering from disgrace and regret, within the lifetime of his severest enemies.

Someone might make the mistake of thinking here that perhaps *Hazrat* Mirza Sahib had stated some general Divine Law, or had made some prophecy. But in fact this was not so. This was neither a prophecy nor some general Divine Law that was being expounded. This was definitely not a prophecy, as the following statement from paragraph (2) makes it evident:

This is not a prediction based on a revelation or communion from Allah but a mere prayer through which I have asked for a Divine judgment.

It could not have been a statement of a general Divine Law because such a statement would be contrary to historical events. Prophet Muhammad (peace and blessings of Allah be upon him) passed away during the lifetime of his bitter enemy, Musailma *Kazzab*. If this was some general Divine Law, then it would have entailed that all prophets and God-appointed reformers (*mujad-dideen*) would not depart from this world until all their enemies had died during their lifetime.

Such a proposition would be contrary to historical events, and manifestly incorrect — *Hazrat* Mirza Sahib could not possibly have made such a patently wrong statement. Hence *Hazrat* Mirza Sahib's statement was applicable only to one set of circumstances only as follows: If a bitter enemy of a prophet or a God-appointed person makes an adversarial prayer or enters in a *mubahalalah* invoking the death of the fabricating party then it would be necessary that the

liar dies within the lifetime of the righteous one, taking his unfulfilled desires and failure to his grave. There is no exception to this rule. *Hazrat Mirza Sahib* himself believed in this rule. Hence, referring to *Maulvi Sanaullah* in connection with this very rule, *Hazrat Mirza Sahib* wrote as follows in his book *Ijaz-e-Ahmadi* (page 14), which was published in the year 1902:

I have seen *Maulvi Sanaullah's* signed statement in which he requests that he is wholeheartedly willing for a decision in which the parties, i.e., he and I, pray that the one who is a liar should die within the lifetime of the righteous.

Thus through the announcement of April 15, 1907 entitled "The Final Determination With *Maulvi Sanaullah*," *Hazrat Mirza Sahib* merely implemented the statement that already existed in his book *Ijaz-e-Ahmadi*. *Hazrat Mirza Sahib* had stated his part of the *mubahalal* prayer, and now it was left for *Maulvi Sanaullah* to state his part of the *mubahalal* prayer that "May the one who is the liar die within the lifetime of the righteous." In *Ijaz-e-Ahmadi* (page 37) too, *Hazrat Mirza Sahib* had stated the rule according to which a liar meets his death during the lifetime of the righteous person:

If he is ready for this challenge that the liar shall die before the righteous person, then he shall assuredly die first.

This sentence decisively settles the issue that the demise of the liar in the life of the righteous person is not some general rule, but applies only when an adversarial prayer or *mubahalal* takes place. The rival of the prophet or God-appointed person must accept the principle of distinguishing between the liar and the righteous person through the death of the liar in the lifetime of the truthful person; otherwise the rule is invalid.

Further clarification is shed on this issue by the following event which took place soon after the publication of the announcement of April 15, 1907. A non-Ahmadi individual raised an objection before an Ahmadi on this subject. This Ahmadi then conveyed the objection to *Hazrat Mirza Sahib* on October 2, 1907. Subsequently, under the column titled The Promised Messiah's Diary, the objection and its response were published in the October 10, 1907 issue of the newspaper *Al-Hakam* on page 5 as follows:

A member of our Organization has queried regarding an objection made by a non-Ahmadi individual to the effect that *Hazrat Mirza Sahib* has written in his book that a liar dies in the lifetime of the truthful person. This is not correct because *Musailma Kazzab* died after the demise of Holy Prophet Muhammad.

Hazrat Mirza Sahib replied to this query in the following words:

Where is it written that the liar dies in the lifetime of the truthful person? I have not written this in any of my publications. Bring it before me. In which book have I written this? What I have written is that the liar in a *mubahalalah* dies within the lifetime of the righteous person. Musailma *Kazzab* never participated in a *mubahalalah*. Holy Prophet Muhammad had merely said the following: “Even if you live after my demise, you will be killed.” So that is what transpired — Musailma *Kazzab* was murdered shortly thereafter, and the Holy Prophet’s prophecy was fulfilled. It is incorrect to assert that the liar dies within the life of the righteous person. It is absolutely incorrect to make such an assertion. Did all of the Holy Prophet’s enemies die within his lifetime? The fact is that thousands of his enemies survived him. Yes, a liar in a *mubahalalah* dies within the lifetime of the truthful person. Similarly, my enemies shall remain alive after my demise. It is required that the opposition should stay until the Day of Judgment as is evident from the following Quranic verse:

And make those who follow thee above those who disbelieve to the day of Resurrection (3:55).

I am amazed when I hear such things. Just look at how my statements are distorted before presentation. The art of distortion has been perfected to the point where even the Jews have been outdone. Has it ever happened in the life of any prophet, saint or spiritually-elevated person that all their enemies died during their lives? Rather, unbelievers and hypocrites remained alive after their demise. Yes, this much is true that if a liar engages in a *mubahalalah* with a righteous person, then he shall die within the life of the righteous person. Such has been the fate of those who have entered into a *mubahalalah* with us.

I feel sorry for such members of my Organization. Do they not have the simple intelligence to ask the objector as to where have I written that the liars perish and die within the lifetime of the truthful ones without entering into a *mubahalalah*? They should demand to see where such a thing has been written. Our Organization needs to improve in every aspect of their knowledge and understanding. Members should be able to respond to such objections by exercising their own mental faculties, and use their spiritual insight to solve such issues. But worldly pursuit stifles commonsense to the point where they cannot ask the objector for the citation of the book where I have written that the liars die in the lifetime of the truthful person. In fact, liars will exist till Judgment Day.

It is noteworthy that in the April 1907 proclamation, *Hazrat* Mirza Sahib’s statement contained the following words:

I know that a troublemaker and liar does not have a long life and in the end he dies as a failure, suffering from disgrace and regret, within the lifetime of his severest enemies.

Six months later, in October of 1907, *Hazrat Mirza Sahib* clarified these remarks by stating that his intent was merely that the contestant in a *mubahalalah* who was a liar would die within the life of the truthful contestant, and not that every liar must assuredly die during the lifetime of the truthful person. Therefore, with reference to the above mentioned sentence from the proclamation entitled, "The Final Determination With *Maulvi Sanaullah*," the only meaning that can legitimately be adopted is the one that *Hazrat Mirza Sahib* clearly explained himself. Anyone who interprets the statement to mean anything other than what the author intended deludes himself and seeks to mislead others as well.

To assert that *Hazrat Mirza Sahib* had enunciated a general law that the liar dies in the lifetime of the truthful person is to give it an interpretation that was not intended by the author. *Hazrat Mirza Sahib* limited the scope of this principle specifically to the case of a *mubahalalah*. Outside of a *mubahalalah*, *Hazrat Mirza Sahib* did not accept that the liar necessarily died during the lifetime of the truthful person. This has been convincingly shown above. If *Hazrat Mirza Sahib* employed this sentence in the Announcement without clearly explaining its limited scope, then the reason for this was that he was writing the proclamation for the purposes of holding a *mubahalalah* and whatever he was narrating therein pertained to the *mubahalalah*. Hence it did not even cross his mind that people could possibly interpret this sentence as a general rule applicable to situations outside of the *mubahalalah*. Precisely for this reason, when *Hazrat Mirza Sahib* was informed of the objection alleging that he had written that the liar dies in the lifetime of the truthful person, he was livid and demanded to be shown where he had written this. Thus, there was not even the slightest inkling in *Hazrat Mirza Sahib's* mind that the matter appearing in paragraph (1) of his statement could be taken in some context other than that of a *mubahalalah*. Accordingly, *Hazrat Mirza Sahib* expressed his annoyance and proceeded to explain explicitly that if his statement had been misunderstood to mean that a liar would necessarily die in the lifetime of the truthful person in the absence of a *mubahalalah* then this was totally incorrect. Without a *mubahalalah*, this principle was not acceptable. After this announcement, no person has the right to interpret this statement in any way other than what *Hazrat Mirza Sahib* had himself explained. And in accordance with the spirit of this interpretation, it is conclusively settled that *Hazrat Mirza Sahib's* intention in the proclamation relating to *Maulvi Sanaullah* was that in the event of a *mubahalalah*, the liar would die in the lifetime of the truthful person.

It is a fact that the *mubahalalah* never took place. *Maulvi* Sanaullah's own writings bear witness that he not only did not make any adversarial prayer, but also did not accept *Hazrat* Mirza Sahib's part of the *mubahalalah* prayer. *Hazrat* Mirza Sahib had clearly stated in paragraph (2) that he sought a decision from Allah through a prayer. The prayer through which such a decision was sought was a *mubahalalah*, provided that the adversary said the corresponding prayer as well. This is the reason why *Hazrat* Mirza Sahib, subsequent to the statement of his own part of the *mubahalalah* prayer in paragraph (3), demanded of *Maulvi* Sanaullah in paragraph (4) to publish that prayer in his newspaper and: "...he should write whatever he wishes beneath it. The decision is now in the Hands of God." This sentence clearly reveals that *Hazrat* Mirza Sahib on his part had done whatever he had to do in this *mubahalalah*, but at the same time, he required his adversary to also do something in response.

Hazrat Mirza Sahib did not rely on his prayer alone. If he had just relied on his malediction, it could have been said that he had regarded this *mubahalalah* as being unilateral in nature. However, *Hazrat* Mirza Sahib's clear demand that *Maulvi* Sanaullah should also do something in response shows clearly that *Hazrat* Mirza Sahib was awaiting a similar prayer from *Maulvi* Sanaullah, as is the Quranic dictate "then let us be earnest in prayer."³ And why should *Hazrat* Mirza Sahib not have awaited a response from *Maulvi* Sanaullah when *Hazrat* Mirza Sahib's demand right from the beginning of the contention was that *Maulvi* Sanaullah should take an adversarial oath or agree to hold a *mubahalalah*? And this demand had not been made once, but several times, and this demand could not be fulfilled unless there was some action on the part of *Maulvi* Sanaullah as well. The *mubahalalah* simply could not be considered as completed until such time that *Maulvi* Sanaullah had acted in response.

The proclamation of April 1907 could have served as a final decision with *Maulvi* Sanaullah only if he had acted in response. And why should *Maulvi* Sanaullah not have acted in response when he had previously indicated his willingness to participate in a *mubahalalah*, as is evident from *Maulvi* Sanaullah's proposal published in the April 19 issue of the newspaper *Ahl-e-Hadith*? The real meaning of a *mubahalalah* is only that two parties pray separately to God that the party who is deliberately falsifying should be afflicted with a punishment from God. In this regard, the last sentence in paragraph (4) of *Hazrat* Mirza Sahib's announcement was decisive in ascertaining that *Hazrat* Mirza Sahib did not consider his own unilateral prayer as the final

3. Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons, our women and your women, and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars. (3:61)

determination in the matter. For this to be a final determination, he considered it essential that *Maulvi* Sanaullah should respond and it was this response that he was awaiting. Indeed, whatever *Hazrat* Mirza Sahib had to do, he had done i.e., there was nothing further that needed to be completed on his part. But what *Maulvi* Sanaullah had to do was still to be done i.e., to make an adversarial prayer. This was precisely what *Maulvi* Sanaullah evaded, and he sidestepped most dishonorably.

Maulvi* Sanaullah Evades the *Mubahalalah

I have used the word sidestepped above because not only did *Maulvi* Sanaullah not take a face to face adversarial oath, he did not even accept what *Hazrat* Mirza Sahib had written in his statement. If the writings of *Hazrat* Mirza Sahib pertaining to this matter concerning *Maulvi* Sanaullah are examined, one finds in all of them that *Hazrat* Mirza Sahib's demand from *Maulvi* Sanaullah was consistently that he should make an adversarial prayer (as stated in *Ijaz-e-Ahmadi*), or swear that *Hazrat* Mirza Sahib was a liar (as stated in his writings of the year 1907). However, *Maulvi* Sanaullah always found some excuse not to, and was so awed by the truth that he never took the challenge. As I have shown above, *Maulvi* Sanaullah had evaded the *mubahalalah* on two occasions prior to this. On this the third occasion, he was offered one final opportunity to enter into a *mubahalalah*. It was a final opportunity because *Hazrat* Mirza Sahib had repeatedly been informed through Divine revelations that the time of *Hazrat* Mirza Sahib's demise was near, as can be seen from the following statement in *Hazrat* Mirza Sahib's work titled *Al Wasiyyat*:

As God, of Power and Glory, has informed me by repeated revelations that the time of my death is near, and His revelation in this connection has been so frequent as to shake my being to the very core and to make this life quite indifferent to me ...

Thus, *Hazrat* Mirza Sahib was ready to depart for the Hereafter. He had written his final will, and believed that the time of meeting the Most Beloved was very near, and he was ready for this journey. However, *Hazrat* Mirza Sahib's belief in his truthfulness was so firm and strong that even in this situation when a person expressed a little readiness for a *mubahalalah*, he showed no hesitation in accepting the invitation. He did not care that he had been repeatedly informed through Divine revelations that the time of his demise was fast approaching and this was not an appropriate time to enter into a *mubahalalah*. He was convinced of his truthfulness and had a firm belief that if anyone entered into a *mubahalalah* with him, then God would certainly postpone the time of his demise and show His Divine power in favor of a truthful servant. Firm in this faith, *Hazrat* Mirza Sahib published his part of the *mubahalalah*

prayer and provided *Maulvi* Sanaullah with the full opportunity to swear that he considered *Hazrat* Mirza Sahib to be a liar and fabricator and then to pray for the death of the liar. But herein lies the difference between men of God and the slaves of this world. On the one hand was the person who had received definitive revelations of his impending demise and had made preparations to depart for the Hereafter. Yet he firmly believed that if someone engaged in a *mubalahah* with him, then Allah would definitely delay the time of his demise till after his adversary died.

On the other hand was the person, who wanted a confrontation on every issue, and in his writings and speeches assured the people that *Hazrat* Mirza Sahib was an accursed man, a liar, and the *Dajjal* (Antichrist). Yet he evaded the invitation to state on oath what he was so confidently alleging, and to pray for the death of the liar! Is this fact alone not sufficient testimony of *Hazrat* Mirza Sahib's truthfulness that *Maulvi* Sanaullah, who called himself the "Lion Of Punjab," showed less courage than a jackal in confronting *Hazrat* Mirza Sahib in a *mubalahah*? Without a doubt the degree of conviction that *Hazrat* Mirza Sahib — this holy man of God — had in his truthfulness was of a level that no one could have challenged. Is there any person of understanding who can read *Hazrat* Mirza Sahib's prayers in his poetic composition that follows and then honestly say that this man is a liar or a fabricator? I present below a few verses from that poem:

O Almighty God! You are the Creator of the heavens and the earth;
O Beneficent God! You are the One Who shows the way to goodness

You are the One Who keeps His eyes on the soul of man;
You are the One from Whom nothing is hidden

If You find me brimming with disobedience and mischief;
If You have adjudged me as a wretched person

Then shatter this contemptible man to pieces;
Grant satisfaction to the camp of the enemies

Shower their hearts with the clouds of Your mercy;
With Your blessings, bring their every wish to fruition

Turn into my enemy, and hurl flames of fire on my abode;
Annihilate my work and my mission

But if You have adjudged me as Your obedient servant;
If You have found that my objective is to serve You

If You have seen, in my heart, love for You;
A love that You have kept concealed from the world

Then do treat me with the spirit of love;
Divulge some of the Divine secrets unto me

O You Who Himself comes to the truth-seeker;
Is Aware of those whose hearts are afire with Your love

On the basis of the spiritual relationship that You have with me;
On the basis of the seeds of love that I have sowed in my heart

I beseech You to come forth for my vindication;
You alone are my sanctuary, the solace of my soul, and my objective.

Maulvi Sanaullah's Response

On the one hand, *Maulvi Sanaullah* was writing extensively in newspapers alleging that *Hazrat Mirza Sahib* was an accursed man, a liar, and the *Dajjal*. On the other hand, when he was asked to take a face to face, adversarial oath, he became so fearful at this invitation from *Hazrat Mirza Sahib* that he again evaded it as is evident from his response that was published in the April 26, 1907 issue of his newspaper *Ahl-e-Hadith*. *Maulvi Sanaullah* at the time was a young and healthy person and knew fully well that *Hazrat Mirza Sahib's* age was more than seventy years and that he was nearing death. It was public knowledge that *Hazrat Mirza Sahib* was keeping poor health and had been informed through Divine revelations that his time of demise was near. Yet when *Hazrat Mirza Sahib* extended an invitation for a *mubalahah* through a proclamation that contained *Hazrat Mirza Sahib's* part of the *mubalahah* prayer and requested *Maulvi Sanaullah* to state his part of the *mubalahah* prayer in writing as he deemed fit, *Maulvi Sanaullah* was so overawed that he abstained from an adversarial prayer.

Maulvi Sanaullah's response appeared in the April 26, 1907 issue of his newspaper *Ahl-e-Hadith*. Relevant extracts from his reply are reproduced below:

1. My permission was not taken regarding this prayer, and it was published without my permission.
2. This article was not published as a Divine revelation, but it was instead stated that this article was not a prophecy based on a Divine revelation. That it is presented as a mere prayer...
3. My contest is with you. If I were to die, then how would that be a proof for the public?
4. With great duplicity, you saw that the plague is raging with great intensity; especially the province of Punjab is affected more than any other province. In particular, in Lahore, the capital of Punjab, which is in very close proximity to Amritsar, the situation is such that it is difficult to

dispose of the dead bodies. Under these circumstances, everyone is afraid of the plague. If someone is alive today, there is no guarantee that he will be alive tomorrow. People are dropping dead randomly ...

5. In any case, this prayer of yours cannot possibly be decisive. The fact is that, in accordance with the *hadith*, Muslims consider death caused by the plague as a sort of martyrdom. So why should they trust your prayer and consider the person who dies from the plague as a liar?
6. One of the crafty things you did was to initially pray for death from plague or cholera but at the end, you have added that God should afflict the liar with a terrible fate that is equivalent to death.
7. You stated in the fourth sentence of your previous article, which is included in the April 19 issue of the newspaper *Ahl-e-Hadith*, that the messengers of God are very kind and merciful, so they are forever solicitous that nobody should die or come to harm. So why do you now pray for my doom...

Any reasonable person who carefully read *Maulvi* Sanaullah's response can observe the perturbed state of his mind. Sometimes he stated, "This is unacceptable to me," and sometimes he asserted, "What shall my death prove to the public?" Sometimes he observed, "Lahore has been especially ravaged by the plague. Amritsar is close by and the plague will get there too and I fear that I may die from it." Sometimes he alleged, "This prayer is not decisive," and sometimes he claimed plaintively, "Why do you pray for my death?" Imagine the emotional condition of this man. On the one hand, he was so fearful and terror-stricken and, on the other hand, he kept up his charade of deceiving the public by maintaining that he was prepared to confront *Hazrat Mirza Sahib* in every possible way. The following final words to be found in *Maulvi* Sanaullah's response are especially revealing in connection with his psychological state:

8. In summary, I am prepared to take an oath, in accordance with your request, provided that you inform me regarding the outcome of this oath-taking. I do not accept what you have written, and neither can any other reasonable person.

In actual fact, *Maulvi* Sanaullah had been informed of the outcome of the *mubahalah*, but he was resorting to all kinds of excuses to avoid sipping from the cup of death. He could see clearly that if he took an oath after *Hazrat Mirza Sahib's* proclamation, the *mubahalah* would be deemed to have occurred and he would have to taste the consequence of "may the curse of Allah be on the liar." Do the following words of *Hazrat Mirza Sahib* not specify the outcome for the liar?

So that he who is truly a mischief monger and a liar in Your eyes should

die in the lifetime of the truthful one or some other grave calamity which is the equivalent of death befalls him.

To say that this statement is too general in nature evidences either unfamiliarity with the Holy Quran and the tradition of Allah, or is a deliberate ploy to evade the certain outcome. Has there ever lived any messenger or prophet who was vouchsafed by God full knowledge of the unknown future? *Maulvi* Sanauallah's quibbling was merely a ruse to evade the *mubahalah*. In other words, he wanted *Hazrat* Mirza Sahib to say that in such and such year, on such and such day, and at such and such time, a thunderbolt would strike down *Maulvi* Sanauallah. And unless *Hazrat* Mirza Sahib wrote with this degree of specificity, the aftermath of the *mubahalah* could not be ascertained. In this way, *Maulvi* Sanauallah would be able to avoid the *mubahalah*.

Maulvi Sanauallah's objections fly in the face of the Quranic statement:

Say: I know not whether that which you are promised is nigh or if my Lord shall appoint for it a distant term (72:25).

It is also clear from the Holy Quran that a promised punishment may take one of several forms and no greater degree of specificity is called for:

Say: He has the power to send on you a chastisement from above you or from beneath your feet, or to throw you into confusion, (making you) of different parties, and make some of you taste the violence of others. See how We repeat the messages that they may understand (6:65).

One wonders if *Maulvi* Sanauallah would have applied the same *fatwa* to the Quran as he did to *Hazrat* Mirza Sahib.

It appears from reading *Maulvi* Sanauallah's response that he was averse to accepting any method for arriving at a decision and no degree of specificity would have satisfied him. When *Maulvi* Sanauallah had sought details of the punishment; and he was told that the punishment would be death or an infliction equivalent to death, he was ready with the response that *Hazrat* Mirza Sahib had said that the messengers of God were very kind and merciful, so why was he now asking for *Maulvi* Sanauallah's death? With this statement *Maulvi* Sanauallah tried to save his skin by invoking kindness and mercy. The fact is that the qualities of kindness and mercy were mentioned in connection with *Hazrat* Mirza Sahib's wish to present his claims with clarity and with supporting arguments — prior to engaging in a *mubahalah* — so that the adversary's (*Maulvi* Sanauallah's) lack of knowledge and unawareness in the matter may not lead to his doom.

Similarly, when it was stated that the death of the liar may occur from plague or cholera, *Maulvi* Sanauallah was ready with the response that death caused by the plague was a sort of martyrdom. In the Quran, however, the

term “pestilence from heaven”⁴ occurs for a situation in which all authorities accept that the pestilence referred to was the plague. *Maulvi* Sanaullah had also surely read in the Holy Quran about the affliction of animal pestilence that visited the Pharaohs. In addition, he expressed the apprehension that the plague may break out in Amritsar since it was already ravaging the nearby city of Lahore and that he may lose his life to it. This clearly meant that *Maulvi* Sanaullah had absolutely no belief that God had the power to control events. When God was beseeched in accordance with the method prescribed in the Quran to differentiate the righteous from the liar, did God not even have the power to save the righteous from the plague or some other pestilence?

Maulvi Sanaullah also wrote that death by plague could not be treated as evidence that the deceased person was a liar. Amazing! Then what punishment should have been designated for *Maulvi* Sanaullah — perhaps one that had never been witnessed on the face of this earth? *Maulvi* Sanaullah’s most remarkable statement was:

My contest is with you. If I were to die, then how would that be a proof for the public?

Do these words not show that all of *Maulvi* Sanaullah’s swaggering about his readiness to take the oath of the *mubahalalah* was mere deception, and that in fact he did not wish to agree on any method for the settlement of the dispute because he was afraid? Either *Maulvi* Sanaullah did not believe that he was truthful, or alternatively he had absolutely no faith that God had the power to do what He desired and that He would definitely make the truthful person victorious over the liar in the *mubahalalah*, in accordance with His promise.

At any rate, the facts are that *Maulvi* Sanaullah neither accepted the method of reaching a decision proposed by *Hazrat* Mirza Sahib as definitive, nor did he agree to embrace this manner of arriving at a decision. On the contrary, *Maulvi* Sanaullah plainly stated: “I do not accept what you have written, and neither can any other reasonable person.” *Maulvi* Sanaullah rejected outright the proposed manner of reaching a decision, and never even considered an adversarial prayer; leave alone actually making it. What can one do then about the sheer audacity and shamelessness of *Maulvi* Sanaullah when he claimed to the world after the death of *Hazrat* Mirza Sahib that he had won the *mubahalalah*. In complete disregard of the above narrated facts, he brazenly beckoned the entire world to see the fate of *Hazrat* Mirza Sahib, the person who had participated in a *mubahalalah* with him (*Maulvi*

4. “But those who were unjust changed the word which had been spoken to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed.” (2:59)

Sanaullah) and had consequently met his death during *Maulvi* Sanaullah's life!

Justice and faith are lofty qualities, but even the presence of a little shame demanded that after publishing in his newspaper *Ahl-e-Hadith* all the above narrated excuses for not accepting a *mubalahah* culminating with: "I do not accept what you have written, and neither can any other reasonable person," *Maulvi* Sanaullah should have remained silent after the demise of *Hazrat* Mirza Sahib. In this way his reputation for being "reasonable" would have survived in his close circle of friends.

Actually, he ought to have made every effort to conceal his failing, instead of resorting to the worst sort of shamelessness and fabrication by calling the above narrated proceedings as a *mubalahah* and trumpeting a victory in it. However, *Maulvi* Sanaullah belonged to a breed of men that have no shame. Earlier in a lawsuit involving *Maulvi* Karam-ud-Din resident of Bheen, *Maulvi* Sanaullah had recorded a statement in a court in Gurdaspur that if a righteous person told a lie, he still remained righteous. Given this definition of a righteous person, there is no end to the lies a person can tell. Such men have no integrity.

An Example of This Episode

If *Maulvi* Sanaullah had reflected on the Quranic verse revealed on the occasion of the visit of the Christian deputation from Najran and the historical events associated with its revelation, he would perhaps have realized that he was doing something that even the Christians had not done. Holy Prophet Muhammad had related to the Christian deputation arguments showing that Jesus was not God, but a man and a prophet. Even after the issue had been fully argued, the Christian deputation remained unconvinced. Allah then revealed the following verse:

Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons, our women and your women, and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars.
(3:61)

The Christian delegation first showed readiness to enter into such a contest; whereupon Prophet Muhammad (peace and blessings of Allah be upon him) emerged from his house with *Hazrat* Ali (peace be upon him), *Hazrat* Fatima (peace be upon her), *Hazrat* Hasan (peace be upon him), and *Hazrat* Husain (peace be upon him) along his side to take part in the contest. Thus Holy Prophet Muhammad fulfilled the spirit of this Quranic verse through his action. But Abdul Masih, the Christian priest of Najran, along with his

assembly, refused to enter into a *mubahalalah* in much the same way that *Maulvi* Sanaullah did many centuries later. Subsequently, Holy Prophet Muhammad passed away during the life of those individuals, but no Christian ever had the audacity to claim that, God forbid, the Holy Prophet had lost the *mubahalalah* and was a fabricator. The fact that only Holy Prophet Muhammad emerged for the *mubahalalah* while the Christians did not was sufficient to impel those Christians to acknowledge that a *mubahalalah* never took place. Yes, if a *mubahalalah* had taken place, then Allah would assuredly have brought those Christians to their deaths during the life of Holy Prophet Muhammad.

Although the Christians were not believers, modesty prevented them from fabricating a lie and then shamelessly bragging about it. So it is especially lamentable to observe that *Maulvi* Sanaullah's heart turned out to be even more callous than that of Abdul Masih. *Maulvi* Sanaullah felt no remorse in making statements in public that contradict what he had himself written earlier. He could have at least observed the principle of honesty in his opposition of *Hazrat* Mirza Sahib. Alas, *Maulvi* Sanaullah has digressed very far from the path of morality; his aim has become merely that of making the public laugh through his satire, to lead them astray, and to keep the truth concealed from their eyes. But truth does not come into this world so that the efforts of the opposition may subdue it forever:

And Allah was to bring forth that which you were going to hide. (2:72)

Maulvi Sanaullah's own statement: "I do not accept what you have written, and neither can any other reasonable person," gave the lie to his later reworked version of the story.

***Hazrat* Mirza Sahib also Considered This as a Closed Matter**

Since *Hazrat* Mirza Sahib had clearly expressed his intention to hold a *mubahalalah* in his proclamation of April 15, 1907, some people may want to know if *Hazrat* Mirza Sahib wrote or said anything to indicate that he considered the proclamation inoperative after *Maulvi* Sanaullah's outright rejection of this method of settling the dispute. Even if *Hazrat* Mirza Sahib had made no further comments on the matter, his silence would have indicated that he considered the matter closed. The fact is, however, that after *Maulvi* Sanaullah's refusal, *Hazrat* Mirza Sahib wrote statements with his own hands evidencing clearly that the proclamation of April 15, 1907 no longer constituted a basis for the final decision in the dispute. A proclamation of *Hazrat* Mirza Sahib published in the June 10, 1907 issue of *Al-Hakam* provides testimony of this fact. The proclamation runs as follows:

“And who is more unjust than he who forges a lie against Allah or gives the lie to His messages?” (6:21)

Alas, a majority of the people of this nation who are called clerics or otherwise profess to be spiritually inspired call the word of God as fabrication when it is recited to them. I have written the book *Haqiqat-ul-Wahy* to provide conclusive evidence to them. How long will these people continue to do this? Ultimately, there is a day for every judgment to be rendered and a night for every heavenly decree to be revealed. By way of an example, I now present to the public a revelation from God. In particular, my addressees are *Maulvi* Abu Al-Wafa Sanaullah of Amritsar, *Maulvi* Abdul Jabbar, *Maulvi* Abdul Wahid, *Maulvi* Abdul Haq Ghaznavi also of Amritsar, Jaffer Zatalli of Lahore, and Dr. Abdul Hakim Khan, assistant surgeon Trawari, an employee of the state of Patiala. The revelation is that God addressed me and said: *Inni ohafizo kulla munn fil dar wa ohafizoka khasah* (I shall grant protection from the plague to every person who is in your house, and grant protection especially to you.)

Accordingly, the last eleven years bear testimony to the truth of this prophecy. And I have the same faith in the Divine origin of these words as I have in the Holy Books of God and in particular the Holy Quran. I bear witness that this revelation is from God. Therefore, if any of the above mentioned people or any other person who subscribes to their views believes that this is the fabrication of man, then it is incumbent on him to state this on oath in the following words: “This is a man-made fabrication and not the words of God, and may the curse of Allah be on the one who forges a lie against Allah.” In a like manner, I state on oath: “This is the word of God and may the curse of Allah be on him who makes a false accusation against Allah.” I am hopeful that by following this way God will render a decision.

It must be remembered that I have never said in any of my statements that every person who takes my pledge shall be protected from the plague. Rather, what is mentioned is:

Those who believe and mix not up their faith with iniquity — for them is security and they go aright. (6:82)

Everyone who is not iniquitous, the knowledge of which is only with God, will be protected. The weak (of faith from among my followers) may fall martyr to the plague, but they will earn the reward of a martyr and the plague shall be a means of cleansing and purifying them.

I now look forward to seeing who will state on oath that this statement of mine is a fabrication. But a necessary condition is that the person who does not consider this statement to be the word of God must also make the claim: "I have received this revelation from God that I too shall remain protected from the plague." In this way, he shall see the punishment for fabrication.

And peace to him who follows the guidance. (20:47)

Sincerely,
Mirza Ghulam Ahmad.

Maulvi Sanaullah Flees a Fourth Time

In the proclamation of June 10, 1907, *Hazrat Mirza Sahib* had challenged by name a number of opposing clerics who considered him a fabricator. He had asked them to state on oath that the revelations mentioned by *Hazrat Mirza Sahib* were a fabrication and to invoke the curse of Allah on the mendacious party. The first person on the list of clerics so challenged was none other than *Maulvi Sanaullah*. If *Hazrat Mirza Sahib* had considered that his proclamation of April 15, 1907 was the basis of a final settlement in his contention with *Maulvi Sanaullah* even after the latter had refused to accept it as a method of resolution, *Hazrat Mirza Sahib* would not have published the June 10, 1907 proclamation, or at the very least, he would not have included *Maulvi Sanaullah's* name in the list of the challenged clerics. Accordingly, *Hazrat Mirza Sahib* stated:

Then it is incumbent on any of the aforementioned people, or any other likeminded person, who believes that this is a human fabrication to state on oath that this is a human fabrication and not the words of God, and may the curse of Allah be on the one who rejects the revelation of Allah. Similarly, I too state on oath that these are the words of Allah and may the curse of Allah be on the one who fabricates against Allah. I hope that in this way, God will render a decision.

The preceding statement shows that *Hazrat Mirza Sahib's* rule of conduct was the same from the beginning to the end. In the above passage too, *Hazrat Mirza Sahib* first invited his opponents to participate in a contest of adversarial oaths, and then took the initiative to first testify under oath to his own truthfulness. This is exactly similar to the procedure he had followed in his announcement published on April 15, 1907. In that too, *Hazrat Mirza Sahib* had first prayed, and only then did he invite *Maulvi Sanaullah* to make his prayer. After reading the above mentioned passage, no unprejudiced person can allege that *Hazrat Mirza Sahib* deemed his announcement of April 15, 1907 as the final arbiter in his contention with *Maulvi Sanaullah*. If *Hazrat*

Mirza Sahib had indeed considered it as the final determination, then he would not have subsequently published the preceding announcement wherein the name of *Maulvi* Sanaullah was included first in the list of opponents.

Thus *Hazrat* Mirza Sahib conclusively settled the matter with *Maulvi* Sanaullah twice. On the first occasion, *Hazrat* Mirza Sahib made his *mubahalah* prayer first and then asked *Maulvi* Sanaullah to follow with a similar prayer, and on the second occasion, *Hazrat* Mirza Sahib made a statement on oath initially and then invited *Maulvi* Sanaullah to make a similar statement on oath. However, *Maulvi* Sanaullah evaded the contest on both occasions — the first time by not making an adversarial prayer and the second time by not making a statement on oath. In a publication titled *Muraqqa-e-Qadiani*, dated August 1, 1907, *Maulvi* Sanaullah presented a composition under the heading “The Qadiani Krishna Changes Another Color.” He started the essay with the Persian verses:

Though my beloved may attempt to veil herself profusely;
I will nonetheless recognize her from her stature.

Thus *Maulvi* Sanaullah effectively acknowledged that while *Hazrat* Mirza Sahib may have tried all kinds of methods to get hold of him, he was not one to be nabbed. In other words, *Maulvi* Sanaullah affirmed that he was not prepared to participate in any contest whether through *mubahalah* prayer or an adversarial oath. Writing in an argumentative and abusive style and all the while showing his disinclination towards taking an adversarial oath, *Maulvi* Sanaullah asserted later in that article:

Then look at this craftiness! He (*Hazrat* Mirza Sahib) is not satisfied just with an oath but also imposes a further condition that his falsifier should also claim that he too will be protected from the plague. O Wonderful! He wants that just as he gets disgraced every time he brags, his falsifier should get disgraced too...but your falsifier neither claims to be a recipient of revelation like you nor is he devoid of shame and honor...

In brief, he refused outright to take an adversarial oath while camouflaging his refusal with absurdities of the type in the above quoted passage.

The fact is that when *Maulvi* Sanaullah rejected the proposal suggested by *Hazrat* Mirza Sahib on April 15, 1907, *Hazrat* Mirza Sahib proposed this other method for arriving at a decision. Accordingly, *Hazrat* Mirza Sahib stated in his later announcement: “I am hopeful that by following this way God will render a decision.” In other words, if the first method proposed was not acceptable, then perhaps this second method would find favor with his opponent. The intent was to somehow find a way to get a Divine judgment whereby the one who is truthful may be differentiated from

the liar. However, just as *Maulvi* Sanaullah had refused previously to engage in a *mubalahah* or adversarial supplication, or a statement on oath, he avoided a contest on this occasion as well.

Four Excuses by *Maulvi* Sanaullah

Thus, *Maulvi* Sanaullah avoided a *mubalahah* or a sworn statement on four separate occasions as follows:

1. When *Hazrat* Mirza Sahib invited Muslim scholars to a *mubalahah* in his book *Anjam Atham*, *Maulvi* Sanaullah's name was included in the list of invitees. But *Maulvi* Sanaullah did not take the field and avoided a confrontation.
2. Following that, *Hazrat* Mirza Sahib invited *Maulvi* Sanaullah to a *mubalahah* in his book *Ijaz-e-Ahmadi*, but *Maulvi* Sanaullah did not respond again.
3. After this, on April 15, 1907, *Hazrat* Mirza Sahib published an announcement in which he first stated his prayer and then invited *Maulvi* Sanaullah to make a reciprocal prayer. But *Maulvi* Sanaullah refused to reciprocate and stated: "I do not accept what you have written, and neither can any other reasonable person."
4. Following that, *Hazrat* Mirza Sahib published his adversarial oath in the June 10, 1907 issue of *Al-Hakam*, and invited *Maulvi* Sanaullah to take a reciprocal adversarial oath. *Maulvi* Sanaullah once again refused to take such an oath.

A One Sided Malediction Made by a God's Appointee Need Not be Accepted

It is thus proven beyond any doubt that in the proclamation of April 15, 1907, *Hazrat* Mirza Sahib's prayer that the liar may die in the lifetime of the truthful person was in the nature of a *mubalahah* prayer. However, *Maulvi* Sanaullah refused to participate in the *mubalahah* in no uncertain terms, and therefore the *mubalahah* never took place. Consequently, *Hazrat* Mirza Sahib never referred to his unilateral prayer as bringing about a final determination in his dispute with *Maulvi* Sanaullah. On the contrary, he invited *Maulvi* Sanaullah again to participate in a contest of final determination that would employ a slightly different method from the one proposed earlier. But *Maulvi* Sanaullah avoided this confrontation as well.

Even if we assume for the sake of argument that *Hazrat* Mirza Sahib's intention was just to make a unilateral malediction in his proclamation of April 15, 1907, the lesson from the Quran and *sunnah* is that unilateral maledictions need not necessarily be accepted. In fact, maledictions are generally not

accepted, regardless of the adversary's degree of perverseness, and regardless of the grief that this adversary might have brought upon a messenger of God or upon a God-appointed person. Consider the example of Prophet Muhammad (peace and blessings of Allah be upon him) who was the loftiest exemplar of kindness and mercy. On the occasion of the monumental victory at Makkah, Holy Prophet Muhammad unconditionally forgave his bloodthirsty enemies who had brought severe torment upon him for many years. He even kept on praying for the forgiveness of the hypocrites who schemed day and night to bring distress upon Holy Prophet Muhammad and were treacherous enemies of Islam.

However, there was one incident that caused Holy Prophet Muhammad such anguish and revulsion that his human side caused him to maledict against the guilty party for several days. This incident was the merciless slaughter of seventy of his dedicated companions by a tribe that claimed it needed religious teachers to convert the tribe to Islam. The Prophet dispatched seventy *qaris* (scholars of Quran) with the delegation from the treacherous tribe only to find later that their request for religious teachers was a ploy to lure this band of unarmed and innocent Muslims into their territory where they were butchered mercilessly. The Prophet was deeply grieved and maledicted against the guilty party. In response, the following Divine decree was revealed:

Thou hast no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers. (3:128)

While acknowledging that the tribe was cruel, God did not accept Holy Prophet Muhammad's malediction against the tribe, and instead prohibited him from maledicting in the future.

Given this context, it is entirely unjust for anybody to demand that God should have accepted *Hazrat Mirza Sahib's* unilateral prayer. However, as demonstrated earlier, *Hazrat Mirza Sahib's* malediction was not a unilateral prayer, but was in fact his part of the *mubahalalah* prayer. By completing his part of the *mubahalalah* prayer, *Hazrat Mirza Sahib* put the onus of completing the *mubahalalah* on *Maulvi Sanaullah*, and awaited his response in the form of a counter malediction. But far from completing the *mubahalalah* with a counter malediction, *Maulvi Sanaullah* completely rejected the proposed method of reaching a decision. Thus, no *mubahalalah* could take place.

Only Two Methods of *Mubahalalah* Are Evidenced by the Holy Quran

Some critic may point out that *Hazrat Mirza Sahib* too has referred in his books to the unrequited unilateral maledictions of his opponents for the destruction of the liar and held it to be a proof of his truthfulness. In all of these instances, *Hazrat Mirza Sahib* had not countered with reciprocal maledictions.

I consider it necessary therefore to explain the permissible methods of *mubahalalah* as evidenced by the Holy Quran and *hadith*. The Holy Quran evidences only two modes of *mubahalalah*:

1. The first method is sanctioned by the Quranic verse in which the Quran itself calls the contest a *mubahalalah*. This verse lays out the following procedure:

Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons, our women and your women, and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars. (3:61)

This is the most common and widely understood method of *mubahalalah* in which the disputants make adversarial supplications for the curse of Allah to be on the liars.

2. There is however a second method of *mubahalalah* sanctioned by the Quran, mention of which is made in two places in the Holy Quran. The first instance is in the Quranic chapter *Al-Baqarah*:

Say: If the abode of the Hereafter with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful (2:94).

The second instance is in the Quranic chapter *Al-Jumuah*:

Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death, if you are truthful (62:6).

In both these instances, the phrase “then invoke death” (*tamannawu-l-mauta*) has been explained by *Hazrat Ibn Abbaas* (May Allah be pleased with him) in these words: “Pray for the death of the one who lies out of the two parties.” This clearly implies that the prayer is for the death of the liar to take place within the lifetime of the righteous party. Thus the opponents of a prophet are directed that if they deem themselves to be truthful and consider the prophet to be a liar then they should pray for the death of the liar in the lifetime of the truthful party. However, the prophet is not instructed to make a unilateral malediction. As mentioned earlier, when Prophet Muhammad (peace and blessings of Allah be upon him) maledicted against a tribe that was guilty of the most heinous barbarity, he was stopped from doing so by Divine command. The rationale for this was that the prophets and appointees of God are sent as a source of blessing for the people and not for invoking evil on them. On the other hand, those who oppose them or reject their truthfulness are given full

liberty to ask for a Divine decision by praying for the death of the liar in the lifetime of the truthful one after having listened to the arguments of their rival. If they did so, then God would assuredly manifest the truth and render a true decision, as is evident from the aforementioned Quranic verses.

Besides the mention of this matter in the Holy Quran, events from the life of Holy Prophet Muhammad provide examples of this method of dispute resolution. The disbelievers of Makkah before they left on the expedition that culminated in the Battle of Badar held on to the curtains of Kabah and prayed thus:

O Allah, assist the superior of the two armies and the most rightly guided of the two parties and the most honorable of the two groups.

According to certain traditions, Abu Jahl prayed in the field of battle, saying:

O Allah, whoever of us is the greater cutter of the ties of relationship and more wicked, destroy him tomorrow morning.

Hence, contrary to all expectations, Abu Jahl and the other chieftains of the tribe of Quraish met their deaths during the Battle of Badar.

Thus, a God-appointed person or a Reformer is acting exactly in accordance with the Quran and *Hadith* if he puts forward as evidence of his truthfulness the test that if any of his opponent was to pray for the death of the liar in the lifetime of the truthful person then the person making such a malediction will die in the lifetime of the God appointed person or Reformer. *Hazrat Mirza Sahib* did not deviate from the two Divinely sanctioned methods of *mubalahah* in all of his writings on the subject. Thus, he either called his opponents for a *mubalahah*, that is to a contest in which both parties made adversarial prayers or took adversarial oaths, or he asked his opponents in his writings that if any of them prayed unilaterally for the death of the liar in the lifetime of the truthful one, then the person making such a malediction would die in *Hazrat Mirza Sahib's* lifetime.

Aside from these two methods of holding a *mubalahah*, any other lawful or accepted method cannot be established from either the Holy Quran or the *Hadith*. Consequently, *Hazrat Mirza Sahib* did not act on any other method besides these two. *Hazrat Mirza Sahib* had been afforded a distinction by Allah in that any opponent who held a *mubalahah* with him in which the two parties prayed for the death of the liar then the opponent would die in *Hazrat Mirza Sahib's* lifetime. In addition, any opponent who unilaterally prayed for the death of the liar in the lifetime of the truthful person under the provisions of "...then invoke death..." (62:6) would also die in *Hazrat Mirza Sahib's* lifetime. This distinction made *Hazrat Mirza Sahib's* life a sign from Allah.

1. *Hazrat Mirza Sahib* invited the *Maulvis* of the realm on many occasions to settle their contention with him in accordance with the first method of holding a *mubahalalah*. He told them that since they considered him to be a liar and a false claimant, they should hold a *mubahalalah* with him. If ten *Maulvis* were to engage in a *mubahalalah* with him, they would receive their due punishment, and if a thousand *Maulvis* were to participate in a *mubahalalah* with him, then the curse of Allah would manifest on each and every one of them. Some clerics kept boasting from afar but none of them had the courage to step forward and accept the challenge openly except one. This solitary exception was *Maulvi Abdul Haq* who did engage in a *mubahalalah* with *Hazrat Mirza Sahib*. But as described earlier, at the time of the *mubahalalah* with *Maulvi Abdul Haq*, *Hazrat Mirza Sahib* held the view publicly that *Maulvi Abdul Haq* was merely mistaken and deserving of mercy. So *Hazrat Mirza Sahib* did not maledict in response. On the other hand, *Maulvi Abdul Haq*'s malediction had the opposite effect on *Hazrat Mirza Sahib*'s missionary work which made rapid advancement in the period following the *mubahalalah*.
2. Many of *Hazrat Mirza Sahib*'s adversaries met their doom by participating in the second method of *mubahalalah* i.e., a unilateral prayer for the death of the liar. A detailed account of such opponents is to be found in *Hazrat Mirza Sahib*'s work *Haqiqat-ul-Wahy*. However, there is no evidence from either the Holy Quran or from the *Hadith* that a God-appointed person is permitted to make a unilateral malediction. Hence, *Hazrat Mirza Sahib* never made a malediction unilaterally. This was also the case in *Hazrat Mirza Sahib*'s contention with *Maulvi Sanaullah*. In his proclamation of April 15, 1907, *Hazrat Mirza Sahib* stated his part of the *mubahalalah* prayer and required *Maulvi Sanaullah* to publish this prayer along with *Maulvi Sanaullah*'s adversarial prayer. *Hazrat Mirza Sahib*'s action of taking the initiative to start the *mubahalalah* was akin to the action of Holy Prophet Muhammad when he came out with his immediate family comprising of *Hazrat Ali*, *Hazrat Fatima*, and *Hasan* and *Husain*, may Allah be pleased with them, to take part in the *mubahalalah* with the Christian delegation of Najran. In a similar vein, *Hazrat Mirza Sahib* stepped out for a *mubahalalah* through the publication of the proclamation of April 15, 2007, and stated succinctly in it his part of the *mubahalalah* malediction in order to induce the opponent to come out and accept the challenge to participate in the *mubahalalah*. However, *Maulvi Sanaullah*'s refusal to complete the requirements of the *mubahalalah* left the process incomplete.⁵ *Maulvi Sanaullah*'s refusal was predicated on the knowledge that even those opponents of *Hazrat Mirza*

5. See Appendix at the end of the chapter.

Sahib who had participated in the second type of *mubahalalah*, i.e a unilateral malediction, had died in the lifetime of *Hazrat Mirza Sahib* and in this way Allah had systematically shown His clear signs. *Maulvi Sanaullah* was being invited to make an adversarial prayer which made the contest into a more severe *mubahalalah* of the first type. *Maulvi Sanaullah*, therefore, considered his welfare best served by refusing the contest and so he refused.

Did *Hazrat Mirza Sahib* Ever Maledict Against Any Person Unilaterally?

On certain occasions, *Hazrat Mirza Sahib* did make unilateral maledictions that were not meant to induce an opponent to accept a contest. However, these maledictions were never for the destruction of anyone, but were conditional maledictions addressed to God about his own person. For example, *Hazrat Mirza Sahib* supplicated to God that if he was a liar in His eyes then he should be effaced from the surface of this earth. Accordingly in a proclamation dated November 5, 1899, *Hazrat Mirza Sahib* supplicated as follows:

O My Almighty God, You know that most people have not accepted me. They consider me a fabricator, and call me an unbeliever, a liar, and *Dajjal* (Antichrist). I have been abused and tormented by all kinds of hurtful statements. I have also been called corrupt; a devourer of people's properties; a symbol of broken promises; usurper of people's rights; ...mischievous and murderous...each one of these people directing their vituperations at me thinks that he is thereby performing an act of great virtue. So my Lord, my Almighty God, show me the way. Manifest a sign whereby Your servants who have a righteous disposition may realize with strong conviction that I am indeed honorable in Your eyes... But my Lord, if You consider my conduct to be lacking, then erase my existence from the face of this earth, so that I may not become a source of innovation in religion and of leading people astray.

Towards the end of this announcement, *Hazrat Mirza Sahib* observed with great plainness:

My eyes will be turned towards You and towards Your decision every day until Your assistance descends from the heavens. Neither do I address any opponent in this announcement, and nor do I invite them to any contest.

Glory be to God! Subsequent to this prayer, God manifested many glorious signs in support of *Hazrat Mirza Sahib* and assisted his mission with a mighty assistance so that it made phenomenal progress in a short period of time.

APPENDIX

It would not be out of place to mention here a strange miracle of nature. All the opponents of *Hazrat Mirza Sahib* who sought a judgment based on the second method of *mubalahah* and prayed for the death of the liar in the lifetime of the truthful one perished without exception. In all these instances, *Hazrat Mirza Sahib's* life was a sign of truthfulness. However, when the time for *Hazrat Mirza Sahib's* demise drew near, God made his death also a sign of his truthfulness. It happened in the following way: When *Hazrat Mirza Sahib* invited *Maulvi Sanaullah* for a *mubalahah* in his announcement entitled, "A Final Determination" dated April 15, 1907, *Hazrat Mirza Sahib* chose the more accepted form of *mubalahah* i.e., the first method in which the parties make adversarial maledictions that the liar may die in the lifetime of the truthful one. *Maulvi Sanaullah* rejected this proposal in his paper *Ahl-e Hadith* dated April 26, 1907 in the following words: "I do not accept what you have written, and neither can any other reasonable person." However, *Maulvi Sanaullah* cited the Quranic verse: "And let not those who disbelieve think that our granting them respite is good for themselves. We grant them respite only that they may add to their sins; and for them is a humiliating chastisement" (3:178), and similar other verses and stated that liars and fabricators do live a long time. Thus, *Maulvi Sanaullah* evaded the *mubalahah* and presented his own way of distinguishing a liar and a fabricator by saying: "God the Most High grants a long life to liars, frauds, mischief makers, and disobedient people" (*Ahl-e Hadith*, April 26, 1907). In a later issue of the paper *Ahl-e Hadith*, it was published that *Mussailma*, the liar, lived till after Holy Prophet Muhammad had passed away. Thus, a truthful person had died in the lifetime of a confirmed liar. It appears from an examination of these statements that God's plan was to judge *Maulvi Sanaullah* by the same method that he had put forward himself and was continuing to put forward in his statements, namely that "God, the Most High, grants a long life to liars, frauds, mischief-makers, and disobedient people." This is how things transpired, and God gave this cleric much leeway, and he was granted a long life under the provision of, "We grant them respite only that they may add to their sins." And his long life only added to his scroll of misdeeds. His decree that "God the Most High grants a long life to liars, frauds, mischief-makers, and disobedient people" proved true in his case, and *Hazrat Mirza Sahib* passed away in his lifetime just as Holy Prophet Muhammad had passed away in the life of *Mussailma*, the liar. In this way, *Hazrat Mirza Sahib's* demise also proved to be a sign of his truthfulness. (Author)

Chapter 63

SOME OTHER NOTABLE EVENTS OF THE YEAR 1907

An Important Advice for the Organization

In 1907, the Congress Party movement gained some momentum under which a majority of Hindus in different parts of the country started perpetrating rebellious acts against the government. Some Muslims joined in this movement as well, and so *Hazrat Mirza Sahib* thought it conducive to advise his followers and issued an announcement titled: *A Necessary Advice for my Entire Organization*, on May 7, 1907. In it, *Hazrat Mirza Sahib* advised his followers to strictly refrain from taking part in any kind of seditious activities.

Travel to Batala

On the morning of July 4, 1907, *Hazrat Mirza Sahib's* wife and children, accompanied by some other relatives and *Maulana Nur-ud-Din's* wife, an entourage of eighteen people, left for Lahore for a brief vacation under the chaperonage of Mir Nasir Nawab. The traveling party on their return journey was due to reach Batala, the nearest railhead to Qadian, on July 14, 1907 at 1:00 pm. *Hazrat Mirza Sahib's* lifestyle was the personification of courtesy and grace. On the morning of July 14, he left with a few followers to receive the traveling party in Batala. Some of the followers walked alongside the palanquin all the way to Batala. When *Hazrat Mirza Sahib* set out for Batala, he opened the Quran and placed it before him in the palanquin, and started reciting the *Surah Fatihah* and kept up its recitation till Batala. On the way, he got off at a canal and performed the ablution. Then he got back into the palanquin and resumed the recitation of *Surah Fatihah*. The *Tehsildar* (a mid-level revenue officer) of Batala, Rai Jasmal, had arranged for a comfortable resting place adjacent to his house in the vicinity of the railway station, and he also came personally to pay his respects to *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* thanked him for making these arrangements. Sheikh Rahmatullah was on his

way to Qadian from Lahore the same day. On reaching Batala, he learned that *Hazrat Mirza Sahib* was in town, so he joined *Hazrat Mirza Sahib* to pay his respects and left for Lahore in the evening. *Hazrat Mirza Sahib* had lunch with his companions and then proceeded to the railway station. The train had already arrived by the time he reached the station, and there was a great deal of hustle and bustle as people were embarking and disembarking from the train. Consequently, it became difficult to discern the group that *Hazrat Mirza Sahib* had come to receive. *Hazrat Mirza Sahib's* wife had alighted from the train and was looking around in the milling crowd to spot *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* was also weaving his way through the crowd looking for her. *Hazrat Mirza Sahib's* wife was the first to spot him, and called out: "Mahmud's Father," in order to attract his attention. *Hazrat Mirza Sahib's* attention having been duly attracted, he walked up to his wife and shook hands with her in plain sight of everyone. He then escorted the traveling party to his temporary halting place, and in the evening everyone returned to Qadian.

Mubarak Ahmad's Illness

Hazrat Mirza Sahib's fourth son Mian Mubarak Ahmad was born on June 14, 1899. He was very handsome and good-natured. On August 21, 1907, when he was eight years old, Mian Mubarak fell ill and the fever became intense. His temperature just would not come down, staying continually between 104°F and 105°F, and at times he would become delirious and pass into unconsciousness. Mian Mubarak was especially dear to *Hazrat Mirza Sahib* because *Hazrat Mirza Sahib* was of the opinion, as a result of his own interpretation of a revelation, that this was the son about whom it had been indicated that he would be *Muslih Mau'ūd* (the Promised Reformer)¹ and about whom he had written in his announcement of February 20, 1886. *Hazrat Mirza Sahib* prayed for his health fervently and on August 27, 1907, he received a revelation: "Has been accepted. The fever of nine days has subsided."

In other words, God had accepted *Hazrat Mirza Sahib's* prayer and the fever would subside in nine days. In accordance with this revelation, after exactly nine full days, Mubarak Ahmad's fever completely subsided on August 30, 1907 – the tenth day of illness. In fact, Mian Mubarak felt well enough to go for a stroll in the park.

Nikah of Mubarak Ahmad

Hazrat Mirza Sahib's wife had taken such a likeness to Maryam Begum, daughter of Dr. Syed Abdus Sattar Shah, that she wished for

1. For details of the *Muslih Mau'ūd* prophecy see Chapter 18: Glad Tidings of a Magnificent Son in *The Great Reformer* Volume I.

Maryam Begum to be married to her son Mian Mubarak Ahmad as soon as possible although the proposed bride was as yet a little girl. Mian Mubarak had recovered from his high fever on August 30, 1907, and since he was very fond of walking in the park, he had even gone for a stroll despite his weakness. Reassured by Mian Mubarak's return to health, *Hazrat Mirza Sahib's* wife broached her husband with her plan of immediate nuptials for her son and pleaded strongly for his agreement. *Hazrat Mirza Sahib* was never one to hesitate in accepting matters that were not contrary to Islamic law. He gave his blessings and on that same evening, August 30, 1907, Mian Mubarak was married to Maryam Begum², daughter of Syed Abdus Sattar. In the same function, *Maulana Nur-ud-Din's* son Abdul Haye was married to Hamida Begum, daughter of *Pir Manzur Muhammad*. The marriage was solemnized after the *Asr* prayer and *Maulana Nur-ud-Din* performed both *nikahs*. A few days after the marriage, Mian Mubarak had another bout of fever that lasted for a short period.

Demise of Mubarak Ahmad

What has been decreed must come to pass. When Mian Mubarak was about two years old, he suffered a severe attack of epilepsy and passed out. *Hazrat Mirza Sahib* was busy in prayer at that time in a nearby house. A woman called out to him: "Stop praying, the boy has died." *Hazrat Mirza Sahib* continued praying as he proceeded to the sick boy's bed. He placed his hand on his son's body, and prayed earnestly to Allah. After two minutes, the boy started breathing again, and in this way a dead person, so to say, came back to life. Similarly, this time too when the high fever showed no signs of subsiding, fervent supplication brought the following revelation in response: "Has been accepted. The fever of nine days has subsided." Accordingly, the fever subsided after nine days, the boy recovered and even his marriage was solemnized. However, it was a preordained destiny (*taqdir mubram*) that this boy was going to return to His Lord soon, and *Hazrat Mirza Sahib* had been forewarned about it. Thus, *Hazrat Mirza Sahib* stated in *Tiryaq-ul-Qulub* (page 40) as follows:

God, the Most High, informed me that He will give me another son, which is this fourth boy who has been born now, and who has been named Mubarak Ahmad. I was informed of his birth almost two years ago, and I was informed of it again when there were about two months left to his birth. When he was about to be born, it was revealed to me: "I fall down on earth by God's hand and will return to him." I interpret

2. Maryam Begum was widowed while yet a young girl as a result of Mian Mubarak's untimely death. After she reached the age of puberty, *Hazrat Mirza Sahib's* oldest son from his second wife, Bashiruddin Mahmud married her.

this on the basis of my own reasoning (*ijtihad*) to mean that this boy will be pious, God-fearing and inclined to God or that he will die soon. God knows which of these two interpretations is in accordance with His will.

Events ultimately proved that the meaning of this revelation was actually that “he would die soon.” So in accordance with this will of Allah, Mubarak Ahmad suddenly became ill on September 14, 1907. That same day, *Hazrat* Mirza Sahib received the revelation: “No cure and no protection,” i.e., there is no cure for the disease and he will not survive. Only two days after, on the morning of Monday, September 16, 1907, Mubarak Ahmad died and returned to his Lord. “Surely we are Allah’s, and to Him we shall return” (2:156). *Hazrat* Mirza Sahib led the funeral prayer and Mubarak Ahmad was buried in the *Bahishti Maqbara* (Heavenly Graveyard).

Mubarak Ahmad was a very virtuous child and there was no mischief in his nature. During his sicknesses, he took even the bitterest medicines without protest. He was very fond of reading and would reach for his books as soon as he felt a little better. He had read the Quran, and books in the Urdu language. And just as *Hazrat* Mirza Sahib was very fond of him, he was very fond of his pious father. Just before his death, he took *Hazrat* Mirza Sahib’s hand very lovingly in his own hand, and shook hands with him, as if to bid farewell to his father for the last time. He then turned to those who were administering to his health and asked them to stop his treatment and said: “Now I am feeling sleepy.” When they looked again, he had passed away.

Strike by the Enemy

When callous people are bent upon falsification and denial of truth, their hearts become totally devoid of all the refined sentiments of compassion and humanity. Such was the case with *Hazrat* Mirza Sahib’s opponents. Since *Hazrat* Mirza Sahib was of the opinion purely on the basis of his own interpretation (*ijtihad*) that Mubarak Ahmad may be the son who was to be the Promised Reformer about whom *Hazrat* Mirza Sahib had made an announcement on February 20, 1886, his opponents were ecstatic when Mubarak Ahmad died. They expressed their elation in newspaper articles in which they made a lot of villainous allegations and strongly criticized, and falsified *Hazrat* Mirza Sahib. Yet their doing so served to clearly fulfill one of *Hazrat* Mirza Sahib’s prophecies that he had published in the May 3, 1906 issue of *Badar*:

Divine revelation: “A strike by the enemy as well. And We bring these days by turn among the people.” In other words, a God-willed grievous event shall occur either with respect to my person or with respect to some person who belongs to my Organization that will bring joy to the

enemy. That distressing event shall be from God, or the enemy will have a hand in it. Then God affirms that He brings these days of joy and sadness, or victory and defeat turn by turn among people. Sometimes, joy and victory is granted to the party of God and the enemy is disgraced and humiliated, as happened in the battle of Badar during the time of the Holy Prophet... then the second time around in the Battle of Uhud, it was the turn of the enemy to be joyous; heart-rending martyrdoms fell to the lot of the Holy Prophet's companions and the Holy Prophet himself was wounded causing great panic. On that occasion, the thought crossed the minds of some people who were unfamiliar with God's tradition as to why the calamity had befallen them when they were on the side of truth and their opponents were on the side of falsehood. Then Allah gave them the reply which is mentioned in the Quran: "If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns" (3:140). That is, if anguish and suffering has afflicted you in the Battle of Uhud, then your enemy too was similarly afflicted with sorrow and loss during the Battle of Badar... This law has prevailed since the day God created this world. Sometimes God's support and assistance is manifested in favor of the believers and this makes them happy, and sometimes tribulations fall to the lot of the believers and this makes the disbelievers dance for joy. So in this revelation too, which this humble man has received today, Allah, the Most High, hints at the fact that for some period now, God's help and support has repeatedly been manifesting itself in the form of blessed signs in favor of this humble man as a result of which the opposing people have continuously been engulfed in sadness. So God states that it is now necessary by virtue of the law: "We bring these days to men by turns," that they should be given some happiness. So on the basis of this revelation some event will be manifested that will be unpleasant for us and a source of joy for them... God states as a prophecy in the aforementioned revelation that an unpleasant event will be manifested that will be to some extent a source of joy for the enemies.

Mirza Ghulam Ahmad,
 Promised Messiah,
 Dated: April 29, 1906

Display of Consummate Patience

Whereas there was such a revolting display of the most despicable morals by the opponents on this occasion, *Hazrat* Mirza Sahib's pious example of patience and resignation to the will of God served to strengthen the faith of his disciples. *Hazrat* Mirza Sahib was extremely fond of Mian

Mubarak Ahmad, and since he was also of the opinion, as a result of his own interpretation (*ijtihad*), that perhaps this boy was the *Muslih Mau'ūd* about whom he had made an announcement on February 20, 1886, *Hazrat Mirza Sahib* was very worried during Mubarak Ahmad's illness that, God forbid, if he died, his death may not become a source of tribulation for his weaker hearted followers. The matter really was quite straightforward. *Hazrat Mirza Sahib* considered Mubarak Ahmad to be the fulfillment of the revealed prophecy merely as a result of his own reasoning (*ijtihad*). God had not informed him through revelation that this was the promised son. However, the enemies are not concerned with such subtleties; they are always on the lookout for an excuse to criticize and to find ways to mislead the weak-hearted. *Hazrat Mirza Sahib* spared no effort in the boy's treatment and personally attended to his needs with great love and affection. This attention surprised Khwaja Kamal-ud-Din so much that he would later remark:

I wondered why *Hazrat Mirza Sahib* was so affectionate on this occasion because he had never manifested such extreme affection in worldly relationships and matters before. However, my amazement knew no bounds when I saw that as soon as Mian Mubarak Ahmad died, *Hazrat Mirza Sahib* detached himself from him as if he had no connection with him.

Thus, as long as Mubarak Ahmad was alive, *Hazrat Mirza Sahib* considered it his obligation, whether out of paternal affection or as a requirement of his paternal status, to lovingly serve his child. *Hazrat Mirza Sahib* loved God more than anything else and was always ready to sacrifice his most valuable possession for the sake of Allah. So when Mubarak Ahmad's death made it clear to him that it was God's will that this child should die, he left the child and walked away as if he had no connection with him. He immediately went to his writing table and sat down to write letters to his out of station friends in which he wrote: "Mubarak Ahmad has died and we should happily accept the will of God. From the revelation that I had received about him, it appeared that either he would be very pious or that he would die in infancy. So we should be happy in the sense that God's word is fulfilled."

In short, *Hazrat Mirza Sahib* displayed such an impeccable model of patience so as to amaze everybody. People who came to condole with him, found him sermonizing that patience should not be relinquished in the face of God's will, and that a man's real virtue was not only in accepting God's will but in being satisfied with whatever was God's pleasure. It was *Hazrat Mirza Sahib* who was comforting and passing solace to his visitors rather than the other way around. The wisdom and truths that *Hazrat Mirza Sahib* expounded at the time acted also as a poultice on the old wounds that his visitors may have suffered in the past themselves.

The love that *Hazrat Mirza Sahib* had for the religion of God, and the passion he harbored for propagating belief in God and in His wisdom was so deeply ingrained in him that he had forgotten the sorrow of his beloved son. *Hazrat Mirza Sahib* was glad that the word of God had been fulfilled, even if it was as a result of his child's death. The first revelation that was fulfilled was the one received at Mubarak Ahmad's birth which stated: "I fall down on earth by God's hand and will return to him," and for which one of the interpretations that *Hazrat Mirza Sahib* had given was that the boy would die at a tender age. The second revelation that was fulfilled was: "A strike by the enemy as well," as a result of which *Hazrat Mirza Sahib* had stated in an announcement that: "A God-willed grievous event shall occur... that will bring joy to the enemy." The third fulfillment was of a vision that *Hazrat Mirza Sahib* had seen a few days prior to Mian Mubarak's death. This vision was:

There is a pit full of water. Mubarak Ahmad entered it and was drowned and an intensive search ensued but proved futile. A little further on another boy was sitting in his stead.

Mubarak Ahmad's demise was a God ordained decree, but since a number of *Hazrat Mirza Sahib's* revelations and visions were fulfilled thereby, *Hazrat Mirza Sahib* took satisfaction in that God's word had proven true. It may be that some person may profit from it by gaining an understanding of God and thus this incident may prove helpful in the propagation of Islam. Such a strong belief in God, and so deep an understanding of God, and so immaculate a display of patience and resignation to the will of God could not have passed by without affecting others. The result was that *Hazrat Mirza Sahib's* wife also conducted herself with great patience, and completely refrained from wailing and bemoaning. For a mother to show such patience is really commendable.

Hazrat Mirza Sahib accompanied his child's funeral to the cemetery. The interment site was not quite ready, so *Hazrat Mirza Sahib* sat down at a little distance from the site and the accompanying people sat down around him. After a brief period of silence, *Hazrat Mirza Sahib* addressed *Maulana Nur-ud-Din* and started presenting such an exquisite exposition of the philosophy of trials and tribulations, and the progress thereby of the human soul that it is worth being written in letters of gold. *Hazrat Mirza Sahib* discussed this in the context of the Quranic verse:

And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient.
(2:155)

Towards the end of his interpretation, *Hazrat Mirza Sahib* observed:

Few, indeed, are such days of joy in a person's life when he has to bow his head before the will of Allah in complete resignation to His decree so that the glory of his servitude to Allah is fully proven. In order for man to progress in the way of Allah, He has ordained a law of religion and a law of nature. God has given man discretion in enforcing and practicing the law of religion, and man devises many kinds of respites and conveniences for himself in matters that are under the jurisdiction of religious law. For example, if there is difficulty in performing ablution, *tayammum* (a dry alternative to ablution allowed under certain conditions) is resorted to. If there is difficulty in praying standing up, then prayer is offered while sitting, and if even that is not possible, then while lying down. If sickness makes it difficult to fast, then fasting is put off to another time. Since the implementation of the religious law is in man's own hand, he creates many conveniences for himself, and is thus able to avoid some of the apparent difficulties. But God has kept the law of nature in His own hands and man has no say in the matter. When a blow from the law of nature strikes a person and he bears it for the sake of Allah, and if he is patient and resigns himself to the will of Allah, then the spiritual progress that he makes in that moment is greater than what he would have attained by forty years of prayer and fasting. Hence days like these are days of great happiness for a believer.

What more can be said here? *Hazrat Mirza Sahib's* speech was a veritable river of truth and wisdom. As *Hazrat Mirza Sahib* lectured on the theme of man's submission to God in the face of tribulations and the consequent spiritual progress that ensues, all sorrows and difficulties got transformed into a source of satisfaction and inspiration.

An Announcement Titled Review

It has previously been mentioned that the enemies had expressed great joy at the demise of *Hazrat Mirza Sahib's* son, Mubarak Ahmad. An article in the newspaper *Akhbar-e-Aam* alleged that the demise was the outcome of a prayer duel, although no prayer duel had taken place. At any rate, in a prayer duel, *Hazrat Mirza Sahib* would generally present his own self in competition, and usually did not present either his children or any other person along with his own self. In fact, on one occasion, one of his disciples had participated in a prayer duel, and *Hazrat Mirza Sahib* had advised him that in future competitions he should make *Hazrat Mirza Sahib* the object of God's curse rather than himself. In other words, the imprecatory prayer instead of being, "If Mirza Ghulam Ahmad is a liar, then the curse should fall on me or that I should be killed," should be changed in its last part to, "...then the curse or death, whichever transpires, may (God forbid) fall upon Mirza Ghulam Ahmad."

As for the death of the boy, such happenings are not out of the ordinary. *Hazrat Mirza Sahib's* master and leader, the Holy Prophet, lost his son Ibrahim. Trials and tribulation do befall believers to purify them. Besides, two months prior to Mian Mubarak Ahmad's birth, *Hazrat Mirza Sahib* had received revelation which he had published in his book *Tiryaq-ul-Qulub* that stated: "I fall down on earth by God's hand and will return to him." While interpreting this revelation, *Hazrat Mirza Sahib* had written with his own pen that one of the interpretations of the revelation was that: "This boy will die soon." This then means that *Hazrat Mirza Sahib's* prophecy was fulfilled with Mubarak Ahmad's demise, and his revelation proved correct. However, the followers of evil do not want to have anything to do with the truth. They are at all times looking for an excuse to object regardless of how frivolous or foolish it may be. On this occasion too, *Hazrat Mirza Sahib's* falsifiers indulged in all kinds of absurd talk and many of these absurdities were published. One such absurd article was published in *Akhbar-e-Aam* that *Hazrat Mirza Sahib* chanced to read. In response, *Hazrat Mirza Sahib* published an announcement on November 5, 1907 entitled *Tabsara* (Review) in which he replied to all the objections in the *Akhbar-e-Aam* article. In this response, *Hazrat Mirza Sahib* included a discussion on the prophecy regarding Mubarak Ahmad's death prior to the event and mentioned the fulfillment of the prophecy in the revelation: "A strike by the enemy as well. And We bring these days by turn among the people." He also included some of his revelations in which Allah had given information about the success and honor that he will have, and the defeat and disgrace of his enemies. He summarized this announcement by stating: "This is a momentous prophecy in which victory for me and defeat for the enemy, honor for me and disgrace for the enemy, and good fortune for me and ill luck for the enemy are mentioned."

The world is seeing how this momentous prophecy is being fulfilled, and shall, God willing, continue to be fulfilled in the future as well. The mission for the service of Islam that *Hazrat Mirza Sahib* had founded is the only mission that is flourishing and thriving, and it is the sole mission that is engaged in the service of Islam. The ability to be of service to the religion of Allah has been taken away from other sections of the Muslim society. Those enemies who had tried to disgrace and efface *Hazrat Mirza Sahib* have themselves been wiped out and disgraced, and day by day, continue to be disgraced and effaced.

Birth of a Boy Who Would be Mubarak Ahmad's Surrogate

In the same announcement titled Review, *Hazrat Mirza Sahib* also announced that he had received the following revelation immediately following the death of Mubarak Ahmad: "We give you the glad tidings of a

forbearing son who will be in place of Mubarak Ahmad,” that is, he will be his surrogate. Thus, *Hazrat Mirza Sahib* was informed that the promised boy who was to come would come at some future time, and if *Hazrat Mirza Sahib* had assumed by his own reasoning that Mubarak Ahmad was that boy, then he should consider that promised boy of the future to be in place of Mubarak Ahmad. In other words, the birth of the Promised Reformer would take place at some future time. This glad tiding had unquestionably been given previously to *Hazrat Mirza Sahib*, and was being given again, to be realized at its appointed time.

***Hazrat Mirza Sahib* Accorded Preference to Islamic Law (*Shariah*) Over His Revelation**

In 1907, Eid ul-Fitr was celebrated on Friday, November 8, following 30 days of fasting. Since Wednesday was the twenty-ninth of Ramadan, and the new moon was not sighted that evening, therefore Eid did not take place on the following day, a Thursday. However, on Thursday morning *Hazrat Mirza Sahib* received the revelation: “Eid is today whether you celebrate it or not.” When *Hazrat Mirza Sahib* related this revelation to his disciples, some of them inquired whether they should break their fast. *Hazrat Mirza Sahib* replied that they should not because no one had reported the sighting of the new moon. Accordingly, Eid was celebrated on Friday. Afterwards, information was received from outlying areas that the new moon was sighted in some places on Wednesday and Eid was celebrated on Thursday. News also arrived from Makkah (Saudi Arabia) that Eid was celebrated there on Thursday. Thus the revelation was substantiated from several sources that Eid in actual fact was on Thursday.

The pertinent question here is why on receiving the revelation that Eid is today, *Hazrat Mirza Sahib* did not declare Eid to be celebrated forthwith and call for an end to fasting. Did he not have faith in his revelation? Such a conclusion is not warranted. *Hazrat Mirza Sahib* had repeatedly stated in writing that he was as certain of the Divine origin of his revelations as he was of the Divine origin of the Quran. So why did he not celebrate the Eid on Thursday? There is only one reason for it, namely that he was an *Ummati* (follower of the Holy Prophet) and not a prophet himself. *Hazrat Mirza Sahib*’s revelations were *wahy-wilayat* (saintly revelations), and not *wahy-nubuwwat* (prophetic revelation). Saintly revelation can never abrogate any provision of Islamic law.

When Islamic law prescribes that on the twenty-ninth of Ramadan fasting should not cease unless someone sights the new moon, then it is not the position of an *Ummati* (follower of a prophet), regardless of his high spiritual status before God, and regardless of whether he may have been called

metaphorically by God as a prophet or shadow of a prophet, to abrogate on the basis of his own revelation a provision of Islamic law that is based either on the Quran or *Hadith*. It is for this reason that *Hazrat Mirza Sahib* did not allow the fasting to be terminated despite receiving an unambiguous revelation. For the same reason, God did not order the celebration of Eid on that date but gave a choice to *Hazrat Mirza Sahib* to either continue fasting or to break the fast in the words: "...whether you celebrate it or not." God left the choice to *Hazrat Mirza Sahib* so that his response may furnish proof positive and fully clarify the real nature of *Hazrat Mirza Sahib's* claim, and what he actually thought of himself — a prophet or an *Ummati* (follower of the Holy Prophet)? If he had considered himself a prophet and his revelations as prophetic revelations, then it was necessary for him to give precedence to his revelations not only over the *Hadith* directives but also over those of the Quran. However, *Hazrat Mirza Sahib's* action of not acting on the choice permitted to him in his revelation in deference to a directive of the *Hadith* shows clearly that *Hazrat Mirza Sahib* never elevated his status beyond that of an *Ummati*, nor was he desirous of doing so. Those who attributed, or now attribute, a claim of prophethood to him are deserving of the edict he wrote in *Haqiqat-ul-Wahy* about such people. And that edict is: "What ignorance, folly and departure from truth, to say that prophethood has been claimed."

The Last Annual Gathering

The annual gathering of the Ahmadiyya organization was held as usual during the Christmas holidays of 1907, and *Hazrat Mirza Sahib* gave speeches full of wisdom and spiritual insights. Little did anyone know that this was the last Annual Gathering in which the appointee of God would be speaking among us, and in future we would be deprived of this honor.

***Nikah* (Marriage) of Mubaraka Begum**

Although this event took place in 1908, but since its groundwork was laid towards the end of the year 1907, it is appropriate to recount it here. The event in question is the marriage of *Hazrat Mirza Sahib's* oldest daughter Mubaraka Begum with Nawab Muhammad Ali Khan. Nawab Muhammad Ali Khan was a nobleman of Malerkotla whose first wife had passed away and he was considering a second marriage. Accordingly, he proposed for the hand of Mubaraka Begum; *Hazrat Mirza Sahib* accepted and the *nikah* was solemnized on Saturday, February 17, 1908. *Maulana Nur-ud-Din* performed the *nikah* after the *Asr* prayer. The tradition in Nawab Muhammad Ali Khan's family was to give a dowry of several hundred thousand rupees to the bride but *Hazrat Mirza Sahib* was not in favor of such ostentation. At the same time, *Hazrat Mirza Sahib* considered it appropriate to safeguard the

right of the woman in a marriage contract and he fixed the dowry at fifty six thousand rupees. Even this high an amount was fixed because Nawab Muhammad Ali had several children from his first wife and the settlement of his estate in inheritance could have resulted in many disputes and difficulties. Hence it was necessary to protect the right of the second wife.

As a result of this match, another of *Hazrat* Mirza Sahib's prophecies was fulfilled. In 1901, when *Hazrat* Mirza Sahib's daughter Mubaraka Begum was still a little girl, *Hazrat* Mirza Sahib had received the following revelation regarding her: "Nawab – Mubaraka Begum." In other words, it was indicated that *Hazrat* Mirza Sahib's daughter would become the wife of some Nawab. Who could have anticipated this match at that time? Nawab Muhammad Ali Khan's first wife was alive at the time and he had no intention of marrying a second time while his wife was alive. His wife passed away subsequently, and Mubaraka Begum became "Nawab–Mubaraka Begum." God's word is always fulfilled.

Chapter 64

CHASHMA MARIFAT (THE FOUNTAIN OF WISDOM)

Motivation for the Book

Hazrat Mirza Sahib's book *Chashma Marifat* (The Fountain of Wisdom) was published on May 15, 1908. The motivation for its writing was a long chain of events which are best understood by starting at the beginning.

Inter-faith Meeting Hosted by the *Arya Samaj* Hindus

The Lahore branch of the *Arya Samaj* Hindus had decided to sponsor an inter-faith meeting after their 1907 Annual Gathering, and for this purpose had invited leaders of various religions to prove, based on their faith, "Which of the Religious Books is a Revealed Scripture?" At the insistence of the *Aryas*, *Hazrat Mirza Sahib* accepted to write an article on the subject. There was a four annas per person charge for admission to the conference.

Immediately following the Annual Meeting of the *Arya Samaj*, the inter-faith conference was held from December 2 through December 4, 1907 in Vachho Vaali locality of Lahore. The conference convened daily, following the *Maghrib* (evening) prayers, between the hours of 6 P.M. and 10 P.M. Each speaker was allotted two hours. The following four religions were represented:

1. Hindu – *Sanatan* sect & *Arya Samaj* sect
2. Christian
3. Brahma
4. Muslim

Because the *Aryas* had proposed the inter-faith convention and it was to be held at their site, they kept all the decisions and arrangements in their own hands. Thus they chose the topic for the conference, and the time allotted to the speakers without consulting the other invitees. In making these

arrangements, the organizers took undue advantage and treated the representatives of other religions with disdain and discourtesy. It would be appropriate, therefore, to call this an *Arya* convention rather than an inter-faith convention. The site that had been selected for the Convention was most inappropriate as it was situated in the dark and narrow alleys of Lahore and had limited capacity with seating for at the most 2000 people. Despite charging four annas entrance fee, the organizers did not provide decent seating for the audience. They packed the attendees in the hall like sardines where they had to squat on the floor with their shoes on.

Day One

Mithra Puri, a pundit from the Hindu *Sanatan Dharam* sect, delivered the first speech on December 2. When Mithra Puri began speaking critically of Dayanand during his speech, the *Aryas* in the audience created a disturbance by making distracting noises and scoffing. Because of the disturbance, Mithra Puri was unable to complete his speech in the allotted time. When his time expired, he requested that he should be allowed to complete the remaining two pages of his speech. But the officiating *Arya Samajists* disallowed this.

Then two Christian priests expounded upon Christianity for one hour each. The interesting thing was that the two of them ended up contradicting each other. Reverend Ali Baksh was strongly influenced by contemporary thought, and he said one thing while Reverend Thakur Daas was steeped in the old tradition, and he presented thoughts from the old school that contradicted the previous speaker. At any rate, both priests presented their respective speeches with great civility.

Day Two

Hazrat Mirza Sahib's lecture was scheduled on the second day (December 3). Hence many Ahmadis from Lahore and its environs came to attend the Convention. In addition, a large number of Ahmadis had come from Qadian as a delegation under the leadership of *Maulana* Nur-ud-Din to attend the Convention. Prakash Devji, an adherent of *Brahmo Samaj*, delivered the first speech of the day. This speech was completed in one hour.

***Hazrat* Mirza Sahib's Speech**

The next speech was *Hazrat* Mirza Sahib's, representing the Muslim school of thought. His lecture was read out to the audience initially by *Maulana* Nur-ud-Din but he soon handed over to Dr. Mirza Yaqub Baig who completed the speech. *Hazrat* Mirza Sahib's lecture took fifteen minutes

over the allotted time of two hours. This greatly aggravated some *Arya Samajists*, who nevertheless remained silent in deference to the wishes of the audience. This lecture was published as part of *Hazrat Mirza Sahib's* book *Chashma Marifat*, and contains a message of peace and solidarity.

Right at the outset, *Hazrat Mirza Sahib* extended a message of peace to the *Arya Samajists*. The essence of the message was that God exists, and revelation is a fact. That in every country and in every nation there have been Messengers of God and saints who had communion with Him. Krishna and Ram Chandar were prophets who appeared in India. Prophet Muhammad (peace and blessings of Allah be upon him) was the most perfect prophet. *Hazrat Mirza Sahib* said: The Muslims can be at peace with the *Arya Samajists* if, just as we have accepted their revered personages as being holy and as prophets, and respect them, they too should accept our revered prophets, in particular Holy Prophet Muhammad, as holy and as prophets. They can thus participate in the steps we have taken for unity and peace so that the discord that is gnawing away at the nation can be eliminated. We are not demanding anything from the *Arya Samajists* that we are not practicing ourselves first. In order to dispel all malice and to have real peace all that is necessary is for the *Arya Samajists* to acknowledge and announce our Prophet as righteous just as we consider their revered avatars and *rishis* (sages) as righteous.

Following this, *Hazrat Mirza Sahib's* lecture shed light on Islamic jihad. Next, he came to the treatment of the central theme, "Which of the Religious Books is a Revealed Scripture?" and expounded it with such brilliance that the audience was inundated by a veritable river of wisdom and knowledge. He stated that it was essential for God's word to be eminently superior to man's word. Mere antiquity was no proof that a scripture was revealed. If the Divine origin of a book came up for adjudication before a court, a favorable decision would only be accorded if it had some distinctive characteristics that set it apart from human discourse. Those distinctive characteristics are now found only in the Quran. While it is possible that other scriptures may have possessed these qualities in ancient times, but in their present condition, they are like the royal fortresses that lie barren and abandoned after their wealth and military strength had departed. Following this prelude, *Hazrat Mirza Sahib* expounded upon the distinctive qualities of the Holy Quran at length. Below are some of those highlights:

1. By following the Quran perfectly, man is able to communicate with God. In this context, *Hazrat Mirza Sahib* explained that he was not presenting these Quranic blessings as mere fables, but was also substantiating his assertion by presenting miracles that have been manifested at his hands. After this, he presented examples of heavenly signs that were exhibited through him.

2. The Quran itself is replete with miracles. It contains momentous scientific prophecies, as well as prophecies of waxing and waning of temporal power. *Hazrat Mirza Sahib* also furnished some examples of such prophecies.
3. God has provided living proof through the Quran of being All Knowing and All Powerful. That is the reason why nobody has been able to compete with the eloquence and literary excellence of the Quran, nor with the knowledge and wisdom inherent therein, nor with the reformation that it brought about and the profound influence that it exerts, and nobody shall ever be able to do so in the future either.
4. In addition to the Quran's peerless eloquence, it contains perfect and comprehensive teachings that are in complete harmony with human nature and needs. *Hazrat Mirza Sahib* proved this claim with supporting arguments.
5. The Quran has shown the real way to salvation. A person can only be considered saved when he has mastered all his animal desires, when his pleasure is the same as the pleasure of God, when he becomes so deeply engrossed in the love of God that he has nothing left, all he has belongs to God, and when all his words and deeds, his intentions, and his work and rest are solely for the pleasure of God. Today, it is only the Quran that shows this path, requires man to walk on it, and then takes him to the desired goal of life. This claim was also proven by *Hazrat Mirza Sahib* with the support of arguments.

With great civility and seriousness, the lecture focused upon the designated subject. It did not contain any hurtful words; on the contrary, it extended a hand of peace to the *Arya Samaj*.

Day Three, and the Invective of the *Arya Samajists*

The Sikhs had abstained from this convention, so the only lecture scheduled for the third day was by the *Arya Samaj* representative, Dr. Chiranjeev. The crassness and viciousness of his speech was, and remains, an ignominious smear upon the history of *Arya Samaj*. The Muslims had been invited by the *Aryas* to attend the convention, and then the speaker appointed by the *Arya* proceeded to abuse the invited guests. *Hazrat Mirza Sahib* had delivered a message of peace whose core idea was that just as his party considered the *Arya* religious personages to be holy, saintly and righteous, the *Aryas* too should accept the Muslim religious personalities as holy and truthful, and eschew hurting the Muslims by insulting them. In response to this, the *Arya* representative viciously abused these holy prophets of God who are mentioned

in the Bible and the Quran. The *Arya* speaker wounded the feelings of the Muslims in the audience with his crude outburst. Had the Muslims not conducted themselves with great patience, a brawl would surely have erupted.

Afterwards, the president of the *Arya Samajists*, Barrister Roshan Lal, apologized for the lecture, stating that they had not vetted it beforehand. But the apology was even worse than the offence itself because the presiding officer could have stopped the lecturer during the presentation, but he did not. The lecture contained no argument to support the Divine origin of the Vedas except to say that they were very old. The absurdity of this argument is apparent on the face of it. But in referring to the prophets of the Holy Quran, the *Arya* speaker employed abusive language to his heart's content, despite the fact that he had heard only twenty four hours earlier in *Hazrat Mirza Sahib's* amicable lecture the following regarding Prophet Muhammad (peace and blessings of Allah be upon him):

The state of peoples' inclination and acceptance is such that today, well over two hundred million people from all strata of society live their lives in obedience to Holy Prophet Muhammad. Since the day that God brought Holy Prophet Muhammad into existence, magnificent emperors and kings, the conquerors of vast realms, have fallen down in reverent servility at his feet. Even today, the kings of Muslim countries consider themselves humble servants in the service of Holy Prophet Muhammad, and when his name is mentioned, they humbly step down from their thrones in deference.

Similarly, they had clearly heard the following articulation in *Hazrat Mirza Sahib's* lecture:

They (the *Arya Samajists*) are especially vile in their abusiveness towards our Holy Prophet (peace and blessings of Allah be upon him). They profess the message of peace with their lips but use their tongues like drawn swords and daggers to attack our beloved Prophet under whose feet reside our very lives.

Similarly, *Hazrat Mirza Sahib* had made it clearly known to them in his lecture:

You should remain witness that we have come here with the following principle in our minds: Just as we have accepted, in the manner stated above, your religious personalities to be God-appointed, we expect that your peace-loving nature will reciprocate with a like acceptance. If peace is not established in this way, then you should remember that peace will never be established, and enmity will grow day by day. As a nation, Muslims are willing to give their life for their Prophet, and consider

death to be preferable to the dishonorable act of looking the other way and befriending a people whose task is to abuse their Prophet day and night, and who take his name contemptuously and write villainously about him in their magazines and books and their announcements. You should remember that such people are not well-wishers of the nation either, because they sow thorns in their path. I say truthfully that it may be possible for us to make peace with the serpents of the jungle and the beasts of the wilderness, but we cannot make peace with people who do not abstain from vilifying the honor of righteous prophets of God.

Having listened to this discourse, it was the moral duty of the *Arya Samajist* leaders to abstain from the perpetration of the shameful act they committed. But in contrast, the *Arya Samajists* left no stone unturned in trying to provoke and instigate the Muslims. No society or religion can tolerate such hurtfulness, incivility and provocative behavior, especially when committed against invited guests. Yet this conduct was enacted by the *Arya Samajists* in the name of religion.

Hazrat Mirza Sahib Deeply Grieved by This Action of Arya Samaj

When the Ahmadi delegation at the Convention returned to Qadian and related the events to *Hazrat Mirza Sahib*, he was profoundly distressed and grieved. He spoke passionately for a long time. While he commended the delegation on their display of patience during the episode, he expressed his displeasure as well by stating: "How did your sense of honor allow you to keep sitting quietly while those people were talking disrespectfully of the Holy Prophet? Why did you not get up and leave? A believer's sense of honor can never bear to keep sitting silently while someone is talking disrespectfully about the Holy Prophet. If he cannot stop the discourse, he should leave the venue. All of you should have staged a walkout as a sign of protest." In short, *Hazrat Mirza Sahib* was very displeased with the conduct of the delegation. *Maulana Nur-ud-Din* would later recount that for many days he avoided going before *Hazrat Mirza Sahib* out of a sense of shame, and could not look him in the eyes.

The Book *Chashma Marifat*

Hazrat Mirza Sahib's greatest weapon was his pen. So he immediately set about composing a book to refute the allegations and objections that had been raised by the *Arya Samajists* at the Convention, and to refute the *Arya Samaj* religion as well. The resulting book, titled *Chashma Marifat*, was published on May 15, 1908. In explaining the reasons for undertaking the writing, *Hazrat Mirza Sahib* noted:

The gathering of the *Arya Samaj* concluded on the night of December 4, 1907. Those who were present at the time when our lecture was delivered would be well aware that it was very civilized, mild and conciliatory in tone, and that it was with great respect that we mentioned the names of their *rishis*, avatars and other people to whom the Vedas are attributed, and who are considered the leaders and guides of their nation. As the saying goes, a vessel drips only what it contains; the *Arya* gentlemen exhibited such filth in their content, and defamed and disparaged the prophets (peace be upon them) to such an extent that it is difficult to imagine how they could have done worse. In particular, they singled out our leader and master, Prophet Muhammad (peace and blessings of Allah be upon him) and attacked him with hurtful and filthy words, and made defamatory and disparaging statements about him. They made groundless allegations against him, and slandered him to no end. This was done repeatedly and in a loud voice in front of an audience that numbered no less than thirty thousand. They made sure that everybody understood their unholy and inflammatory discourse. If the Muslims had not been mindful of their civility and the Quranic teachings regarding patience, and had not comported themselves with forbearance, then given the grave provocation by these ill-intentioned people, there would have been bloodshed at the venue of the convention. So I praise the members of my organization for displaying an excellent example of patience and forbearance, and for listening silently, even as the words of the *Aryas* pierced their hearts like bullets.

In fact, our organization was deceived as a result of our naivete and presumption of goodness into accepting their invitation, but later we found out that they had other designs in inviting us to the Convention. But the patience and forbearance of these civilized people (Muslims) prevented the manifestation of their evil intention. If instead of holding a Convention, the *Aryas* had written a book and published these abuses therein, in the manner of the evil-natured Lekhram who spent his life in this work until the dagger of his tongue made him depart the world, then the matter would have been different.

But these people invited us to their Convention as guests. I received some six or seven letters written hypocritically with great humility and meekness pleading the necessity of our participation, and promising that there would be no uncivilized behavior. Civility was declared as a prerequisite for attendance. They also urged me to send as large a delegation as possible. I was delighted to read those letters, which were all couched in the most polite language. I thought to myself that although the previous experience till now with the *Arya Samajists* has

been that, apart from their Vedas and its four *rishis*, they abuse and disparage all other prophets (peace be upon them) in the most loathsome manner, thereby hurting the feelings of millions of Muslims, but it is possible that their attitude may have changed now because of the warning that the Government had, of necessity, to give them consequent upon the excesses of some of their individuals... But I found later on that this was a completely erroneous thought, and that their defamation of the pure prophets of God had in fact only escalated. It had never transpired before that they had invited Muslims to an inter-faith conference organized by them, and then vilified our saints and prophets right during the proceedings of the Conference. So this is the first time that the *Arya Samajists* have invited us, and then hurt the feelings of the five hundred or so Muslims in the audience with vicious disparagement. This is an incident that the *Arya* cannot conceal.

Hazrat Mirza Sahib then stated:

This then is the concept of Unity of the *Arya Samajists* and the *Sat Vidya* of their Vedas. Whoever reads my lecture, which was delivered on the night of December 3, 1907, and compares it with the lecture delivered by the *Arya Samajist* on the night of December 4, 1907, shall clearly observe that if there is any nation upon the face of this earth that returns evil for good, then it is the *Arya Samaj* nation.

Hazrat Mirza Sahib then added this observation:

Remember that the intent of the *Arya Samajists* in scheduling their lecture for the last day was to try and refute the ideas in my lecture as much as possible. So they attempted to refute my lecture, but they really ended up exposing themselves. If they had not attacked me unprovoked, I would not have felt compelled to divulge their dishonesty when they claimed that the Vedas provide the best teachings to man. However, now I am compelled to expose their falsehood before the public, and I will show to what extent their claim about the teachings of the Vedas is correct and true. After this, I shall respond to those charges that the ignorant *Arya* objector has made against Prophet Muhammad (peace and blessings of Allah be upon him), upon the Holy Quran, and upon Islam itself. So I shall divide my book into two sections.

Hazrat Mirza Sahib has divided *Chashma Marifat* into two broad sections:

- Section One is a refutation of the false claim made in support of the Vedas and about the excellence of its teachings.

In this section, *Hazrat Mirza Sahib* definitively refutes the Dayanand teachings of the Vedas about the eternal existence of matter and soul, *niyog*, the transmigration of souls, and other matters. He compares these ideas with those in the Quran and proves with cogent arguments the absurdity of the Vedic ideas. He explains that belief in Unity was never spread in India through the teachings of the Vedas. Had the Vedas taught the message of Unity in clear terms, then idolatry and polytheism would not have been so rampant in the country, and idol-worship would not have been the national religion. This is why, the higher the standing of the pundit, and the greater his knowledge about the Vedas, the more he is steeped in idol-worship.

In this connection, *Hazrat Mirza Sahib* observed:

Mankind was granted a book at the time of creation but it was most certainly not the Vedas. Attributing the present-day Vedas to God is a defamation of that Holy Being. If someone questions here why was only one book given to humans in the beginning? Why was a separate book not given for each nation? The answer to this is that, in the beginning, the population of the world was very limited, and their number was so small as not even to constitute one nation, and therefore only one scripture sufficed for them. After this, mankind spread, and people living in different parts of the world became different nations, and because of great distances, the nations became oblivious of each other. So for these disparate nations, Allah in His wisdom raised individual prophets and revealed books to those prophets. When mankind proliferated still further in the world and channels of communication opened up, and the people of one nation had the means to meet those of another nation, and people became aware of the geographical dispersion of population, and God desired that mankind should again be united to be one nation, and after being dispersed should become one again, then God revealed one Book for all nations. God commanded in this book that in whatever era this book reaches a country, it shall be incumbent on the people to accept it and believe in it. And that Book is the Holy Quran that has come so that there may be solidarity between all the nations of the world. All the Books before the Quran were specific to a nation and were revealed for one nation. So the prophets and books for the Syrian, Persian, Indian, Chinese, Egyptian, and Roman nations were confined in scope to their respective nations only, having no connection with the other nations. But the Quran came after all the other Books; it is a universal Book that is not for any specific nation but for all nations.

Hazrat Mirza Sahib then explained at length the universality of the Holy Quran, and exposed the Vedas by refuting their incorrect teachings.

- Section Two is a repudiation of the attacks made by the *Arya Samajist* speaker on the Quran, and upon Prophet Muhammad (peace and blessings of Allah be upon him).

Those who are aware of the power wielded by *Hazrat Mirza Sahib's* pen can well imagine the river of knowledge and wisdom that emanated from this book. In truth, the *Arya* objections became the reason for unearthing many treasures of truth and wisdom. *Hazrat Mirza Sahib* and *Maulana Nur-ud-Din* always used to say that there are treasures of truths and wisdom lying buried in the Quran under every objection of the opponents, and the objections become the means of unearthing them, thereby enhancing the glamour of the Holy Prophet's truthfulness.

- After writing two sections of this book, *Hazrat Mirza Sahib* decided to add another section entitled: "What is special about Islam, as compared with other religions?" In this section, he reviewed the qualities of Islam that are not to be found in other religions. Discussing one such quality, he stated:

It is a remarkable manifestation of the work of God that, even as thousands of religions are spreading through the world in this time, yet, other than the religion of Islam, every single religion seeks to prove the existence of God merely through logic, rather than stating that God will manifest His countenance Himself to the adherents of the religion. Thus the adherents of other religions are, so to speak, doing a favor to their God by trying to establish His lost existence through the force of their logic! But the truth-seeker cannot be satisfied with such a *Parmeshwar* or God who is so overcome by enervation and powerlessness that, much like a lifeless thing, it cannot manifest its existence except through the help of others. It is obvious that unless God Himself declares His existence and manifests His person by announcing in His voice, "I am Present," man's unilateral idea that God exists is not sufficient to take him to the level of certainty. It is obvious that belief is the foundation of all good deeds, and it is from the pure fountain of belief that good deeds take shape. God's existence is so profound and so deeply concealed that it cannot be manifested without His hand. And the lessons of true obedience to God, truth, and pure love and faithfulness can only be given by the Book through whose mirror God manifests His countenance...The element that will protect man from sin, and advance him in truth, faithfulness and love, can now only be found in Islam, and in no other religion. My reference here is to those signs that keep manifesting anew throughout Islamic history.

Hazrat Mirza Sahib then mentioned some heavenly signs that are mentioned in the Quran, and that were manifested at the hands of Prophet Muhammad (peace and blessings of Allah be upon him). *Hazrat Mirza Sahib* also mentioned some signs that were manifested at his own hands, as a result of his obedience to the teachings of the Holy Quran, and to Holy Prophet Muhammad. Following this, he added:

All these manifestations did not transpire because the objective was to express my personal greatness, but because God desired to furnish conclusive proof about Islam to the entire world.

Conclusive Argument Against the Sikhs

Hazrat Mirza Sahib has also argued conclusively against the Sikhs using the Pothis Sahib as the basis of his argument. Pothis Sahib is a Sikh religious relic belonging to Guru Nanak which is housed in Guru Har Sahai. When *Hazrat Mirza Sahib* sent a delegation to examine the relic, they found it was a copy of the Quran. The details of this have been mentioned in Volume 1 of this book and need not be repeated here.¹

Contest for the Acceptance of Prayers

Along with this book, *Hazrat Mirza Sahib* published an announcement on May 15, 1908 titled: "Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders."² In this announcement, *Hazrat Mirza Sahib* briefly presented some arguments for his righteousness, and then put forward another method to his opponents of arriving at a decision regarding him. He invited all clerics and *pirs* (hereditary religious leaders) to a contest via the following statement:

Today, on May 15, 1908, a thought came to mind that there exists another way to arrive at a decision. Perhaps some God-fearing person may benefit from it, and thereby extricate himself from the dangerous vortex of refusal. The proposed method is that out of my opponents, one who is bitterly opposed to me and who considers me a disbeliever and a fabricator should get himself nominated by either ten well-known clerics or ten well-known squires, and thus establish his credentials to enter into a contest with me. In this contest, we shall test our truthfulness or falsehood by taking two gravely ill people who are suffering from different diseases and assigning one to each contestant

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1. See Chapter 62: The Islamic Roots of Sikhism and *Sat Bachan*, The Great Reformer, Volume 1.
 2. This title is in fact a Quranic verse (7:89).

by picking lots. We shall then pray for the recovery of the respective allotted sick person. The contestant whose patient becomes fully cured, or whose patient lives for a longer period as compared to the patient of the other contestant will be considered truthful. All this is in the control of God. Relying on God's promise, I announce beforehand that the patient who is allotted to me shall either be restored to health or else shall live longer than the patient allotted to my opponent. This phenomenon shall testify to my truthfulness... However, a condition of the contest will be that my opponent who is competing against me, will himself, as well as ten clerics or members of the gentry, who share his belief regarding me, should publish that in case of my ascendancy in the contest, they will believe in my righteousness and join my Organization. Such an announcement must be published in three popular newspapers. The conditions for me shall be similar...

This announcement regarding the acceptance of prayers reflects the great conviction *Hazrat Mirza Sahib* had in God's plan and His promises, in acceptance of prayers, and in his own truthfulness. No cleric came forth to take this challenge. *Hazrat Mirza Sahib* had extended all kinds of challenges in the past as well to verify his truthfulness but no one stepped forward to accept the challenge in good faith. They preferred only to criticize from a distance.

Chapter 65

FINANCIAL COMMISSIONER PUNJAB VISITS QADIAN

Land Purchased for School

One of the growing responsibilities and needs of the Ahmadiyya Organization was the expansion of *Madrakah Talim-ul-Islam* (School of Islamic Education) which was currently a high school lodged in an ordinary mud building located inside the town. A suggestion was made to construct a spacious boarding house and academic building for the school. Consequently, a vast tract of land in the north of Qadian was purchased from the Ahmadiyya Organization's own funds collected from monthly member donations. Special donations were requested for the construction of the buildings during the Annual Conventions of the years 1906 and 1907. In the year 1908, *Maulvi* Muhammad Ali, who was the secretary of the Central *Anjuman* (Association), Qadian took the matter up in earnest and started collecting funds for the purpose.

Financial Commissioner of Punjab Visits Qadian

While the land purchased for the school was still lying undeveloped, Mr. Wilson (the Financial Commissioner of Punjab) announced that he would stop in Qadian during his official tour of the area. Since Mr. Wilson had accepted *Hazrat* Mirza Sahib's and his Organization's invitation to be their guest during his visit to Qadian, the tract of land for the school was cleared and leveled so that the tents and other dwelling accompaniments of the honorable guests could be accommodated there. In addition, a gate was erected with a "WELCOME" sign on it, and a platform was constructed next to it on which the dignitaries of the Organization could be seated to welcome the guests.

On Saturday, March 21, 1908 Mr. Wilson accompanied by Mr. King, Deputy Commissioner, Gurdaspur, the Settlement Officer, and Mr. Wilson's

Private Secretary arrived at the venue around 11:00 A.M. Khwaja Kamal-ud-Din, Mirza Mahmud Ahmad, and Khwaja Jamal-ud-Din, went on horseback to receive the visiting party a mile outside the town. They accompanied the visiting party to the camp where a large number of dignitaries from the Organization, which included many from out of the station, were assembled to receive the honorable guests.¹ The visiting party was greeted by *Maulvi* Muhammad Ali, secretary of the Central *Anjuman*, who then introduced Mr. Wilson to other members of the reception party.

Mr. Wilson had accepted the Organization's invitation to host the dinner that night. However, in accepting the invitation, Mr. Wilson had expressed the wish to meet with *Hazrat* Mirza Sahib if that would not be too bothersome for the latter. When this wish was conveyed to *Hazrat* Mirza Sahib, he stated that since Mr. Wilson was their guest, he would go after the *Asr* prayer to meet him. Accordingly, in the evening around 5:00 P.M. *Hazrat* Mirza Sahib along with a few disciples went to the camp to meet Mr. Wilson. The Financial Commissioner and the Deputy Commissioner were waiting for him in the tent for guests. The meeting lasted for nearly forty-five minutes, and the conversation ranged over a variety of topics. Upon Mr. Wilson's inquiry, *Hazrat* Mirza Sahib expressed his displeasure at the rebellious activities of the Congress Party, and explained the real Islamic meaning of Jihad. However, he expressed his conviction that encouraging the use of domestic manufactures would be very beneficial for the local populace.

At the conclusion of the meeting, the two guests expressed their great pleasure and thanked *Hazrat* Mirza Sahib for his hospitality. As *Hazrat* Mirza Sahib emerged from the meeting, such a large number of Organization members had assembled outside that it became difficult for him to walk. So *Hazrat* Mirza Sahib stopped just before the outskirts of the town and started bidding them farewell by shaking their hands. But the crowd was so large that it was a long wait for most people just to shake *Hazrat* Mirza Sahib's hand. The next day, The Financial Commissioner, the Deputy Commissioner, and their accompanying officials departed from Qadian.

***Hazrat* Mirza Sahib's Simplicity and Self-effacement**

Because of the Financial Commissioner's visit, a large number of people had come to Qadian and the situation became akin to a Convention gathering. The day of March 20, 1908 was a Friday, and so the people coming from out of station came a day earlier to join the Friday congregational prayer in Qadian. Because of the large number of attendees, the Mubarak Mosque could not accommodate all the worshippers. *Hazrat* Mirza Sahib

1. I (the author) was also among them.

therefore directed that the congregational prayer be held in the larger Central Mosque. As soon as the announcement was made that the venue had changed, people who had gathered in the Mubarak Mosque started hurrying toward the Central Mosque. Since the public entrance and exit of the Mubarak Mosque was at the back of the Mosque, the people sitting in the back rows had the advantage of exiting first. The early arrivals in the Mubarak mosque who were sitting in the front row got left behind in the race to the Central Mosque, I (the author) being among them. When I reached the Central Mosque, all the places inside the mosque building had been taken and I could only find a place in the first row being formed in the courtyard. My place in the row was just opposite the middle arched gateway into the mosque building.

Contrary to normal practice, a prayer-rug had been placed for *Hazrat Mirza Sahib* near the place where the imam would stand to lead the prayers — I say that this was anomalous because special arrangements were never made in the mosque for *Hazrat Mirza Sahib*; he would stand on the same cotton rug on which the other worshippers stood to pray. Before the Mubarak Mosque was extended, *Hazrat Mirza Sahib* used to stand in the first row behind the Imam, but later when the number of worshippers increased and space became very limited, *Hazrat Mirza Sahib* would stand to the right of the Imam in a small vestibule in the front of the mosque. In the Central Mosque, *Hazrat Mirza Sahib* would stand in the first row behind the Imam but no special prayer rug or other arrangement was made for him. But today because of the large number of worshippers, the disciples had probably spread out a prayer carpet to act as a place holder for him.

I was distraught because the place *Hazrat Mirza Sahib* would stand to pray was far away from me. It was inside the mosque and I was out in the courtyard. Sheikh Rahmatullah and Khwaja Kamal-ud-Din were standing near the prayer-rug designated for *Hazrat Mirza Sahib*, and were waiting for his arrival. I was looking at them, feeling very envious of their good fortune that they would soon be seated near *Hazrat Mirza Sahib*, and thinking ruefully that it must be the shortcoming of my deeds that I would be seated so far away from him. While I was occupied by these thoughts, *Hazrat Mirza Sahib* arrived in the mosque. A huge crowd was following him and it appeared to me as if a bright moon was coming being followed by a cloud. As he reached the courtyard, our eyes met and his countenance lit up with happiness. *Hazrat Mirza Sahib* addressed me and said: “Aha! You have come too.” I replied, “Yes Sir! I am in attendance.” He kept conversing with me and sat down next to me, all the time having a smile on his face. Some people thought that perhaps *Hazrat Mirza Sahib* would go inside the mosque once he had concluded his conversation with me, and they inquired accordingly, but *Hazrat Mirza Sahib* directed that *Maulana Nur-ud-Din* should

commence the Friday sermon, and kept sitting next to me. The worshippers inside the mosque could only rue their luck while I was ecstatic about God's blessing on me and my good luck. At the same time, I was amazed at the simplicity and humility of *Hazrat Mirza Sahib*. Here was this great and magnificent man, the leader of a huge organization, a person to be obeyed; it behooved him to walk majestically to his reserved place next to the Imam.

But such ideas never even crossed his mind — he was a living example of brotherhood and egalitarianism. He never desired any special privileges for himself. Among friends, he appeared to be one of them and made them feel likewise. This was the thing that showed his greatness.

Hazrat Mirza Sahib Did Not Lead Prayers Himself

Hazrat Mirza Sahib did not lead the prayers himself. As long as *Maulvi Abdul Karim* was alive, he led the prayers in Mubarak Mosque, and also delivered the Friday sermon. *Maulana Nur-ud-Din* delivered the Friday sermon and led the Friday prayer in the Central Mosque. After *Maulvi Abdul Karim* passed away, *Maulana Nur-ud-Din* began leading the daily prayers in Mubarak Mosque. But since on Fridays, *Maulana Nur-ud-Din* had to deliver the sermon in the Central Mosque, *Maulana Muhammad Ahsan Amrohi* would lead the Friday prayer and give the sermon in Mubarak Mosque.

Hazrat Mirza Sahib always remained especially mindful of fulfilling the prophecies of Prophet Muhammad (peace and blessings of Allah be upon him). Among the Traditions of the Holy Prophet was one that stated: During the time of the Promised Messiah, the prayer leader O Muslims will be one of you.² Hence *Hazrat Mirza Sahib* did not lead the congregational prayers himself with the exception of the funeral prayer. The funeral prayer is really a prayer for the forgiveness of the dead person and hence he would lead the funeral prayer himself. Towards the end of his life, *Hazrat Mirza Sahib* often felt unwell and weak in the evenings, and the physical enervation made it impossible for him to go to the mosque for the *Maghrib* (evening) and *Isha* (late evening) prayers. He would then pray while sitting in the courtyard of his house and the female members of the household would join in behind him.

Friday Congregational Prayers

As long as *Hazrat Mirza Sahib* remained in good health, the Friday congregational service was held only in the Central Mosque. Towards the

2. Narrated by Jabir ibn Abdullah: "...Jesus son of Mary will then descend and Al-Mahdi will invite him to come and lead them in prayer, but he would say: No!...This is the honor from Allah for this Ummat." Sahih Muslim, Book 1, #1028.

end of his life, when his health deteriorated, he started joining the Mubarak mosque congregation on Fridays because the Mubarak Mosque was adjoining his residence. When the Mubarak Mosque became filled to capacity on Fridays, the remaining people would go for prayers to the Central Mosque. If for some reason there were many out of station members visiting Qadian, *Hazrat* Mirza Sahib would make an effort and go to the Central Mosque for Friday prayers despite his weakness. The Eid prayers were always held in the Central Mosque.

Chapter 66

THE LAHORE VISIT, AND FULFILLMENT OF REVELATION “SORROW OF MIGRATION”

Journey to Lahore

Hazrat Mirza Sahib’s wife had been ailing for some time, and she expressed a desire to visit Lahore for a change of scene. When *Hazrat* Mirza Sahib supplicated to God for guidance in arriving at a decision regarding the proposed visit by performing the *istikhara* prayer, he received a revelation at 4 A.M. on April 26, 1908, which was in the form of a line from a Persian verse: “Remain vigilant, and do not become unmindful of the intrigues of this world.” This revelation created some apprehension, but because it contained no prohibition and was only in the nature of a warning, and because *Hazrat* Mirza Sahib’s wife was really keen to go, *Hazrat* Mirza Sahib departed from Qadian for Lahore on April 27, 1908.

Upon reaching Lahore, *Hazrat* Mirza Sahib received the second line of the Persian verse as revelation: “Do not depend on this transitory life.” This revelation indicated that the time of his demise was impending. Who could have known when *Hazrat* Mirza Sahib was leaving for Lahore that he would not be returning to Qadian again, and his revelation *Dagh-e-Hijrat* (Sorrow of migration) was about to be fulfilled in this way?¹

Stay in Lahore

Hazrat Mirza Sahib stayed in the house of Khwaja Kamal-ud-Din in Ahmadiyya Buildings, Lahore. On reaching Lahore, a decision was made to stay longer than originally anticipated, therefore *Maulvi* Nur-ud-Din, *Maulvi* Muhammad Ahsan Amrohi, and other members of the Organization joined

1. *Hazrat* Mirza Sahib’s demise in the Ahmadiyya Buildings, Lahore and the return of his body to Qadian was an indication by God that the site for the exaltation of the Promised Messiah’s soul before God is Ahmadiyya Buildings, Lahore, whereas the site of his soulless body is Qadian.

Hazrat Mirza Sahib in Lahore. The newspaper *Badar* was also temporarily shifted to Lahore, so as to report the latest news regarding the Organization to the members.

After some days, *Hazrat* Mirza Sahib's wife visited the residence of Dr. Syed Muhammad Husain Shah, and liked this house more than her present lodging. Partly because of this, and partly because of Dr. Syed Muhammad Husain Shah's insistence that his house was more suitable from the health point of view, *Hazrat* Mirza Sahib and family shifted to Dr. Syed Muhammad Husain Shah's residence.

Hospitality

Guests arrived in Lahore in large numbers and in addition to the house of Dr. Syed Muhammad Husain Shah, they were lodged at the residences of Khwaja Kamal-ud-Din and other members living in the vicinity. Initially, the Ahmadiyya Organization's Lahore branch bore the boarding expenses of the guests. But the roster of incoming guests kept growing, and it could bear this financial burden no longer. So a cafeteria was opened in the Ahmadiyya Buildings where visitors could purchase wholesome food at low prices.

Friday Prayers

There was an open ground in those days at the current site of the Ahmadiyya Mosque in Ahmadiyya Buildings. A marquee was put up at this site, and the ground was covered by durries for holding the Friday congregational prayer. Who could have known at that time that the place where God's chosen Promised Messiah and *Mahdi* (rightly-guided one) was performing his Friday prayers would become the site of the Ahmadiyya Mosque, and have the honor of being the Center of a worldwide Movement for the propagation of Islam. In truth, the foundation of this mosque was laid by *Hazrat* Mirza Sahib in the form of his prayers that he performed at the site.

Visits by Truth-seekers

There was a constant stream of visitors in search of the truth who kept coming and going throughout each day. They would ask questions and receive replies that were full of knowledge and wisdom.

Meeting With Barrister Mian Fazal-e-Husain

At 10 A.M. on May 15, 1908, two barristers-at-law came to meet *Hazrat* Mirza Sahib. One of them was Mian Fazal-e-Husain, who was later knighted and became Sir Mian Fazal-e-Husain. Mian Fazal-e-Husain asked *Hazrat* Mirza Sahib several questions to which *Hazrat* Mirza Sahib gave exquisite

answers. The answers were published in the newspaper *Badar* and are available to the interested reader. A few excerpts from the answers are given below:

Damage Caused by Sectarianism

Hazrat Mirza Sahib stated:

Dissensions are growing in the Islamic sects each day. These dissensions are extremely deleterious for Islam. Allah has stated: "...and dispute not one with another, lest you get weak-hearted and your power depart..." (8:46). Ever since dissensions have arisen in Islam, it has continuously been declining. For this reason, God founded this Organization so that people may shed sectarianism and join this Organization which is completely unencumbered by absurd quarrels, and is treading on the straight path shown by Prophet Muhammad (peace and blessings of Allah be upon him).

We Do Not Call Anyone an Unbeliever Who Recites the *Kalimah*

Then the respected guest, Barrister Mian Fazal-e-Husain, remarked that if all non-Ahmadis are called *kafirs* (disbelievers), then nothing would be left in Islam. In response to this assertion, *Hazrat Mirza Sahib* replied:

We do not call anyone who recites the *kalimah* (the Muslim declaration of faith in the unity of God and the prophethood of Muhammad) to be outside the pale of Islam, unless he calls us as *kafirs* (unbelievers) and thereby becomes a *kafir* (unbeliever) himself. You may perhaps be unaware that when I claimed to be God-appointed, Muhammad Husain of Batala and *Maulvi* Abu Saeed prepared a decree with great zeal in which it was written that this person is an unbeliever, a *Dajjal* (Antichrist) and has gone astray; funeral prayer should not be held for him (if he dies); anyone who greets them (members of the Ahmadiyya Organization) with *assalam alaikum* (peace be on you), or shakes hands with them, or calls them a Muslim is also an unbeliever. Now listen! It is an issue on which there is unanimity that anyone who calls a believer a *kafir* is a *kafir* himself. How can we negate this issue? You tell us, what is the way out for us, in these circumstances. We did not take the initiative in passing a decree upon them. They are now called unbelievers only as a consequence of their branding us as unbelievers. A person requested to have a prayer duel with me. I replied that a prayer duel is not permissible between two Muslims. He wrote in his reply: "I consider you an abject unbeliever."

Mian Fazal-e-Husain queried: "Let them call you unbelievers. What is the harm if you do not respond by calling them unbelievers?" *Hazrat Mirza Sahib* replied, "Those who do not call us unbelievers, we absolutely do not call them unbelievers." Dr. Syed Muhammad Husain Shah relates that he was also present at that meeting. He recalls that Mian Fazal-e-Husain had also asked: "If a Muslim is walking down a street and you have no idea whether he calls you a Muslim or not, would you consider him a Muslim or a *kafir*?" *Hazrat Mirza Sahib* replied: "Muslim."

Explanation of His Claim

On May 19, 1908, *Hazrat Mirza Sahib* responded as follows to a question:

I have not made any claim of being a messenger in the sense in which the religious clerics use this term to mislead people. My claim has always been that of being a recipient of revelation, a warner, and a follower of the *Shariah* (law) of the Holy Prophet; there is nothing new today. This revelation is twenty-four years old: "A stalwart of God in the mantle of the prophets."

Meeting With Professor Clement Wragge

Professor Clement Wragge was a famous traveler, astronomer and lecturer. Although a British citizen, he had worked for the Australian government for a long time as a faculty in the Department of Astronomy. He was on a lecture tour in Lahore where he was lecturing on astronomy and other branches of science. *Mufti Muhammad Sadiq* had a conversation with the Professor and found out that he was not a blind follower of Christianity, but was open-minded and impartial. When he learned about the claims of *Hazrat Mirza Sahib*, he said: "I have traveled the whole world and I am in search of just such a man," and expressed his great desire to meet *Hazrat Mirza Sahib*.

Accordingly, Professor Wragge and his wife came to Ahmadiyya Buildings to meet with *Hazrat Mirza Sahib* during the latter's stay in Lahore. *Maulvi Muhammad Ali* served as the interpreter. He asked *Hazrat Mirza Sahib* some questions that even today trouble the minds of scientists about religion. His questions covered diverse topics like: God is not the God of any one nation; how old is the earth? When did man come into existence? Is humanity progressing or declining? Is Darwin's theory correct or false? The effect of heavenly bodies; the reality of sin and the reason for its existence; salvation through Christ; life after death; meeting with spirits, etc.

Hazrat Mirza Sahib gave highly sensible and refined answers to these and similar questions so that Professor Wragge and his wife were thoroughly

enthralled, as was the intelligentsia present at that meeting.

Professor Wragge implored for another chance to meet *Hazrat Mirza Sahib*, and his request was granted. So the following Monday, the Professor and his wife, along with their little son, came again to meet *Hazrat Mirza Sahib* around 3 P.M. This time, Khwaja Kamal-ud-Din served as the interpreter. The conversation on this day focused on God and His attributes, love of God, the reason for distress and sorrow in the world. So the Professor kept asking questions, and *Hazrat Mirza Sahib* continued to reply with exquisite answers. At the end of the meeting, the Professor and his wife rose and thanked *Hazrat Mirza Sahib*, and said that his answers were very comprehensive and that they were completely satisfied. This conversation was published in the newspaper *Badar* and is available for the interested reader.

Professor Wragge often used a visual aid during lectures to project pictures relevant to the subject. Included in his visual library were pictures of the crucifixion of Jesus and also pictures pertaining to Darwin's theory. After meeting with *Hazrat Mirza Sahib*, Professor Wragge's ideas underwent a considerable change. Previously when he showed the pictures of Jesus' crucifixion, he would say that the Messiah had mercy on the people of the world, and was crucified for them so that they may be saved. After the meeting with *Hazrat Mirza Sahib*, he changed this to: "The Christians believe that he atoned with his crucifixion, and this can only be a source of satisfaction for them. True praise and glorification is only for the One God Who is the Greatest." When he showed slides pertaining to Darwin's theory, he would say: "It is not necessary that this theory is correct; this was merely Darwin's point of view. It is not necessary to agree with it."

Quran Dars (Quran Explanation Classes)

In an open ground of the Ahmadiyya Buildings where the Ahmadiyya Mosque now stands, *Maulana Nur-ud-Din* started giving *Quran Dars* every evening. The *Dars* series was started with the first chapter of the Quran.

Conduct of the Opponents

Ever since *Hazrat Mirza Sahib* had arrived in Lahore, the opposing clerics had set up their camp on the grounds of Islamia College Lahore, across from the Ahmadiyya Buildings. Every evening, they would gather there to malign and disparage *Hazrat Mirza Sahib* with their incendiary speeches. This group of clerics included Asghar Ali Roohi (Professor, Islamia College Lahore), *Maulvi Ghulamullah Qasuri* and *Pir Jamaat Ali Shah*. These clerics were so enthusiastic in their blind opposition to *Hazrat Mirza Sahib* that in abusing him, they would not hesitate at times to be disrespectful of the Quran as well. In short, an atmosphere of hooliganism and

complete disregard for civility prevailed in the clerics' camp across the street. In contrast, *Maulana* Nur-ud-Din's Quran explanation classes were held with great civility and seriousness, and were replete with gems of knowledge and enlightenment. In fact, *Maulana* Nur-ud-Din would never even allude to the opponents in even the most indirect way!

Acceptance of Pledges

Despite such bitter opposition in the city of Lahore, people in large numbers took their pledges at the hands of *Hazrat* Mirza Sahib — the barriers set up by opponents could not stop the work of God.

Preaching to the Gentry and Dignitaries of Lahore

Hazrat Mirza Sahib wanted his message to be heard by the gentry and dignitaries of Lahore. So Khwaja Kamal-ud-Din invited the Muslim gentry and dignitaries of the city to a luncheon on May 17, 1908, and introduced all of them to *Hazrat* Mirza Sahib. The venue of the luncheon was the residence of Dr. Syed Muhammad Husain Shah, where a marquee had been set up in the courtyard for the guests. People were so looking forward to meeting *Hazrat* Mirza Sahib that they began arriving earlier than the scheduled time for lunch. The guests were desirous of hearing *Hazrat* Mirza Sahib, so he began addressing them at 11 A.M. It was no ordinary speech; it was like a majestic ocean of knowledge and wisdom — a cloud of faith and enlightenment that was raining down in merciful grace. It was the last message that was delivered at Ahmadiyya Buildings to the respected intelligentsia of Lahore. Around 12 noon, *Hazrat* Mirza Sahib inquired from his audience if they wanted him to conclude his speech so that they could proceed for lunch. The guests unanimously requested him to continue; they argued that lunch was something they ate every day, but what they needed most was spiritual nourishment. The speech finally concluded at 1 P.M. and lunch was served thereafter. The full text of the speech was published and is available in the newspaper *Badar*. It is truly worthy of a read. Some excerpts from the speech are reproduced below. Elucidating upon the ways to achieve nearness to God, he commented:

There are only two ways to seek God's pleasure and nearness to Him. First, (spiritual) development takes place by acting on the tenets of faith. Now there are inconveniences in carrying out the tenets of faith, but man puts himself through these inconveniences. But these are inconveniences that are within the control of man and which he can avoid. Second, there are afflictions from God. If a whip is handed over to someone and he is directed to flog himself, he will try to avoid it as far as it lies in his power because the natural inclination of man is to

avoid suffering. So by avoiding the inconveniences that are within the control of man, he is unable to reach the desired goal. But when afflictions from God strike a person and he is patient, then they become a source of his (spiritual) development. Allah, the Most High, says: “And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits” (2:155). Consider the man who plants a field and toils for six months till the field turns green with luxuriant vegetation; then a hailstorm destroys everything, leaving him facing hunger and poverty. Allah says to convey glad tidings from Him to those who say “we belong to Allah”; that is, to those who are steadfast in accepting whatever is the wish of Allah. Saying “we belong to Allah” is a hallmark of the Muslims only. Why would the *Aryas* say it? They do not regard everything as being from God. So the problems are of two kinds: One kind comprises the carrying out of injunctions; there is room in these for making excuses. If a person does not have faith, he can evade fasting, prayer, *zakat* and *Haj*. In order to bridge this shortcoming, heavenly afflictions take place so that whatever could not be fulfilled by human hands may be accomplished by Divine help. The *Aryas* assert that afflictions are punishments for misdeeds in some past incarnation — we assert that these are for future progress. Otherwise having to perform acts of worship will also be a punishment.

Hazrat Mirza Sahib Sheds Light on His Claims

Further along in the speech, *Hazrat Mirza Sahib* shed light on his claims:

Our God is alive today, just as He was before. If there is anyone who prefers a dead religion and a dead god, then so be it. If he does not regard the prophecies of Holy Prophet Muhammad as true, so be it. But what kind of a Muslim would that person be? When God has chosen the Muslim nation for Himself and has promised to lead it to the desired goal, then is it appropriate and worthy of His greatness to abandon the nation in the middle of its journey? For instance, if a person promises to take you to the city of Calcutta, and then reneges upon his promise, then such a conduct would be considered reprehensible. Before God, man is like a blind person; it is only through His guidance that He will take him to his desired goal. And He will keep sending guides till the Day of Resurrection. It is for this reason that the words *la-yus-takh-lay-funna-hum* (He will surely make them successors (24:55)) occur in the Quran; the use of this phrase proves the raising of the Holy Prophet’s spiritual successors (*khalifas*) till the Day of Resurrection. I too have come in accordance with the promise made in this verse. Hence, I am called the “Promised.” I am also the Messiah, but not through rebirth. Rather, the

fact is that Allah, the Most High, knew that the Muslim nation would become like the Christians and Jews in the last era, and their faith would become very superficial. For this reason, God taught the prayer: “Not those upon whom wrath is brought down, nor those who go astray” (1:7). Hence the name of the Reformer should also appropriately be the Messiah. This is all there is to it. But these people oppose me vehemently and say: Why does he call the Messiah dead? There is a sense of sadness when someone’s dog or a pet cat dies but should there not be mourning when religion dies? Is it true that everything of religious import has already transpired in the past, and that nothing remains for the future? What can I say to the charge that I claim to be a prophet, or that I am thinking about establishing a new *qiblah* or that I am contriving a new *shariah* (Islamic religious law), but to respond to these calumnies by saying: “May the curse of Allah be upon the liars.” My claim is only this: Because faith is a living entity, a Reformer (*mujaddid*), who has communion with God, is born at the beginning of each century to deal with the mischief of the time. When God communicates abundantly with a person, and extensively manifests events relating to the future to him, then this is prophethood, but it is not real prophethood. . . I would now like to conclude my speech, and would only like to say that God has sent me for reviving the religion so that I may renew the faith with new signs. If God had not sent me, then this religion too would have been reduced to fables like other religions. Know this for a fact that the person who is sent by God will not get annihilated. . . . It saddens me to think how could I possibly have wronged these people (the opposing clerics) — is it because I assert that Prophet Muhammad (peace and blessings of Allah be upon him) is the only Living Prophet, and that the blessings of his prophethood will continue till the Day of Resurrection? Please ask these brothers of yours as to what sin have I committed that they feel compelled to exercise such severity towards me. The vile language they use to abuse me is even worse than wretched street language. Remember that people are like sheep — when the flock of humanity is without a shepherd, the flock is in danger. So the need for a Reformer is necessary to clarify complex issues and to establish the superiority of Islam over other religions.

There was a time when the Christian missionaries used to assert openly that Prophet Muhammad (peace and blessings of Allah be upon him) did not manifest any miracle. Now these same priests are not willing to confront me although I am stating loudly and clearly: Come! A slave of that same Prophet is ready to show you a miracle. It follows from the promise: “Surely We have revealed the Reminder, and surely We are its

Guardian,” (15:9) that God should have made such an arrangement because the condition of Islam is disheartening, both internally and externally. If there is a plant in a person’s house, he waters it; so would God just leave unattended the sapling planted by His beloved (Holy Prophet)? Remember that Islam will progress by the same method that it did in the past. Mere logical arguments are of no use for its progress...

Letter to the Editor of the Newspaper *Akhbar-e-Aam*

Hazrat Mirza Sahib had clearly explained his claim in the aforementioned speech. In refuting the charge that he claimed to be a prophet, he had said that when God converses with and addresses a Reformer abundantly, then in the sense of the dictionary meaning of the word *nabi* (i.e., one who brings news) or in the metaphorical sense, that person can be called a prophet. But this is not real prophethood of the kind that is called prophethood in Islamic terminology. So *Hazrat* Mirza Sahib said: Calling me a claimant of prophethood is a malicious accusation.

Some people, who were not familiar with *Hazrat* Mirza Sahib’s clarifications and elucidations that he had been making all along, mistakenly thought that *Hazrat* Mirza Sahib was previously a claimant of prophethood, but had now given up that claim before the gentry and dignitaries of Lahore. This was a totally incorrect interpretation. *Hazrat* Mirza Sahib had consistently adhered to the same claim from the beginning. His belief today was the same as it had always been for the last twenty-four years. In his words quoted earlier as well:

My claim has always been that of being a recipient of revelation, a warner, and a follower of the *Shariah* (law) of the Holy Prophet; there is nothing new today. This revelation is twenty-four years old: “A stalwart of God in the mantle of the prophets.”

The Hindu editor of the newspaper *Akhbar-e-Aam* made the same mistake and published a news item that *Hazrat* Mirza Sahib had relinquished his claim to prophethood at the luncheon speech. It so happened that *Akhbar-e-Aam* was the only newspaper that *Hazrat* Mirza Sahib used to buy and read regularly. On reading this incorrect report, *Hazrat* Mirza Sahib wrote a letter to the editor on May 23, 1908, in which he contradicted the news item, and stated that his claim had always stayed the same, and he stood by it even to that very day. He then went on to explain the meaning of prophethood exactly in the same way as he always had:

In this era, I am the only one who has been granted abundant communication from God, and given abundant news of the Unseen. People ordinarily see dreams, and some even receive revelations along with news of the Unseen, though such news is imperfect. But

those revelations are extremely small in number, and the news of the Unseen is also very limited, dubious, unclear and polluted by human desires. Under such circumstances, the enlightened intellect demands that the one whose revelations and knowledge of the Unseen are free from such turbidity and degradation should be differentiated from ordinary individuals. Instead, he should be called by a special name so that he is distinguished from others. For this reason, God has named me a prophet in order to grant me a status of distinction. And this has been given to me as an award of honor to differentiate between them and me. In this sense, I am a prophet and also a follower of Holy Prophet Muhammad (*ummati*) so that the prophecy of our leader and master to the effect that the Messiah to come will be both a prophet and his follower can be fulfilled. Otherwise, how can Jesus, about whose second coming people harbor false hopes and desires, become a follower of Holy Prophet Muhammad? Will Jesus descend from the heavens and become a Muslim anew? And at that time, will our Holy Prophet Muhammad not remain the Seal of the prophets?

This letter was published in *Akhbar-e-Aam* on May 26, 1908.

***Paigham-e-Sulh* (Message of Peace)**

Hazrat Mirza Sahib had intended to make a public speech on Sunday, May 31, 1908 on the grounds of the Ahmadiyya Buildings in which he wanted to extend a message of peace to the Hindus. He wanted to tell them about the way in which the two major nations of India — the Hindus and Muslims — could coexist harmoniously. In preparation for this speech, *Hazrat* Mirza Sahib started writing his lecture that was published posthumously under the title, *Paigham-e-Sulh* (Message of Peace). Further details of this lecture are provided in a later chapter.

Hindu Women Wish to See *Hazrat* Mirza Sahib

On the afternoon of May 23, 1908, some *Sanatan Dharam* Hindu women came to *Hazrat* Mirza Sahib's residence and said: "We have come to see the Maharaj." When *Hazrat* Mirza Sahib was informed, he gave them permission to come in. Since *Hazrat* Mirza Sahib was busy writing his lecture *Paigham-e-Sulh*, after a little while he told them that the assembly was concluded. But the women requested a didactic discourse. Moved by their sincerity and insistence, he delivered a sermon on the Unity of God and exhorted them to abstain from worshipping idols or taking other deities besides God. Upon further questions from them, he said that they should

hold fast to God's path and to keep praying to God, no matter how long it took for the acceptance of prayers. It is a great mistake and transgression to deviate from this path.

After listening to the discourse, the Hindu women said: We have come from a great distance and would like to fan your honor (a Hindu custom that shows reverence). Please also teach us how to pray to God. In response, *Hazrat Mirza Sahib* taught them both the prayer and the manner of praying. After this, they finally departed. The poor women were very decent and sincere.

Hazrat Mirza Sahib's Speech on May 25, 1908

On May 25, 1908, at *Zuhr* time, a man from the Frontier Province came and began speaking in a very brazen manner. In response, *Hazrat Mirza Sahib* delivered a discourse and said, "The existence of God is identified by the signs of God. This is why saints are sent into this world. *Maulana Rumi* has written in his *Musnavi*: 'Saints are like the Prophets of their time' and *Muhiyy-ud-Din ibn Arabi* has also written similarly. *Hazrat Mujaddid Sirhindi* has also expressed the same belief. So will you declare all of them as unbelievers?..."

The man from the Frontier then questioned: What was the deficiency left in religion that you have come to complete? *Hazrat Mirza Sahib* replied:

There is no deficiency in the Islamic regulations — prayer, fasting, *hajj*, *zakat*, *qiblah*, and *kalimah* are the same. But with the passage of time, negligence creeps into the practice and observance of these regulations; many people become unmindful of the Unity of God. So Allah raises a man who reestablishes people upon the practice of these regulations. Indolence creeps in over a span of a hundred years. Close to a hundred thousand Muslims have apostatized and even so you consider that someone was not needed? People are abandoning the Quran, and have no interest in the Tradition of the Holy Prophet Muhammad. They have declared their customs to be their faith, and you still consider that someone was not needed?

Hazrat Mirza Sahib kept responding to the questions of the man from the Frontier for a long time and spoke at length on the issues raised. In the end, he said: "I have done my work that I had to do. To benefit or not to benefit is up to the people."

Hazrat Mirza Sahib's Final Speech

After the *Asr* (late afternoon) prayer on May 25, 1908, *Hazrat Mirza Sahib* delivered an exquisite speech on the death of Jesus in response to someone's question. This was his final speech. The last sentences of this

speech were:

You should let Jesus die, for therein lies the life of Islam. Similarly, let the Muslim Jesus come instead of the Israelite Jesus, for therein lies the greatness of Islam. I speak the truth when I say that if the system of revelation and communion does not exist in Islam then Islam is dead.”

Evening Outing

It was summertime, and *Hazrat Mirza Sahib* and his wife would usually go for an excursion in a phaeton or a closed cabin carriage in the evenings. He went for such an outing on May 25, 1908 as well, but there were signs of sadness upon his countenance. Someone remarked: “Sir! You look sad today.” He replied: “Yes, my condition right now is like that of a mother who is about to part from her child who is too young to take care of itself.” This was a clear indication of his imminent demise. The child that this spiritual mother was about to leave was the Ahmadiyya Organization.

Revelations Regarding Demise

The fact was that *Hazrat Mirza Sahib* had received clear revelations about his demise and he had recorded them in his will. Thus one revelation had stated: “Your destined end is nigh. Very few days are left. On that day, sadness shall envelope all.” There were several other similar revelations as well that have been given in Chapter 53: The Will. On the basis of these revelations, *Hazrat Mirza Sahib* had written his will, and announced therein:

As God, of Power and Glory, has informed me by repeated revelations that the time of my death is near, and His revelation in this connection has been so frequent as to shake my being to the very core and to make this life quite indifferent to me...

In fact during those last days, *Hazrat Mirza Sahib* kept mentioning his immediate departure from this world in private letters to his disciples in order to prepare them for this great tragedy. I also received a letter during those days written by *Hazrat Mirza Sahib* in his own hand in which he had written: “My time of demise is now very near.” He had emphasized the pursuit of righteousness and had prayed for this humble person. It was quite clear from the letter that he was about to depart and that this was a farewell letter in which he was giving his last counsel.

Hazrat Mirza Sahib had also received the following revelation on March 2, 1907, in which the actual addressee was his wife: “It is exacting, but accept this test from God.” In this way, *Hazrat Mirza Sahib* also prepared his wife for this trial from God.

Despite all these happenings, *Hazrat Mirza Sahib's* disciples were simply unwilling to accept that he would depart from them so soon. For some time, *Hazrat Mirza Sahib* had again started receiving revelations about his death in rapid succession. On December 19, 1907, it was revealed: "An event on the twenty seventh (pertaining to me) — 'And Allah is Best and ever Abiding' (20:73)." The sentence, "And Allah is Best and ever Abiding" showed that some event would take place pertaining to *Hazrat Mirza Sahib* on the twenty-seventh which would be synonymous with death and destruction. It will then be seen that Allah is the only Being that is everlasting and everyone else must perish regardless of how great they are. So it was on May 27, that *Hazrat Mirza Sahib's* bier reached Qadian and he was interred in the *Bahishti Maqbara* (Heavenly Graveyard).

On December 20, 1907, *Hazrat Mirza Sahib* received the revelation: "The time has arrived," indicating that the time of death had come. Then on March 14, 1908 it was revealed: "*Ajabtum an tamutu*. His body has been brought wrapped in a shroud." Then on the same day it was revealed: "You are one whose soul soared towards Me." On April 16, 1908 it was revealed: "House of mourning," and the revelation was accompanied by a vision in which *Hazrat Mirza Sahib* saw that a funeral had come. It so happened that *Hazrat Mirza Sahib's* body was placed in a casket for the journey to Qadian, but in Batala his shrouded body was taken out of the casket, placed on a charpai and carried to Qadian on the shoulders of his disciples. In this way, the vision and revelation were fulfilled that a funeral had come and "His body has been brought wrapped in a shroud." When departing from Qadian on April 26, 1908, for Lahore, *Hazrat Mirza Sahib* had the following revelation: "Remain vigilant, and do not become unmindful of the intrigues of this world." Then, upon reaching Lahore, he had received the following revelation: "Do not depend on this transitory life." Subsequent to this on May 9, 1908, he had the following revelation: "The departure; then the departure; Allah shall bear all burdens." Then, six days prior to his demise, came the following revelation: "The departure; then the departure; death is near." Consequently, *Hazrat Mirza Sahib* was fully prepared to depart, and was casting a farewell glance at everything. He was not worried for his wife and children; if he was worried, it was for his Organization. Such is the splendor of the kindness and mercy of spiritual people and the appointees of Allah that they are completely divorced from worldly and physical connections, but their spiritual relationships are so strong that just as a mother worries about her children, these people worry about the members of their Organization. They are like a spiritual mother and the Organization's members are like their spiritual children. They keep worrying about them and are ever covetous about their welfare.

Chapter 67

THE DEMISE OF HAZRAT MIRZA SAHIB

Hazrat Mirza Sahib's Illness

Because of *Hazrat Mirza Sahib's* continuous engagement in intellectual labor over many years, he had become afflicted by the neural weakness that is called neurasthenia in medical nomenclature. This ailment manifested itself when he engaged in intellectual exertion. Accordingly, the symptoms surfaced whenever *Hazrat Mirza Sahib* worked on writing a significant book or preparing an important lecture. The laws of God are absolute — no one is exempt from them, be they prophets or saints, except he who Allah desires. Allah can grant healing to whomever He pleases as a blessing and save that person from the ravages of the natural law, but the natural law does not change and neither does its impact.

Hazrat Mirza Sahib had been appointed by God to serve the cause of religion, and he served God's religion under His directive. But this did not exempt him from the toll that mental exertion takes on the nerves and muscles. It is a separate matter though that God safely took him through the affliction every time it occurred. But the fact that *Hazrat Mirza Sahib* served God's religion did not exempt him from the application of God's law. Whether a person exerts himself intellectually for material gains, or for the purpose of serving God, the wear and tear upon the nervous system takes place inexorably. Certainly, God can save a person from the deleterious effects of His law for as long as He wants, and this is His blessing, but God's law does not change — “and thou wilt find no change in the way of Allah” (33:62).

Hazrat Mirza Sahib experienced the symptoms of this ailment in two ways:

1. Affliction in the upper body: The symptoms were dizziness, weakness, hands and feet turning cold and weakening of his pulse. Musk was very effective in relieving these symptoms and for this reason *Hazrat Mirza Sahib* always kept a vial of musk with him.

2. Affliction in the lower body: At times there was frequent urination and at other times diarrhea. When *Hazrat* Mirza Sahib had frequency of urination, he would sometimes have to go every ten minutes to pass urine copiously. When diarrhea was triggered, he had watery motions, one after the other, without even eating anything of substance, and these episodes would leave him very weak and enervated. *Hazrat* Mirza Sahib had always eaten sparingly, and towards the end of his life, his meals had become even lighter with an absence of rich and hard to digest food. I am a medical doctor and having observed *Hazrat* Mirza Sahib's ailment, report these symptoms from observation and not hearsay.¹

Fulfillment of the Prophecy Regarding the Two Sheets of Yellow Cloth

As mentioned above, *Hazrat* Mirza Sahib sometimes experienced the effects of the ailment in the upper part of the body, and sometimes in the lower part. This phenomenon was in accordance with a *hadith* reported in the *Sahih Muslim* in which the Holy Prophet saw the Promised Messiah in a vision dressed in two yellow sheets. According to the books on the interpretation of visions and dreams, yellow sheets symbolize illnesses. Thus, the two illnesses mentioned above that afflicted the Promised Messiah were the two yellow sheets that were shown to Prophet Muhammad (peace and blessings of Allah be upon him) in the spiritual vision.

The Fatal Illness

Just prior to the Lahore visit, *Hazrat* Mirza Sahib had been very active mentally. In the last four months, he had written the voluminous book *Chashma Marifat* — a book full of subtle lessons in wisdom and knowledge. The book was published on May 15, 1908. The mental exertion that this work entailed seriously impacted *Hazrat* Mirza Sahib's health. He was in his seventies at this time, and because of the advanced age, his ability to recuperate was greatly diminished. After this great mental exertion, *Hazrat* Mirza Sahib came to Lahore and the activities in Lahore further strained him mentally. From morning to evening, there was a line of visitors who had all kinds of questions to ask of him, and *Hazrat* Mirza Sahib kept engaged giving them appropriate answers. He also wanted to present to the public the proper approach towards Hindu-Muslim unity and embarked upon writing the book *Paigham-e-Sulh* for this purpose. After he finished speaking with the

1. Since the last two years, I too have been afflicted by the same ailment. So I understand very well how excessive mental exertion leads to weakness and excessive urination. —
Author

visitors, he would return inside, only to resume writing his book. There was simply no time for his mind to rest.

Ultimately, this exertion of day and night took its toll. Even during his stay in Lahore, *Hazrat Mirza Sahib* had two or three bouts of these illnesses but the attacks were relatively mild. However, the attack on May 25, 1908 was very severe and in the end proved fatal. On May 25, 1908, *Hazrat Mirza Sahib* spent the entire day writing *Paigham-e-Sulh*, and in the evening, he went for a carriage ride. Upon returning from the outing, he had an attack of the illness with the digestive system being the target this time. Dr. Syed Muhammad Husain Shah was informed and he immediately had appropriate medication prepared and sent to *Hazrat Mirza Sahib*, but the medication proved ineffective. At 11:00 P.M. *Hazrat Mirza Sahib* had a bout of diarrhea that left him totally debilitated. He then sent for Dr. Syed Muhammad Husain Shah and *Maulana Nur-ud-Din*. They administered medication to revive and strengthen *Hazrat Mirza Sahib* and then repaired to their respective abodes in the belief that the ailment had been triggered by mental exertion and a good night's sleep would make *Hazrat Mirza Sahib* feel much better.

However, later that night between 2:00 and 3:00 A.M. *Hazrat Mirza Sahib* suffered another severe attack of diarrhea after which his pulse became almost imperceptible. Dr. Syed Muhammad Husain Shah and *Maulana Nur-ud-Din* were summoned again. Khwaja Kamal-ud-Din and Dr. Mirza Yaqub Baig were also sent for. When Dr. Mirza Yaqub Baig arrived, *Hazrat Mirza Sahib* beckoned him to his bedside and said: "I am suffering from severe diarrhea; kindly suggest some medication." Then *Hazrat Mirza Sahib* added, "In reality, the remedy is in the heavens. Please prescribe some medication and also pray for me."

Hazrat Mirza Sahib's Demise

The medical treatment had started. Since *Hazrat Mirza Sahib's* condition was precarious, the disciples he had summoned stayed by his bedside. The treatment continued through the night but *Hazrat Mirza Sahib's* pulse remained imperceptible. Later, Dr. Sutherland, Principal of Medical College, Lahore, who was a very distinguished physician, was also called to attend to *Hazrat Mirza Sahib*, but there is no antidote for death. Hafiz Fazal Ahmad kept reciting the Quranic chapter *Ya Sin* by *Hazrat Mirza Sahib's* bedside. Finally, *Hazrat Mirza Sahib* left this temporal world to meet with Allah, his true love, at 10:15 A.M. on Tuesday, May 26, 1908, corresponding with *Rabi-us-Sani* 24, 1326 *Hijrah*. "Surely we are Allah's and to Him we shall return." In the final moments of his life, the words on *Hazrat Mirza Sahib's* lips were, "O my beloved Allah. O my Beloved! O my Beloved! O my beloved Allah." *Hazrat Mirza Sahib* kept repeating these words very lovingly, and when the

sound of the call for Morning Prayer fell on his ears, he asked: "Is it morning?" Then despite his extreme infirmity and weakness, he started praying and kept praying until his soul took flight to meet with his Beloved for Whose glorification he had striven so strenuously throughout his life.

The Excellent Display of Patience by *Hazrat Mirza Sahib's* Wife

The excellent example of patience displayed by *Hazrat Mirza Sahib's* wife at this time was a fitting tribute to the holiness of her husband. During this final illness of *Hazrat Mirza Sahib*, she consistently sat beside his bed, wearing a burqa. She kept supplicating and at times fell down in prostration. The prayer on her lips which she kept repeating was:

O Ever-Living and Self-Subsisting God! O my beloved God! O All-Powerful God! O God, Who can give life to the dead! Help us. O One God without any partner! Forgive my sins. I am a sinner. O my Lord! Give my life also to my husband. What good is my life, he is the one who serves the religion.

Finally when *Hazrat Mirza Sahib's* condition became extremely critical, she said, "O beloved God! He is leaving us, but do not Thou leave us." At the time of the demise, she did not wail or lament, but instead chided other women who had started crying by saying: "He was my husband; when I am not crying, who are you to cry?" In essence, she displayed a remarkable example of patience and steadfastness.

The Excellent Display of Patience by His Disciples

During this traumatic time, God granted patience not only to members of *Hazrat Mirza Sahib's* family, but also to his disciples. There was no crying or wailing, and not even a single phrase of complaint or impatience escaped the lips of anyone. The disciples emulated the same example of fortitude that their master used to display during times of distress and affliction. In this critical time, they steadfastly busied themselves in making funeral and burial arrangements. In fact, *Hazrat Mirza Sahib's* opponents in Lahore, who came to verify his death, could not believe that *Hazrat Mirza Sahib* had actually passed away because they saw no evidence of hysterical crying or wailing and lamenting.

Funeral and Burial

Hazrat Mirza Sahib's body was washed and shrouded by 2:30 P.M. and the funeral prayer, attended by a large gathering, was offered at 3 P.M. After the prayer, there was the ritual last viewing of the face. People in large

numbers, both Ahmadi and non-Ahmadi, flocked to the bier for a last glimpse. Even in death, the same spiritual light emanated from his face that used to light his countenance during life. Around 4 P.M., his disciples, who were present in large numbers, bore his body to the Lahore Railway Station. Reservations to transport the body and the funeral party in the train had already been made. Since it was summertime, the body had been placed in a coffin and surrounded with a large amount of ice to preserve it against the effect of heat.

The Depraved Actions of Certain Inveterate Enemies

The depravity displayed in Lahore by certain inveterate enemies of *Hazrat* Mirza Sahib was such that it would be difficult to find a more abysmal example. On hearing of *Hazrat* Mirza Sahib's demise, they created a commotion, and started converging in waves on Dr. Syed Muhammad Husain Shah's residence, shouting, jeering and raising slogans. Had Dr. Syed Muhammad Husain Shah not requested in writing for a police guard at his house that effectively dispersed the hooligans, it would not at all have been surprising if these ruffians had burst forcibly into the house and desecrated the body.

When the ruffians could not do anything because of the police guard, they set up camp on the grounds of Islamia College just across the street, and raised a storm of rowdiness complete with loud curses, abuses and all manners of uncivilized and barbarous behavior. They celebrated the whole day and indulged in shameless actions that are not worth mentioning here. Their clerics and *pirs* (hereditary religious leaders) stood by them, observing and beaming at the shameless acts of their disciples. They not only did not stop their disciples from engaging in degenerate acts that were so clearly against all canons of righteousness, and demeaning to the dignity of Islam, but also secretly encouraged them to indulge in this depraved behavior.

When *Hazrat* Mirza Sahib's funeral procession set out for the railway station, these ruffians formed their own imitation funeral procession. They had blackened the face of one of their own and had laid him on a charpai to simulate a dead person. When *Hazrat* Mirza Sahib's funeral procession emerged, they sallied forth carrying the charpai in a mock procession, and timed their own departure to be just ahead of the actual procession on the road to the railway station. The ruffians followed their mock bier pretending to be mourning and chanting: "Oh! Poor Mirza; Oh! Poor Mirza." It is obvious that at a time of such anguish and sorrow, these mean acts of jest and mockery further accentuated the suffering and grief of *Hazrat* Mirza Sahib's followers. But the members of the Ahmadiyya Organization conducted themselves with great forbearance. Had they lost their restraint, bloody rioting

would certainly have ensued. Members of the Ahmadiyya Organization were present in large numbers, and could have dealt with these street scoundrels easily. But the Ahmadis conducted themselves with patience, and were the very essence of Islamic dignity. In fact, the vile actions of the opponents led to strengthening of their faith. Had the Muslim community in general not sunk to abysmal depths of ignorance and vice, as was evident once again from the behavior of those hoodlums, there would not have been the need for a Reformer (*mujaddid*).

To add to their depraved behavior, these opponents had secretly informed the railway authorities that Mirza Ghulam Ahmad had died of cholera. Since cholera is a communicable disease, the rules did not allow the transportation of a deceased person who had died of a communicable disease by rail. The Ahmadis had got wind of the mischief that was afoot. Thereupon, Sheikh Rahmatullah had immediately gone to Dr. Sutherland, the principal of Medical College Lahore, who was one of the doctors called for consultation just before *Hazrat* Mirza Sahib's demise, and obtained a certificate from him that the cause of death was diarrhea resulting from nervous exhaustion, and not by cholera. When the bier reached the railway station, the railway authorities stopped the party from boarding, and said that they had learnt that Mirza Ghulam Ahmad had died of cholera, therefore they could not allow his body to be transported by rail unless a medical certificate to the contrary was produced. Sheikh Rahmatullah immediately produced Dr. Sutherland's certificate. The railway authorities then allowed the coffin to be boarded into a second class compartment in the train that had previously been reserved for the funeral party.

Body Taken to Qadian

The train left Lahore at 5:45 P.M., and arrived in Batala at 10 P.M. The railway carriage carrying the funeral party was detached from the train. The coffin stayed overnight in the train. At 2 A.M., the body was removed from the coffin and put on a bier. *Hazrat* Mirza Sahib's disciples carried the bier on their shoulders to Qadian. The funeral procession reached Qadian at 8 A.M. on May 27, 1908.

Burial

The bier was placed in the garden of the *Bahishti Maqbara* (Heavenly Graveyard). Prior to the burial, all the members of the Ahmadiyya Organization unanimously acknowledged *Maulana* Nur-ud-Din as their new *Amir* (leader) and he led the funeral prayer in which the entire membership present participated just before the *Asr* (late afternoon) prayer. Many members of the Organization from towns like Sialkot, Wazirabad, Kapurthala, and the like

had managed to arrive in Qadian in time to join the funeral prayer. After leading the funeral prayer, *Maulana* Nur-ud-Din delivered a sermon, and this was followed by the *Asr* prayer. The bier was then placed in a little cottage that exists in the garden and all those present were given an opportunity for the last viewing. At that time, there were about twelve hundred people, both men and women, who were present. After this, the body was placed in the grave and entrusted to God. Surely we are Allah's and to Him we shall return. The grave has a covering of top soil and was never cemented. But a tombstone was constructed at the head of the grave on which the epitaph bore the title of *Hazrat Mirza Sahib's* main office: "Reformer of the Fourteenth Century *Hijrah*." The title of "The Promised Messiah" that was given to *Hazrat Mirza Sahib* by God was also included in the epitaph. The full inscription on the tombstone read:

Mirza Ghulam Ahmad Sahib of Qadian; nobleman of Qadian;
Promised Messiah, and Reformer of the Fourteenth Century *Hijrah*.
Date of demise: May 26, 1908.²

***Hazrat Mirza Sahib's* Age**

The various objections raised by opponents regarding the demise of *Hazrat Mirza Sahib* have been discussed already at their relevant place in the narration, and therefore it is not necessary to repeat them. However, it is appropriate here to dispel the misgivings that arose from the objection regarding his age. *Hazrat Mirza Sahib* did not have any documentary evidence about the year of his birth nor did he have any memory about his birth date. Thus, all references to age were merely conjectures and estimates. In his books, when *Hazrat Mirza Sahib* had to mention his age, he would estimate it and write it down approximately. In the first volume of this biography, in the chapter that details the matter of his date of birth, it has been shown that his date of birth, according to the almanac, appears to be February 13, 1835, corresponding with *Shawaal* 14, 1250 *Hijrah*. It follows that, according to the solar calendar, his age at demise was more than seventy-three years i.e., he was in the seventy-fourth year of his life, and according to the lunar calendar, his age was seventy-six years. Many years earlier, *Hazrat Mirza Sahib* had received a revelation: "Your age shall be eighty years, or close to that, or a few years greater than this."

2. I have heard that on the orders of *Hazrat Mirza Sahib's* son, Mian Mahmud Ahmad, the epitaph has been changed many years after the death of *Hazrat Mirza Sahib*. This is indeed sad. Every rational person knows that whatever office Mian Mahmud Ahmad may now wish to ascribe on the epitaph under the influence of his fanatical beliefs, the real office of *Hazrat Mirza Sahib* was the one that he professed with his own pen throughout his life and which was written on his epitaph in accordance with the unanimous beliefs of the entire Organization i.e., Reformer of the Fourteenth Century *Hijrah* and the Promised Messiah.

The opponents claimed that *Hazrat* Mirza Sahib's age at demise was not in accordance with this revelation. But this objection is not correct because *Hazrat* Mirza Sahib's age at demise fulfilled the conditions of the revelation. The revelation indicated that his age would be eighty years or close to it (a few years less or more). *Hazrat* Mirza Sahib's own understanding of the phrase: "a few years less or more," was stated by him in his book, *Nusrat-ul-Haq*³ as follows: "From the words of the promise in the revelation, I surmise my age will be between seventy-four and eighty-six years."

Since *Hazrat* Mirza Sahib was in the seventy-fourth year of his life at the time of his demise by the solar calendar, and seventy-six years old according to the lunar calendar, there is no ground for any objection. Thus, *Hazrat* Mirza Sahib's own interpretation is the best rebuttal to the opponent's objection. Since *Hazrat* Mirza Sahib had himself interpreted the revelation, there is little justification for another interpretation, but there is one other interpretation which is so elegant that it is worth mentioning here.

The fact is that there is a latent aspect to prophecies that becomes apparent only in the context of the prevailing circumstances when the prophecy is fulfilled. When the veil is finally lifted and the full import of the prophecy becomes clear, one is amazed at the subtle and minute knowledge of God — knowledge that could never have been fathomed by human intellect. The words of the revelation are: "Eighty years or close to that." The generally understood meaning of this is eighty years or a few years less than that. In mathematics, however, the numbers are divided into sets of tens, and the closest set of tens to eighty is seventy. Thus, the indication in the revelation: "Eighty years or close to that" was to the tens unit nearest to it, which was seventy. Then it was stated: "...or a few years greater than this," i.e., a few years would be added to seventy. The Arabic word *au*, generally translated as "or," has the sense of "rather" here. The meaning of the revelation, therefore, becomes that a few more years will be added to seventy or eighty. *Hazrat* Mirza Sahib's death at an age which was a few more years than seventy was therefore precisely in accordance with the prophecy.

This revelation was received by *Hazrat* Mirza Sahib during a very early period of his life. No one can say for sure that his life is guaranteed even for the next moment. As for *Hazrat* Mirza Sahib, he often remained ill because of his exacting intellectual labors, and a guarantee to live up to a ripe old age as foretold in the prophecy could only be Divine.

3. *Nusrat-ul-Haq*, Supplement to *Barahin Ahmadiyya* (volume 5, page 97).

Chapter 68

PAIGHAM-E-SULH (MESSAGE OF PEACE)

Uncommon Steadfastness of the Ahmadis

After the demise of *Hazrat Mirza Sahib*, his opponents thought that it would be easy to make the Ahmadis disavow their beliefs. To achieve this objective, the opponents assembled all their objections and nonsensical arguments and launched a concerted attack on members of the Ahmadiyya Organization. Newspapers like *Paisa Akhbar*, *Ahl-e-Hadith*, and others launched an anti-Ahmadi blitz of objections and slander. The opponents used every tactic available to them in their speeches and writings to dislodge the Ahmadis from their organization, but Allah, merely out of His mercy, put the hearts of Ahmadis at peace and blessed them with tranquility and serenity.

I cannot speak for the occasional Ahmadi who may have deserted, but there was not even the slightest weakening in the resolve of the Organization's members as a whole. They listened with great patience and steadfastness to the objections raised by the opponents, and then replied with great seriousness and sensibleness. At the same time, the Ahmadis initiated a mighty striving to sustain the work of safeguarding and propagating Islam that their leader, the Reformer (*mujaddid*) of the era, had launched.

Objective of *Paigham-e-Sulh*

The first item taken up by the Ahmadi Organization after the demise of *Hazrat Mirza Sahib* was to deliver a message of peace that he had wanted to give to the Hindu nation during his own life. *Hazrat Mirza Sahib* understood that India could not achieve independence unless the Hindus and Muslims became united. According to the injunctions of the Quran, a Muslim cannot make peace with a non-Muslim nation unless he has first safeguarded his rights. The Quran states:

Let not the believers take the disbelievers for friends rather than believers.

And whoever does this has no connection with Allah — except that you guard yourselves against them, guarding carefully. (3:28)

Accordingly when *Hazrat Mirza Sahib* presented the message of peace to the Hindus, he demanded in the capacity of a religious leader the most fundamental right for the Muslims, namely the right to preserve their religion and culture. The method he submitted to effect this preservation was that the Hindus should, as a nation, believe in Prophet Muhammad (peace and blessings of Allah be upon him) as a righteous prophet of God, and to completely eschew his disparagement.

So when some Hindu dignitaries of Lahore came to visit *Hazrat Mirza Sahib*, he presented this idea to them and discussed with them his intention of establishing an association with the principal objective of eliminating the mutual conflict between Hindus and Muslims and replacing it with mutual peace and love. This was the objective for which *Hazrat Mirza Sahib* was writing his lecture titled *Message of Peace*. The message was scheduled to be read out in a public gathering on May 31, 1908, but *Hazrat Mirza Sahib's* demise prevented the lecture from being delivered as planned.

Hazrat Mirza Sahib's Method of Writing an Article

Hazrat Mirza Sahib's method of writing an article was that he would keep the subject on which he was writing in his mind and read the entire Quran to see what the Quran had to say on the subject. He would contemplate and think about the Quranic injunctions on the matter and then write exactly what the Quran had stated, drawing all his arguments and proofs from it as well. In other words, *Hazrat Mirza Sahib* did not state anything that was a construct of his own mind; whatever he stated was in reality an interpretation and exposition of Quranic verses and injunctions. *Hazrat Mirza Sahib* placed great emphasis on the fact that the Quran itself furnished proof for all the claims it made and it did not look to its votaries to furnish the proofs thereof. So *Hazrat Mirza Sahib's* own operating procedure and the advice he gave to others was as follows: Whenever we have to write on a subject, we should search for it in the Quran. The Quran is a complete and detailed book of guidance. It is impossible that it will not have some guidance on the matter. Then hold fast to the guidance you find in the Quran and present only that to the world. And when the Quran gives some guidance, it will not do so without a rational justification. Therefore, we should search for the rationale also from the Quran. Then we should take the rationale given in the Quran, and present it to the world along with our commentary and explanation of it. Because the guidance given by God is true and complete, and the supporting evidence God provides is decisive and rational, no one would be able to rebut the position thus adopted. This is the path to success that a striving Muslim should embrace.

When *Hazrat Mirza Sahib* started writing the *Message of Peace*, he desired also to impress on the Hindus the truth of Islam. For this purpose, *Hazrat Mirza Sahib*, as was his wont, read the whole Quran and recorded the verses he had selected on paper. Since the article was left incomplete because of *Hazrat Mirza Sahib's* demise, the paper on which the selected verses were written was found with the incomplete manuscript after his death. God alone knows the wisdom and great insight with which *Hazrat Mirza Sahib* was planning to present these verses to the public.

Announcement of the Lecture

The portion of the *Message of Peace* that had been written contained enough of the message that *Hazrat Mirza Sahib* wanted to convey to the Hindus. So *Hazrat Mirza Sahib's* disciples decided to convey this message of peace to the Hindus. This work that *Hazrat Mirza Sahib* had sought to carry out in his lifetime would now be done by his representative Organization. Keeping this in mind, Khwaja Kamal-ud-Din, who was Honorary Secretary of the Central Organization, Qadian, consulted with the Muslim dignitaries and nobles of Lahore. These people were greatly impressed by the luncheon speech that *Hazrat Mirza Sahib* had recently delivered to them and liked Khwaja Kamal-ud-Din's suggestion.

A public announcement was therefore made in Lahore and other towns of Punjab on behalf of Khwaja Kamal-ud-Din and a few other Ahmadi and non-Ahmadi gentlemen, which included Barrister Mian Muhammad Shafi and Barrister Mian Fazal-e-Husain. The announcement stated that the last lecture of *Hazrat Mirza Sahib* would be delivered on Sunday, June 21, 1908 at 7:00 A.M. in the University Hall, Lahore.

Message of Peace Delivered

Hazrat Mirza Sahib's final lecture, *Message of Peace*, was printed and read out at the appointed time and venue. It was one of the most magnificent congregations that have been witnessed in the city of Lahore. There were several thousand Hindus, Muslims, Sikhs and Christians in the audience all of whom belonged to the educated and intellectual class. Many Ahmadis from out of town had also come to attend the lecture. I was also present in this gathering. Justice Sir Partul Chandar, Chief Court Judge of Punjab, presided. Khwaja Kamal-ud-Din delivered the lecture with vigor and distinction.

The Subject of the Lecture

In this lecture, while commenting on the verse: "Praise be to Allah, the Lord of the worlds" (1:1), *Hazrat Mirza Sahib* stated that Allah sustains the

physical nourishment and development of man, and this blessing is not limited in scope to some specific nation or country. Allah has ordained the sun, the moon, water, etc., on even terms for the benefit of all. Similarly, the blessing of His spiritual nourishment and development is all-embracing, and is not limited to a specific nation or country. This is why He has raised prophets and messengers in every nation. Those nations that consider the Divine blessings of spiritual nourishment and development to be confined to their respective nations are, in fact, treating other nations as if they are not the people of God, and that God after having created them has discarded them like rubbish or has forgotten them. Thus, the Jews, Christians, *Arya* Hindus, and Hindus in general who consider Divine revelation, inspiration and prophethood as being specific to their respective nations, are effectively deniers of God as the Nourisher unto perfection of the entire world. In contrast to this, the Quran presents God as the Nourisher unto perfection of the worlds and considers His blessing of nourishment as being equal for all nations. In this regard, the Holy Quran states:

And there is not a people but a warner has gone among them. (35:24)

Hazrat Mirza Sahib then stated:

We all know that unity can remove evils and difficulties which are impossible to remove otherwise. It does not behoove any of us, therefore, to deny ourselves the blessings of unity. Hindus and Muslims are two communities about whom it is impossible to imagine that either of them can, at any time, turn the other out of the country. On the contrary, the two communities are now inextricably bound together. If one is visited by any general affliction, the other must suffer along with it as well. If one should seek — out of scorn and pride — to bring the other into contempt, then it also cannot escape being brought into similar contempt. If one does not sympathize with the other, then it shall itself suffer the loss also. If someone belonging to one of the communities does anything to harm the other, he behaves like one who cuts off the branch upon which he is sitting himself ...I invite you to peace at a critical time when peace is urgently needed.

After this, *Hazrat Mirza Sahib* observed that the major point of dissension between the Hindus and Muslims is centered around differences in their religion — a Hindu Rajput is apparently antagonistic towards a Muslim Rajput solely because of the latter's religious affiliation for otherwise they are from the same stock. However, this animosity could be resolved if the minor differences are disregarded and a concerted effort is made to remove the real obstacles in the way of religious harmony. This effort requires completely shunning attacks meant to defame and falsify the accepted prophet

and revealed Book of the other's religion. *Hazrat Mirza Sahib* then observed that God's blessing of sustaining the physical and spiritual nourishment and development of man is not limited in scope to some specific nation or country and it must be accepted that God raised prophets and saints and sent Messengers to every nation. In this connection, *Hazrat Mirza Sahib* stated:

We Muslims, on our part, never speak disrespectfully of the prophets of other communities. On the other hand, our belief is that spiritual leaders who lived on this earth among various nations, who have been accepted by many millions of men, who have won the affection and respect of a large portion of humanity, and have been held in esteem for a very long time, were one and all true prophets of God, these circumstances alone being a sufficient evidence of their truth. If they had not been sent by God, they would not have found acceptance with millions of men. ...It is on this principle that we regard the Vedas as from God, and believe the *rishis* (sages) to have been holy and sacred. It is true that the teachings contained in the Vedas have failed to promote the worship of the One God, nor were they suited to do so. Idolaters, fire-worshippers, sun-worshippers, Ganges-worshippers, polytheists, followers of Jainism, and professors of the *Shaakat Mat*, in short all sects of Hinduism that are to be found in India, base their respective creeds on the Vedas, the Vedas apparently being capable of all these divergent interpretations. Still our own firm belief, according to the Quranic teaching, is that the Vedas are not a fabrication of man, for a human fabrication does not have the power to draw millions of men to itself and to establish a system that can endure for ages. Though we have not found the Vedas teaching the worship of stones, they teem with inculcations about the worship of fire, air, water, the moon, the sun, and so on, and there is not a single Vedic verse forbidding the worship of such objects. How are we to believe that all the long-established sects of Hinduism who worship these objects are wrong, and only the new born sect of *Arya Samaj* is right? Those who worship these various objects by reference to the Vedas put forward the strong argument that the Vedas clearly mention such worship and never prohibit it. For the *Arya Samaj* to assert that *agni* (fire), *vayu* (air), *jal* (water), etc., are only names of the Divine Being, is to make a claim for which there is so far no proof. Had this claim been satisfactorily proven, there is no reason why the learned *Pundits* of Benares and other Hindu cities would not have accepted the views of the *Arya Samaj*. Yet despite its exertions for over thirty years few Hindus have accepted the *Arya* creed and the numbers of the *Arya Samaj* shrink into insignificance, when compared with the numbers of the *Sanatan*

Dharam and followers of other Hindu sects. Nor do the doctrines of the *Arya Samaj* seem to have had much influence on the other sects of Hinduism. Similarly the doctrine of *niyog*¹ which is attributed to the Vedas is unacceptable to human honor and decency. And, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe that such teachings were later attributed to the Vedas, or inserted in them, for some ulterior motives. The Vedas being of great antiquity, it is very likely that various additions and alterations were made in them by Pundits of subsequent generations.

When, in spite of many difficulties and out of the fear of God, we believe the Vedas to be the Divine Word, and attribute its errors to subsequent writers, why should such savage attacks be made on the Holy Quran which teaches the unity of God from beginning to end, which nowhere teaches the worship of the sun, the moon, or any such object, but, on the other hand, says in plain words:

“Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before Allah who created them.” (41:37)

Besides, the Holy Quran has the testimony of Divine signs, old and new, and like a mirror it shows us the face of God. Why do the *Arya Samajists* not do by us as we do by them? Why is the seed of discord and enmity sown in the land? Do you expect such a seed to bear good fruit? Is it fair dealing to cast stones at one who offers you flowers, and to throw urine at one who holds out milk? If, in order to have perfect peace, the Hindus and the *Arya Samajists* are prepared to accept our Holy Prophet — may peace and blessings of Allah be upon him — as a true prophet of God, and if they are prepared to give up denying and defaming him, I would be the first person to sign an agreement that we, followers of the Ahmadiyya Movement, will always believe in the Vedas, and will speak of the Vedas and the *Rishis* with respect and love. We will bind ourselves to pay the Hindus a penalty of Rs. 300,000 in case we fail to fulfill the agreement. If Hindus sincerely wish for this peace, they also should sign a similar agreement, in the same terms: “We believe in the messenger-ship and prophethood of Muhammad *Mustafa* (peace and blessings of Allah be upon him!), and regard him as a true prophet and messenger. We will always speak of him with respect and honor as a follower should. And if we fail to fulfill this agreement we shall pay to the Head of the Ahmadiyya Movement Rs. 300,000 as a penalty for breach of

1. *Niyog*: See appendix at the end of Chapter 35.

agreement.” The members of the Ahmadiyya Movement now number not less than four hundred thousand, and therefore the sum of Rs. 300,000 is not very large. Other Muslims who are outside the Ahmadiyya Movement have no unity of aim or view. They recognize no leader whom they feel bound to obey. So I cannot say anything about them. So far they regard even me as a disbeliever and an Antichrist. Still, I hope that if Hindus make this compact with me, other Muslims will not be so unreasonable as to have their Holy Prophet abused by speaking insultingly of the scriptures and the leaders of so well-mannered a people. Such abuse will then be attributed to the Muslims themselves. In any case, as such behavior is inconsistent with honor and decency, I do not think that after the compact has been made other Muslims will use bad language. But in order to make the agreement strong and secure, it will be necessary that it should be signed by at least 10,000 sensible men on both sides. Dear countrymen, there is nothing like peace. Let us become one nation and one people by means of this compact. You see what discord there is in the land and how much the country has suffered on account of mutual recrimination. Come and try now the blessings of mutual respect. This is the best way for reconciliation. To try and seek peace in any other way would be to neglect a sore which seems to be clear and bright on the outside, but is full of foul pus inside.

Then further along, *Hazrat* Mirza Sahib wrote:

So if the Hindus sincerely accept our Holy Prophet as a true prophet of God, and believe in him, the gulf which separates us from them owing to our slaughtering of cows should also be made up. It is not obligatory for us to use everything that we believe to be lawful. There are many things which we consider lawful but which we never use. To be kind and tolerant to our fellow beings is as important a religious injunction as to believe in one God, and it is not against the law of God to abandon an unnecessary thing for the sake of a necessary and useful purpose. Believing a thing to be lawful is quite different from using it. Religion consists of abstaining from forbidden things, seeking the pleasure of God, doing good to and showing kindness and sympathy to all the creatures of God, believing in all the holy prophets and messengers whom God raised from time to time for the reformation of the world, without making any distinction between them, and disposing ourselves kindly towards all human beings. That is the substance of Islam. But how can it be possible for us to make peace with those who unjustly and fearlessly revile our Prophet *Hazrat* Muhammad *Mustafa* (may peace and blessings of Allah be upon him!) and persist in calumniating and abusing him? I say truly that it is possible for us to make

peace with the snakes of the desert and the wolves of the wilds, but it is impossible for us to be at peace with those who make vile attacks on our Holy Prophet, whom we hold dearer than our life and our parents. May we all remain Muslims to the end; we will never do a thing derogatory to our faith.

I do not mean to lay any unjust charge at the door of any particular community, nor do I intend to offend anybody. But with great pain and a deep sigh I feel constrained to say that great injustice is being done to Islam and the Holy Quran. Islam is a holy and peaceful religion which never attacked the leader of any community, and the Quran is an honorable book which laid the foundation of peace among nations by accepting the prophets of all nations — a distinction which the Holy Quran alone possesses among the scriptures of the world. Regarding the prophets of the world, the Quran teaches us:

“We do not make any distinction between any of them and to Him do we submit.” (2:136)

That is, O believers, say, we believe in all the prophets of the world and make no distinction between them by accepting some and rejecting others. If there exists any other revealed book with such a peaceful teaching, let it be named. The Quran does not restrict the universal providence of God to any particular race. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet, may he belong to Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have been prophets among all peoples and in all lands, and thus lays the foundation of peace among mankind. It is painful, therefore, to find that this Prophet of Peace should be reviled and treated with contempt by every other community...Our Holy Prophet is he, on the mention of whose name, great monarchs of Islam step down from their thrones, bow to his commands, and are proud to count themselves among the humblest of his servants. Is not this honor from God? To treat with contempt one who is honored by God is to fight with God. *Hazrat Muhammad Mustafa* (peace and blessings of Allah be upon him!), is that chosen Prophet of God, to demonstrate whose truth and greatness, God has shown wonderful signs to the world. Is it not the hand of God that has made two hundred million Muslims to pledge their allegiance to him? Every prophet had some proof of the truth of his teachings, but the proofs which the world has witnessed of the truth of the Holy Prophet, which continue to appear till today, have no parallel in any other prophet.

After this, *Hazrat* Mirza Sahib proved Holy Prophet Muhammad's truthfulness with powerful and cogent arguments. He mentioned the darkness of vice and wickedness that prevailed at Holy Prophet Muhammad's advent, and how the nations of the world received guidance through his spiritual light and the complete and perfect teachings that he brought. With these arguments, *Hazrat* Mirza Sahib manifested clearly the truthfulness of Holy Prophet Muhammad's messengership and prophethood. He also elucidated the correct meaning of jihad.

Suggestion at the End of the Lecture

The profound impact of the lecture on the audience was indescribable. The Muslims were amazed at the ineffable beauty and sensibleness with which *Hazrat* Mirza Sahib had extended an invitation of peace to the Hindus, as well as the invitation to believe in Prophet Muhammad (peace and blessings of Allah be upon him). When the discussion in the lecture turned to the sanctification of the cow by the Hindus, Khwaja Kamal-ud-Din announced that he would take the first step under the proposed compact by henceforth abstaining from eating beef although he considered beef to be a clean and permissible food. He further added that it now remained to be seen whether the Hindu brethren reciprocated by taking the extended hand of friendship.

At the end of the lecture, a contemplative silence gripped the audience. Finally, Mian Muhammad Shafi, barrister-at-law, rose and stated:

If the Hindu brethren do not wish to give an answer right away, they may contemplate and give an answer at a later time. Also, an association should be created for Hindu-Muslim unity that should undertake the completion of such a compact between the Hindus and Muslims.

The president's laudatory remarks then concluded the proceedings.

The Hindus Did Not Accept This Message of Peace

Khwaja Kamal-ud-Din had this lecture (*Paigham-e-Sulh*) translated into English and disseminated widely among the Hindu intelligentsia. But by and large, the *Aryas* opposed the proposed compact. The reason for their opposition was the fear that if they accepted Prophet Muhammad as a true messenger of God, then their children in the next generation would likely convert to Islam. They realized that they could remain Hindus only as long as they remained bigoted and refused to accept Prophet Muhammad as a true prophet of God. The day this bigotry ended and Prophet Muhammad began to be regarded with respect, the Hindus would get inexorably attracted to Islam's teaching of Unity and Holy Prophet Muhammad's sublime morals. They would then join the ranks of Muslims just as many other nations had done before them.

Those with a discerning mind understood that this was the reason why *Pundit* Dayanand had manufactured a barrage of lies against Holy Prophet Muhammad to reinforce the prejudice of the Hindus against the Holy Prophet. He was afraid that if this was not done the Hindus would get absorbed by Islam. Thus, the overture of Mirza Ghulam Ahmad to the Hindus asking them to accept Holy Prophet Muhammad as a true prophet of God would have acted as an antidote to the venom that *Pundit* Dayanand had instilled in the minds of Hindus. The compact that Mirza Ghulam Ahmad wanted the Hindus to sign left the Muslims as Muslims because according to their belief, God's messengers had been sent to every nation and by accepting the sages of India as God's prophets, the Muslims were only following a basic principle of their religion. However, by signing the agreement, the Hindus would have had to abandon their religion because their religion thrived on the notion that *Parmeshwar* had neither sent any guidance nor a prophet outside India. The rule or blessing of *Parmeshwar*, whatever it may be called, was confined to the land of the *Aryas* only. The day this article of Hindu faith was abandoned and Holy Prophet Muhammad's respect and genuineness entered the hearts of Hindus, they would be swept into the fold of Islam. Given this situation, the Hindus who had no concern for truth and fairness, and only wanted to keep the Hindus as one nation so as to establish Hindu rule in India, had no desire to accept this message of peace. They therefore rejected this solution which was ideal for Hindu-Muslim unity. The natural consequence of this was that the gulf between Hindus and Muslims continued to grow day by day.

Chapter 69

EULOGIES IN CONTEMPORARY NEWSPAPERS ON HAZRAT MIRZA SAHIB'S DEMISE

[1] Opinion of *Maulvi* Abdullah al-Imadi

The newspaper *Wakeel* of Amritsar was the leading Muslim newspaper of the time enjoying the highest reputation for its profound and serious journalism. In particular, the editor of this newspaper, *Maulvi* Abdullah al-Imadi occupied an eminent status among the Muslims for his knowledge, scholarship and eloquent writing. He was not an Ahmadi but had an open and unbigoted mind. On the demise of *Hazrat* Mirza Sahib, he wrote an editorial under his own name in the newspaper *Wakeel* entitled the “The Death of a Scholar.” A translation of this article follows:

That man – that great man – whose pen was enchanting and whose tongue was bewitching; that man who was an embodiment of the marvels of the mind, whose sight was incisive and speech overwhelming, whose fingers were entwined with the strings of revolution and whose two fists were electric batteries; that man who shook and stormed the religious world for thirty years, who generated a doomsday din to awaken those sleeping in oblivion; that man has departed this world — empty handed. This bitter death, this poisonous bowl of death that has concealed the being of the demised under a mound of earth will give the taste of disappointment to thousands and millions of people. And the wailing of the mourners will keep alive for ages to come the memory of this providential decree that has killed along with this living soul the hopes and expectations tied with him.

The death of Mirza Ghulam Ahmad Qadiani is not such that one should just be patient while the passage of time effaces its memory but valuable lessons should be learnt from it. Such people whose advent presages revolution in the world of religion and thought appear very seldom in this world. They are the pride of the sons of history and are seen on the stage

of this world infrequently. But whenever they appear they leave behind a world revolutionized. This death of Mirza Sahib, this eternal separation of his from us, notwithstanding our serious differences with him on some of his claims and ideas, has all the same made us, Muslims, particularly the educated among us, feel that one of our great figures has taken leave of us. And with him has ended the magnificent defense of Islam against its opponents that was specific to his being. His role as the victorious general of Islam constrains us to voice this particular distinction of his openly so that the magnificent movement he managed that had rendered our opponents defeated and trampled may continue in the future. And if misfortune does not become a hindrance in the way of peace and kindness, then to discharge this common duty in an expedient partnership, with unity and in accordance with the blessed principles of an Islamic society.

Mirza Sahib appeared in the front rank of those lovers who took upon themselves on behalf of Islam that sacrifice of dedicating their whole life from the cradle through youth and old age, right up to the grave at the altar of one single purpose. Syed Ahmad, Ghulam Ahmad, Rahmatullah, Aal Hasan, Wazir Khan, Abu Al-Mansur were people belonging to the category of *al-sabiqoon* and *al-awaloon* (the first and foremost) who initiated the chapter of the defense of Islam and remained busy in this striving until the end. As a consequence of differences in their temperaments and degrees of ability, their manner of service was different. And for this reason, their status is also different depending upon the impact and the degree of success they had. Nevertheless, the admission is inevitable that they were the first to throw the ranks of the opposition into disarray.

The literature produced by Mirza Sahib in the confrontation with Christians and *Arya* Hindus has received widespread acceptance. And he is in no need of any introduction for this distinction. We have to admit with all our hearts the magnificence of this literature now that it has completed its job for we cannot forget that time when Islam was besieged by attacks on all sides and those who had been appointed by the Real Guardian as the guardians of Islam through the provision of resources and goods were unwilling or unable to assist it and were themselves taking their last gasps as a consequence of their own omissions and failures. On the one hand, the incessant attacks were such that the entire Christian world was bent on exterminating the light of Islamic perceptiveness and understanding of God, considering it to be the biggest hindrance in the achievement of their objectives, and the full power of their intellectual and material resources was put behind these attacks. On the other hand, the weakness of the defense was such that they did not even possess

arrows against the cannons of the opponents and totally lacked the ability to defend or counterattack. Because contrary to facts, and through sheer misfortune, the Muslims had been held responsible for instigating the mutiny of 1857, there was a political upheaval against the Muslims in the Christian habitations in general and in particular in England. The Christian clergy made the most of this sentiment by making a call similar to the one they had made for the Crusades of old. The spontaneous success of Islam over the last twelve or thirteen centuries had accumulated an awful legacy of complaints in their hearts that the Christians sought to remedy when the Muslims embarked on their mission of self-defense of which Mirza Sahib was a part. This defense not only negated the initial success that Christianity had achieved primarily as a result of the State support which was its major asset, and thus saved hundreds of thousands of Muslims from this dangerous and initially deservedly successful onslaught, but also pulverized and dissipated the magic spell of Christianity. There is no doubt that these gentlemen showed proof of the fact that Islam has forever been victorious against its opponents even when the latter were backed by political power, and God willing will continue to be in the future until the end of time. They changed the complexion of self-defense and made the vanquished into the victorious. The exuberant bishop who, overlooking the God given strength of Islam made a speech at the Fiftieth Anniversary of a Christian mission and boastfully claimed that by the next Jubilee celebrations the Jamia Mosque Delhi would be a Cathedral. Even today, if we forgo our new and old differences and declare the service of Islam as the ultimate objective then for sure during the lifetime of this exuberant but naïve bishop, the time may come when the spiritual conquests of Islam may replace the worship of Jesus and Mary in the St Paul Cathedral by the worship of One God and the holy chanting of "I bear witness that there is no god but Allah and I bear witness that Muhammad is the messenger of Allah," may waft through the air from it instead of the tolling of the church bells. Although the clergymen have manufactured a mountain of literature against Islam but only a few sparks are all that are needed to destroy this mound of paper. In contrast, the literature of the Muslims is both an offensive weapon against the insolent and haughty but also a healing balm for those who yearn for the truth. One wishes that its efficacy would be tried, and that it should be widely disseminated after translating it into the languages of the Christian nations. The progress in material knowledge and wisdom has made religion an increasingly burdensome responsibility for the Christian nations and their absorption with materialism has made them insensitive to man's innate spiritual thirst. Christianity is unable to resuscitate this natural urge that has

become buried under the weight of worldly pomp. This distinction belongs only to Islam that even given these conditions a spiritual awakening takes place wherever its shadow falls.

In short, this service of Mirza Sahib will keep future generations of Islam under a heavy debt of gratitude. By his stand on the front lines of those who carried on their crusade of pen on behalf of Islam and in defense of it, Mirza Sahib's service has left such a legacy of literature behind that will last as long as the living blood courses through the veins of the Muslims and the spirit of the defense of Islam continues to be their national characteristic.

In addition, Mirza Sahib has rendered very special service in crushing the poisonous fangs of the *Arya Samaj* Hindus. Ever since *Swami* Dayanand had commenced his elegiac lamentation about Islam based upon his invented philosophy, Mirza Sahib and *Maulvi* Muhammad Qasim had pursued him and driven him against the wall. Even after the *Swami* was cremated in Ajmer and right up to the end of Mirza Sahib's life, he remained busy in taking down the veneer that the nineteenth century Hindu reformer had put on the face of Hinduism. It can safely be claimed that the literature produced by Mirza Sahib in his contention with the *Arya Samaj* will not be ignored in any future defense of Islam regardless of how extensive its scope may become.

Natural intelligence, practice, skill, and steady participation in religious arguments and debates had lent a distinct glory and eminence to Mirza Sahib. Over and above the knowledge of his own religion, his study of other religions was vast and extensive and he could make use of his knowledge most aptly. He had such proficiency in the work of propagation and instruction that irrespective of the ability, vocation or the faith of the addressee, Mirza Sahib's prompt replies would for once send him into deep thought. India is a sort of museum of religions at present. There are many different religions, big and small, that make their existence known by extolling their mutual differences. A similar state of affairs is perhaps unknown in any other part of the world. Mirza Sahib claimed to be an authority and arbitrator for all these. And there is no denying that he had an extraordinary ability of placing Islam above every other religion. His gifted powers, his love of study, and extensive experience was responsible for this result. It is difficult to conceive that another person of this caliber could emerge in the religious world of India, who would sacrifice his finest desires for the cause of studying religion.

I, the author of this book would, however, like to point out that while *Maulvi* Abdullah al-Imadi is correct in stating that Syed Ahmad, *Maulvi*

Muhammad Qasim, and Rahmatullah, etc., also rose in the defense of Islam, the fact is that the magnificence of Hazrat Mirza Sahib's defense of Islam is so grand that there is no comparison with the efforts of these other revered gentlemen. Hazrat Mirza Sahib laid the foundation of a new body of knowledge based on the Quran and Hadith that not only served to magnificently and rationally defend Islam but also dealt a fatal blow to the false religions of the opponents. By means of the religious literature that he produced, the specter of vice was forever crushed, and Islam emerged as the dominant religion over all false religions.

[2] Opinion of the Newspaper *Wakeel*

Another editorial appeared in the May 30, 1908 issue of the newspaper *Wakeel* in which the editor opined:

Though Mirza Sahib did not receive a formal education in theology and modern knowledge, yet it is evident from a study of his life that he came into this world with a distinctive nature that does not fall to the lot of everyone. By virtue of his study and righteous disposition, he acquired a good deal of mastery over religious literature. In 1877 when he was 35 or 36 years of age, we find him brimming with religious enthusiasm. He lives the life of a true and pious Muslim, and he is completely uninfluenced by worldly attractions — he is busy in the effort of seeking the pleasure of society in solitude, and of seeking the pleasure of solitude in society. We find him restless, and it appears as if he is in search of some lost thing that cannot possibly be found in this mortal world.

He is colored in Islam's most profound coloration. Sometimes he is engaged in debates with the *Arya Samajists*, and sometimes he is writing extensive works in the support of and on the truths of Islam. The pleasure that we derived from his debates in the city of Hoshiarpur, in the year 1886, is memorable and still fresh in our minds ... As for the invaluable books composed by him in support of Islam, and in refutation of other religions, the ecstasy that we felt upon reading them for the first time has not worn off. His book *Barahin Ahmadiyya* overawed the non-Muslims and was heartening for the Muslims. He presented to the world the true and beautiful picture of religion by removing from it the impurities and dust that had come to blemish it as a consequence of the superstitions and foibles of ignorant people. His work *Barahin Ahmadiyya* created a stir within the boundaries of India at least, and its echoes ring in one's ears to this day. Some elders may now try to discredit this great work "*Barahin Ahmadiyya*" simply for the reason that in it Mirza Sahib had made many prophecies regarding himself and as a precautionary measure had gathered a lot of material for his claims. But a better time

to adjudge this work was the year 1880, when this book was published. At that time Muslims unanimously gave a verdict in favor of Mirza Sahib. As regards character, Mirza Sahib does not have even the minutest blot. He lived a pure life of piety. So as for the first fifty years of his life, with regard to his morals and customs, his sterling conduct, and his services in the support of Islam, the Muslims of India had elevated him to the enviable status of a distinguished and venerable person.

I, the author, wish to assert here that *Hazrat* Mirza Sahib did not gather any material as a precautionary measure about his future claims in *Barahin Ahmadiyya*. *Hazrat* Mirza Sahib had already claimed in this work that he was a Reformer (*mujaddid*). The claim that he made after this and which resulted in the opposition to him was that of Promised Messiah. If *Hazrat* Mirza Sahib had been preparing the ground for his future claim of the Promised Messiah then he would not have appeared to be supportive of Jesus being alive in his book. Even if he did not write anything about the death of Jesus, he should at least have refrained from writing about a living Jesus. The truth is that he had no knowledge at the time about the fallacy of believing in a physically alive Jesus, and this knowledge did not come to him till many years after writing the *Barahin Ahmadiyya* when his attention was drawn to this by the Divine revelation: “Messiah, son of Mary, has died and We have made you Messiah, son of Mary.”

[3] Opinion of the Newspaper *Sadiq-al-Akhbar*

The editor of the newspaper *Sadiq-al-Akhbar* wrote *Hazrat* Mirza Sahib’s eulogy as follows:

With his forceful speeches and superb writings, Mirza Sahib gave crushing replies to the distasteful objections of the opponents of Islam and silenced them forever. He showed thereby that truth is always the truth. For sure, Mirza Sahib properly discharged his duty to Islam and left no stone unturned in serving the cause of Islam — fairness demands that we should extend our condolences at the untimely death of this highly resolute supporter of Islam, this helper of Muslims, this gloriously learned person, this irreplaceable scholar.

[4] Opinion of the Newspaper *Al-Bashir*

The editor of the newspaper *Al-Bashir* also wrote an article on the demise of *Hazrat* Mirza Sahib. An excerpt from it is presented below. This newspaper editor was not favorably inclined towards *Hazrat* Mirza Sahib; hence his article is all the more noteworthy. While discussing various issues, the editor observed:

Nonetheless, it cannot be denied that *Hazrat* Mirza Sahib was among the most renowned people of this era. During this period of great progress in the arts and sciences, it is not surprising that there are hundreds of thousands of his dedicated disciples who consider his every command and prophecy to be Divinely inspired and to accept it unhesitatingly. Among his disciples are the common people, the educated and the uneducated, the rich and the poor, as well as scholars and newly educated people. In short, Muslims from every station and every class of life are *Hazrat* Mirza Sahib's followers. There is no doubt that the status *Hazrat* Mirza Sahib had among his disciples, and the influence that he had on the party of his followers was unrivalled by that of any other cleric, or scholar over their followers and disciples or by any *sufi* or saint on their disciples, nor that of a leader or a reformer on their followers. Since *Hazrat* Mirza Sahib was the righteous leader of a large party of Muslims, civility compels us to respect him, and to express our regret at his demise.

[5] Opinion of *Aligarh Institute Gazette*

The newspaper *Aligarh Institute Gazette* published a brief synopsis of *Hazrat* Mirza Sahib's life. The following sentence at the end summarized the text of the article:

The deceased was undoubtedly a great champion of Islam.

[6] Opinion of *Municipal Gazette*

The *Municipal Gazette* of Lahore published the following commentary on the occasion of *Hazrat* Mirza Sahib's demise:

Mirza Sahib enjoyed a special reputation from the standpoint of scholarship and learning. His writing was eloquent. In any case, by virtue of being a Muslim scholar, his death has deeply grieved us, and we think that a scholar has passed away from this world.

[7] Opinion of the Newspaper *Zamindar*

On the occasion of *Hazrat* Mirza Sahib's demise, the editor of the newspaper *Zamindar*, Munshi Siraj-ud-Din Sahib, who was the father of the present editor, Munshi Zafar Ali Khan, wrote an article in his newspaper. While describing the events of *Hazrat* Mirza Sahib's life, he recalled in one place:

In the year 1860, or perhaps 1861, Mirza Ghulam Ahmad Sahib was working as a scribe in Sialkot. At that time, his age must have been 22 or 23. As an eyewitness, I can state that he was a virtuous, saintly, and pious person even in his youth. After attending to the business of his

job during the day, he would devote his entire time to the study of religion. He rarely interacted with people. In 1877, I had the honor of staying as a guest for one night at his house in Qadian. Even in those days, he was so engrossed in religious worship that he had little time for conversation with guests...

I have stated repeatedly, and shall say it again, that while Mirza Sahib's claims may have been the consequence of intellectual immersion, he was not guilty of any insincerity or deception. We consider his claim to be the Promised Messiah and the incarnation of Krishna, to be in the same class as the claim of Mansur when he said, "I am the Truth (God)." Great and scholarly dignitaries such as *Maulvi* Nur-ud-Din, *Maulvi* Muhammad Ahsan Amrohi, as well as enlightened and highly educated individuals like Khwaja Jamal-ud-Din (BA), Khwaja Kamal-ud-Din (BA), and *Maulvi* Muhammad Ali (MA) are among his disciples. Although I did not personally have the honor to be convinced and to believe in the claims and revelations of Mirza Sahib, nevertheless I consider him to be a staunch Muslim.

[8] Opinion of *Curzon Gazette*

Mirza Herat Dehlvi, the editor of the Delhi newspaper *Curzon Gazette*, had been a bitter opponent of *Hazrat* Mirza Sahib during the latter's lifetime. At times, he had also toyed with the idea of debating *Hazrat* Mirza Sahib. In addition to being a scholar, Mirza Herat Dehlvi was a reputable author and an elegant writer. Given his lifelong opposition to *Hazrat* Mirza Sahib, his article in the *Curzon Gazette* issue of June 1, 1908 is truly amazing:

The great service rendered to Islam by the deceased in the confrontation with the *Arya* Hindus and Christians is indeed highly praiseworthy. It totally changed the nature of the debate and laid the foundation for a fresh perspective in theological literature. I acknowledge, not from the standpoint of being a Muslim but as a researcher, that not even the most capable *Arya Samajist* or Christian clergyman could dare to open their mouths in argumentation with the deceased. The matchless books that were written in rebuttal of the *Arya* Hindu and Christian faiths and the crushing replies given to the opponents of Islam have remained without a rational response at least as far as we can see. Besides directing a barrage of abuses in the most uncivilized manner against him (*Hazrat* Mirza Sahib), or the leaders of Islam or the principles of Islam, the *Arya* Hindus have neither given, nor can they give a rational response.

Although the deceased was a Punjabi, but he wielded such a powerful pen that he has no rival as a writer today, not only in the whole of

Punjab but in the whole of India. His brain always had a huge number of words — emotion inspiring, and powerful — ready for use. When he sat down to write, he had such a spontaneous flow of apt and choice words as is difficult to describe. Those who do not know *Maulvi* Nur-ud-Din, the first caliph after the deceased, think in their ignorance that he has given much help in the writing of these books, but I say on the strength of personal knowledge that in comparison to the deceased Mirza, *Hakim* Nur-ud-Din cannot write even a few lines. Although the coloration of the Punjabi language manifests itself on certain occasions in the deceased's writings in the Urdu language, yet his powerful literature is absolutely unique in its magnificence. The fact is that a state of exultation results from reading certain portions of his works. Although he did not receive any formal training in the Arabic language, literature, or grammar, yet he had acquired such great competence in these areas that, through his God-given intelligence and perspicacity, he composed religious works in Arabic effortlessly... He counts among his disciples not only common and illiterate people, but also men of learning with bachelors and masters degrees as well as learned *Maulvies*. It is no matter of small pride for a religious leader in these days that he should have as his disciples, scholars of the old learning as well as the new. He confronted opposition, criticism and prophecies of death but boldly cut his own path in every stage of his advancement to reach the highest peak of progress... Every claim of his had an unhesitating acceptance from his disciples. And from this ready response of his followers anybody can assess the degree of success that the deceased achieved in his lifetime.

[9] Opinion of Newspaper *Tahzib-un-Niswan*

The proprietor and manager of the newspaper *Tahzib-un-Niswan*, Syed Mumtaz Ali, was a highly learned, scholarly, and open-minded person. On the occasion of *Hazrat* Mirza Sahib's demise, he wrote:

The late Mirza Sahib was an extremely pious and saintly person and had such strength in his piety that the hardest hearts had to bow before it. He was a well-informed scholar, a resolute reformer, and a model of a virtuous life. We never accepted him as the Messiah of the Traditions but it cannot be denied that his guidance and leadership was indeed messianic.

After the death of Syed Mumtaz Ali, one of his essays titled *Sahih Muslim* (A True Muslim) was published in the November 12, 1938, issue of *Tahzib-un-Niswan*. In it, he wrote:

When the Jews added the Talmud, Midrash, Misna, etc., to the Torah, God sent a Messiah to reform them. Perhaps the late Mirza Ghulam Ahmad Sahib of Qadian (may God bless his soul) adopted the role of the Messiah, to rid the present day Muslims of their similar Jewish characteristics.

Syed Mumtaz Ali spoke the truth. But if *Hazrat* Mirza Sahib “adopted the role of the Messiah” to “rid the present day Muslims of their similar Jewish characteristics,” he did so on the directive of God and not on his own volition. It is God who has promised to send reformers and revivalists for the defense of the religion; it is not in the province of human control.

[10] The Views of Chaudhry Afzal Haq, President of the Organization Jamiat-e-Ahrar

The organization Jamiat-e-Ahrar is a product of these times, and its bitter opposition to the Ahmadiyya Movement is well known. So it is extraordinary to find a true and factual passage in the book, *Fitnah-e-Irtadad aur Political Kalabazian* (The Evil Of Apostasy, And Political Maneuverings) written by Chaudhry Afzal Haq, the president of Jamiat-e-Ahrar. On page 46 of the book, the author while discussing the stagnation and inertia of Muslims in the late nineteenth century stated:

Before the coming into existence of the *Arya Samaj*, Islam was a lifeless body in which the sense of religious propagation had become defunct. *Swami* Dayanand’s misgivings about Islam stirred Muslims temporarily, but as usual they fell into deep slumber again. And there was no sect among the Muslims that came forth to propagate Islam. However, there was one Muslim whose heart was agitated by the oblivion of the Muslim community — by forming a modest organization around him, he came forward for the purpose of propagating Islam. Although Mirza Ghulam Ahmad Sahib did not remain untainted by sectarianism, nonetheless he created such great zeal in his organization to propagate Islam that it is worthy of emulation, not only by the Muslims, but by all the organizations of the world.

This confession by an opponent is highly significant. The President of this inimical organization acknowledges here that when the Muslims were languishing in a deep slumber of oblivion, and even the scourge of *Arya Samaj* was unable to wake them, there was just one Muslim in whose heart was born a great urge to propagate Islam. That heart was the heart of Mirza Ghulam Ahmad. He was the first one to form an organization for the defense and propagation of Islam at a time when Islam was in great danger, and that organization was a model for all organizations of the world. As for the

assertion that *Hazrat Mirza Sahib* did not remain untainted by sectarianism, the allegation is completely untrue. To the contrary, *Hazrat Mirza Sahib* established a basic principle which if followed by the Muslims, would totally eradicate the evil of sectarianism from the Islamic community.

Just as people are different in their physical countenance, despite having descended from a single lineage, they also differ in their temperaments. So differences in opinion are unavoidable. The basic principle therefore for a religion like Islam, which is a religion in accordance with human nature, must be to create unity in the fundamental articles of faith and to disregard inconsequential issues. "Disregard" does not mean that those issues should never be discussed or that wrong notions should not be pointed out, but the meaning is that individuals and communities should not be dubbed as unbelievers and excommunicated merely on account of differences in minor issues. By all means, point out the error, but do not call a person an unbeliever on account of that error. *Hazrat Mirza Sahib* drew attention to this principle and ingrained this conduct in his disciples that no person who recites the *kalimah* (Muslim confession of faith) and prays facing the *qiblah* (in the direction of the Sacred Mosque in Makkah) should be called a *kafir* (unbeliever). And if a Muslim calls another Muslim an unbeliever, he should be stopped, and if the person does not desist he should be boycotted, that is, prayers should not be offered behind him and no social intercourse should be held with him till such time that he desists. This penalty was initiated solely so that the disease among the Muslims of calling each other as unbelievers may be cured. *Hazrat Mirza Sahib* strongly emphasized that if there were ninety-nine reasons for calling a person an unbeliever but just one reason for including him in the Muslim fraternity, he should not be called an unbeliever. The only party that can be said to be free of sectarianism is the one that firmly believes that all those who recite the *kalimah* and pray facing the *qiblah* are Muslims, and detests those who call other Muslims as *kafirs* to the point that they are ready to boycott them. Such a party is only the Ahmadiyya organization whose center is in Lahore and which fully subscribes to this principle. Unless this principle is adopted, the curse of sectarianism cannot be rooted out from the Muslim community.

Views Expressed in Some Non-Muslim Newspapers

[1] View of the *Pioneer*

A small tract is presented below from the editorial in the renowned English newspaper *Pioneer* published from Allahabad. The British editor of *Pioneer* wrote:

If one of the Prophets of Mount Carmel could return from the upper world and resume his mission among mankind, he would hardly be a more incongruous figure among Twentieth Century surroundings than was Mirza Ghulam Ahmad Khan of Qadian, whom death has overtaken, as it overtakes all in these days, at his home in the Punjab. Of late years the Mirza Sahib under the influence of advancing years had relapsed into quietude, but at one time his name was as familiar to people out here as that of Dr. Booth. His position as a Muhammadan theologian we are not qualified to appreciate; but it is certain that he had at one time a very large following, the result of his personal influence and teaching. Mirza Ghulam Ahmad never doubted of himself or his calling and believed with absolute sincerity that he had been endowed with inspiration and of superhuman powers. But instead of living in the Eighth century B.C., his lot was cast in the Nineteenth A.D., and he had to accommodate himself to the surroundings. So instead of going off to the desert and taking up his abode under a gourd or in a cave, he took in the newspapers, joined in current controversies, remained a good citizen and a loyal adherent of the British Government. Yet sometimes the other side of his nature would get the upper hand, as when he challenged the astonished Bishop Welldon to a contest of miracles after the manner of Elijah and the priests of Baal, the result to decide once and for all which was the true religion. Even then the Mirza Sahib was ready to accept every modern guarantee against deception but the Anglican champion would not take up the appeal... Those who have moved the world in religion have been much more akin to Mirza Ghulam Ahmad Sahib in temperament than to a modern Archbishop of Canterbury. Had Ernest Renan been in India during the last twenty years, he would certainly have gone and studied the Mirza Sahib, and the result might have been some added flashes of insight in the wonderful accounts of the prophets of Israel. Our insular instincts do not encourage such affinities, and the result is that our theological literature is what it is — stamped with the limitations of the Deanery and the Close. In any case the Seer of Qadian was a man who does not come every day. Peace to his ashes.

Upon reading this editorial in *Pioneer*, I (the author) could not help but recall the *hadith* of Holy Prophet Muhammad which states that: “The scholars of my nation are like the Israelite prophets.” So the British editor of *Pioneer* spoke the truth when he stated that if Ernest Renan, the famous French historian, had been present in India during the previous 20 years, then his study of *Hazrat* Mirza Sahib’s life would have shed new light on the lives of the Israelite prophets of the past.

[2] The View of the Newspaper *Amrita Bazar Patrika*

Bengal's celebrated newspaper, *Amrita Bazar Patrika*, published the following sentiments on *Hazrat Mirza Sahib's* demise:

He led a life of great simplicity and hundreds of people ate their meals from his public kitchen. His disciples included people from all walks of life — scholars, clerics, influential magnates, educated men and women, merchants and wealthy people.

[3] Letter From a Respected Hindu

Lala Narayan Das was a highly enlightened, learned and respected Hindu. On the demise of *Hazrat Mirza Sahib*, he wrote a letter dated June 20, 1908 to *Maulvi Muhammad Ali* of Baddomalhi:

Respected *Maulvi Sahib*, I extend my greetings to you. You must have heard the details regarding the Promised Messiah. It would be an error to think that he has died, because he is eternally alive. His name will be resplendent as long as the world remains. Intelligent people in general and enlightened people in particular shall continue to profit from his writings. Our only lament is that his presence has been hidden behind a curtain forever and we will not be able to see him physically. A meeting with him alone was sufficient to bring sinners to the path of uprightness. But I think that any bemoaning is also contrary to reason, because as *Kabir Sahib* says:

Why bemoan the death of an ascetic for he has gone to his home;
But mourn for the death of a sinner who is floundering from alley
to alley.

The writer is your obedient
Narayan Das

The View of *Shams-ul-Ulema, Maulana Mir Hasan*

In the end, I present the opinion of a person who was not *Hazrat Mirza Sahib's* disciple but knew him from an early age i.e., the celebrated scholar *Maulana Syed Mir Hasan* of Sialkot. Two of his letters were quoted in the first volume of this biography. Many years after *Hazrat Mirza Sahib's* death, he happened to meet *Sheikh Yaqub Ali Torab* and reminisced with brimming eyes about *Hazrat Mirza Sahib*. His reminiscence was published in the April 7, 1934 issue of *Al-Hakam*:

Alas, we did not value him. I do not have words to express the excellence of his spirituality. His life was not the life of an ordinary individual. He was one of those especially chosen people of God who appear in this world only occasionally.

Chapter 70

THE BELIEFS OF HAZRAT MIRZA SAHIB IN HIS OWN WORDS

Dispute Following *Hazrat Mirza Sahib's* Demise Regarding His Beliefs

The historical narration of the events of *Hazrat Mirza Sahib's* life has ended. After this, God willing, I would like to provide the reader with a glimpse of his character and morality. But before embarking on that, I consider it necessary to present *Hazrat Mirza Sahib's* beliefs in his own words because of the widespread misunderstanding that exists about his beliefs both within and outside *Hazrat Mirza Sahib's* organization. During the course of this biographical narration, *Hazrat Mirza Sahib's* beliefs have been referenced from time to time. These references show that *Hazrat Mirza Sahib* always maintained that his beliefs were the same as those of the *Ahle-Sunnat-wal-Jamaat*. Hence there should have been no need to separately discuss his beliefs here. But it is with great sorrow and grief that I have to state that in April of 1911, three years after *Hazrat Mirza Sahib's* demise, his son Mirza Mahmud Ahmad devised a new belief of calling Muslims as unbelievers. According to Mirza Mahmud Ahmad's belief, all Muslims of the world who have not taken *Hazrat Mirza Sahib's* pledge, though they may not even have heard *Hazrat Mirza Sahib's* name, are unbelievers and outside the pale of Islam! Then, three years later, i.e., in 1914, after the death of *Maulana Nur-ud-Din*, he ascribed the claim of prophethood to *Hazrat Mirza Sahib*. As I have detailed earlier in this biography, both these beliefs are cruelty and slander against *Hazrat Mirza Sahib*.

In that same year, 1914, Mirza Mahmud Ahmad laid the foundation for an innovative system of organizational rule by a Caliph which was totally contrary to the last will and testament of *Hazrat Mirza Sahib*. In addition, the system was also against the basic tenets of Islam because the foundational principle of the caliphate system was that the caliph can do no wrong and must be obeyed without questioning so that even those who may validly criticize an action of the caliph were deserving of punishment. The logical

consequence of this belief was that the position of such a caliph for practical purposes became similar to that of the Pope.

Perhaps the similarity between the Messiahs demanded that the same kind of exaggeration of status take place about the Promised Messiah of Islam as took place with the Israelite Messiah. The Israelite Messiah's status was elevated from a prophet to god while the Promised Messiah's status was increased from *mujaddid* (reformer) to a prophet. If the succession of Jesus was established in the form of the papacy, a similar succession was established in the form of the caliphate in Qadian where Mian Mahmud Ahmad declared that the caliph can do no wrong and unquestioning obedience is due to him. This was the reason that prompted some of the closest disciples of *Hazrat Mirza Sahib* which included *Maulvi* Muhammad Ali, Khwaja Kamal-ud-Din, Dr. Mirza Yaqub Baig, Dr. Syed Muhammad Husain Shah, Sheikh Rahmatullah, and others to leave Qadian in March 1914, and establish an organization in accordance with *Hazrat Mirza Sahib's* will called the Ahmadiyya Anjuman Ishaat Islam Lahore (the Ahmadiyya Movement for the Propagation of Islam, based in the city of Lahore). *Maulana* Muhammad Ahsan Amrohi, another loyal disciple of *Hazrat Mirza Sahib* also joined the Lahore organization later.

Ahmadiyya Anjuman Ishaat Islam Lahore is the organization that is now "the successor of God's appointed caliph (*Hazrat Mirza Sahib*)" and its objective and beliefs are those of *Hazrat Mirza Sahib*. It was regarding this affair that *Hazrat Mirza Sahib* had received a Divine revelation: "Pious members of our Organization are present in Lahore." This revelation was a prophecy of future events and contained advice for future seekers of truth as follows: When the mischief of impure and misleading beliefs arises in Qadian and the will and last testament of the God-appointed Caliph is trampled under the feet, then O Seeker of Truth, if you desire to find out the objective and beliefs of the pious and trusted appointee of God and the *mujaddid* of the time then go and seek it in Lahore where, "Pious members of our organization are present." It would now be futile to seek pious members in Qadian — the center for *Hazrat Mirza Sahib's* pious disciples is now based in Lahore...

Given this situation, I consider it necessary to summarize again in one place the beliefs of *Hazrat Mirza Sahib* written by his own pen and which cast light on the points at issue. As pointed out, these beliefs are cited verbatim from *Hazrat Mirza Sahib's* own writings:

***Hazrat Mirza Sahib's* Beliefs**

1. The gist and essence of our religion is that "There is no god but Allah, Muhammad is the Messenger of Allah." (*Izala Auham*, page 137)
2. We believe firmly that the Quran is the last of the Heavenly books and not a jot can be added to or taken away from the laws, limitations,

- ordinances, injunctions, commandments and matters detailed therein. (*Izala Auham*, page 137)
3. I am not a claimant to prophethood, neither am I a denier of miracles, angels, *Lailat-ul-Qadr* (the Grand Night), etc. On the contrary, I profess belief in all those matters that are included in the Islamic principles of faith and, in accordance with the belief of the *Ahle-Sunnat-wal-Jamaat*, I believe in all those things that are established by the Quran and the *Hadith*. I regard any claimant to prophethood and messengership after our lord and master Muhammad Mustafa (may peace and blessings of Allah be upon him) – the last of the messengers (*khatam-ul-mursalin*) – to be a liar and unbeliever (*kafir*). (From a statement dated October 2, 1891)
 4. I firmly believe that our Holy Prophet (peace and blessings of Allah be upon him) is *Khatam al-Anbiya* (Seal of the prophets), and no prophet, either new or a previous one, shall come for this *ummah* (Islamic nation) and not a jot of the Quran shall be abrogated. Of course, *muhaddathin* (people of great spiritual elevation, to whom God speaks) will come who will be spoken to by God, and possess some attributes of full prophethood by way of *zill* (reflection). (*Nishan Asmani*, page 28)
 5. We too curse anyone who claims to be a prophet. (*Majmua-e-Ishtiharat*, page 224)
 6. I have not claimed to be a prophet, nor have I said to them that I am a prophet. But these people have acted hastily and made a mistake in understanding my words. (From the translation of *Hamamat-al-Bushra*, page 79)
 7. The name *prophet of Allah* for the Promised Messiah as stated by the blessed tongue of the Prophet was in the same metaphorical sense as is accepted in the books of the noble Sufis. Otherwise a prophet after the Seal of prophets is meaningless. (*Anjam Atham*)
 8. I do not have any religion except Islam, I do not have any book except the Quran, I do not have any prophet except Muhammad (peace and blessings of Allah be upon him) the Seal of the prophets. (*Anjam Atham*, page 143)
 9. In Islamic law (*shariah*), *muhaddathin* are the successors of the Prophet. (*Shahadat-al-Quran*, second edition, page 27)
 10. It has been my belief from the beginning that a person does not become an unbeliever or *Dajjal* (Antichrist) because of rejecting my claims. (*Tiryaq-ul-Qulub*, page 130)
 11. I do not call anyone who recites the *kalimah* (the Muslim declaration of faith) as an unbeliever. (*Tiryaq-ul-Qulub*, page 130)
 12. It is the height of dishonesty that it is they who brand us as unbelievers and then accuse us of calling all the Muslims as unbelievers. (*Haqiqat-*

ul-Wahy, page 120)

13. We also believe that, as for those righteous and perfect people who attained great spiritual advancement through their association with the Holy Prophet (peace and blessings of Allah be upon him), then we can attain their excellence only in a reflective sense. There are also certain qualities of excellence that are no longer possible to attain. (*Izala Auham*, page 138)
14. I enjoin upon my followers that they should have whole-hearted faith in the *Kalima Tayyiba: La ilaha ill-Allah, Muhammad-ur rasul-ullah* (There is no god but Allah, Muhammad is the Messenger of Allah), and should die in that faith. They must believe in all the prophets and all revealed books, whose truth is proven from the Holy Quran. And they must adhere to Islam, properly and correctly, by considering obligatory upon themselves *Salat* (prayer), *Saum* (fasting), *Zakat* (charity) and *Hajj* (pilgrimage to Makkah), and all duties laid down by Allah and His Messenger; and by considering as unlawful all that is prohibited. To conclude, it is obligatory to believe in all those matters, relating to faith and practice, on which the past righteous religious elders of Islam were agreed, and which, by consensus of opinion of the *Ahle-Sunnat*, are held to constitute Islam. And we call heaven and earth to bear witness that this is our religion. Whoever attributes to me anything contrary to this religion, he is forsaking fear of God and honesty, and committing slander against me; and on the Day of Judgment I shall have my claim against him as to when he cut open my bosom and saw that instead of my above profession I am actually at heart opposed to these statements. Beware; indeed the curse of Allah is on the liars and fabricators. (*Ayyam-us-Sulh*, page 87)

Hazrat Mirza Sahib stressed the need to eschew exaggeration. A couple of his quotes on the subject are:

1. Just as the person who exceeds the limit in rejection is in a dangerous condition, likewise he too is in a dangerous condition who, like the *Shias*, exceeds the limit in acceptance. (Reproduced from *Hazrat Mirza Sahib's* letter in *Al-Hakam*, Vol. 3, page 29)
2. They should not, like the Christians, become foolish friends and ascribe unjustified attributes to their spiritual leader. (*Tuhfa Golarwiyya*, page 15)

By Allah! This is a clear admonishment for *Mirza Mahmud Ahmad* and his fanatical followers. May Allah have mercy on us all, and guide us on the right path.

**QUALITIES,
DISPOSITION AND CONDUCT
OF HAZRAT MIRZA SAHIB**

Chapter 71

PHYSICAL FEATURES

Signs of Spirituality and Piety Upon *Hazrat Mirza Sahib's* Countenance

It is possible to describe *Hazrat Mirza Sahib's* qualities with words. His photographs are also in existence. But it is impossible for the pen or the photograph to capture the signs of piety and spiritual glow that lighted his face at all times. When he entered the mosque through the small doorway that connected his house with the mosque, it appeared as if a radiant spiritual light had emerged and stood before the beholder.

I saw *Hazrat Mirza Sahib* for the first time in Sialkot in 1891. *Hazrat Mirza Sahib* emerged from the house of *Hakim Hussam-ud-Din*, crossed the alley and entered a house on the opposite side. I felt as if an apparition of spiritual light had passed by. His countenance excelled even the most spiritual and pious face my mind could conjure, and my heart spontaneously said that this could not be the face of an impostor but was that of a very holy person.

Once I was visiting Qadian in winter. It was a rainy evening with a cold blustery wind blowing outside. I was sitting in the Mubarak mosque where the *Maghrib* prayers were offered. The darkness had slowly begun to suffuse across the mosque when *Hazrat Mirza Sahib* entered holding a candle. The flame of the candle was casting its glow upon his blessed countenance. By God, the spiritual light that I observed upon his face was a sight that I have not forgotten to this day. His face was radiant like the sun before which the light of the candle paled into insignificance.

In 1906, many years after the above narrated incident, I took a long leave from my job and went to stay in Qadian. One day, *Hazrat Mirza Sahib* had a severe headache, but despite being unwell, he came to the mosque for *Zuhr* (afternoon) prayer. I saw him coming from the front and although his face showed signs of pain, his forehead was aglow with brilliant spirituality that dazzled the eyes and delighted the heart. Even to this day, I have not been able to fathom what produced that singular glow upon his countenance. These are only a few special occasions that have left indelible impressions upon my

mind, but in general, the signs of spirituality were so prominent upon *Hazrat Mirza Sahib's* face, and the heavenly light so apparent, that it was simply impossible for a person to gaze at his countenance and be left unimpressed.

During those days, our effort was focused on convincing non-Ahmadi Muslims that Jesus had died. Once a person was convinced about the death of Jesus, a discussion about the physical descent of Jesus became superfluous. In addition, our endeavor was for people to see *Hazrat Mirza Sahib*. A sight of his countenance never failed to convince a genuine seeker of truth of the authenticity of his claims. Opponents used to dissuade people from meeting him, because they alleged he was a magician or a hypnotist who would cast a spell or mesmerize people. This was totally untrue. A hypnotist mesmerizes people by staring into their eyes but *Hazrat Mirza Sahib's* gaze was habitually cast down out of modesty. He was never in the habit of looking up. The fact is that the spiritual glow and the signs of piety were so obvious that it was impossible to look at *Hazrat Mirza Sahib's* countenance and not be moved.

It was a different matter if bigotry, malice and prejudice had permeated a person's heart and suppressed the finer sentiments of humanity within that person, and silenced his voice of conscience, but for a person who was free of such base emotions, *Hazrat Mirza Sahib's* spiritual countenance could not leave him unimpressed. Even the Hindus acknowledged this fact. A Hindu vendor used to sit with his basket of wares alongside the canal that passed between the towns of Batala and Qadian; he would say: "Sir, I see every passerby who goes by this way. Many fierce Pathans and similar brave people have passed this way, stating that today they would return only after taking care of Mirza (reference to *Hazrat Mirza Sahib*). But when they returned, they were singing the praises of Mirza — Sir, Mirza must genuinely be a godly person."

During his youth, *Hazrat Mirza Sahib* was once traveling to the hill station of Dalhousie when it began to rain heavily. In that mountainous region, once the rain starts it is incessant. *Hazrat Mirza Sahib* was riding in a horse drawn carriage with a traveling companion. They spotted the home of a mountain-dweller nearby, and *Hazrat Mirza Sahib* sent his companion to the house to ask for temporary shelter from the rain. Observing the dispute that had presently broken out between his companion and the mountain-dweller, *Hazrat Mirza Sahib* went there personally. On arriving, he found that the owner had refused entry into his house, but as soon as he glanced at *Hazrat Mirza Sahib*, he relented and allowed them to enter. He then proceeded to say: "I have a grown-up daughter. For this reason, I do not allow anyone to come into the house. But seeing you put my mind at rest. So you can enter my house." *Hazrat Mirza Sahib* was a young man at that time and even though the mountain-dweller had never seen *Hazrat Mirza Sahib* prior

to that meeting, the spirituality on his countenance was so prominent that even an unlettered mountain-dweller was able to discern his pious nature.

Such incidents were of frequent occurrence during the lifetime of *Hazrat Mirza Sahib*. A man from the town of Mardan once came to Qadian in the company of Mian Muhammad Yusuf, to receive medical treatment from *Maulana Nur-ud-Din*. This visitor was bitterly opposed to *Hazrat Mirza Sahib*, and he had been compelled to come to Qadian solely because he was in need of medical treatment. He had laid down the condition before Mian Muhammad Yusuf that his accommodation would be arranged outside the Ahmadiyya colony since he did not even want to go near that area. At any rate, he came to Qadian and lodged outside the Ahmadiyya colony. His treatment started; it was efficacious and after some time, he decided to go back home. Mian Muhammad Yusuf said to him: "You came to Qadian and now you are going. At least see our mosque before you go." He refused; Mian Muhammad Yusuf persisted, and he relented on the condition that neither *Hazrat Mirza Sahib*, nor any other Ahmadi, should be present when he visited the mosque. Mian Muhammad Yusuf accepted this condition, and brought him to the Mubarak mosque at a time when he thought no one would be there. But by a strange coincidence, as soon as they entered the mosque, the door from *Hazrat Mirza Sahib's* house into the mosque opened and *Hazrat Mirza Sahib* stepped in to take care of some matter. The man cast a glance towards *Hazrat Mirza Sahib* and was so overwhelmed with emotion that he fell down before *Hazrat Mirza Sahib* and took the pledge there and then.

A similar incident was narrated by Mian Fakhar-ud-Din of Multan as follows:

During the time of *Hazrat Mirza Sahib*, my father once came to Qadian. He was strongly opposed to *Hazrat Mirza Sahib* and very vocal about it. Even in Qadian, he continued with his foulmouthed denunciations of *Hazrat Mirza Sahib*, and would openly declare that if he ever met him, he would curse him to his face. Nevertheless, I took him to meet *Hazrat Mirza Sahib*. When *Hazrat Mirza Sahib* came out, my father stood up out of respect. He then became fearful and went and sat at the back of the gathered audience. *Hazrat Mirza Sahib* sat down and started talking to the assembled people. His talk repeatedly stressed: "It is my wish that people should come here, and listen to my words and ask me questions. I am even prepared to spend money for them to come here. But people do not come; if they do come, they remain silent, only to go back later and talk ill of me." *Hazrat Mirza Sahib* talked openly and sermonized to the audience. Although my father was a glib talker but it was as if his tongue was tied and he was not able to utter even a single word.

Disdain of Mesmerism

Hazrat Mirza Sahib's blessed countenance had such a profound effect on a person that the person's heart would spontaneously testify that this could not be the face of a fabricator. Because *Hazrat Mirza Sahib's* opponents could find no rational explanation for this, some of them started saying that *Hazrat Mirza Sahib* was a hypnotist who used mesmerism to control people's hearts. This was of course a patent lie. Hypnotists use their eyes to get control of their subject's mental processes, whereas *Hazrat Mirza Sahib* hardly ever raised his eyes! Just as a modest girl keeps her gaze cast down, *Hazrat Mirza Sahib* too would habitually keep his gaze cast down out of modesty. Such was his practice that sometimes he would be unaware even of those sitting in his company. At times, he would ask for some disciple to be sent for in connection with some work, only to be told by that disciple that he was present.

Moreover, *Hazrat Mirza Sahib* greatly despised the art of mesmerism. Once during the lifetime of *Hazrat Mirza Sahib*, *Maulana Nur-ud-Din* narrated to me his personal spiritual experiences of how, on certain occasions, he had met with the spirits of departed souls. I requested him to teach me this knowledge as well. He replied that *Hazrat Mirza Sahib* greatly disliked mesmerism, spiritualism, etc. He added that *Hazrat Mirza Sahib* thought that man's real objective was God. Man should try to develop a profound relationship with God, and not get involved in side amusements and spectacles that would make him forget the real objective of life. Through mystic exercises, a person can develop certain hidden faculties to the point that he can begin to witness or show such spectacles. These are valid sciences, but they have nothing to do with a relationship with God or the reformation of the soul. If a man is unable to achieve real righteousness, purity and a connection with Allah, then these affairs are of no benefit to him spiritually. So abandoning the real objective of life i.e., the pleasure of God and the attainment of righteousness, and chasing after such ephemeral pleasures is in reality a waste of valuable time.

Maulana Nur-ud-Din added that *Munshi Ahmad Jan* of Ludhiana, his father-in-law, was a great expert of mesmerism. He had even written a voluminous book on the subject of mesmerism. When he met *Hazrat Mirza Sahib* for the first time, he expressed his desire to publish this book. *Hazrat Mirza Sahib* enquired: "Munshi Sahib, what is special about the art you have learnt?" He replied: "The person I mesmerize becomes powerless and falls down." *Hazrat Mirza Sahib* enquired: "What is the benefit of that? Did it help you find God?" *Munshi Ahmad Jan* immediately understood the significance of *Hazrat Mirza Sahib's* observation, and gave up the idea of publishing the book. He became an ardent follower of *Hazrat Mirza Sahib*

and realized what the true Unity of God meant. In short, *Hazrat Mirza Sahib* despised mesmerism. His practice was to follow the Quran and the *Sunnah* (practice of the Holy Prophet) and he considered this to be the root of all progress — both physical and spiritual.

While conversing with *Hazrat Mirza Sahib*, a great scholar once expressed his desire to see a spiritual vision in a state of wakefulness in the way that saints experience visions. *Hazrat Mirza Sahib* replied:

Such a wish is tantamount to *shirk* (associating gods with God). The objective of a believer should be to seek God and not to experience spiritual visions or revelations. They are gifts from God, and He grants them to whom He pleases. But it is meaningless to make them one's objective. On Judgment Day, it shall not be inquired as to how many true dreams or visions a person saw in the world. Instead, the state of your faith and good deeds shall be investigated there. So make Allah the objective of your lives. Believe in Him with conviction and do good deeds, for this is true saintliness.

So it would be egregious misrepresentation to insist that *Hazrat Mirza Sahib* practiced mesmerism. The fact is that the signs of piety, purity, and the spiritual glow on his countenance were so prominent that onlookers were spontaneously attracted to him, and their souls would give testimony that this was a saintly man who was near to God. This was why large crowds would turn out to catch a glimpse of *Hazrat Mirza Sahib* when he toured cities such as Lahore, Jhelum, Ludhiana, etc., and when the masses saw him, they would spontaneously call out *subhan Allah* (Glory be to Allah). People were so positively impressed by *Hazrat Mirza Sahib's* aura of piety that the opposing clerics had to resort to all kinds of groundless allegations, vilification and maligning of *Hazrat Mirza Sahib*. They had to hold large gatherings to remind people of the decree excommunicating *Hazrat Mirza Sahib* from Islam and they had to threaten them with automatic annulment of their marriages if they looked favorably on *Hazrat Mirza Sahib*. By using such ploys, the clerics managed to sustain the generally antagonistic attitude of the masses towards *Hazrat Mirza Sahib*.

It is also worth pondering that a hypnotist cannot mesmerize an entire gathering of thousands of people. At the most a hypnotist may be able to mesmerize one or two people at a time. In fact the spiritual light that shone from *Hazrat Mirza Sahib's* countenance was the same light that has always lit up the blessed faces of prophets and saints, and this light shone with great splendor from *Hazrat Mirza Sahib's* face.

Appearance

Hazrat Mirza Sahib was a fine example of masculine handsomeness. But in addition to physical handsomeness, the spiritual gleam and sparkle that was ever present on his face created such a surreal appearance that my eyes have never witnessed anything comparable. Neither written descriptions, nor photographs can really reflect that spiritual radiance. So I can only present the physical description for the reader. Dr. Mir Muhammad Ismail has presented a detailed portrayal of *Hazrat* Mirza Sahib's appearance in the second volume of *Sirat-ul-Mahdi*. With a few minor additions and subtractions, the following description is taken from Dr. Ismail's portrayal.

Physique and Height

Hazrat Mirza Sahib was neither thin, nor obese. His body was not flabby but strong and firm like that of a youth. His physique was well proportioned; his arms and legs were not excessively long and his abdomen was well-contained. There was no ugliness in his body. His skin was neither rough, nor smooth like that of a woman. Even when he reached his seventies, his skin did not wrinkle or droop. He had an average height of about five feet and eight inches, although his height was never measured formally. His shoulders were broad, as was his chest. Even during the final days of his life, his posture remained upright and his back never hunched.

Complexion

In accordance with the physical description of the Promised Messiah given in the *Hadith*, his complexion was wheaten brown. It was a beautiful wheaten brown color with a tint of red and the spiritual glow glimpsing through it. The brilliance associated with his face was not temporary, but instead it remained undiminished throughout his lifetime. Nobody ever saw *Hazrat* Mirza Sahib's face grow pale even during times of distress, or during legal battles and trials; his face always shone like gold. Besides the glow and the heavenly light on his countenance, his face was always cheerful and smiling. Those who looked at him would say to themselves: If this person is false and knows in his heart that he is a liar, how could there be this cheerfulness, happiness, and signs of victory and contentment on his countenance? Such a virtuous exterior can never be associated with a person whose inner self is depraved; the glow of faith cannot be resplendent upon the face of a liar.

After Lekhrām's assassination, *Hazrat* Mirza Sahib's house was searched by the police. Rev. Henry Martyn Clarke lodged a false complaint against *Hazrat* Mirza Sahib of conspiring to murder him. During these and

other similar distressing trials of his life, the cheerfulness, happiness and contentment never diminished or dampened.

Hair

The hair on his head was very fine, straight, lustrous and soft, and dyed with the color of henna. The growth of hair upon his head was not dense but sparse. *Hazrat Mirza Sahib* neither shaved his head nor had his hair cropped short. He kept his hair long and his hair reached down to his ear lobes and sometimes to the nape of his neck. He also applied hair-oil and preferred not to keep his hair dry.

Beard

In accordance with the *Sunnah*, *Hazrat Mirza Sahib* had a thick, flowing beard that he kept well groomed. The beard was beautifully shaped naturally with the facial hair neither confined to the chin area nor extending all the way up the cheeks almost to the eyes. The hair in his beard were strong, lustrous, straight and soft, and dyed with the color of henna.

Mustache

Like his beard, the hair of his mustache were also strong and glossy. *Hazrat Mirza Sahib* would trim his mustache, but not in the manner of some clerics whose mustache appears almost shaved. At the same time, the hair of his mustache were not so long as to droop over the lips.

Countenance

Hazrat Mirza Sahib's face was proportionately long. Even when he was in his seventies, there were no signs of wrinkles upon his face or of scowl marks on his forehead. On the other hand, signs of happiness and cheerfulness were ever present on his face. His eyes were large and blackish brown in color. He kept his gaze lowered, and unless he took the pain to raise his eyes to see something, his eyelids were downcast. This habit was so ingrained in him that regardless of whether he was sitting outside in the company of men or was sitting inside his home, his eyes would be downcast, and even when he conversed with someone, he would not lift his eyes. Because of this habit, *Hazrat Mirza Sahib* did not know even when he was in his own house which other inmates were present and what they were engaged in.

Hazrat Mirza Sahib did not wear glasses even in his advanced age because Allah had promised protection for his eyesight. Even though he was routinely engaged in the work of reading and composition throughout the day, his eyes never tired nor ailed.

His ears were of average size, neither protruding outwards, nor pressed flat against the sides of the head. By the grace of God, his hearing remained excellent throughout his life. His nose was attractive, raised and proportionate, being neither very thin nor very broad. His cheeks were neither sunken, nor bulging outwards and his cheekbones were not high. His eyebrows were set apart and did not mesh together.

His lips were not thin, and neither were they so thick as to be displeasing to the eyes. His mouth was moderate in proportions, and remained closed when he was not speaking. *Hazrat Mirza Sahib* was in the habit of brushing his teeth, and would brush them often. In his advanced age, his teeth would occasionally cause him problems.

Forehead

Hazrat Mirza Sahib had a broad forehead that was neither sunken nor protruding. It exuded reflections of a man possessing sagacity and sound intellect. According to physiognomists, such foreheads belong to people who possess fine qualities and high morals. His head was large in a handsome way, being complete in all respects from the point of view of physiognomy. In other words, his head was highly balanced in terms of length and width. His temples were expansive, testifying to his superior intellect. His neck was proportionate in length and thickness.

Chapter 72

HAZRAT MIRZA SAHIB'S ATTIRE

The Cleanliness and Simplicity of *Hazrat Mirza Sahib's Attire*

Hazrat Mirza Sahib had no personal preference in the matter of clothes. His normal attire consisted of a shirt, a loose-fitting trouser known as pajama, waistcoat, and headgear. The chief characteristic of his attire was that it was very loose fitting. The length of the coat, or robe or cloak, whichever he wore, was always below his knees and sometimes would even touch his ankles. He wore his trousers to reach just above the ankles in accordance with the popular religious custom. Initially, *Hazrat Mirza Sahib* used to wear gents loose-fitting pajamas occasionally. But he completely eschewed such pajamas later in life. During summers, he would occasionally wear in his house during the daytime a sarong known locally as *dhoti*, and he always wore a *dhoti* at night for his sleepwear.

Since *Hazrat Mirza Sahib* was accustomed to wearing baggy clothes, his shirts and waistcoats were invariably loose. He did not wear vests because their tight fit made him uncomfortable. When he wore a warm shirt, he would keep it unbuttoned at the very top. The fact is that *Hazrat Mirza Sahib* was so engrossed in the remembrance of Allah and the service of religion, and so focused on the reformation of the nation that he never had the opportunity to pay attention to matters of personal adornment. His clothes were always simple and clean, but *Hazrat Mirza Sahib* was not given to wearing expensive clothes. Towards the final years of his life, one of his disciples, Sheikh Rahmatullah of Lahore, started presenting *Hazrat Mirza Sahib* with shirts, pants, waistcoats and coats, tailored in his own shop, on the occasions of the two Eid festivals. *Hazrat Mirza Sahib* used to wear those clothes, with the coat itself reaching below knee level. *Hazrat Mirza Sahib* would also order clothes for himself but only if he needed them. His order for clothes mostly consisted of muslin shirts and white muslin turban.

Hazrat Mirza Sahib remained so engrossed in the work of religion that he never had the time to pay attention to the embellishment of his dress. It

was often observed that the buttons of his shirts were buttoned into the wrong buttonholes — in fact, it was also seen on some occasions that the buttons of his waistcoat were buttoned into the buttonholes of his coat! *Hazrat Mirza Sahib* never bothered that his clothes should be well cared for, brushed and pressed. Sometimes it so happened that instead of hanging his coat and waistcoat on a peg, he left them near his pillow. In the morning, the coat and waistcoat would be disheveled and he would simply wear it in the same condition, not caring that it was wrinkled.

Hazrat Mirza Sahib did not have preference for any particular cloth or dress; he simply wore what he had in whatever condition it was. After seeing *Hazrat Mirza Sahib*, nobody could think even for a moment that there was any ostentation in the way he lived or dressed or that he was fond of the fashion and finery of life. But in accordance with the Quranic injunction, “And uncleanness do shun,” (74:5) he always liked clean and pure things and despised dirty things. Hence his clothes though simple were invariably clean.

Turban

Hazrat Mirza Sahib's turban was made of muslin and was generally ten yards or more in length. He left the loose end of the turban fairly long and would sometimes have it coming over his shoulder onto the front of his dress. At times, he would wrap the end of the turban around his mouth. *Hazrat Mirza Sahib* tied his turban in a particular style. The tip of the turban was always in the front but it was loosely wrapped around a soft Turkish cap. At home, he would untie the muslin turban and just wear the Turkish cap.

Socks

Hazrat Mirza Sahib wore cotton socks during the winter season. When performing ablution, he wiped a wet hand over his socks provided the socks had been worn after performing an earlier ablution. In extremely cold weather, he would sometimes put on two socks. *Hazrat Mirza Sahib's* absorption in matters religious, and inattention to his own embellishment was evident here as well. On occasions, the sock was not fully pulled up and was dangling at the toes. At times, the heel of the sock was misplaced and was on the front of his foot, and at times the socks were found to be worn inside out.

Handkerchief

Hazrat Mirza Sahib kept a handkerchief in the pocket of his waistcoat or coat. His handkerchief was always large in size although the prevailing fashion was for smaller more gentlemanly kerchiefs. *Hazrat Mirza Sahib* would tie in a corner of the handkerchief a small bottle of musk and other

necessary medicines for use in a sudden attack of headache or cold hands and feet. Occasionally, he would also tie urgent letters or cash into a corner of his handkerchief.

Watch

Hazrat Mirza Sahib would put into use any gift that had practical utility, and a watch was certainly a thing of practical necessity for a busy person like him. So when someone presented him with a watch as a gift, he kept it as a thing of necessity. The watch did not have a chain and so rather than risk dropping it if it was just slipped into the pocket *Hazrat Mirza Sahib* kept it tied in a corner of his kerchief, where it remained often unused. At first, *Hazrat Mirza Sahib* did not even know how to tell the time from the watch and would use his finger on the watch dial to aid in counting the digits to the right time. Later when he learned to read the time, the problem that confronted him in the use of the watch was that he did not know how to wind the watch, and another person had to do it for him. Finally, he did learn to wind the watch but would often forget to do so with the result that the watch did not function most of the time.

Such was the state of *Hazrat Mirza Sahib's* other worldly affairs as well. People who observed him were amazed. Here was this man from whose pen would emerge rivers of knowledge and wisdom and it appeared that he had full mastery of matters religious and temporal, but when it came to worldly affairs, he was simple and guileless like a child. There appear to be two reasons for this: First, this was inspired knowledge that was endowed by God. Second, *Hazrat Mirza Sahib* was so engrossed in religious work, and temporal affairs held such a trifling position in his view, that he considered attending to those mundane concerns as a waste of time. He once remarked:

My condition is that I even lament the time lost in toileting needs because that same time could instead have been used in serving the cause of religion. I find any pastime or engagement in worldly affairs that takes time away from religious matters as very unpleasant. When there are pressing matters of religion that need to be attended to, I consider even the time spent in eating and drinking as forbidden until the matter has been taken care of. I belong to my religion and exist to serve it, and there must not be any impediment in my service to religion.

Dislike of Western Attire

This was the reason why *Hazrat Mirza Sahib* did not like Western attire, because it took too much time to put on and to maintain. Sheikh Rahmatullah of Lahore would get warm western style shirts tailored as a gift for *Hazrat*

Mirza Sahib. Although *Hazrat* Mirza Sahib would wear them, he did not like the buttoned up cuffs of the Western style shirts because the necessity of buttoning and unbuttoning them was tedious for him. Sometimes he would refer to the cuffs as, “those dangling ear-like things.” It was observed regarding his waistcoat that the buttons were often buttoned in the wrong buttonholes. The result of this was that the buttons on his shirts and waistcoat would break prematurely. One day he said with some incredulity, “Buttoning a shirt is not a simple task. All my buttons break frequently. In fact, these things are a waste of time, even though they do provide some comfort.”

Winter Clothing

Just as *Hazrat* Mirza Sahib never wore Western clothes, he also did not wear the old-style quilted coats. When it became very cold, he would wear one coat on top of another. Someone had given him a leather coat, which he wore occasionally. Another gift was a suit made of a very warm woolen cloth called *pashmina* which he donned at times. *Hazrat* Mirza Sahib also had a *pashmina* shawl that would generally be lying somewhere forgotten, but when *Hazrat* Mirza Sahib came to the mosque, he would gather it and put it on his shoulder. Upon sitting down, he would lay the shawl across his feet. He never wore the shawl over his head, but rather around his shoulders and neck.

During his later years, *Hazrat* Mirza Sahib would dress warmly in the summer as well by putting on his waistcoat and coat. His trousers were also made of a warm cloth but his shirts were always made of muslin. Even during the heat of summer, he would be quite comfortable wearing these warm clothes, much to everybody’s amazement.

Once on a hot summer day in Qadian, I was part of the Friday congregation in the Mubarak mosque. The mosque had no electric fans at that time and only a few hand-held fans were available in the mosque with which the congregants could fan themselves. When *Hazrat* Mirza Sahib came to the mosque, he was wearing a woolen *pashmina* dress. He sat down in the arched niche at the head of the mosque and *Maulvi* Muhammad Ahsan Amrohi started delivering the sermon. I was sitting nearby in a muslin shirt and was still feeling hot despite constantly fanning myself. When I saw *Hazrat* Mirza Sahib’s warm clothes, I felt greatly perturbed, and since I was sitting close to *Hazrat* Mirza Sahib, I started fanning him. Just then another person, apparently enthused with the spirit to serve *Hazrat* Mirza Sahib, grabbed at my fan to take over the job of fanning *Hazrat* Mirza Sahib. I was covetous of performing this service myself and therefore did not let go of the fan and clenched it forcefully. But that person wrestled the fan out of my hand and started fanning *Hazrat* Mirza Sahib. I am not sure, whether *Hazrat* Mirza Sahib disapproved of that person’s action, or whether he felt no need to be

fanned, but he addressed that man and said, "Leave the fan, and listen to the sermon." Accordingly, the person put down the fan.

Maulana Amrohi's sermon was especially lengthy that day, and even in my muslin shirt, I was melting in the heat, but given *Hazrat Mirza Sahib's* remark, it just became inappropriate to fan myself. However, during all this time, *Hazrat Mirza Sahib* kept sitting comfortably as if he were in a cool place with a pleasant breeze. At that time, I recalled a narration to the effect that as a result of the prayer of Prophet Muhammad (peace and blessings of Allah be upon him), *Hazrat Ali* (peace be upon him) had ceased to be bothered by heat or cold. He could wear warm clothes during summer and cool clothes in winter without any discomfort. In the person of *Hazrat Mirza Sahib*, we personally observed the phenomenon of being able to wear warm clothes in summers, without any discomfort.

Hazrat Mirza Sahib's bedding was very warm as well. He slept on a thick cotton filled mattress during all seasons of the year. His quilt during winters was extremely heavy, being filled with twelve or fourteen pounds of cotton.

Scent

Hazrat Mirza Sahib used to wear the traditional oriental perfumes for men. His body always emanated a mild fragrance and never smelled of perspiration.

Keys

Hazrat Mirza Sahib carried some keys. These would be either tied to a corner of his kerchief or more commonly be tied to the waist-band of his trousers.

Shoes

Hazrat Mirza Sahib always wore native shoes generally of the *Lahore* or *Saleem-Shahi* style. His shoes were loose-fitting and never very fancy. *Hazrat Mirza Sahib* disliked tight shoes, and if a shoe happened to be tight, he would flatten the part behind the heel and then wear them like slippers for use inside the house only. He never wore western style laced shoes. Someone once gave him a pair of western slip-on shoes as a gift and *Hazrat Mirza Sahib* started wearing them. However, he was unable to tell the right shoe from the left one and would frequently put the right shoe on the left foot and vice versa. This switching of shoes resulted in pain and discomfort to his feet. His companions advised him: "Sir! If you identify the right and left shoe before wearing them, there will be no discomfort." *Hazrat Mirza Sahib* replied: "I cannot make out which is which." To ease the identification, one

of the shoe was marked with ink. *Hazrat Mirza Sahib* still had difficulty in identifying the right and left shoe and the wearing of the shoe on the wrong foot hurt his feet. In exasperation he would exclaim: “They (the British) do not have a single good thing.” However, out of regard for the gift giver, *Hazrat Mirza Sahib* wore the shoes for some days before abandoning them.

Hazrat Mirza Sahib Came Fully Attired to the Mosque

Hazrat Mirza Sahib had no interest in clothes as previously mentioned, but when he came to the mosque, he was always properly attired in conformity with the directives of the Quran. His dress would be clean and pure and he would generally be wearing some perfume; his hair would be oiled and well groomed. In addition, he would regularly have his hair trimmed, use henna, take regular baths and brush his teeth in accordance with the example of the Holy Prophet.

Hazrat Mirza Sahib’s Office

Hazrat Mirza Sahib did all his writing work at home on his bed. His pen, inkwell, bag and books would stay on his bed because it served as a table, chair, library, etc. Sometimes while writing, he would get up and start strolling without interrupting the flow of his writing. He placed an inkwell at each end of his courtyard. As he strolled to one end of the courtyard, he would dip his pen in the inkwell and would continue his writing as he strolled to the other end, where he recharged his pen before beginning the return stroll.

Every author and writer knows that silence and a peaceful environment are needed to fully concentrate while writing. Even the chirping of a bird or the need to move can be distracting to the thought process and the flow of composition. It was really extraordinary, therefore, that neither the strolling nor the noise of women and children in the house made any difference to the smooth flow of *Hazrat Mirza Sahib’s* writing. The literary masterpieces authored by *Hazrat Mirza Sahib* were composed in this environment.

Walking Stick

Hazrat Mirza Sahib always carried a walking stick when he ventured outside his house, whether it was a short walk to the Aqsa mosque or the long morning walks. He preferred a stout walking stick made out of sturdy wood, but he never leaned on his walking stick or put his weight on it in the manner of men of advanced age.

Chapter 73

DIET

Food Consumption

Since his early life, *Hazrat* Mirza Sahib was accustomed to eating very sparingly. Even in his youth, which is a time when people are usually in the habit of eating heartily, he used to eat very little. He shared his food with some orphans and needy children on a regular basis. When he received his meals from the house, the children would gather to get their share. He gave a roti and some gravy to each child until only one, or half a roti was left for him, and he would eat this with a little gravy. Sometimes not even a single roti was left for him and he would be content with just drinking the gravy.

Even after *Hazrat* Mirza Sahib started the work of writing, his habit of eating sparingly did not undergo any change. Considering the staggering amount of intellectual labor in which he was engaged on a daily basis, his food intake was so small that it left people wondering how this man survived with so little food. Regardless of how strong his appetite, and how delicious the food, *Hazrat* Mirza Sahib never stuffed himself with it. He usually had two meals a day, but when he was feeling unwell, he would limit himself to one meal per day. His breakfast was a simple cup of tea. *Hazrat* Mirza Sahib liked green tea.

Dining With Guests

For a long time, *Hazrat* Mirza Sahib ate his meals with his guests either in the drawing room or in the Mubarak Mosque. The dining cloth would be spread on the floor and *Hazrat* Mirza Sahib and his guests, who generally numbered from ten to twenty, would squat around it to eat. Later, when the number of guests increased considerably and *Hazrat* Mirza Sahib's health became indifferent, he began to eat in the house, either alone or with his wife and children.

Style of Eating

During the period that *Hazrat* Mirza Sahib used to eat with his guests,

his manners at meal time were as follows: When the food was served, *Hazrat Mirza Sahib* would ask his guests, "Should we start?" This was a rhetorical question meant to ensure that all guests were present and none was missing, or he would ask, "Is there food before everyone?" On receiving an affirmative reply, he would start eating. It was his habit to eat slowly, chewing the food properly. He would eat in an unhurried and relaxed manner. He ate noiselessly, and abstained from sucking on bones or belching loudly. *Hazrat Mirza Sahib* also used to engage in conversation while eating. He used the gravy sparingly with his bread. If two or three different dishes had been prepared because of a banquet, he would partake of only one of those dishes. *Hazrat Mirza Sahib* would finish the food on his plate so completely that when his dinner plate was lifted from before him, it would often appear as if nobody had eaten from it. It was not his habit to eat too much meat or vegetables, and often he just ate bread after dipping it in a little gravy. He ate small morsels, and he broke his bread into small pieces for eating. At the end of the meal, he would crumble any left-over bread pieces so that when the dining cloth was taken out and dusted, the crumbs could easily become food for birds.

Since *Hazrat Mirza Sahib* himself ate very sparingly, he devoted most of the meal time in the hospitality of his guests. If there was a meat dish or some other delicacy that had been placed before him, he would lift it and put it before his guests. In the early days, when the food was prepared in his own house rather than in the guest-house, he would make forays inside the house and bring back freshly made hot chapatis from the kitchen and place them before his guests; sometimes he would return with some jam or pickles for them. There are some who find pleasure in eating, while *Hazrat Mirza Sahib* found pleasure in feeding others.

Hazrat Mirza Sahib's Diet

Hazrat Mirza Sahib's sole purpose in eating food was to sustain life and strength; not to find pleasure in its taste and deliciousness. For this reason, he ate only those things that agreed with him and which helped him to sustain his mental powers so that his work may not suffer. Certain chronic ailments necessitated some dietary restrictions, and so *Hazrat Mirza Sahib* was generally asked what he wished to eat. But *Hazrat Mirza Sahib* was never fussy about food and ate whatever was served. If food was not served to him, he would not ask for it either. His household was fully aware of this and would diligently ensure that food was sent to him because they knew that he was so absorbed in his own thoughts that he did not have the time to ask for it. However, if they forgot to send the food, he would go hungry but never complained that care should have been taken in sending him his food since he was the master of the house. Whether the food was tasty or not, he would eat it. He expressed no exuberance if the meal was delicious and no displeasure if it was not. On several

occasions, *Hazrat Mirza Sahib* remarked: “Even after eating the meal, I do not know what was cooked and what I ate. It is only if I get some grit under my teeth that I realize that I am eating something.” However, he paid special attention to the meals of his guests. If he had ordered a particular meal for his guests and if the food was not tasty, *Hazrat Mirza Sahib* did express his displeasure, primarily from a consideration that his guests had been inconvenienced by the tasteless food. When new guests came, he would enquire from them their food preferences and what their regular dietary habits were. He repeatedly enquired from the catering supervisor whether all the guests had been fed and made sure that none had gotten overlooked by the staff of the public kitchen. On some occasions, it so happened that the food ran out in the public kitchen leaving a guest or two without food, or due to oversight food was not kept for a particular guest. Whenever such an instance occurred, *Hazrat Mirza Sahib* would send his entrée and sometimes his whole meal for the guests and go hungry himself. *Hazrat Mirza Sahib* did not have a preference for any particular kind of food. He ate whatever kind of roti was available whether baked in an oven or cooked on a griddle over an open fire. Sometimes he had bread or biscuits with tea.

Towards the end of his life, *Hazrat Mirza Sahib* suffered from frequent urination. Because of this ailment, he switched from eating wheat bread to maize bread, which he ate with spinach or buttermilk. Although meat was prepared and cooked twice daily in *Hazrat Mirza Sahib*’s household, yet he preferred *maash* lentils to meat. Also, he liked yogurt, and rice cooked in brown sugar. As for meat, *Hazrat Mirza Sahib* liked the meat of fowls. Because of mental exhaustion, excessive urination, headaches, and other ailments, doctors had recommended the use of fowl meat. He enjoyed fruits, and also drank milk, but milk was hard on his digestion and resulted in diarrhea. So he kept a glass of milk by his side and sipped a little from it from time to time as he worked. Thus, although it took an hour or more to consume a glass of milk but there was no resultant ill effect.

Once when *Hazrat Mirza Sahib* began experiencing spells of dizziness and mental enervation, I offered this advice: “Sir! If you drink a concoction made by grinding together a few peeled almonds, cardamom and sugar, God willing you will find it highly beneficial. I have tried this prescription myself.” *Hazrat Mirza Sahib* tried it and found it very beneficial indeed. He then started using it regularly during periods of mental enervation. Sometimes he would drink milk mixed with almond oil. His opponents seized even on this innocent medicinal use and started saying: “Mirza Sahib drinks almonds!” insinuating that he was drinking crushed almonds for sensual pleasure. This is a most filthy allegation and a worse one is difficult to imagine.

Absurd Objection Against *Hazrat Mirza Sahib*’s Diet by Opponents

Regretfully, *Hazrat Mirza Sahib*’s opponents made many misstatements and false allegations against his diet and unleashed a propaganda that, “Mirza

dines on pilaf, sweet saffron rice and other rich foods and delicacies.” This is totally incorrect, contradicts reality and is a grievous calumny. It is true that *Hazrat Mirza Sahib* did not refuse food that was wholesome. If a delicacy was served, he would partake of it according to his need. He neither devoured it ravenously as alleged by his accusers, nor did he refuse it like a monastic individual. The Holy Quran has not forbidden the good things of life to the believers:

Say: Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provisions? (7:32)

However, it is mere slander that *Hazrat Mirza Sahib* used to daily dine upon the most elegant and choice meals. As a matter of fact, because of a delicate digestive system and mental fatigue, *Hazrat Mirza Sahib* simply could not have digested the lavish meals upon which his adversaries allege that he dined daily. As mentioned, *Hazrat Mirza Sahib*’s diet was very simple. He frequently just ate roti with lentils or curry. I personally witnessed *Hazrat Mirza Sahib* having his meals by just dipping pieces of a plain loaf of bread in broth or milk. Until such time that the number of guests surged, *Hazrat Mirza Sahib* used to dine with his guests and they too were witnesses of his diet. On occasion, if pilaf and sweet saffron rice was prepared in honor of some respected guests, *Hazrat Mirza Sahib* would eat a few mouthfuls, but this does not mean that he was eating such meals on a daily basis.

Everyone Makes Special Arrangements for Guests

Our religious scholars and sheikhs frequently feast at parties where the hosts have prepared an extravagant fare for them. This does not mean that this is the regular daily diet of their hosts. Everyone is aware that even those who routinely eat a sparse meal try to lay out a lavish meal when they receive guests. So if *Hazrat Mirza Sahib* had entertained his guests with some delicacies and had eaten with them, how does that lead to the conclusion that he dined regularly in that manner? Consider too these religious scholars who are constantly dining on lavish meals, but claim in public to live on very sparse diets. And when they are guests at other people’s houses, they want nothing but rich food and desserts. It is hard to comprehend how these people can have the audacity to so undeservedly point fingers at *Hazrat Mirza Sahib*.

Companions of the Holy Prophet Could Not Vie With the Simplicity of His Meals

Prophet Muhammad (peace and blessings of Allah be upon him) led a life of great simplicity. This simple life encompassed an uncommon plainness of diet, clothing and lodging. The simplicity of his meals was so remarkable

that even the companions of Holy Prophet Muhammad, as well as members of his household, could not meet that standard of simplicity.

On one occasion, *Hazrat* Imam Hasan (peace be upon him) and *Hazrat* Abdullah-ibn-Abbas went to *Hazrat* Umm Salama and said: "Prepare and feed us today the food that was most desirable to Holy Prophet Muhammad." She replied: "You will not like it." They insisted; thereupon she ground some barley into flour, put it in a pan on the stove and added some olive oil, cumin and black pepper. When the food was cooked, she put the dish before them and said: "This was Holy Prophet Muhammad's most favorite food."¹ *Hazrat* Umm Salama's statement, "You will not like it," shows clearly that even the Companions and members of the Prophet's household could not eat the simple food that was the daily fare of the Holy Prophet. Conditions had changed so much for the better for the Muslim community that the simple meal of the Prophet was not cooked anymore and had to be specially ordered. Thus, the simplicity of the Prophet's diet was such that even the Companions and members of his own household could not meet that standard.

Holy Prophet Muhammad Had No Disinclination for Fine Food and Good Clothes

Despite his great simplicity, Prophet Muhammad (peace and blessings of Allah be upon him) did not refuse good food if it was presented to him. He would eat it happily. If somebody presented a good article of clothing, he would not cast it away, but instead would wear it graciously. In the Books of *Hadith* by Abu-Dawud, Muslim and Bukhari, it is recorded that Asma daughter of Abu Bakr had a gown that the Prophet used to wear especially on Fridays or when he met delegations. This gown had a border of silk around the neck, sleeves and along the slits on both sides. The gown was a gift. Holy Prophet Muhammad did not dispense with that gown but set an example for his followers by wearing it to public gatherings and meetings with important personalities, thereby establishing that a good dress is a mark of respect. Similarly, despite his simple diet, if a delicacy was presented to him, he would eat it and thank Allah for this blessing.

Allah Has Permitted the Eating of Pure Foods

Allah has stated in the Holy Quran:

O ye messengers! Eat of the good things and do good. Surely I am Knower of what you do. (23:51)

1. This incident is narrated in the book *Sirat-un-Nabi*, by *Maulana* Shibli

It is eminently clear from this Quranic verse that the messengers of God are instructed to eat from good foods, and to do good deeds. The purpose of eating is the preservation of life, and the purpose of life is the performance of good deeds. So according to the injunction of God, the purpose of life is the performance of righteous deeds and this is equally applicable whether it is the messenger, his followers or his successors. And to fulfill this purpose, life has to be preserved by eating good things. So how can pure things be forbidden? Instead, it is incumbent to eat all good things needed to preserve the life of a pious person.

Saving the Precious Life of a Pious Person Is God's Directive

The rationale for this directive is that it is of the utmost importance to preserve the life of a virtuous man so that the benefit of his good deeds may continue for humanity. In order to preserve such a life, it is necessary to provide such a person with everything that is good and legally permissible regardless of its expense. There are only a few souls in the world who are a source of beneficence for humanity, and if such a soul exists, then his life is very precious indeed. In order to preserve the life of these precious individuals, it is the duty and a source of great reward for a wise individual to provide whatever food or medicines that are needed regardless of cost.

Consider *Hazrat Mirza Sahib*. He was engaged day and night in the service of Islam, and in a constant battle against all the false religions; he was producing hundreds of pages of literature for the protection, and propagation of Islam and he singlehandedly wrote, proofread and corrected his writings for publication; daily he read hundreds of letters and replied to many of them himself; he supervised the boarding and lodging of hundreds of guests, held discussions with delegations and made arrangements for their stay; he attended all prayers, and held daily sittings in the mosque which he addressed; he met scores of people daily and conversed with them on varied topics; he bore the brunt of incessant attacks by opponents and pursued litigation initiated by them; he accepted pledges and advised pledgees; he spent a good part of the night in prayers; on top of that, he was old in age and suffering from chronic ailments. In short, if such a person who was so heavily engaged in work, mental exertion and meditation and on top of that was of an advanced age, took some invigorating nutrition, for example almond oil, or ate fowl meat on the recommendation of doctors, can that be called eating for sensual pleasure or will it be called complying with God's injunction — "Eat of the good things and do good"? Is it not necessary under the Quranic injunction to leave no stone unturned to provide such a beneficial soul the best nutrition and medicines? *Hazrat Mirza Sahib* had developed neurasthenia i.e., mental and physical weakness because of excessive mental work. The result was that when

Hazrat Mirza Sahib excessively exerted himself mentally, he would get insomnia and develop headaches and sometimes have such a severe attack that his hand and feet would get cold and his pulse became imperceptible. The use of musk at such times was beneficial because it is a tonic for the nerves that revives the patient. For this reason, *Hazrat Mirza Sahib* would normally keep a vial of musk with him. Because of this ailment, doctors had recommended a diet rich in fowl meat and fruits. Accordingly, *Hazrat Mirza Sahib* included these in his diet, but only in very moderate quantities. Under these circumstances can *Hazrat Mirza Sahib's* nutrition and the use of musk be considered objectionable? And is it not true that the nonuse of the required nutrition and medicines to preserve the life of such a beneficent person is a clear violation of the Quranic injunction, and a sin. In times of such dire necessity even things that are normally forbidden become permissible; leave alone the use of perfectly permissible items such as almond oil and musk. Those who object to the use of such permissible items are ignorant and have no understanding of religion. No person who is learned in religion will ever raise such an objection. In fact, I would assert that, given the set of circumstances confronting *Hazrat Mirza Sahib*, it would have been sinful not to have made use of those items because *Hazrat Mirza Sahib's* life was devoted to the doing of righteous deeds, and not to make every effort to preserve such a life would have been a clear violation of the Quranic injunction. *Hazrat Mirza Sahib's* life was such a great asset for Islam that even if the use of things far greater in value than almond oil and musk were needed to prolong life, then their use would be a deed worthy of reward by God and in line with the injunction "Eat of the good things." One can ask why there arose a special need for God to give the directive "eat of the pure things." The reason for this is that the presence in the world of God-appointed people is uncommonly beneficial for mankind. So the declaration in the Holy Quran for using such dietary items and medicines as are conducive to the physical upkeep of such people was given to ensure that no justification or basis would be left for opponents and clerics to raise objections in this matter. Is there any person today who engages in intellectual exertion, and yet does not utilize all sorts of tonics and health foods for their beneficial effects? The fact is that the leaders of the nation are so pampered that complete schedules of diet are established for them, and they are fed according to such schedules with the utmost care and solicitousness — the idea being to allow the leaders to recuperate from mental fatigue that naturally results from their daily intellectual endeavors. Many leaders eat the most delectable foods at the expense of the nation and the Muslims feed them happily for the simple reason that the life of the leaders is considered precious. Fresh and dried fruits and juices of tangerines and grapes are provided daily to satisfy the gluttony of many *Mahatmas* (pious men), who claim to have renounced the world. The nation feeds them and feels grateful that the beneficial life of the *Mahatma* is thus preserved.

It is only wretched and unfortunate people who do not value the lives of beneficent people. Instead of benefitting from them, they raise objections against them and thereby deprive themselves of God's blessings. What is a greater misfortune and wretchedness than to forget *Hazrat Mirza Sahib's* unflagging religious work, and instead to quibble about his use of musk, or a gifted reviving medication utilized in dire situations when his pulse had plummeted dangerously and his hands and feet had turned cold. In other words, it is perfectly permissible for a cleric or for that matter any ordinary person to use every kind of reviving medication and to eat every kind of strengthening food in order to save their useless lives, but if an individual who is serving and striving for Islam uses any of the same things to save his useful and blessed life, it is objectionable to these clerics.

Objection Against Holy Prophet Muhammad's Diet as Well

It has been a tradition since time immemorial that evil people raise absurd objections against righteous people. The diet of our leader, Prophet Muhammad (peace and blessings of Allah be upon him) was such that a more simple diet cannot be imagined. Yet people objected to Holy Prophet Muhammad's diet, and this objection is recorded in the Quran in the following words:

And they say: What a messenger is this? He eats food and goes about in the markets. (25:7)

In other words, when it was not possible to criticize the kind of food consumed, the opponents shifted their criticism to why he ate food at all. The fact is that when arrogance, pride, obstinacy, and prejudice form the basis of opposition, then even the best of things can become an occasion for criticism. Is man not required to eat food to sustain life? Does he not need to go to the market for various jobs? Then what was the basis for this objection? It is an absurd objection that is neither just nor rational, but objectors will not shy away from making objections regardless of how preposterous they are.

Islam Is Obedience to Allah, and Islam Does Not Prescribe Monastic Asceticism

In the religion of Allah, pure food and clean clothes are not forbidden; Islam does not prescribe monasticism i.e., renouncing the world. Instead, Islam is the name of sacrificing one's desires in obedience to the injunctions of Allah. It is ignorance to object to the dietary habits, dress or matrimony of an individual who is always ready to sacrifice his every desire for the sake of Allah and whose sole object is to please Allah. Such individuals, who devote themselves entirely to Allah and seek his pleasure to the point where no action of theirs is

outside the injunctions of Allah, have killed their desires and live in complete devotion to Him. This condition is described in the books of *Hadith* as a state in which God becomes their tongue with which they speak and He becomes their hands with which they work and so on.

A Saint's Words and Actions Are in Accordance With God's Commandments

Every word and deed of those who have attained nearness to Allah and have become one with Him is in accordance with the injunctions of God. They eat when God feeds them, they drink when God gives them to drink, and when they marry, they do so under the directive of God. In short, none of their actions is dictated by their personal desires but is executed in compliance with an injunction of God. Extrapolating from personal referential knowledge, a worldly clergyman, or an *Arya* Hindu, or an ignorant cleric might object why a prophet or saint eats food, or why he ate a certain delectable food, or why he married? The fact is that every action of a prophet or saint is in accordance with the pleasure of God. Unlike a worldly person, their desire is not the motivating force behind their deeds. This is the distinction between a worldly man and a saint – their acts are the same but their motivation is different; a worldly man acts to satisfy his physical desire but a saint acts to seek the pleasure of God and his own desires are not part of the equation. A worldly man eats and drinks and weds in the pursuit of personal desire, while a man of God eats and drinks and weds to fulfill the injunctions of God. It is possible that a superficial observer may not be able to discern any distinction between the two, but in fact there is a world of difference, because one is acting out of personal desire while the other is acting under the command of God. Maulana Rumi, the famous Persian Sufi saint has expressed this in a poem in his work (*Mathnavi*):

Do not measure the actions of holy men by (the analogy of) yourself,
Though sher (lion) and shir (milk) are similar in writing.²

Islam Provides a Pathway to Salvation by Complete Devotion

God has expressed the essence of the preceding discussion in the Quranic verses:

Say: My prayer and my sacrifice and my life and my death are surely
for Allah, the Lord of the worlds —

No associate has He. And this am I commanded, and I am the first of

2. Translation by R. Nicholson. See volume II, verse 263, p. 18 in the edition of this translation of *The Masnawi* published by Luzac & Co., London, 1926. In Persian the words *shér* (lion) and *shir* (milk) differ only in one vowel.

those who submit. (6:162-3)

The excellence to which Islam can raise a person is reflected in the preceding verses. When a person renders all sorts of sacrifices for God, and when he sacrifices all the wishes of his self in the way of Allah, and puts his life fully in His service to act always in accordance with His pleasure, then after this annihilation of his self (known in Sufi terminology as *fana*), he is given a new existence in which his life and death are all for Allah (known in Sufi terminology as *baqa*). This stage of man's spiritual excellence, in its most complete form, was granted to Prophet Muhammad (peace and blessings of Allah be upon him). The devoted and obedient followers of Holy Prophet Muhammad can also reach various levels in these stages (*fana* and *baqa*) according to their respective ability. This is the status of nearness to Allah and of sainthood which when attained, leads to the death of one's desires and all his words and actions then occur completely in accordance with the pleasure of Allah.

Hazrat Syed Abdul Qadir Gilani's Fine Garments

Hazrat Syed Abdul Qadir Gilani was an outstanding saint, yet he dressed well and ate good food. Sheikh Abdul Haq, *muhaddith* of Delhi, made the following observation regarding Syed Gilani in his book *Akhbar Al-Akhyar Fi Asrar- al-Abrar*:

He wore elegant clothes. One day, his servant Abul Fazal went to the cloth-seller and said: "I want to buy cloth that is priced exactly at one dinar per yard; neither more nor less." The cloth-seller inquired: "On whose behalf are you purchasing the cloth?" Abul Fazal replied: "It is for the sheikh himself, Muhiyy-ud-Din Abdul Qadir."

Following this, the thought crossed the cloth-seller's mind that the Sheikh had even outdone the Caliph in the finery of his dress. So he went to see the Sheikh about this. Syed Abdul Qadir Gilani told him: "Why do you criticize me? I would not have worn these clothes unless God Himself had not told me, 'O Abdul Qadir wear cloth that is one dinar per yard.'" The Sheikh then added: "For people like myself the dress is in the nature of a shroud that we wear after putting our self through a thousand deaths."

Similarly, in the book *Kitab-Al-Juwahir-Al-Murziyya*, it is stated regarding Syed Abdul Qadir Gilani that: "In accordance with the saying of jurists and theologians, 'Possess the virtues of a true Dervish and then you may wear, if you like, a Tartar felt instead of a cloth cap,'³ he wore a matching turban, cloak and a shawl. His dress was always expensive, exquisite and clean. Generally,

3. *Gulistan* by Saadi, Chapter 8.

he would ride on a mule.” This citation shows that many great religious leaders, jurists, and theologians of Islam wore fine and elegant clothes. And why should they have not worn them? What was the reason for not wearing them when God Himself says:

Say: Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provisions? (7:32)

What is forbidden is to worship at the altar of worldly desires and to make them the sole objective of life. However, as mentioned above, these men of God have already killed their worldly desires. All the activities that they undertake by virtue of being human, such as eating, drinking, dressing and marrying, are undertaken to please Allah and their own self does not figure in it.

Hazrat Mirza Sahib's State of Mental Absorption and Inattention to Food and Clothing

We have witnessed *Hazrat Mirza Sahib* with our own eyes. He was so totally engrossed in the remembrance of Allah, and so engaged in the service of Islam, that he had no awareness of what he was eating or wearing. He submissively ate whatever food was cooked and served to him, and if none was served, he would not ask for it. His household took special care to send him his food because they knew that he was so absorbed and engaged that he would not ask for it himself. If they forgot to send the food, he would go hungry. He never complained on such occasions as to why care was not taken to send him food when he was the master of the house. Whether the food was tasty or not, he would eat it. He expressed no exuberance if the meal was delicious and no displeasure if it was not.

Hazrat Mirza Sahib was once engrossed in writing a book, seated on the floor. A maid servant brought his food and after announcing that she had brought the food, she left it on the floor near him and went away. However, the maid's entrance and exit did not register with *Hazrat Mirza Sahib*. Perchance a stray dog entered the room, ate all the food that had been served and went on its way. *Hazrat Mirza Sahib* did not notice this either. After some time, the maid servant returned and finding the food all gone, assumed that *Hazrat Mirza Sahib* had eaten his meal. She picked up the utensils and left. Again *Hazrat Mirza Sahib* did not notice her. He went hungry at that meal time, but did not think much of it. Later, at the time of the *Zuhr* (afternoon) prayer, someone asked him if he had eaten lunch and it was found out that he had not eaten. Investigation then revealed that a dog had eaten his food. *Hazrat Mirza Sahib* laughed and said: "I will just have dinner in the evening."

I pose a simple question for his critics: Is this the way of the food lovers

to get so utterly engrossed in the service of religion as to forget about their food? Mealtime for a gourmet is a special time for which many arrangements are made. Their kitchens are astir with the preparation of many kinds of food and they look forward to mealtime much as a fasting person looks forward to seeing the Eid crescent.

In contrast, despite *Hazrat Mirza Sahib's* round the clock preoccupation with the mentally exacting work of writing and publishing, and hundreds of other activities, long hours of prayers, worship and remembrance of Allah, and sermons and didactic discourses, there was no special arrangement for his diet that would provide him with food that was especially nutritious for his brain and heart. *Hazrat Mirza Sahib* paid no attention to such matters, and therefore did not have special repasts prepared for himself. His incessant mental occupation had taken a toll on his digestive system which, in any case, was unable to digest rich and greasy foods. For this reason, he ate simple and easily digestible foods; mostly this was roti with lentils or gravy. If he experienced exceptional physical weakness, then he would eat a small serving of fowl meat and sip some broth, or perhaps the extract of almonds. His intake of food was very small and limited in variety. Sometimes he had no inclination for food at all, but on the insistence of his family, he would say: "Eat your food before me; perhaps that may create an inclination in me to eat as well because it is human nature for a person to want to eat when he sees others eating."

In the matter of dress, it was the same story. If someone brought him good quality garments, he would wear them; if not, he would wear whatever was available. He never expressed any desire for any special kind of clothes. This was not a matter worthy of his attention. During the pursuit of the civil suit involving *Maulvi Karam-ud-Din*, *Hazrat Mirza Sahib* had taken up temporary residence in Gurdaspur. As was his wont, he would go and pray in a room specially reserved for the purpose before leaving his residence for the court. One day *Hazrat Mirza Sahib* was in the prayer room prior to his departure for the court while his party which included, among others, *Maulvi Muhammad Ali* and *Zulfiqar Ali Khan* waited for him outside the room. *Maulvi Muhammad Ali* was holding *Hazrat Mirza Sahib's* walking stick. When *Hazrat Mirza Sahib* came out of the room after praying, *Maulvi Muhammad Ali* presented him with his walking stick. He took the stick in his hand and asked: "Whose walking stick is this?" *Maulvi Muhammad Ali* replied: "Sir! It is yours; it is the one that you carry." *Hazrat Mirza Sahib* commented: "Really! I thought this was not mine." This was the same walking stick that *Hazrat Mirza Sahib* had always used. But such was his absorption in matters of consequence to him that he had never taken a good look at his walking stick to be able to recognize it. *Hazrat Mirza Sahib* portrayed his own state of preoccupation most accurately in the following verses:

Do not speak to me of heaven or hell;
 Because I spend my life as a man who is nearly deranged with sorrow
 and concern for the religion of Muhammad.

Betel Leaf and Hookah

Hazrat Mirza Sahib's wife was from Delhi, a city with a long tradition of eating betel leaves and she had picked up the custom as well. But *Hazrat Mirza Sahib* was not in the habit of eating betel leaf. On rare occasions, if someone in his house offered him a betel leaf and *Hazrat Mirza Sahib* happened to be suffering from a cough or cold or felt he needed a heart tonic, he would eat it; otherwise not.

Hazrat Mirza Sahib greatly disliked the hookah and use of tobacco. This was the reason most Ahmadis gave up the use of hookah. Initially, there was no hookah in the guesthouse, and guests who were addicted to the hookah had to go elsewhere in search of it and frequently ended up in the gatherings at the residence of Mirza Nizam-ud-Din. When *Hazrat Mirza Sahib* learned about this, he instructed a servant to place a hookah in the guesthouse so that the guests may not be inconvenienced. But the fact is that disciples cannot remain uninfluenced by their leader; seeing *Hazrat Mirza Sahib's* great disdain for hookah, they relinquished its use.

As a matter of fact, one of his disciples composed a poem deriding the hookah and read it out to *Hazrat Mirza Sahib*, hoping to please him. The poem was replete with the vices of hookah. It was *Hazrat Mirza Sahib's* custom to give a sympathetic ear to his disciples' poems or other narrations regardless of how poor their quality in order to encourage them. After hearing this poem, *Hazrat Mirza Sahib* laughed and said:

How great is the difference between the word of God and the word of man. God has greatly abhorred intoxicants and gambling in the Quran, but nonetheless has stated: "...their sin is greater than their advantage" (2:219). In other words, the Quran has admitted some advantages in it. But when a man starts criticizing the hookah, he sees no benefit in it at all.

Washing Hands After Meals

Hazrat Mirza Sahib would generally wash his hands prior to meals, and always washed his hands after eating the meals. He would then dry his hands with a clean cloth or towel. Certain clerics are known to wipe their greasy hands with their beards. *Hazrat Mirza Sahib* always refrained from such acts. After the meals, he would use a toothpick but only in seclusion; he disliked using the toothpick in public.

Chapter 74

LOVE OF SIMPLICITY WAS IN HAZRAT MIRZA SAHIB'S NATURE

Hazrat Mirza Sahib Loved Simplicity

Hazrat Mirza Sahib lived his life with great simplicity. He often used to say, "I love those people greatly who lead their lives with simplicity."

Simplicity of his House

The simplicity of *Hazrat Mirza Sahib's* dress and diet has already been mentioned. His house too was very simple. In the section of the house where he resided, there was no furniture except for the beds on which the family slept. There were no tables or chairs and no carpets or rugs. *Hazrat Mirza Sahib* was engaged day and night in writing and compiling religious tracts and he wrote thousands of pages of profound literature by sitting and writing on his bed with the ink, pens and paper by his side on the bed. *Maulvi Abdul Karim* recorded the following observation in this connection:

Hazrat Mirza Sahib is completely oblivious and indifferent to the ornamentation and embellishment of his dress and his house. By the Grace of God, the status and rank of *Hazrat Mirza Sahib* is such that if he wanted, the bricks of his house could be of marble and his doormats of silk. But the place where he sits is so ordinary that one given to worldly elegance and fussy about cleanliness would not like to sit there for a moment. I have observed on many occasions the wooden bench on which *Hazrat Mirza Sahib* sits outside on summer evenings. Even if it is dusty and needs cleaning, he does not comment on it. If somebody has dusted it, he does not comment that it is spotlessly clean either — in short, he is so immersed in his work that he does not care for such mundane matters.

When the need arose to construct a guesthouse, *Hazrat Mirza Sahib*

repeatedly gave instructions that it is futile to spend money on bricks and stones; he said, "Do only what is needed so that there is a place to stay for two or three days." A carpenter was rasping the wooden beams and boards. *Hazrat Mirza Sahib* asked him to stop and said: "This is just ornamental and an unjust use of time; shorten your work. Allah knows that I don't harbor any desire for these worldly lodgings. I consider my house as common between my disciples and myself, and I earnestly wish that we should share these lodgings for the few days that we have in this world. It is one of my profound wishes that I should have a house that is surrounded by the houses of our friends; a window should open from every facade of my lodging into each of these houses, so that thereby we are constantly in touch."

Brothers, these are true facts; events are witness to their accuracy. Every section of *Hazrat Mirza Sahib's* house is packed with guests – downstairs and upstairs – like a boat. *Hazrat Mirza Sahib* has received a proportionate, nay only a small portion, of his house for personal living. He lives in it like a traveler who puts up in a room at an inn and never thinks that the room in which he is staying is his. (*Sirat Masih Mau'ūd*)

Maulvi Abdul Karim's narration is an accurate picture of those days. As long as there was room in *Hazrat Mirza Sahib's* house, he allocated a section of it to anyone who migrated to Qadian. Although *Maulana Nur-ud-Din* had constructed a separate house for himself, but during the outbreak of the plague, *Hazrat Mirza Sahib* gave him a portion of his house to live in because God had promised through a revelation to protect *Hazrat Mirza Sahib's* house from the plague. In summary, the house was packed like a ship. Each family had a room in which they cooked, dined, slept and lived their life. *Hazrat Mirza Sahib* too had one room for himself and his family. But it never crossed his mind that being the owner of such a large house why was he subjecting himself to this hardship of cramped quarters. Like a mother who feels happy and satisfied by placing her children on her lap, *Hazrat Mirza Sahib* was delighted by giving his disciples a place in his house. On top of this, he then took every care to provide for their comfort. The house seemed to be especially blessed because it just kept accommodating more and more families. The reason was that when *Hazrat Mirza Sahib* accommodated a new family, he would shrink his own requirements and somehow find a room for the new family to move in.

In 1906, I came to Qadian with my family after taking a long leave from my job. Initially, I was graciously given the house of Nawab Muhammad Ali Khan to live in as it happened to be vacant at that time. Later, when Nawab Muhammad Ali Khan himself expressed his intention of

coming to Qadian, *Hazrat* Mirza Sahib allocated a large room in the first floor of his house for my use. Upon taking up residence there, I noticed two strange things. Although there were so many disparate families residing in the house, its architectural plan was such that the privacy of the families was not compromised and this created a feeling of seclusion. At some locations in the courtyard, temporary barriers made of cloth had been erected. However, most importantly, the spirit of righteousness and piety was so strong that there were no complaints. Everyone was so immersed at their own stations in the love of God and the performance of religious works, that no one even noticed what conversation was going on in an adjacent room, or what their neighbors were doing. The other thing I noticed was that the influence of *Hazrat* Mirza Sahib's company was so profound that — by the Grace of God — everyone was happy and contented; no grudges of any kind were to be found there. In fact, nobody even noticed the cramped nature of the quarters in which they were dwelling. The peace and contentment that shone upon the countenance of every resident was such that an onlooker would surely have surmised that each lived in a palace with a garden in the back.

Chapter 75

HAZRAT MIRZA SAHIB'S ENAMORING WAY OF LIFE & SUPERB MORALS

Hazrat Mirza Sahib's Intrinsic Nature

Up to this juncture, I have only discussed the physical aspects of *Hazrat Mirza Sahib*. Now I would like to say a little bit about his intrinsic nature by briefly sketching his morals and habits. Although it is impossible to describe with words the ecstasy and joy one felt on meeting and interacting with him, I shall nevertheless attempt a description to at least help the reader form a general impression.

The Best of You Is the Best to His Family

Prophet Muhammad (peace and blessings of Allah be upon him) said: "The best of you is the best to his family."¹

What a pure and dignified statement! While everyone behaves in a refined and moral way outside in the society to enhance their reputation, but a true measure of a person can only be gauged in the four walls of his own home where the veneer of artificiality and hypocrisy comes off and the true nature of a man is revealed. For this reason, the person who shows the best morals and refined manners in his own home truly deserves to be called the best of men. This is why, in discussing the character of *Hazrat Mirza Sahib*, I give precedence to his treatment of his wife.

Kind Treatment of His Wife

Hazrat Mirza Sahib's era was one in which the Hindu culture and way of living had so strongly influenced the Muslim way of life in India that women had ceased to have any status. Along with the imposition of strict seclusion for women, they were neither respected nor honored. The role of women had been reduced to just cooking and rearing children within the four

1. *Hadith by Tirmidhi and Ibn Majah.*

walls of their home. The status of man was that of a haughty ruler and of his wife that of a humble slave girl. In short, the Muslim way of living in India had deteriorated greatly from the standard set in Islam. Through his personal example, the Reformer of the era elevated the status of women to the true position that Islam accords to women. He treated his wife with great kindness and truly respected and honored her. *Maulvi* Abdul Karim lived for a long period in a section of *Hazrat* Mirza Sahib's house and so his eye-witness account is very reliable and forceful. In his book *Sirat Masih Mau'ud*, *Maulvi* Abdul Karim observed:

Approximately 15 years have elapsed since *Hazrat* Mirza Sahib again undertook, by the permission of God, the Most High, the solemn and delicate matter of living and eating together (euphemism for *Hazrat* Mirza Sahib married for the second time). During this time, there has never been an instance of any marital skirmish. Can anyone imagine that during this long period there was never any deed or action committed by his wife that was not in accordance with his temperament? Experience and common sense bear evidence that wives through ignorance and bad temperament commit actions that offend and cause grief. Notwithstanding this, the cool hearted and heavenly soul who remains untouched by the fire of grief is worthy of our consideration. It cannot be imagined that one can live a serene, dignified and peaceful existence in the midst of this complicated, feverish and fiery life unless that bitter piece of flesh (euphemism for the heart) which is the repository of all poisons and is the place of origin of every kind of malice, jealousy, envy and enmity and is the closest thing to hell in this life has been completely deprived of these emotions and the Holy God by His special hand has purified, cleansed and expanded the chest in which it rests. There is only one dangerous though correctable vice that is the root cause of all internal mischief. And what is it? It is carping criticism and mocking in all matters large and small. And this vice indicates a person that is unhappy and mean and about whom one can easily say that he is in a living hell in this world. For ten years, I have been observing critically and with great attention and have arrived at this conclusion with full insight that there is not an iota of this devilish touch in *Hazrat* Mirza Sahib's disposition... Even the domestic maid servants who are ordinary commoners with natural simplicity and humanity and far removed from hypocrisy and cunning, feel this very strongly and find it very strange because it is the total opposite of the kind of dealings that they witness generally around them and what they have experienced themselves. I have personally heard them say with great wonderment: "Mirza listens to his wife!"

One day, *Hazrat Mirza Sahib* himself said, "Other than indecency, all other kinds of incivility by women should be tolerated." He added, "I find it shameless being a man to pick a fight with a woman. God has made us men and this is in fact the completion of his favor on us. The gratitude for this favor is that we should treat women with grace and kindness." Once it was mentioned that a disciple used abusive language and had a harsh temperament, and had treated his wife ill. *Hazrat Mirza Sahib* was very displeased at this and remarked: "Our friends should not act in this manner."

In the days when the debate with Deputy Atham (Abdullah Atham) was proceeding in the city of Amritsar, a large assembly of people had gathered one night at the residence of Khan Muhammad Shah. Many of *Hazrat Mirza Sahib's* disciples had arrived from the surrounding areas to witness the debate. Earlier that day, *Hazrat Mirza Sahib* had a headache and was feeling unwell. The visitors were eagerly awaiting *Hazrat Mirza Sahib*, who presently arrived at the scene of the gathering. Out of reverential love and affection, *Munshi Abdul Haq* inquired about *Hazrat Mirza Sahib's* health and said: "Your work is very delicate and you carry a heavy burden of responsibility; you should take care of your physical health and a special nutritious meal must be prepared for you every day." *Hazrat Mirza Sahib* responded: "What you say is correct, and I have mentioned this occasionally, but the women are so engrossed in their own concerns that they do not pay much attention to anything else." Thereupon *Munshi Abdul Haq*, who was a disciple of our good-natured and kind friend, *Maulvi Abdullah Ghaznavi*, remarked: "Sir, you do not say so sternly to create a sense of awe. As for me, I have made special arrangements for my food, and it is not possible for my orders to be disregarded even slightly, otherwise someone would be called to account for it."

I (*Maulvi Abdul Karim*) was sitting on one side and felt elated at the statement of *Munshi Abdul Haq* because apparently it was beneficial for my beloved master (*Hazrat Mirza Sahib*). In fact, I too, out of my affection, had been contemplating that a special diet considerably better than the ordinary meals was required for *Hazrat Mirza Sahib* and that the regular public kitchen food was not a suitable diet for a person involved in intense mental activity. So I perceived *Munshi Abdul Haq* as a fortuitous supporter of my sentiments in this matter; without any pause or deliberation, I spoke out in favor of the aged Sufi (*Munshi Abdul Haq*) thus: "Yes sir, *Munshi Abdul Haq* is correct in what he says. You should enforce this matter strictly." *Hazrat Mirza Sahib* looked at me and said with a smile: "Our friends really ought to abstain from such conduct."

God alone knows how mortified I felt in the presence of that large gathering and ruefully reflected why I had supported the old Sufi (*Munshi Abdul Haq*)... After listening to the incident of that harsh-tempered friend, *Hazrat Mirza Sahib* discoursed at length about the proper conduct towards women. In the end, he said: "My state is such that once I called out rather loudly for my wife and felt that perhaps my loud beckoning was tinged with some annoyance. Apart from this, I did not utter any hurtful or corrosive word from my mouth. After this, I spent a long time beseeching Allah's protection, offered voluntary prayers with great focus and concentration and also gave alms because this harshness towards my wife was the result of some latent sin."

On hearing this, God alone knows the shame and mortification I felt as I reflected on my own condition, knowledge and actions. It became apparent to me that this extraordinary piety, fear of God and attention to the finer points of righteousness is not the work of an ordinary person. Otherwise, there are thousands like me who boast and brag about their claim of being adherents of Islam and the *sunnah* (practice of the Holy Prophet Muhammad), and although undoubtedly we do not brazenly exceed the limits prescribed by Allah, but this power of holiness has not been granted to us. Or is it that this power has been weakened in us because of other impediments? We consider the avoidance of major sins and transgressions as virtuosity and our good fortune, but pay little attention to subtle sins and doubtful acts beyond the obvious and visible sins. This microscopic perception that has been granted to His Holiness (*Hazrat Mirza Sahib*), the *Imam* (religious leader) of the time (on him be peace) is obtained through perfect belief, an intimate knowledge of God, and perfect righteousness. Even if *Hazrat Mirza Sahib* had not manifested thousands of highly evident heavenly signs, this single incident of extraordinary piety and fear of God was alone sufficient to convince me that *Hazrat Mirza Sahib* had been sent by Allah.

Then there are those highly ascetic Sufis who express their withdrawal from the world and weariness thereof via poetic verses. In public, these people conduct themselves like humble indigents, perhaps letting out a sigh of weariness every now and then. Even though the people gathered around them might be eagerly waiting to hear some words from such Sufis, and the occasion may be appropriate for a discourse, but these Sufis do not defile their tongue by uttering any words. In their homes, they are harsh of temper. There is a famed hereditary religious leader in India who claims nearness to God and has more than one hundred thousand disciples. A lady with an intimate knowledge of his household has

been living as a guest with the ladies of *Hazrat* Mirza Sahib's family. She is absolutely astounded by *Hazrat* Mirza Sahib's angelic behavior with the inmates of the house. He neither criticizes anybody nor interferes with anybody's work; he agrees to whatever is said much like accepting the orders of a superior who must be obeyed. The lady is lost in wonderment at this and has stated several times in amazement: "Our *Hazrat* Shah Sahib's conduct is in complete contrast to this. When he enters the living portion of the house, a tumult breaks out — he scowls at this boy, scolds that maid, spansks this child, argues with his wife — why is there too much or too little salt in the food, why is this utensil here, and why is that thing over there, what kind of slovenly woman are you with bad taste and no housekeeping skills? If the food is not according to his liking, he sometimes picks up the utensil in front of him and throws it at the wall. The whole house is in turmoil. The women plaintively pray to God that Shah Sahib may stay outside the house as long as possible."²

In those days, both men and women viewed *Hazrat* Mirza Sahib's kind and decent conduct towards his wife with astonishment. Some folks steeped in the old mannerisms felt threatened by this novel behavior. A lady subscribing to traditional gender roles once came to visit my (the author's) family following her stay in Qadian. Her grandson was a disciple of *Hazrat* Mirza Sahib's, and this was the reason for her visit to Qadian. She related to us her impressions of Qadian. She was very favorably impressed by *Hazrat* Mirza Sahib's piety and the spirituality of his countenance, but the thing she found objectionable was that *Hazrat* Mirza Sahib helped his wife with household chores and even at times aired her bedding and made her bed.

Performed Household Chores

Hazrat Mirza Sahib felt no shame in doing household chores. Whenever he saw that everyone in the house was busy with their respective work, he would get up and do his own work or otherwise attend to some necessary jobs that needed to be done around the house. If he observed that the janitor had not sterilized the toilet, he would apply the antiseptic himself instead of asking someone else to do it. He would carry and lay out the charpais, bring the bedding and make the beds himself. If the family was sleeping in the courtyard during the summer and it began to rain, he would help carry the charpais and bedding to a shelter often with the sleeping kids on the charpai with *Hazrat* Mirza Sahib lifting the charpai on one side and someone else on the other side. If on such occasions, or in the morning

2. *Sirat Masih Mau'ud* by *Maulvi* Abdul Karim pages 16-18.

someone tried to wake the kids by shaking and shouting to arouse them from their slumber, *Hazrat Mirza Sahib* would say: “Shaking and shouting at the kids startles them; wake them up gently with a soft voice.”

When *Maulvi Muhammad Ahsan Amrohi* was staying in a room of the new guesthouse, he once sent his young son to *Hazrat Mirza Sahib*’s residence to fetch some coal. It was raining heavily at the time. *Hazrat Mirza Sahib* was busy when he received this request from the boy, and so he asked his wife to give the boy some coal. She was busy too, and did not pay attention. Thereupon *Hazrat Mirza Sahib* set aside his work and went to the coal cellar and fetched the coal himself to give to the boy.

Participation in Family Leisure Activities and Using Them As Teachable Moments

Hazrat Mirza Sahib was not like those men who are sullen, grim, overly quiet and serious in their homes. Instead, he always conducted himself pleasantly and cheerfully. At times, he would even participate in the leisure activities of his household members. But in those activities too, he would never lose sight of the paramount religious objective. *Maulvi Abdul Karim* has related the following incident of this type:

Because of their lack of knowledge, the women in the household of *Hazrat Mirza Sahib* had grown accustomed to story-telling. Innocent stories and folk tales were exchanged and these sessions continued well past midnight. They got greatly engrossed in this activity, and thought that they were accomplishing some magnificent feat. When *Hazrat Mirza Sahib* learned about this, he did not make any comment. Subsequently, he gathered everyone one day and told them that he would relate his story to them that day. His ensuing narrative was so imbued with enlightenment and the fear of God that these women woke up from the slumber of their ignorance. They repented, and acknowledged that they had been manifestly in error. Following that, all those fables and folk tales that they had been exchanging with one another simply vanished from their memories, and from their midst.

Subscribed to Islamic Laws of Purdah (Privacy)

Hazrat Mirza Sahib removed all incorrect restrictions and customs regarding purdah that had been adopted by the Muslim community as a result of the influence of Hindu Rajputs. With his permission, his wife would go out for a walk, sometimes with him but more often with other ladies. In the early days of *Hazrat Mirza Sahib*’s public life, *Hazrat Mirza Sahib* and his entourage once arrived at a railway station (probably it was Ludhiana) before

the scheduled train time and had to wait for some time to board the train. *Hazrat Mirza Sahib* started strolling on the railway platform with his wife. *Maulvi Nur-ud-Din* and *Maulvi Abdul Karim* were seated on one side of the platform. Although *Hazrat Mirza Sahib's* wife was wearing a *burqa* (woman's head-to-foot veil), it bothered *Maulvi Abdul Karim* to see *Hazrat Mirza Sahib* strolling with his wife in public. So he asked *Maulvi Nur-ud-Din* to request *Hazrat Mirza Sahib* to seat his wife separately, because friend and foe alike were present at the railway station, and the enemies would get an opportunity to malign and laugh at *Hazrat Mirza Sahib* undeservedly. *Maulvi Nur-ud-Din* replied: "*Hazrat Mirza Sahib* is correct in what he is doing. So I shall not say anything to him — you may if you wish." Finally, *Maulvi Abdul Karim* could not contain himself and he went up to *Hazrat Mirza Sahib* and repeated what he had stated to *Maulvi Nur-ud-Din*. *Hazrat Mirza Sahib* responded: "I do not honor anyone more than I honor Prophet Muhammad (peace and blessings of Allah be upon him). When his and his companions' wives participated in battles bringing water to the wounded and dressing their wounds, I do not consider my honor and virtue to be greater than theirs. Instead, trying to emulate them is a source of honor for us." After listening to this censure, *Maulvi Abdul Karim* quietly returned to his seat.

Although *Hazrat Mirza Sahib's* wife kept her face veiled, *Hazrat Mirza Sahib* considered it religiously permissible for the hands and face, which includes the eyes, the nose and the mouth, to be left unveiled. *Hazrat Mirza Sahib* and his wife were once being driven in a carriage to the Lahore railway station. It was summer and the temperature was oppressively hot. *Hazrat Mirza Sahib's* wife was wearing a *burqa* but her face was unveiled. A disciple on seeing this quickly put up the blind of the carriage. *Hazrat Mirza Sahib* said: "Lower the blind. It is very hot; let the air come in." Most probably, *Hazrat Mirza Sahib* must have instructed his wife not to veil her face because of the heat and because it is not necessary to cover the face.

Trusted His Wife

Hazrat Mirza Sahib never asked his wife to account for the money she had been given or ever reprimanded her for being extravagant. God had blessed him with such broad-mindedness and enlightenment that worries about mundane matters, and curiosity and inquiry about material issues just did not enter his mind.

Trusted the Household Servants

Similarly, *Hazrat Mirza Sahib* completely trusted his household servants both men and women. He always abstained from inquiring into the quality or nature of the shopping done by them. Whatever leftover money the

servants brought back from shopping, he would accept it unquestioningly and put it in his pocket. He never found fault with them, interrogated them or was harsh to them. God alone knows the openness of his heart. In fact, only God knows the reality of these pure hearts that He creates with special wisdom and for a special purpose. Relying on his eyewitness observation, *Maulvi* Abdul Karim has recorded thus in *Sirat Masih Mau'ud*:

During this long period of time, I have never once heard *Hazrat* Mirza Sahib contending with anyone inside the house or interrogating anyone on a financial matter. Glory be to Allah! What a peaceful heart and a pious nature he has in which the evil of devilish conjectures has not been able to make a home. And what an enviable paradisiacal heart he has that has been granted such serenity. Moreover, no loss or damage has resulted from this attitude. It is obvious that if this neglect and trust was less weighty in the balance of the temporal and spiritual world i.e., it was naive according to the affairs of this world and odious in the eyes of God then the whole system would have been in a state of mess. But the spectacular progress being made makes it evident that God loves such people.

Trusted His Friends

Similarly strong was the trust that he placed in his friends. Whenever he gave money to a friend, he never asked them to account for it. Although there are numerous incidents of this, only one may suffice here as an example. Syed Ghulam Husain narrated his own incident in the newspaper *Al-Hakam* (dated May 28 and June 7, 1939). A summary of it is presented below:

The year was probably 1898. Syed Ghulam Husain was present in Qadian with a heartfelt wish to be assigned some service by *Hazrat* Mirza Sahib and with a sincere conviction to undertake it happily. One day *Hazrat* Mirza Sahib while going through his mail looked up in the direction of Syed Ghulam Husain and said: "This is a bill of lading. Kindly go to Batala and fetch the goods." With this, he handed Syed Ghulam Husain the bill and asked him to wait while he went inside his house. *Hazrat* Mirza Sahib soon returned with five rupees, which he gave to Syed Ghulam Husain to pay the freight on the goods and to defray the travel expenses. In those days, there were only one or two rental carriages in Qadian for the transportation of the public and both were unavailable at that time. Syed Ghulam Husain was a youth of fifteen years, and enthused by the spirit of service he set out for the town of Batala on foot. Upon reaching Batala, he learned that the parcel had

arrived. He stayed overnight at an inn, and went to the railway freight office in the morning to claim the goods. He learned at the office that the sender had already paid the freight and no payment was due. He collected the parcel and made ready to return to Qadian, but found that the coachmen were demanding an exorbitant fare. With a view to frugality, Syed Ghulam Husain arranged with a water carrier to carry the basket in the pannier of his pack animal for four annas in remuneration, and he walked alongside the water carrier back to Qadian.

Upon reaching Qadian, Syed Ghulam Husain paid the water carrier four annas out of the five rupees given by *Hazrat Mirza Sahib*. With the basket in hand and the remaining four and three quarter rupees in his pocket, he climbed the stairs of Mubarak mosque and made his way to the door leading into the private quarters of *Hazrat Mirza Sahib's* residence. Stopping at the door, he had a message sent into the house to inform *Hazrat Mirza Sahib* about his arrival. *Hazrat Mirza Sahib* immediately came out and smilingly greeted Syed Ghulam Husain by saying: "So you are back." Seeing the basket, *Hazrat Mirza Sahib* asked Syed Ghulam Husain to wait while he went inside the house and returned with a large knife. He then proceeded to cut the hessian covering of the basket and putting both his hands inside the basket pulled out several bunches of green grapes and gave them to Syed Ghulam Husain, saying that this was his share. Syed Ghulam Husain in his haste held up the hem of his long shirt and *Hazrat Mirza Sahib* placed the grapes in the hammock of his shirt. Syed Ghulam Husain then presented the remaining four and three quarter rupees to *Hazrat Mirza Sahib* and said: "Sir! Only four annas were spent." *Hazrat Mirza Sahib* replied with great affection: "I do not keep an account with my friends." Saying this, *Hazrat Mirza Sahib* picked up the basket of grapes and went inside his house leaving Syed Ghulam Husain standing with a bunch of grapes in the hem of his shirt and four and three quarter rupees in his hand.

There are scores of such incidents that kept occurring day in and day out that testify to *Hazrat Mirza Sahib's* liberality, generosity, absence of avarice and his thinking well of them.

Hazrat Mirza Sahib's Modesty and Lowered Gaze

The fact is that *Hazrat Mirza Sahib* was so modest by nature that it pained him to ask his wife or the servants or his friends to account for the funds lest the thought may inadvertently cross their minds that he did not trust them. *Hazrat Mirza Sahib's* modesty exceeded even that of a young,

unmarried girl. His habit of keeping his gaze down was such that he would not raise his eyes, regardless of whether he was in the company of a man or a woman. Even the simple-minded housemaids knew with absolute certainty that *Hazrat Mirza Sahib* never lifted his eyes to gaze at anyone. Whether he was strolling in his backyard or passing by a gathering of women in the house, he never raised his gaze above the ground in front of him. A peasant woman once after completing her bath in a public bathhouse simply wrapped a sheet of cloth around her, and prepared to leave. A woman cautioned her that she would have to go past *Hazrat Mirza Sahib* who happened to be seated somewhere on her way. To this the first woman replied: "He sees nothing!" This was the firm conviction of all women that *Hazrat Mirza Sahib* did not have the habit of raising his gaze to look at anyone. *Hazrat Mirza Sahib's* behavior when he was sitting in the company of men was very similar. It happened on many occasions that *Hazrat Mirza Sahib* asked for a particular person to be called and that person responded from the present company: "Sir! I am already here." At times, he would not even notice *Maulvi Nur-ud-Din* in his company and would ask for him to be summoned and *Maulvi Abdul Karim* would thereupon point out that he was seated nearby.

The following incident is from the year 1902. A man and his nephew who were ethnically Pathans and tailors by profession lived in a house across the street from *Hazrat Mirza Sahib's* residence. One day an altercation took place between them and it soon escalated into abusing and brawling. Now it was *Hazrat Mirza Sahib's* custom to go for morning walks. But because of his infirmity in those days, the company of scores of his disciples during morning walks was stressful for him; only *Maulvi Muhammad Ahsan Amrohi* and this humble author, *Basharat Ahmad*, had been given permission to accompany him. Afterwards, people started sending *Hazrat Mirza Sahib* notes requesting permission to accompany him on these walks; *Hazrat Mirza Sahib* would acquiesce to all such requests because of his innate decency and affection for his disciples. In this way, bit by bit, a large crowd started accompanying him on these walks. One morning, *Maulana Amrohi* and I were waiting outside *Hazrat Mirza Sahib's* house for him to come out so that we could proceed on our customary walk when the brawl erupted between the Pathan uncle and nephew. *Hazrat Mirza Sahib* did not come out of his house that day for the usual morning walk. When he came to the mosque for *Zuhr* prayer, we enquired why he had not come for the walk. He replied: "I was so embarrassed by the fight between the two Pathans that I did not feel like showing my face in public. They fought — despite being my disciples — and this caused me great distress and I felt extremely embarrassed. This is why I did not come out."

Hazrat Mirza Sahib's Extraordinary Inner Peace, Tolerance and Courage

God had granted *Hazrat Mirza Sahib* such peace of mind, tolerance and courage that considering his age and intellectual labor, it was quite extraordinary. Generally, people who have labored intellectually all their lives become very sensitive and irritable in advanced age. However, *Hazrat Mirza Sahib's* peace of mind and tranquility and the coolness and calmness of his temperament were truly amazing. These characteristics provide a forceful argument in support of his nearness to God, and for possessing a soul that is at rest. *Maulvi* Abdul Karim described these qualities in his book *Sirat Masih Mau'ud* as follows:

Normally noise is destructive of peace and draws one's attention to the source of clamor but *Hazrat Mirza Sahib* has such amazing tranquility and inner peace, and such extraordinary dignity and tolerance that any noise or clamor does not register with him and he is not perplexed by it at all. This is the condition for which discerning men yearn, and mystics carry out a lifelong struggle and pray to God for achieving this state of mind. I have seen and heard about many able authors and learned writers who get distracted even if a bird enters the room where they are contemplating or writing. The chirping of the bird gets them so distraught that they abandon their contemplation and writing, and leap to either kill or drive out the bird as if they were attacking a lion or a tiger or were getting ready to pounce on an enemy that had given a grave provocation. In fact, people now regard this attribute of being extremely sensitive and easily ruffled by disturbances as one of the most admirable qualities in a certain religious leader. If a person sits with him for a short while, he becomes nervous and says: "I am beginning to feel a burden by your presence." A long time ago, I went to see him. I had perhaps been sitting with him for about ten minutes when he said: "Don't you have anything else to do." There is no doubt that this inner peace, tranquility and tolerance is an elixir and is the attribute by which saints are distinguished and exalted.

I have seen *Hazrat Mirza Sahib* writing articles on the most complicated topics, and even books in Arabic composed in the most eloquent literary style, while around him was absolute chaos and mayhem. *Hazrat Mirza Sahib* would be fully absorbed in his work as if he was in absolute seclusion while unruly kids and simple-minded women were exchanging verbal volleys with one another and even pushing one another around in his vicinity. Those great and incomparable books in Arabic, Urdu and Persian were written in such a setting. I

once asked him: “Sir! Do you have any difficulty in thinking or writing while all this is going on?” He replied smilingly: “I do not hear them so how can there be any difficulty.”

The following incident is from the time when *Hazrat* Mirza Sahib’s son Mirza Mahmud Ahmad was four years old. *Hazrat* Mirza Sahib was in his room — as usual engaged in writing an article — when Mirza Mahmud Ahmad with a matchbox in hand and accompanied by a throng of other children came into the room where *Hazrat* Mirza Sahib was working. The children played and squabbled around for some time. Then on some impulse, they took the manuscript that *Hazrat* Mirza Sahib was writing and set it on fire. The children clapped their hands in childish glee as they saw the papers go up in a blaze — engrossed in his work as he was, *Hazrat* Mirza Sahib did not even raise his head to see what was happening. Meanwhile, the valuable manuscript had been burned to a cinder, and the children simply turned their attention to something else. *Hazrat* Mirza Sahib needed to refer to a previous page for some contextual continuity, and started looking around for the manuscript. He began asking around and was met with silence from everyone. Finally a child blurted out that Mirza Mahmud Ahmad had burnt the papers. Women, children and others in the household waited with bated breath to see what would happen next. Given the severity of the offence they expected to witness a severe reprimand and scolding. And it would have been well deserved. But *Hazrat* Mirza Sahib simply smiled and said, “Whatever has happened is fine. Allah the most High must have some great wisdom or purpose in this. And now God the most High wants to give me a better understanding of the topic.” A discerning mind should compare this scenario with other people and draw lessons from it.

Another similar incident occurred when *Hazrat* Mirza Sahib was writing *Al-Tabligh* (the Arabic portion of his book *Ainah Kamalat Islam*). He had written a momentous essay spanning two pages, and he was especially pleased with the God-gifted eloquence therein. He was supposed to give that essay to me for the purpose of translating it into Persian but forgot. He had placed the essay in his pocket and gone for a walk accompanied by *Maulvi* Nur-ud-Din and others. During the walk, he remembered and handed the papers to *Maulvi* Nur-ud-Din with the instructions to read them and then give them to me. Somehow the papers slipped out of *Maulvi* Nur-ud-Din’s hand on the way. On return, *Hazrat* Mirza Sahib went into his home and *Maulvi* Nur-ud-Din came and sat down in the guest lounge. I mentioned to someone that *Hazrat* Mirza Sahib had not sent the essay; the scribe was waiting and

I had yet to translate it. I happened to glance in *Maulvi* Nur-ud-Din's direction and saw that the color had drained from his face. With great concern and alarm, *Maulvi* Nur-ud-Din directed a few people to go quickly and see if they could retrieve the essay. In his place, *Maulvi* Nur-ud-Din was very perplexed and agitated by what he considered as his frivolity of conduct; he had been entrusted with the responsibility of an important document, and failed to keep it safe. What would *Hazrat* Mirza Sahib say? When *Hazrat* Mirza Sahib was informed about what had happened, he came out of the house with the usual cheerfulness upon his countenance, and actually apologized to *Maulvi* Nur-ud-Din saying: "I am sorry that *Maulvi* Sahib was so distressed by the loss of the papers and so much effort was expended in trying to retrieve them. It is my belief that Allah shall grant us a better essay (than the one that was lost)."

Brothers! At the root of all this is the belief in a Living and Omnipotent God. It is this belief that keeps the human faculties alive and rejuvenated at all times and saves one from all kinds of pessimism and dejection that sometimes compels worldly people to commit shameful acts.

Exemplary Tolerance and Forbearance Towards His Wife

Hazrat Mirza Sahib never reprimanded his wife on any matter and never questioned her as to why she had not acted according to his instructions on a particular occasion or why she had not taken proper care of his meal at a particular time, and so on. His patience and tolerance towards the omissions of his wife was so extraordinary that a person is awestruck. An excerpt from *Maulvi* Abdul Karim's book *Sirat Masih Mau'ūd* is narrated in this regard:

Sometimes *Hazrat* Mirza Sahib's weakness and infirmity required that a special meal be prepared for him and he would make such a request.³ In anticipation of getting his dietary meal, he would then not eat anything else and get engrossed in his writing or remembrance of Allah. When he took a break from these activities, he would recall that he had not had his meal and was waiting for his special requested dietary food to arrive. But the wait would prolong and lunch time would pass into dinner time and the meal still would not have come. Even then he did not call anybody to account. And if he inquired at all politely and was told that his request had been forgotten, he would smile and stay quiet. Goodness gracious!

3. Such a request was made at a time of indisposition for a bland meal – Author

The ordinary servants and maids in the house were allowed to cook and eat whatever they wanted and use the house and what was in it as if they owned it. On top of all that, even if they showed such forgetfulness and neglect in preparing a meal for the master, there was no recrimination. He did not even chide them in the softest language by saying: "Look here! What is this? You should fear Allah." These are the things that create a firm belief in the truth of the saying of the Holy Prophet: "I am nourished by my Lord, He feeds me and gives me to drink." *Hazrat Mirza Sahib* too expresses the same sentiment in a poem:

Divine revelations from God sustain my existence;
The message of God is the nourishment of my soul.

If this was not true, then who else, except these people possessing such an extraordinary nature could endure and remain patient under those circumstances?

Tolerance and Patience During Illnesses

Some of the most patient and gentle people become irritable and petulant during times of illnesses because of mental and physical weakness which greatly diminishes their power of endurance. But illnesses did not affect *Hazrat Mirza Sahib's* tolerance and patience. This is such an extraordinary affair the example of which cannot be found except in people who have been cleansed and purified by the hands of God, and whose hearts have been blessed by God with peace and tranquility that is not found in other mortals. An incident that has been recorded by *Maulvi Abdul Karim* in his book *Sirat Masih Mau'ud* follows:

Hazrat Mirza Sahib once had a severe headache. I was sitting by him inside. The noise and din around him was excessive, so I asked him if this was painful for him. He said: "Yes; it would be soothing if they were quiet." I submitted: "Sir, then why don't you order them to be quiet." He said: "You may request them gently; I cannot do so." In severe illnesses, *Hazrat Mirza Sahib* would lie alone in a small room, as if sleeping comfortably. Never once did he complain to anybody why he or she had not come to inquire about his health or that no one had given him water or that someone had not been in attendance to serve him.

I have observed that when a person is sick, the attendants become extremely exasperated by the patient's bad temper, irritability and offence taken over minor matters. Contrary to this, I have seen and heard over the years that *Hazrat Mirza Sahib* maintains the same peace and tranquility in sickness as in health, and as soon as the illness abates

a little, he resumes his amiable conversations with the same degree of cheerfulness and pleasantness. On several occasions, I came to visit him at a time when he had just recovered from a severe and prolonged bout of headache. When he opened his eyes to look at me, he would smile and say, "I am fine now, by the blessing of Allah." At such times, I got the impression, judging from the color and glow on his face and the happiness and joy in his voice, as if *Hazrat Mirza Sahib* had just returned from a stroll in some magnificent, delightful and luxuriant garden. Initially, I was greatly amazed by this conduct because I had seen many venerable people who were great proponents of courage and resolution totally get transformed during an illness and to continue to remain very irritable long after the illness had departed. They snapped at anyone who gave them any advice even in good faith. With their attitude, they signaled to their wife, children, friends and strangers to beware, and not to come near, otherwise they would strike like a deadly cobra. The fact is that only those people who are resolute and levelheaded in times of health can retain their sense of balance and faith during sickness... Sickness is truly a great yardstick for measuring a person's state of faith, resoluteness and nearness to God. Just as the involuntary talk in sleep and dreams portray the real picture of a person, illness too is the touchstone to distinguish between a believer and an unbeliever, and the courageous and the weak-hearted. Greatly blessed is the person who does not relinquish the reigns of his emotions and desires in times of good health.

Patience and Tolerance With Children

Writing about *Hazrat Mirza Sahib's* patience and forbearance towards children, *Maulvi Abdul Karim* writes:

On scores of occasions, I have personally observed *Hazrat Mirza Sahib's* patience and forbearance towards children. *Hazrat Mirza Sahib* would be sitting alone and writing or pondering some issue in an upstairs room with the door bolted, as was his custom, when one of his young sons would knock on the door and say: "Father, open the door." He would immediately stand up and open the door for the child. The child would enter, ramble around the room out of childish curiosity, and soon leave. Thereupon, *Hazrat Mirza Sahib* would close the door. Not more than two minutes would have elapsed when the child returns, pounding on the door and shouting: "Father, open the door." With complete composure, *Hazrat Mirza Sahib* would again rise from his work and open the door for the child. This time the child does not even enter, but simply peeks inside the room and scurries away, muttering something

under his breath. *Hazrat Mirza Sahib* — cheerful and steadfast as ever — closes the door and returns to his essential and delicate work. Only five more minutes would have elapsed when the child reappears at the door, and again pounds the door and shouts: “Father, open the door.” And *Hazrat Mirza Sahib* would get up with the same dignity and peace to open the door and utters not a word with his mouth to chide the boy and demand what he wants, and why he keeps coming back, and what is his purpose in annoying him and interrupting his work. When I counted once, this process repeated itself 20 times! Yet, *Hazrat Mirza Sahib* did not utter a single word of annoyance on any such occasion...

Many times I have seen children, both *Hazrat Mirza Sahib*’s and others, sitting on *Hazrat Mirza Sahib*’s bed and leaving him no choice but to move and sit on the end of the bed. For hours, the children would narrate in their childish voices the stories of frogs, crows and birds and *Hazrat Mirza Sahib* would listen to them with great relish as if he was listening to the *Mathnavi* of *Maulana Rumi*. *Hazrat Mirza Sahib* is strongly opposed to scolding and beating children. He never beats, scolds or shows any sign of displeasure regardless of whether the children sulk, are mischievous, ask frivolous or too many questions, or insist on having an imaginary or unavailable thing.

When *Hazrat Mirza Sahib*’s son Mahmud was about three years old, the family was on a visit to Ludhiana during the summertime. I happened to be there too. A partition wall separated the men’s section from the women’s section in the residence. It was around midnight that I woke up and heard Mahmud crying and the voice of *Hazrat Mirza Sahib* trying to sooth him with small talk. *Hazrat Mirza Sahib* was strolling around with the child in his arms, but the child just would not stop crying. Finally he said: “Look, Mahmud, what kind of a star is that?” The child’s attention was engaged in this manner and he stopped crying for a minute. Then he started his wailing and shouting again, this time with the insistence: “Father, I want to go to that star.” I was amused and touched as *Hazrat Mirza Sahib*, talking to himself commented: “This is just great. I had found a way to pacify him, and now he has found yet another way to protest and fuss.” Eventually the child got tired of crying and stopped. During this entire episode, not even a single word of resentment or anger came to *Hazrat Mirza Sahib*’s lips. (*Sirat Masih Mau’ud*)

Patience and Tolerance in Dealing With Domestic Help

An excerpt from *Sirat Masih Mau’ud* by *Maulvi Abdul Karim* is presented below on this topic:

Hazrat Mirza Sahib's kind treatment of children has been mentioned. His treatment of domestic help is similar. On many occasions it so happened that a domestic help would come and ask for one thing, and then after a little while come back and ask for another and the process would be repeated several times. Not once would *Hazrat Mirza Sahib* say: "Why are you bothering me over and over again? Why don't you ask for whatever you need once and for all?" *Hazrat Mirza Sahib* did not reprimand the servants even when they had been instrumental in causing him a serious loss. Once he gave some letters and postcards to Hamid Ali to mail at the post office. Hamid Ali got engrossed in some other work and forgot about his given assignment. After a week, Mahmud, who was still a child, came running with some letters and postcards in his hands, and said: "Father, we retrieved these letters from a heap of trash." When *Hazrat Mirza Sahib* examined the letters, he found them to be the same ones he had given to Hamid Ali to mail. Some of these were important letters meant to be sent by registered mail and answers to which were keenly awaited by *Hazrat Mirza Sahib*. Hamid Ali was sent for and *Hazrat Mirza Sahib* showed him the retrieved mail and said: "Hamid Ali, you have become very forgetful. Do your work attentively."

Hakim Fazal-ud-Din was the superintendent of the guest-house. He once apprehended the baker for stealing roti and brought him to *Hazrat Mirza Sahib* for action against him. *Hazrat Mirza Sahib* said:

Hakim Sahib! If this man had been pious like you, then God would not have assigned him to sit before the hellish heat of the blistering oven during such hot weather. Just consider that in order to make one roti, he has to enter the clay oven two times — once to put the dough in the oven and once to extract the baked roti. It is futile to expect a high degree of morality from such people. You may reprimand him, but then forgive and forget.

Overlooking and Forgiveness of Faults

Overlooking and forgiving faults was part of *Hazrat Mirza Sahib's* nature. He forgave even his bitterest enemies if they asked for forgiveness. His forbearance towards friends and servants, and connivance at their omissions was legendary. Once he designated a person to represent him in a law suit. He did go to the court on the scheduled date but the suit was not called for a hearing despite the lapse of a long time. The time for the *Zuhr* (afternoon) prayer came along and the man made his way to a place outside the courthouse to pray. Hardly had he started his prayers when the suit was

called for hearing. Unaware, the man continued with his prayers. When repeated calls by the court bailiff failed to produce *Hazrat Mirza Sahib's* representative, the opposing party was granted an *ex parte* decree. On finishing his prayers, the man repaired to the courthouse, only to find that the case had been decided *ex parte* against *Hazrat Mirza Sahib*. He was greatly discomfited, and wondered what *Hazrat Mirza Sahib* would have to say to him. He returned to Qadian in this state of discomfiture, greatly fearing in his heart how he would explain his dereliction when he met *Hazrat Mirza Sahib*. When *Hazrat Mirza Sahib* came, the man began an embarrassed explanation: "Sir! What can I say? I started to pray and..." but before he could finish the explanation, *Hazrat Mirza Sahib* smiled and said: "Okay! I understand; there is no cause to worry. Whatever happened — happened for the best. I have already been informed by Divine revelation: 'There is good in this event.'"

Kind Conduct Towards Peasant Women and Provision of Medical Help

Poor peasant women from Qadian and its surrounding rural areas frequently came to *Hazrat Mirza Sahib* for treatment and medicines. For this reason, *Hazrat Mirza Sahib* would procure and keep a large stock of medicines for free distribution to poor men and women for their illnesses. This beneficence was extended to all — friends, foes, Muslims and Hindus. Even his most inveterate enemies from among the *Arya Samaj* Hindus would wake him up in the middle of the night when they were sick and would take away free medicines. Poor peasant women came to *Hazrat Mirza Sahib* and would receive free treatment and medicines. *Hazrat Mirza Sahib* never tired of helping these people, and never once said to anyone that a certain medicine was expensive and could not be given free, or that he did not have it. He was never miserly in these matters. An excerpt from *Maulvi Abdul Karim's* work *Sirat Masih Mau'ud* is presented here in this connection:

Sometimes the peasant women seeking medicines or a cure knock loudly on the door and call out in their artless, rustic language: "Mirza Ji! Open the door." *Hazrat Mirza Sahib* rises with such alacrity as if obeying the command of a person in authority. He talks to them cheerfully and tells them about the needed medication. In our country, even the educated people do not value time, so it is not unexpected that these plain villagers are even more prodigious in wasting time. One woman starts a meaningless prater delving into her domestic woes and her grouses against her mother-in-law and sister-in-law and wastes an hour talking about this issue. *Hazrat Mirza Sahib* sits and listens to her with great dignity and patience. He never indicates either with words or signs that she should go now that she has asked about her medication, and stop wasting his time. Finally she gets up on her own, a little perplexed, and leaves.

Once a large number of village women came with their ailing children for treatment. Soon thereafter, several housemaids appeared with beverages for them. *Hazrat Mirza Sahib* had to write a very important religious article and there was extreme urgency in completing it expeditiously. By sheer coincidence, I happened to arrive there at that time. *Hazrat Mirza Sahib* was standing steadfast and in a state of readiness in the manner of a European sentry who stands at attention sharply and intelligently to discharge his temporal duties. There were five or six trunks open in front of him and he was taking out various syrups from small vials and bottles and giving them appropriately to each child. This clinic kept functioning for about three hours. When it was finally over, I submitted: "This work is very troublesome; a lot of valuable time is getting wasted." With great cheerfulness and tranquility, he responded: "This is similarly a religious work. These are people without resources and there is no hospital in the area. I procure and stock different kinds of Western and local medicines which come in handy at times of need." He said that this was a work for which there was a great reward in the Hereafter and a believer should not be lazy or remiss about such works.

Hazrat Mirza Sahib's Wife Was His Devotee and Disciple

The best judge of a person's piety and truthfulness is his wife. No one else can be a better judge. A person may be successful in fooling the outsiders with his hypocrisy and artificiality, but his real nature cannot remain hidden inside his own home where his real self is revealed. For this reason a person's wife is the best judge of his character. Hence if the wife of a claimant to a Divine appointment is sincerely convinced of his claim and believes in him, then this is a strong testimony of that man's truthfulness and righteousness. An excerpt in this context from *Maulvi Abdul Karim's* book *Sirat Masih Mau'ud* is presented below:

Hazrat Mirza Sahib's wife is his disciple and wholeheartedly believes that he has been commissioned by Allah. In times of severe illnesses and distress, she relies on his prayers more than anything else, and considers him righteous in all matters.... It is my belief that a woman is well aware whether her husband is pious or wicked, and whether he is hypocritical and fraudulent or upright and righteous. In truth, there is nothing that can remain secret in the intimate relationship between husband and wife. I have always considered the sincere belief in the prophethood of Holy Prophet Muhammad by his wives and intimate and equal aged friends — both during his lifetime and with equal firmness and steadfastness after his demise — as strong evidence of the

truthfulness of his claim... In the same way, I see that *Hazrat Mirza Sahib's* wife sincerely believes him to be the Promised Messiah. She is gladdened by his revelations giving glad tidings, and is daunted by those giving warnings. Thus, this pious partner has a true relationship and complete concordance with this chosen one of God. Similarly, the greater the level of intimacy of *Hazrat Mirza Sahib's* friends with him, the greater is their conviction regarding his righteousness. The more time that a person spends in the blessed company of *Hazrat Mirza Sahib*, the more that person progresses in devotion to, and trust of, this elevated saint.

Exhorting Disciples to Treat Wives and Relatives Kindly

Hazrat Mirza Sahib exhorted his disciples to treat their wives and relatives in the best possible manner. *Hazrat Mirza Sahib* was greatly perturbed if he got to know that a disciple was not treating his wife well. During the early days, *Maulvi Abdul Karim* once called his second wife a laggard for some reason. *Hazrat Mirza Sahib* overheard his loud, rage-filled voice in his living quarters below. He was greatly saddened. That same evening, *Hazrat Mirza Sahib* received the following revelation: "This is not the right way. Abdul Karim, leader of the Muslims, should be stopped from it." The light-hearted aspect of the incident was that while *Maulvi Abdul Karim* was penitent about his act the following morning, people were congratulating *Maulvi Abdul Karim* that God had referred to him as the "leader of the Muslims"!

While sermonizing on the good treatment of wives, *Hazrat Mirza Sahib* expounded on a point from the following Quranic verse:

And they give food, out of love for Him, to the poor and the orphan and the captive. (76:8)

He remarked that all the attributes associated with the three classes of people referred to in this Quranic verse are found in a wife. Who can be more indigent than a wife whose sustenance is completely dependent on her husband? She is an orphan in the sense that her husband has separated her from her parents to bring her to his house. She is a captive in the sense of being tied in the matrimonial bond; she cannot go anywhere without her husband's consent. Thus, the wife has all the three attributes each one of which if present severally in a person would qualify the person for specially merciful and kind treatment. It is apparent therefore that the wife who has all the three attributes deserves to be treated with the utmost mercy and kindness.

Hakim Fazal-ud-Din once slapped his second wife because of her intemperate use of language during an argument. She complained of her

mistreatment to *Hazrat Mirza Sahib* who wrote a note to *Hakim Fazal-ud-Din* advising him that this was not the right way. *Hakim Fazal-ud-Din* who was a great scholar wrote back the following Quranic verse in response:

And (as to) those on whose part you fear desertion, admonish them, and leave them alone in their beds and chastise them. (4:34)

Hazrat Mirza Sahib replied that the Quran has recommended three remedies if the wife is disobedient, uses intemperate language, quarrels, or behaves in an indecent manner. These are: First to advise, second to separate her sleeping arrangement, and third to chastise her. It is obvious that the three remedies are prescribed to cover different types of transgressions and different kinds of temperaments. Chastising is the last remedy for reform i.e., when other methods have been tried and failed. In reality, this remedy is only for use for the most serious transgression of indecency. However, the Quran has also included the injunction:

And follow the best that has been revealed to you from your Lord ... (39:55)

Hazrat Mirza Sahib added that *Hakim Fazal-ud-Din* should have followed the better mode of counseling his wife rather than of beating her, which punishment is for a special situation and not for use just because one has lost control of oneself due to rage.⁴

Individuals who became disciples of *Hazrat Mirza Sahib* often had to face great hostility and harshness at the hands of their close relatives. *Hazrat Mirza Sahib* always advised his disciples that no matter how much they were tormented by their relatives, they on their part should treat them well. After taking the pledge at *Hazrat Mirza Sahib's* hands, some people were influenced so much by his sermons and advice that they restored the rights of their relatives that they had previously appropriated for themselves. Often these relatives were the same people who were greatly antagonistic towards them for having joined the Ahmadiyya Movement.

Directions to Be Kind to Children

As previously mentioned, *Hazrat Mirza Sahib's* conduct towards children was highly affectionate and sympathetic. He was never annoyed by their needless questions, stubbornness and mischief and bore their shenanigans with great patience and tried to channel them in the right direction. An excerpt from *Maulvi Abdul Karim's* book *Sirat Masih Mau'ud* in this connection is presented below:

4. This incident was narrated to the author by *Hakim Fazal-ud-Din* himself.

Hazrat Mirza Sahib is strongly opposed to punishing children. I have observed on many occasions that he is never so upset as when he hears that someone has spanked a child. An elderly person here had once spanked his son as he did habitually. *Hazrat Mirza Sahib* was greatly affected by this and he called the elderly man and advised him in a moving and impassioned speech as follows: "I consider spanking children in this way as part of associating partners with God (*shirk*). In other words, a bad-tempered spanker wants to become a partner in the guidance and development of the child. When an enraged person chastises a child for an act, he increases in his rage until he takes on the role of an enemy and transgresses to the point where the punishment does not fit the crime. If a person is in full self-control — not having given free rein to his passions — and is tolerant, forbearing, at peace and dignified then he has the right to punish a child to a certain extent at an appropriate time or to overlook his transgression. But a person who is easily enraged, unsteady, and allows his passions to cloud his judgment is not fit to undertake the bringing up of children. Instead of the effort expended in the kind and amount of punishment to be given, I wish parents would resort to heartfelt supplications for their children and make it part of their regular prayers."

The era of *Hazrat Mirza Sahib* was one in which it was common for teachers to spank their students, but *Hazrat Mirza Sahib* had given instructions that in their school if there was a teacher who frequently spanked children and was not willing to give up this odious practice then he should be relieved of his duties.

Hazrat Mirza Sahib was so kind towards children that their childish pranks amused rather than irritated him. *Hazrat Mirza Sahib's* son, Mian Mahmud Ahmad was then a child and put a large brickbat in *Hazrat Mirza Sahib's* waistcoat pocket. When *Hazrat Mirza Sahib* reposed, the brickbat would get pushed into his rib cage. *Maulvi Abdul Karim* related that in his presence, *Hazrat Mirza Sahib* complained to his valet, Hamid Ali and said: "Hamid Ali, I have pain in my ribs for the last few days; it seems to me that something is thrusting into my side." Hamid Ali was surprised and started frisking *Hazrat Mirza Sahib* for any offending object. Soon his pat down encountered a hard object and he pulled out the brickbat from *Hazrat Mirza Sahib's* waistcoat pocket and said: "It was this brickbat that was hurting you." *Hazrat Mirza Sahib* smiled and remarked: "Oh! A few days ago, Mahmud had put it in my pocket and told me not to take it out as he would play with it later."

Solicitous of God's Pleasure in the Rearing of Children

Every act of *Hazrat Mirza Sahib* was motivated by the desire to please

Allah. This applied to the raising of children as well. In this regard, *Maulvi Abdul Karim* recollects:

Hazrat Mirza Sahib lavishes such great care in the upbringing of his children that a cursory observer would think that nobody loves his children more than *Hazrat Mirza Sahib*. During times of his children's illnesses, he devotes himself so completely to their care and treatment that it would seem that he had no other concern in the world. But a perspicacious person can discern that all of this is for the pleasure of God, and in fulfillment of His injunction to indulge and nourish the weak in His creation. *Hazrat Mirza Sahib's* first daughter, *Ismat*, contracted cholera during the family's visit to Ludhiana. He nursed and attended to her treatment as if life would be impossible without her. Even the most doting worldly parent could not have taken better care. But when she passed away, *Hazrat Mirza Sahib* became aloof as if she had never existed, and since then has never mentioned that he had a daughter. Such reconciliation with God's will and acceptance thereof is not possible except for people who have a close connection with Allah.⁵

Khwaja Kamal-ud-Din once related that when *Hazrat Mirza Sahib's* son *Mian Mubarak* was gravely ill, *Hazrat Mirza Sahib* was so engrossed in his nursing and expended so much effort in his treatment that he thought with a heavy heart why was the appointee of God so absorbed in the love of this child. But when *Mubarak Ahmad* passed away, *Hazrat Mirza Sahib* detached himself from his child as if he never had any connection with him. *Hazrat Mirza Sahib* immediately began writing letters to friends, telling them that God's word had been fulfilled through the demise of his son. God had informed him at the birth of his son that he would soon return to Him, and that this had taken place; *Hazrat Mirza Sahib* added that while *Mubarak Ahmad's* loss is saddening, the fact that God's word is thereby fulfilled is cause for happiness. He went to the cemetery for his son's burial, and addressed the gathered mourners on the subject of patience and resignation to God's will. The speech was so exquisite and full of wisdom that it strengthened the faith and enhanced the knowledge of the audience. After seeing this whole episode, *Khwaja Kamal-ud-Din* said: "It was then that I understood that every action of these near ones of God is directed towards gaining His pleasure. It is a duty imposed on the father by the injunction of God to care for a sick child and to expend every possible effort in the child's treatment. Those near to Allah discharge this duty in the best possible manner. To remain fully satisfied with the will of Allah on the demise of a child is the hallmark of those who have devoted their entire being to Allah. Thus *Hazrat Mirza Sahib* fulfilled both these aspects to perfection."

5. *Maulvi Abdul Karim, Sirat Masih Mau'ud.*

An Exemplary Incident of Raising Children Virtuously

An incident of great instructive value for all parents occurred when *Hazrat Mirza Sahib's* son Mubarak Ahmad fell gravely ill. All children are dear to their parents but Mubarak Ahmad was a particularly lovely child. Parents become even more affectionate towards a child who is sick. Mubarak Ahmad's high fever had not abated for several days when he started insisting on having ice cream which was not allowed to him for medical reasons. As Mubarak Ahmad's insistence continued, his attendants brought him some crushed ice and told him that this was the ice cream he wanted, but he was not to be fooled. At last, *Hazrat Mirza Sahib* was broached and requested to give the ice to the child and to say that it was ice cream. He was told that this may work because the child trusted his father and may concede that this is ice cream. *Hazrat Mirza Sahib* came to the sick child's bed and said: "Mubarak Ahmad, here is some ice; just consider it to be ice cream for now." Mubarak Ahmad refused and insisted on having real ice cream. *Hazrat Mirza Sahib* made several attempts asking the boy to consider it as ice cream but he kept on refusing. However, not once did *Hazrat Mirza Sahib* consider it appropriate to fool the child by saying that this was anything but crushed ice.

Many cautious and morally circumspect parents do not consider it objectionable to speak a little white lie to mollify a sick child, but *Hazrat Mirza Sahib's* degree of honesty was so perfect that even in this critical situation, he did not consider it permissible to misspeak to the child. This was a perfect example of how to raise a child. To lie to a child, to make a false promise to him, or to deceive him, regardless of how good the intentions, is to ruin the character of the child. It is a murderous assault on the child's morality because he begins to think that it is permissible to lie and deceive in order to achieve an objective. Had it been any other father, he would have tried to divert the child from his insistence by saying the ice was ice cream, but not so *Hazrat Mirza Sahib*. He kept the pleasure of God ahead of his affection for the child and his righteousness did not permit him to misspeak even a little to divert his child — something that many other parents would not have found objectionable.

Chapter 76

EXCELLENT CONDUCT IN SOCIAL DEALINGS

Hazrat Mirza Sahib – an Excellent Exemplar of Islamic Equality Who Despised Fame and Egotism

Hazrat Mirza Sahib was an excellent exemplar of Islamic equality — a trait that has always been the pride of Muslims. These days, however, even ordinary clerics and *pirs* (hereditary leaders) of little importance put on airs of grandiosity. They have reserved seating; their manner of talking is novel, designed to project their excellence, vanity and greatness. But there was none of this with *Hazrat Mirza Sahib*. There was no code of conduct in *Hazrat Mirza Sahib's* gathering and people sat down wherever they found a place. There was not even a designated place for *Hazrat Mirza Sahib*. When seated with his friends, it could not be made out who among them was the claimant to the title of the Promised Messiah and *Mahdi*. Even the poorest person in the audience with bedraggled clothes could be seen sitting next to *Hazrat Mirza Sahib* as if he was the richest person in an elegant outfit. Although *Hazrat Mirza Sahib's* nature was greatly inclined towards cleanliness and his own dress was simple but clean, he sat with the poor people wearing dirty and torn clothes with the same pleasure as that of a person who is sitting in a garden of flowers.

Hazrat Mirza Sahib greeted arriving guests to his gatherings as if they were old and familiar friends. He inquired about the adequacy of their board and lodging like any ordinary, well-meaning host. In essence, it was not apparent from any action or word of *Hazrat Mirza Sahib* that he was a person with a special status. This was so unlike the attitude of many pseudo-religious leaders who consider their status to be so great that it is beneath their dignity to bother about the welfare of their guests. Employees and servants are supposed to take care of such matters. But such an attitude was totally foreign to *Hazrat Mirza Sahib*. He took care of the comfort and wellbeing of each and every guest like any other middle class host would. When he introduced any new guest to his other disciples, he did so with very appropriate and dignified words that fitted the occasion. In the beginning, I was very

surprised because this practice was so foreign to my previous experience. I had seen and heard religious leaders address their disciples disdainfully and so I was astonished at *Hazrat Mirza Sahib's* practice which was so different from that of the other religious leaders. In fact, this novel characteristic was instrumental in impressing on my heart the greatness and superiority of *Hazrat Mirza Sahib*. An excerpt in this connection from *Maulvi Abdul Karim's* book *Sirat Masih Mau'ud* is presented below:

There was no special seating arrangement for *Hazrat Mirza Sahib* in Mubarak Mosque. It was not possible for a stranger to recognize *Hazrat Mirza Sahib* in a gathering because of any mark of distinction that was accorded to him. He always sits in the right row in a corner of the mosque, drawing himself together like a swimmer ready to navigate the river of thought and reflection. I (*Maulvi Abdul Karim*) usually sit in the arched niche for the *Imam* in the mosque, and therefore directly face the people entering the mosque through the main doorway. At times, strangers who come to the mosque to see *Hazrat Mirza Sahib* make their way to me, and then get embarrassed when they find out about their mistake; at other times, their march towards me is curtailed as someone in the audience points them towards the real object of their visit. *Hazrat Mirza Sahib's* gatherings have at the same time a blend of magnificence, dignity, freedom and informality. Every disciple gets the feeling that he is the special object of *Hazrat Mirza Sahib's* affection; people express their thoughts without hesitation, sometimes talking for hours, and *Hazrat Mirza Sahib* listens to them with utmost attentiveness even when their narratives are senseless and trivial. Sometimes, others in the gathering whose patience and tolerance is limited grow weary during such narratives and begin to stretch and yawn, but *Hazrat Mirza Sahib* gives no indication for a moment by any word or action of any boredom or weariness on his part. It is not the nature of *Hazrat Mirza Sahib's* gatherings that he will sit with his head bowed down, lost in thought, while the people in the assembly sit as if they were framed pictures on the wall. Instead, *Hazrat Mirza Sahib* discourses appropriately based on the requirements of the situation and sometimes becomes very passionate while speaking about false religions. It appears at such times as if he is attacking a large army and a stranger gets the impression as if a battle is waging... A person who was accustomed to visiting worldly mendicants and *pirs* (hereditary religious leaders) and was greatly enamored by them, once came to our mosque. He was astounded by the freedom with which people could converse with *Hazrat Mirza Sahib* and remarked to him: "Your mosque lacks etiquette; people converse with you without any restraint." *Hazrat Mirza Sahib* replied: "It is not my habit to sit

looking so fierce and dreadful that people should fear me like they fear a wild beast. I detest being a statue; I have come to refute idol worship and not to become an idol that people worship. Allah knows that I do not accord any superiority to myself over others. I believe that nobody is more idolatrous and wretched than the person who is haughty. A proud person worships no God but worships himself..."

The usual place to meet *Hazrat Mirza Sahib* is the mosque. With the exception of when he is ill, *Hazrat Mirza Sahib* offers the five daily prayers with the congregation in the mosque, and exhorts others to pray in congregation as well. On many occasions he has remarked that nothing pains him more than that the prayer is not offered in congregation.

I remember the days when the traffic of disciples through Qadian was very limited and *Hazrat Mirza Sahib* would fervently wish for the numbers to grow so that there was a congregation of his disciples with whom he could offer his prayers five times a day. He would say: "I am busy supplicating to Allah and I hope that He will grant my prayer." By the Grace of God, now there are no less than eighty or ninety of our own men in the congregational prayers.

On finishing a congregational prayer, *Hazrat Mirza Sahib* repairs to his living quarters to busy himself with the work of writing. However after the evening (*Maghrib*) prayer, he remains in the mosque and eats dinner with his disciples. And the dinner conversation generally turns into a spontaneous discourse on a subject by *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib's* every act plainly articulates that he does not consider himself as superior in status or sublimity, and that he participates in these gatherings solely in obedience to the commandments of Allah. *Hazrat Mirza Sahib* said, "If God were to grant me the choice between living in solitude and living in the company of others, then I swear by that Pure Being that I would embrace the life of solitude. But I have been forcibly drawn into public life. Only God knows the joy that I experience in solitude; for 25 years of my life, I lived in seclusion, and never for a moment did I desire to occupy a position of fame. By nature, I am not social and did not particularly fancy the company of others, but my hands are forced by God's commandments. I am commanded by Allah to sit outside with people, to go for walks and to converse with people and I undertake these activities only in fulfillment of His command."

Hazrat Mirza Sahib greatly disliked people honoring him to the extent of deifying him. In the western districts of Punjab and the Frontier province, it was customary for people to touch the knees and feet of elders as a mark of respect, and some ignorant people even went so far as to prostrate before religious

leaders. But *Hazrat Mirza Sahib* did not permit such behavior in his gatherings. A person once brought his son so that he could introduce him to *Hazrat Mirza Sahib*. As the boy stepped forward to shake hands with *Hazrat Mirza Sahib*, he stooped down to touch *Hazrat Mirza Sahib*'s feet in reverence. *Hazrat Mirza Sahib* immediately stopped him from doing so with his hands. *Hazrat Mirza Sahib*'s face turned red and he stated with marked emotion, "People appointed by God come into this world to demolish idolatry, not to establish it."

Hospitality and Humbleness

Hazrat Mirza Sahib was an exemplar of Islamic equality. In his conversation, manners, meetings and, in fact, in every affair, nobody ever felt for even a moment that *Hazrat Mirza Sahib* was in any way seeking to elevate himself above others. He would meet his disciples as if he were meeting somebody of the same status as his own. In fact, his every deed manifested the splendid attributes of hospitality and humbleness.

When the wife of Nawab Muhammad Ali Khan of Malerkotla passed away, *Hazrat Mirza Sahib* accompanied her funeral procession to the cemetery and led the funeral prayers. I was also present at the funeral. The grave was not yet ready for burial when the funeral prayer ended, and the mourners, including myself, crowded around the grave to watch it being readied. After a little while, I turned around only to find that *Hazrat Mirza Sahib* had disappeared. Alarmed, I looked hither and thither and found him sitting on the ground by himself in a corner of the park. Quickly, I spread out a white sheet of cloth under a tree, and went up to *Hazrat Mirza Sahib* and requested: "It is very sunny here; please come and sit over there under the shade of the tree." *Hazrat Mirza Sahib* replied: "Yes; this is a good idea." He then went and sat on the sheet in the shade of the tree and I sat down too, a little distance from him. Soon, as others in the graveyard observed that *Hazrat Mirza Sahib* was seated beneath the tree, they too came over to join him. To each person who came, *Hazrat Mirza Sahib* would say, "Come and sit over here," and would himself slide back to make room for the new arrival to sit on the sheet. People kept coming and *Hazrat Mirza Sahib* kept moving back. After the lapse of a short time, I observed that *Hazrat Mirza Sahib* was sitting on the bare ground while his disciples were seated on the sheet. The people who had crowded him off the sheet did not realize this in their fervor to be with *Hazrat Mirza Sahib*, but I was watching this and getting vexed. At the same time it was increasing me in my faith as I marveled at this man to whom God had granted such a high status and yet he displayed such humility and meekness of character.

Maulvi Muhammad Ali was one of *Hazrat Mirza Sahib*'s disciples, and possessed great sincerity and devotion to him. He resided in a small room on the roof of *Hazrat Mirza Sahib*'s house. Even if *Hazrat Mirza Sahib* had

summoned him a hundred times during a single day, *Maulvi* Muhammad Ali would have gladly complied. However, such was *Hazrat* Mirza Sahib's humility and meekness that if he wanted to inquire something from *Maulvi* Muhammad Ali, he would go himself to his room instead of summoning him. (See *Sirat-ul-Mahdi* Volume 2).

On the occasion of the birth of one of his daughters, *Hazrat* Mirza Sahib received an ominous revelation. It was the middle of the night, but on receiving the revelation, he proceeded straight to the residence of his disciple *Maulana* Muhammad Ahsan Amrohi, who also resided in a section of *Hazrat* Mirza Sahib's house, and knocked on his door. He inquired from inside, "Who is it?" The response was, "Ghulam Ahmad." *Maulana* Amrohi was astounded; he quickly got up, opened the door, and enquired: "Sir, is everything alright?" After relating the ominous revelation, *Hazrat* Mirza Sahib said: "I am praying to Allah, and I request you also to pray to Allah that He may avert this terrible fate." By God, what humility! *Hazrat* Mirza Sahib had a close relationship with Allah, he was a Reformer, a recipient of revelations, his prayers were accepted, yet he had no hesitation in requesting his disciple to pray for him. Had it been some ordinary religious leader, he would never have entertained the idea of requesting a disciple to pray on his behalf. At the very least, he would have preserved his status by summoning the disciple rather than going to him in person. In contrast, *Hazrat* Mirza Sahib knocks on the door of his disciple in the middle of the night like an ordinary man, and requests him to pray for him. And to his enquiry, "Who is it?" replies with great informality, "Ghulam Ahmad." He did not attach any titles to it. For example, he did not say: "Promised Messiah or the *Imam* (leader) of the era, or the Reformer of the century." But his reply was simply, "Ghulam Ahmad." This goes to show that although God had granted him these titles to show his nearness to God, but *Hazrat* Mirza Sahib's humility would not permit even the thought of any superiority to enter his heart.

Once the butchers of Qadian increased the price of meat, and the members of the Ahmadiyya Organization complained about this to *Hazrat* Mirza Sahib. He stated that the butchers must have raised the price so as to provide better quality meat to their customers. It was only fair to charge a higher price for better quality meat. However, the quality of the meat deteriorated despite the higher price. *Hazrat* Mirza Sahib first tried to counsel the butchers to desist but when they showed no inclination to change their ways, he ordered his disciples to boycott the butchers and stop buying meat from them. Accordingly, the people switched their fare to lentils and vegetables and people went without meat for many days. *Maulvi* Sarwar Shah made a proposition to *Hazrat* Mirza Sahib: "Sir, I have a goat. I would like to present it to you so that you can have it slaughtered and have meat for your household." *Hazrat* Mirza Sahib replied, "I do not like that meat should be cooked in my house when my friends are eating lentils."

An old, peasant woman came to *Hazrat Mirza Sahib's* house during the middle of the summer season once. She spotted a pitcher of cold water with an earthen bowl covering its mouth. Without seeking permission, the old woman poured some water into the earthen bowl and drank it. Upon seeing the ragged old woman drinking water in this manner, a refined lady of the house gave directions that the earthen bowl be broken and discarded. *Hazrat Mirza Sahib* overheard these directions and said, "What is the meaning of breaking the bowl? Give me water in that bowl, I will drink it. Such people will now come to my house in large numbers; it is advisable that the people of my house change their disposition and learn to socialize with such destitute people."

Mian Abdullah Sanori narrated the following anecdote:

In the early days, *Hazrat Mirza Sahib* once went for a walk towards the north of Qadian. The late Sheikh Hamid Ali and I (Mian Sanori) accompanied him. I had heard people say that spiritually-elevated people can describe what is in your heart. The thought crossed my mind to test this theory. Accordingly, I would think of a question but keep it concealed in my heart. I found that *Hazrat Mirza Sahib's* conversation would veer towards answering that question. I did this four or five times and every time I thought of a new question, the conversation would steer towards an answer for that question. Finally, I told *Hazrat Mirza Sahib* about my experiment. He was quite displeased and remarked: "You should be grateful that Allah's grace was with you. The saints and messengers of Allah do not have knowledge of the Unseen. Do not do this in the future."¹

This humble author, Basharat Ahmad, asserts that a fraud seeks self-aggrandizement in every matter and wants to convince others of his piety. On such occasions, he takes unfair advantage of people's devotion to impress upon them his holiness. But the aim of the righteous individual is wholly that the virtues of truth and uprightness be established in society and that people eschew wickedness and become firmly chartered upon the path of piety. Despite his spiritual excellence, such a righteous individual does not patronize any distinction for himself that would lead people to deifying him and worshipping a human.

Neither was *Hazrat Mirza Sahib* a confidante to events of the Unseen, nor did he ever claim that he had the ability to learn or intuit another person's unspoken and undisclosed thoughts. Nonetheless, experience from scores of occasions showed that *Hazrat Mirza Sahib* would begin discoursing upon a subject regarding which doubts had arisen in the mind, and it appeared as if he had ascertained what was in the heart. The fact is that an appointee of

1. *Sirat-ul-Mahdi*, Vol. 2

Allah has the nature of a teacher who fully understands the intricacies of an issue and its contextual reference. This enables him to intuitively gauge the kinds of doubts that would arise in an ordinary person's mind and enables him to discourse and address the very points that are vexing a person and thereby astounds his audience.

It also happens that the mystic senses of people who are spiritually greatly elevated can pick up and convey to their pure heart through an inexplicable process the spiritual condition of the person they interact with. Frequently, such a spiritually-elevated person himself is unaware of the process, yet his subconscious senses the inner state of the other person and causes his thoughts to address the issues most relevant and vexing to that person. At any rate, this state of spirituality serves as an argument in favor of a person's purity and excellence of spirituality.

When I took the pledge, there was no premeditation or intention to do so. In fact, a difficulty possessed my mind that effectively stopped me from entertaining the idea. I was astonished when *Hazrat Mirza Sahib* began to discourse in a principled way during our conversation on the very subject that was a hindrance for me to take the pledge.

Maulvi Syed Sarwar Shah narrated a similar incident to me: *Maulvi Abdul Karim* remarked during a conversation with *Hazrat Mirza Sahib*, "I was unable to sleep at all last night." The thought crossed my (Syed Sarwar Shah's) mind that *Maulvi Abdul Karim* had misspoken and it was probably an exaggeration that he had not slept the whole night. No sooner had this thought crossed my mind than *Hazrat Mirza Sahib* stated, "Some people may be thinking in their heart that 'not being able to sleep the whole night' is an exaggeration but such a doubt is not proper, and in fact is tantamount to suspicion. Is it not possible that a person was unable to sleep the whole night? Moreover, it is a figure of speech to state that one was unable to sleep all night, when in fact the person was actually unable to sleep for a large part of the night. So it is improper to distrust someone's words."

Likewise, *Maulana Nur-ud-Din* related the following incident to me:

Somebody once gave me (Nur-ud-Din) a pair of very expensive caps as a gift. I, in turn, sent them as a gift to *Hazrat Mirza Sahib* through an old maid in *Hazrat Mirza Sahib's* household who was affectionately called Granny. She had come to my house and I gave her the caps with the instructions to present them to *Hazrat Mirza Sahib*. After she had left with the caps, I started thinking that the courier was a simple old woman and wondered whether the caps had actually been delivered to *Hazrat Mirza Sahib* or not? Could she have possibly put the caps somewhere and forgotten about them or given them to someone else so that *Hazrat Mirza Sahib* had never gotten to see them? I ruminated that if

those caps were not presented to *Hazrat Mirza Sahib*, then my objective of pleasing him would be defeated — my entire day passed in such restless contemplation, leaving me feeling quite perturbed as I mulled over those thoughts. Later in the evening, *Hazrat Mirza Sahib* joined our company in the mosque. As he was conversing, he said to someone, “Please fetch my casket.” Presently, the casket arrived. *Hazrat Mirza Sahib* opened the casket and pulled out the two caps I had presented to him and quietly began to fan himself with them. (This incident took place in summer.) He kept fanning himself with the caps for some time and then put the caps back in the casket and had the casket returned home. He did not utter a word. I felt greatly embarrassed; perhaps Allah had informed *Hazrat Mirza Sahib* that I (Nur-ud-Din) was intensely agitated in this matter, and that he should comfort me. Or perhaps *Hazrat Mirza Sahib* had sensed this himself. In short, *Hazrat Mirza Sahib* conveyed to me that he had indeed received the caps.

On scores of occasions, people similarly experienced that *Hazrat Mirza Sahib* would begin to lecture on the precise topic about which doubts had crept into their minds. *Hazrat Mirza Sahib* would never address a person directly in connection with that person’s shortcoming or fault; he would not admonish people. Rather, if someone’s action had displeased him, he would discourse on the matter in very general terms. If that person was fortunate, he would understand and become penitent at his action after listening to *Hazrat Mirza Sahib*’s discourse. Interestingly, *Hazrat Mirza Sahib*’s didactic discourses touched everyone in the audience and each person felt as if *Hazrat Mirza Sahib* was addressing his personal shortcomings. In this manner, the blessed tradition of reformation and purification proceeded smoothly without causing pain to anyone.

Thus, it was not uncommon that *Hazrat Mirza Sahib* discoursed on subjects that were secretly vexing people. However, *Hazrat Mirza Sahib* strongly disliked for anyone to consider him as the knower of unseen and hidden things and to keep questions in their heart and expect him to guess what they were. He considered such expectations to be idolatrous and a source of tribulation. It was his maxim that the appointees of God are raised to preach the worship of God and not of them. They are not knowers of the unseen except to the extent of what God reveals to them.

In addition to his great spiritual eminence, *Hazrat Mirza Sahib* manifested such politeness, humility and self-effacement in his temperament that a greater manifestation was not possible. It did not matter to him at all if he had to sit on the ground while his audience was seated on a carpet or an elevated place. In this context, *Maulvi Abdul Karim* narrates an incident:

Approximately four years ago, *Hazrat Mirza Sahib*’s family was visiting Ludhiana. It was the month of June and the inner sanctums of the

house had been recently constructed. I spotted a cot (charpai) lying there and reposed on it for an afternoon siesta. *Hazrat Mirza Sahib* was strolling nearby as I snoozed off. When I woke up, I saw *Hazrat Mirza Sahib* reposing on the floor beside my charpai. Out of deference, I sat up with a startle. With great affection, *Hazrat Mirza Sahib* asked me: "Why did you get up?" I replied: "I cannot be lying on the charpai while you are lying on the floor." He smiled and said: "I was keeping guard over you. The children were raising a raucous, and I was telling them to be quiet so that your sleep may not be disturbed."

Likewise, Dr. Mirza Yaqub Baig once went to see *Hazrat Mirza Sahib* in his room but he was not present. He lay down on his charpai and the soporific effect of summertime made him doze off. When he woke up, he saw *Hazrat Mirza Sahib* reposing on the floor nearby. He got up startled and despite *Hazrat Mirza Sahib's* protestations not to get up, he vacated the charpai out of deference.

It was early morning when I took the pledge at the hands of *Hazrat Mirza Sahib*. I had requested a meeting with him in private following the *Fajr* (morning) prayer so *Hazrat Mirza Sahib* summoned me to his room. A charpai, without a mattress, was the only furniture in the room. *Hazrat Mirza Sahib* insisted on seating me and my friend on the side of the charpai where the pillow is placed because the weave of the jute/hemp string is dense and more comfortable to sit on, and himself sat at the foot of the charpai which makes for very uncomfortable seating because there are just a set of broadly spaced strings to support the body. I submitted very strongly to *Hazrat Mirza Sahib* that I could not bear this disrespect, but he compelled me to sit on the comfortable section of the charpai. I felt greatly embarrassed, but was also amazed at the same time on this show of humility.

Hazrat Mirza Sahib never indicated by any word or action that a visitor had overstayed or become bothersome. The excessive affection of his disciples sometimes resulted in tiresome situations but *Hazrat Mirza Sahib* remained unperturbed. *Munshi Muhammad Arora*, a resident of Kapurthala, was greatly devoted to *Hazrat Mirza Sahib*. Once when he came to meet *Hazrat Mirza Sahib*, he was summoned directly to *Hazrat Mirza Sahib's* chamber. When the meeting came to a close, *Munshi Arora* stepped outside the room and *Hazrat Mirza Sahib* closed the door behind him. There was a flight of stairs that led from *Hazrat Mirza Sahib's* room to the new guest rooms downstairs. *Munshi Arora* descended a couple of steps and then turned back and knocked on *Hazrat Mirza Sahib's* door. *Hazrat Mirza Sahib* opened the door and *Munshi Arora* stood at the threshold and conversed with *Hazrat Mirza Sahib* for a few minutes, and then took leave. *Hazrat Mirza Sahib* again closed the door behind him. Having climbed down a couple of steps, *Munshi Arora* returned again and knocked on the door again. *Hazrat Mirza Sahib* opened the door, and the two

spoke for a few moments — again *Munshi Arora* departed, but no sooner had he descended a few steps that he turned back yet another time and knocked on *Hazrat Mirza Sahib's* door. He spoke with *Hazrat Mirza Sahib* again for a little while. When this process had been repeated several times, he became embarrassed and explained his behavior by stating: “When I take leave and begin to descend the steps, I am overpowered by my desire to see you again. The thought crosses my mind whether God will give me another chance to see you or not. So I think of some excuse to return and knock on your door on the pretext that something was left unsaid. The fact is that nothing was left unsaid; my motivation was only to see you again. I am sorry for the trouble this has caused you.” *Hazrat Mirza Sahib* broke out into a laugh and said, “The visits of my friends are an occasion of joy for me and not one of trouble.”

By God! How lovely was that time! There was no private secretary to go through to get an audience. A person could casually go to meet him, and sit in his company for as long as he liked. He could come and go as he pleased and make multiple appearances. In the case of *Munshi Arora*, the visitor himself became embarrassed and put forward an excuse. But *Hazrat Mirza Sahib* never once felt irritated or complained of the constant comings and goings or protested why the visitor did not have his say at one time instead of in dribs and drabs thereby wasting his time.

There were no restrictions whatsoever on how frequently a person could leave and rejoin such gatherings and assemblies. If there was any embarrassment at all, it was only to the person who was taking such liberties. *Hazrat Mirza Sahib* never showed any sort of exasperation, or commented on the repeated visits. Never did *Hazrat Mirza Sahib* chide anyone for wasting his time unnecessarily, and for not posing all their questions to him at one time. This is known as living with humbleness, and embracing the dervish lifestyle (the word dervish is used here only with the connotations of meekness and simplicity and, as used here, dervish does not refer to a member of a Muslim religious order noted for devotional exercises such as bodily movements, whirling for example, that lead to a trance-like state).

Respect for His Disciples

Hazrat Mirza Sahib would refer to his disciples with great respect. Whether those disciples were present or not, he would mention their names with dignity and respect. In this connection, *Maulvi Abdul Karim* has recorded the following observations:

I have observed on many occasions that, as *Hazrat Mirza Sahib* is conversing with his wife in their home, if the name of some disciple comes up, he would mention it very respectfully, just as he would if he were present. He never addresses anyone with the informal second person

singular pronoun in Urdu of *tu* (you). The same applies to his writings as well; he employs reverent and honorific titles such as *Hazrat*, *Maulvi* Sahib, dear friend, etc. In his speeches too, he uses phrases such as: “*Hazrat Maulvi* Sahib used to say...” I have often seen hereditary religious leaders (*pirs*) and mendicants consider it below their dignity to refer to their disciples in deferential terms... In short, many religious scholars (*sheikhs*) and hereditary religious leaders equate the cultured and respectful reference of their disciples’ names as a despicable act. During my long association with *Hazrat* Mirza Sahib, I have never heard him address anyone in a less than respectful manner.

Dr. Abdul Hakim Khan was a disciple of *Hazrat* Mirza Sahib who later became an opponent. He concocted a dogma that it was not necessary to accept the Holy Prophet in order to achieve salvation, and wrote a letter to *Hazrat* Mirza Sahib explaining his belief. *Hazrat* Mirza Sahib repudiated this idea, and pointed out its fallacies. Dr. Abdul Hakim Khan was a short-tempered man and took serious offence at being contradicted. He responded by writing insolent letters to *Hazrat* Mirza Sahib. One day, while sitting with his disciples, *Hazrat* Mirza Sahib commented on Dr. Abdul Hakim Khan’s behavior: “I fear that if he continues in this manner, he will become an apostate.” This remark (that was spoken in a polite form of Urdu) heartily stirred his listeners, because here was mention of a person who was well known for his rudeness to *Hazrat* Mirza Sahib, and yet he referred to him in such civil terms. This provides a reflection of *Hazrat* Mirza Sahib’s high morals and civility, in that he adhered to the principles of courtesy even when mentioning his enemy.

Tolerant of Others’ Shortcomings

Hazrat Mirza Sahib was very much in the habit of benevolently ignoring and covering the faults of others. He disliked people complaining to him about their friends and spiritual brothers. If somebody brought such a complaint to him, he would say: “Have you prayed and cried before God for forty days for this brother of yours?” If the reply was in the negative, he would say: “Then you do not have the right to complain about him. First, beseech God sincerely for forty days to reform this brother of yours, and if at the end of that period there has been no reformation, then you can complain about him.” This was the reason why nobody dared to backbite or complain about others to *Hazrat* Mirza Sahib. Even if *Hazrat* Mirza Sahib became aware of a disciple’s shortcoming, he would kindly ignore it and find a suitable occasion to advise his disciple in a way that the person would not even feel that *Hazrat* Mirza Sahib was aware of the shortcoming. It was his wont not to address the person directly. Instead, he would discourse on the subject during a public gathering in a way that was meant to effect the required reformation

of his disciple. He would then follow it up with reminder discourses on other occasions. But most of all, he relied on prayer to bring about a reformation. In the matter of reformation, he emphasized the importance of addressing the root of the problem, and if this was done, he believed that the branches would heal themselves. He frequently reiterated that: “The real thing is to establish faith in the heart. If that is done, then deeds would automatically be mended.” Mir Nasir Nawab once remarked to *Hazrat Mirza Sahib*: “Some of your disciples shave their beards.” *Hazrat Mirza Sahib* replied: “Mir Sahib! You are worried about their beards; I am worried about their faith. If faith is firmly entrenched in the heart, then everything else will fall into place.”

Tolerance of Shortcomings Extended to Strangers as Well

Hazrat Mirza Sahib’s nature of ignoring faults was not just confined to his disciples, but extended to all and sundry. *Maulvi Abdul Karim* has recorded the following incident:

A woman once stole some rice from *Hazrat Mirza Sahib*’s house. A thief’s mannerism often betrays her. Her actions are hasty and unnatural and she glances around furtively. A sharp-eyed person noticed her suspicious behavior and apprehended her. A hue and cry was raised. The woman was found to be hiding a bag under her armpit containing about fourteen Kilograms of rice. The woman was being disparaged and humiliated when *Hazrat Mirza Sahib* happened to pass by. He enquired about the matter, and was informed of what had transpired. He remarked, “She is indigent. Give her a portion of the rice, and do not humiliate her — embrace the quality of God that He benevolently overlooks the faults of people.”

Display of Great Civility During Walks

Hazrat Mirza Sahib usually went for a long walk of several miles after breakfast. He was not given to looking around and kept his gaze cast down as he walked. His disciples, who accompanied him on the walk, kept on asking questions and *Hazrat Mirza Sahib* would keep on discoursing about their queries. Whenever he felt physically tired, he would sit down to rest upon the ground with great informality. He never took any sheet or rug with him to spread on the ground for sitting. Because of the large number of people that accompanied *Hazrat Mirza Sahib* for a walk, it sometimes happened that someone accidentally stepped on his shoe, and dislodged it from his foot or someone bumped into his staff and sent it hurtling to the ground. During all such instances, *Hazrat Mirza Sahib* would never look backwards, lest the person responsible for the accident should get embarrassed.

Despised Pretense and Affectation

Hazrat Mirza Sahib met his guests, who had come to visit him from places outside Qadian with great joy, affection, and a smile on his lips. He inquired about their welfare in the same way that informal friends do when they meet. He would ask his newly arrived guests about their well-being and that of their families and about the state of things and conditions in their region. When *Hazrat* Mirza Sahib sat with his disciples, they would ask him all sorts of questions and he would reply to them and thus a great variety of topics would get covered. Unless there was a specific request to talk about a particular matter, it was not *Hazrat* Mirza Sahib's habit to pontificate and to incessantly keep preaching to the people to impress them about his own devoutness. He detested such pretense and affectation.

Some people actually misjudged him on this score because there are some who think that people devoted to Allah should only concern themselves with talking about religious matters. Such people consider it beneath the dignity of the saint to enquire about the welfare of a disciple and his family, or to listen to their troubles. In fact, this notion is incorrect, and contrary to the tradition of Prophet Muhammad (peace and blessings of Allah be upon him). *Hazrat* Mirza Sahib was absolutely uncorrupted by any show of pretense and affectation and he hated hypocrisy.

Two Sufi gentlemen once came to meet *Hazrat* Mirza Sahib. It so happened that no religious discussion was initiated during their presence and *Hazrat* Mirza Sahib kept enquiring about the welfare of various disciples who were present. *Maulvi* Abdul Karim was sitting next to *Hazrat* Mirza Sahib and he could not contain himself. He whispered to *Hazrat* Mirza Sahib: "These two Sufis are sitting here. Discourse on a theme that would impress them favorably." On hearing this, *Hazrat* Mirza Sahib's face became red with anger. He said: "*Maulvi* Sahib! I regard discourse which is affected to impress others with one's devoutness as a lowly sort of ostentation and hypocrisy." He then spoke for a long time with great passion on the subject of hypocrisy — that speech was replete with gems of wisdom. The two Sufis were amazed and remarked: "We had never before heard of such fine aspects of the subject of hypocrisy." *Hazrat* Mirza Sahib left the assembly and returned to his house. *Maulvi* Abdul Karim said with a chuckle, "Well, I believe that I too accomplished my objective!"

Conversational Etiquette in Assembly

Hazrat Mirza Sahib's manner of speaking in assemblages was most civil. He neither spoke equivocally, nor did he ever communicate nonverbally by signaling with his eyes. He never said anything hurtful. Whether a person was a friend or a stranger, *Hazrat* Mirza Sahib would refer to him respectfully and graciously. He also stressed on his disciples that they should

never forgo courtesy and civility regardless of the provocation.

When *Maulvi* Abdullah Sanori came to Qadian for the first time, *Hazrat* Mirza Sahib enquired about the welfare of *Maulvi* Abdullah Sanori's father. He replied: "Whose name have you taken! My father is a wicked man. He drinks alcohol and his ways are depraved." *Hazrat* Mirza Sahib responded: "Ask for God's protection; such things should never be said about one's father." *Hazrat* Mirza Sahib then related a *Hadith* to the following effect:

It sometimes transpires that the repeated misdeeds of a person take him to the verge of hell, but he retreats from the threshold of hell and embarks upon the path of performing good deeds — eventually, such a man enters heaven.

Maulvi Sanori would narrate that soon thereafter a transformation took place in his father's character. He ultimately met a good end, and had developed a great affection for the Promised Messiah.

Mirza Nizam-ud-Din was *Hazrat* Mirza Sahib's paternal cousin; he was not only a bitter enemy of *Hazrat* Mirza Sahib but of Islam as well. Once *Hazrat* Mirza Sahib's son, Mirza Bashir Ahmad, referred to him as "Nizam-ud-Din" and earned an immediate rebuke by his father: "Son! He is after all your uncle; you should not speak about him in this manner."

The Nature of *Hazrat* Mirza Sahib's Gatherings

Hazrat Mirza Sahib always used to meet people with a smile upon his countenance so that the person he was greeting would feel as if his troubles had vanished away. Each one of his disciples had experienced that a meeting with *Hazrat* Mirza Sahib was a great antidote for grief and sadness that was dispelled from the heart by his company. One glance at his smiling countenance sent a surge of tranquility through a person's body. *Hazrat* Mirza Sahib listened attentively to whoever addressed him regardless of their status in life and then replied with great endearment. Every person, in his own place, thought that *Hazrat* Mirza Sahib liked him the most.

Sometimes people related their inane stories to *Hazrat* Mirza Sahib for hours, and he sat and listened to them in silence and never once stopped them. Prior to the prayers or after the prayers and sometimes at other times, *Hazrat* Mirza Sahib sat in the mosque and his admiring disciples sat in a circle around him. Many diverse issues would come under discussion and a session would begin in which knowledge and enlightenment was disseminated. There was no protocol in the mosque and people sat wherever they could find a place. People were free to ask questions and in response *Hazrat* Mirza Sahib would deliver an enlightened discourse. Sometimes, he started off by saying a few words of advice to the new pledge takers in the assembly but

that advice would gradually take on the shape of a speech. Occasionally the name of an opponent would creep up and the conversation focused on him for a while. At times, *Hazrat Mirza Sahib* narrated a recent revelation and then discoursed about it for some time. If he was currently composing a book, he would debate his recent writings with his disciples. If mention was made of the difficulties being faced by an individual or a branch of the Ahmadiyya organization, the discussion focused on this theme. In short, different kinds of topics were discussed in *Hazrat Mirza Sahib's* assemblages and the people had a chance to say whatever they wanted to say. When *Hazrat Mirza Sahib* spoke, everyone listened attentively. His style was to begin speaking softly at first and then to gradually raise his voice so that after a while, a person seated even far away could hear him distinctly. He used this style whether he was making a public speech to a large audience or merely discoursing in a small assemblage. His speeches were spellbinding and made one feel as if one was receiving the elixir of life that was reviving one's soul.

A friend of mine who was a station-master in the railways narrated this incident to me:

I was a very corrupt employee and was given to taking bribes when I came to take the pledge at *Hazrat Mirza Sahib's* hand. Although *Hazrat Mirza Sahib* did not know me, he gave me a brief sermon in private in which he only said, "*Babu Sahib!* A person who takes bribes is not respected even in this world." That sentence struck me like a knife in my heart and lodged there firmly. From that day onwards, I have never taken a bribe or been dishonest.

Similarly, *Hazrat Mirza Sahib* once offered a few words of advice in private to an alcoholic landlord and that man came to loathe alcoholic drinks. There are hundreds of other such instances.

Encouragement of Friends

Hazrat Mirza Sahib was very gracious to his disciples and accepted even ordinary and trifling gifts that they brought with great love and gratitude. He listened with great earnestness to people, regardless of how trivial their narrative. If somebody wrote even an ordinary article and brought it to read to *Hazrat Mirza Sahib*, he would listen to it like a student listens to a Professor. Sometimes people brought newspaper clippings about scholarly research that shed light on the truthfulness of Islam or of some celebrity praising Islam and presented them to *Hazrat Mirza Sahib*. On such occasions, *Hazrat Mirza Sahib's* countenance glowed with joy. He highly lauded the person and remarked to those present: "Look at the interest of this person; he searches and collects such useful pieces of information." *Hazrat Mirza*

Sahib was so visibly grateful to anyone that rendered even the most common service that one was amazed. One now remembers those times wistfully when the smallest service was greatly appreciated and when encouragement was given liberally. The name of Allah alone remains forever.

If *Hazrat* Mirza Sahib was discoursing on a subject and someone in the assemblage put forward some trivial thing that supported the discourse, *Hazrat* Mirza Sahib would immediately draw attention to it and praise the subtlety of the presented idea. Although truth be known, the presented idea was generally trivial compared to the ocean of enlightenment that was emanating from *Hazrat* Mirza Sahib. Encouragement and thankfulness was so much part of *Hazrat* Mirza Sahib's nature that the presenter of the idea at times felt embarrassed by the insignificance of his contribution and the praise lavished on it. In short, *Hazrat* Mirza Sahib greatly appreciated any service performed, any verse composed and any essay written that supported the truth. He remarked frequently: "If someone produces even a solitary word for the promotion of Islam, that word is more valuable for me than a sack of pearls and gold coins."

Hazrat Mirza Sahib once entrusted some work to a disciple, who showed some hesitancy and submitted: "I am afraid, I may make a mistake." *Hazrat* Mirza Sahib smiled and replied, "It is only human to make mistakes. So if you make a mistake, it would not be a novel thing. We do not consider you to be *Quddus*. That is an attribute of God." (*Quddus* means The Holy, The Pure, one who's actions are above any error, imperfection or shortcoming.)

In this fashion, *Hazrat* Mirza Sahib assiduously encouraged his disciples. This was why every sorrow dissipated and despair turned into joyous hope when one sat in *Hazrat* Mirza Sahib's company. *Hazrat* Mirza Sahib was always able to discern some useful aspect even in situations that portended failure. This attitude of optimism provided solace to sorrowing hearts and peace to worried minds.

Hazrat Mirza Sahib once sacrificed several goats. Now a caravan of indigent people was encamped outside the perimeter of Qadian. *Hakim* Fazal-ud-Din of Bhera was entrusted with the task of distributing the meat among them and he arrived at the encampment with a large tray of meat. He began distributing the meat very methodically giving two pieces to each person. However, the poor and hungry people had no patience for this and launched a united assault on *Hakim* Fazal-ud-Din and helped themselves to the meat which disappeared in a few minutes. In the melee, *Hakim* Fazal-ud-Din's shirt and turban were ripped into shreds. *Hakim* Fazal-ud-Din was greatly annoyed; grumbling and enraged, he made his way to *Hazrat* Mirza Sahib to lodge a complaint. When he narrated the entire episode to him, *Hazrat* Mirza Sahib chuckled and said, "*Hakim* Sahib! You should be happy that the offering found such ready acceptance that the need to distribute it did not arise; the deserving people snatched it away themselves. Such an acceptance is an occasion for giving thanks."

In 1906, I took an extended leave from work to spend time in Qadian. My wife was unwell in those days and could not participate for several days in the congregational prayers offered in the female section because of her indisposition. When her health improved a little, she went to participate in the congregational prayer. *Hazrat Mirza Sahib's* wife remarked to her: "If you had health problems, you should not have come to Qadian. If you are unable to participate in prayers and other activities, then it is the same whether you are in Qadian or not." When *Hazrat Mirza Sahib* heard this remark, he said, "'Actions are judged by intentions.'² When she has come to Qadian to learn about religion and to increase her spirituality, then the reward for her action has already been recorded with God. A person is rendered helpless by sickness. If she has not been able to participate in prayers and other activities, it does not matter. God sees what is in the heart and one's intentions. He will not waste the reward for coming to Qadian. In fact, the reward will be greater because she has come to Qadian despite her indisposition. So whatever happened is fine indeed, and there is good in it." My wife would later say: "I cannot state my joy and happiness when I heard this comment, and I understood that the appointees of God provide real solace to the heart. They never despair of the mercy of Allah."

Solidarity With Friends

Hazrat Mirza Sahib considered it his foremost duty to help friends facing hardships. If somebody needed money, then he would quietly send money to that person, without letting anyone become aware of the same. He used to do so secretly so that the recipient should not feel any embarrassment. Many of his devoted disciples had migrated to Qadian, leaving behind all their amenities and luxuries. They ate from the communal kitchen or received a nominal monthly stipend. *Hazrat Mirza Sahib* was very conscious of their needs. At the onset of winter, he secretly gave them some money to meet their need for warm clothes and bedding. If they refused the largesse, he insisted further until out of respect, they had to accept the money whether willingly or unwillingly.

If *Hazrat Mirza Sahib* learned that one of his disciples was in a dire financial situation, he covertly left a pouch of money at the person's house with the instructions: "If he inquires where the money came from, tell him that I left it." If the person attempted to return the money, *Hazrat Mirza Sahib* refused to take it back. Once *Hakim Fazal-ud-Din* of Bhera was in need of two hundred rupees, and he requested *Hazrat Mirza Sahib* for a loan which was given to him. Later, when *Hakim Fazal-ud-Din* had enough funds, he sent the loan amount to *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* returned the money with a note:

2. *Hadith* in Bukhari and Muslim.

I consider my assets to be common with my friends. You were in need of money, so you sent for it. When I am in need of money, I will send for it. But right now I am not in need of money, so I am sending it back to you..

Once a person by the name of Abdullah Arab visited Qadian, took the pledge at the hands of *Hazrat Mirza Sahib*, and then left for Baghdad (Iraq) where he established a medical clinic. In those days, Baghdad was under the Ottoman rule and the Turkish government wanted to arrest him for some reason. To save himself, he presented the excuse that he was not a citizen of the Ottoman Empire, but was, in fact, a resident of Punjab and had a home and orchard in Qadian. At the same time, he wrote a letter to *Mufti Muhammad Sadiq* in Qadian, informing him of the excuse he had presented, and warning him that the Turkish government may make inquiries about him in Qadian. *Mufti Muhammad Sadiq* narrated the whole story to *Hazrat Mirza Sahib* and remarked that Abdullah Arab had made a mistake and should not have given this excuse. *Hazrat Mirza Sahib's* face grew sad as he said, "*Mufti Sahib!* We have no idea of the distress this person is in and how he is being tormented by the Turkish government and police. Although he has erred, my orchard belongs to my disciples; I can give the orchard to him if that will extricate him from his distress."

In short, if a person had affection for *Hazrat Mirza Sahib* and made a dedicated attempt to forge a strong spiritual relationship with him, he found his affection reciprocated many times over. In fact, such a person was often embarrassed by the strength of reciprocity and the relative feebleness of his own affection. Of all the ties of friendships and relationships that govern the attachment and consideration of people to one another, none was comparable to the concern that *Hazrat Mirza Sahib* exercised for the welfare of his disciples. *Maulana Abdul Karim* has noted in this regard:

"(*Hazrat Mirza Sahib*) has said repeatedly with God as his witness that: 'I love a thing only for the sake of Allah. Whether it is my wife, children or friends, my relationship with them is only for the sake of Allah, the Most High.'"

He also used to say: "The person who wants that I should love him and that my sincere and heartfelt invocations should ascend to the heaven for him should provide me with the assurance that he has the ability to be a servant of Islam."

Could Not Bear to Hurt Anyone

Hazrat Mirza Sahib never did anything either by words or actions to hurt anyone. If someone was harsh with him, he acted with patience and forbearance and refrained from any deed that would cause hurt in return. In fact,

he would even intervene in situations unrelated to him and try to negate the hurtful impact of one person's actions on another.

Mir Nasir Nawab once sent his old woolen coat as a gift to his nephew Muhammad Saeed, who was visiting Qadian. A maid servant was charged with delivering the gift. Muhammad Saeed scornfully asked the maid to take the coat back as he did not wear discarded clothes. As the maid was returning with the coat, she ran into *Hazrat Mirza Sahib* who enquired from her about the coat she was carrying. The maid told him that Mir Sahib had sent the coat for Muhammad Saeed but he had returned it because he did not wear discarded clothes. *Hazrat Mirza Sahib* said, "This will hurt Mir Sahib. Give me this coat, for I will wear it and tell Mir Sahib that I have kept it."

Loyalty to Friends

Hazrat Mirza Sahib was extremely loyal to his friends. *Maulvi Abdul Karim* has observed thus:

One day *Hazrat Mirza Sahib* stated: "My doctrine is that when anyone makes a covenant of friendship with me, I have such regard for the covenant that regardless of how he is and whatever may happen, I cannot break that covenant. Of course, if he severs the ties then I am helpless. Otherwise, my doctrine is that if one of my friends falls in the bazaar in an inebriate state and a crowd gathers around him, I would have no hesitation to go and pick him up regardless of the scorn and derision of the crowd, and bring him back. The covenant of friendship is a priceless jewel that should not be wasted carelessly. Even if a friend acts disagreeably, it should be overlooked with tolerance and forbearance.

Hazrat Mirza Sahib's intention in making this statement was not that there is no harm in befriending drunkards and transgressors, but only that if a friend falls into evil ways, this should not be made a basis for abandoning him. Instead an attitude of sympathy and loyalty should be adopted towards him and effort should be made in an appropriate way to reform him. A person should try as far as possible to have good friends. However, once the bonds of friendship are established then it is necessary to nourish this relationship and it is not appropriate to sever the bond of friendship merely because a friend exhibits some moral weakness or falls into evil ways. In such a situation, the dictates of friendship require one to provide sympathetic and well-meaning counseling and to seek help for the friend through prayer.

Invites Friends to Visit Qadian

The more one interacted with *Hazrat Mirza Sahib*, the more enamored one became with his morals. The greater the camaraderie and companionship of

a friend or acquaintance with *Hazrat Mirza Sahib*, the greater was their conviction of his righteousness. The longer one stayed in his company, the greater would grow one's regard and affection for *Hazrat Mirza Sahib*. The veracity of these statements provides strong evidence of his truthfulness because the correct measure of a person's morality can only be gauged by living in his company and watching his morals at close quarters and by interacting with him.

When I was posted in Bhera, I once took leave to visit *Hazrat Mirza Sahib* in Qadian. Upon my return from Qadian, Agha Muhammad Husain, *tehsildar*³ Bhera, said to me, "You visit your spiritual mentor regularly. Don't you know that it is an established principle that the mentor should not be visited frequently because the devotion that one has for the mentor by residing afar only gets eroded by visiting and living with him." I replied: "This is probably true for ordinary *Pirs* and mendicants because their real purity and morality is exposed by staying with them. The situation is quite the opposite here; devotion only increases by staying with *Hazrat Mirza Sahib* because one's faith and knowledge grows by observing his godliness and morality, and one's conviction in his righteousness grows stronger."

In fact, it was *Hazrat Mirza Sahib's* wish that people should visit him frequently and stay in his company for extended periods so that they could partake of his spiritual blessings and for the purpose of purifying their souls. An extract from *Maulvi Abdul Karim's* writing is presented below:⁴

Hazrat Mirza Sahib never likes that his disciples should leave his company. He is delighted when they come and he gives them permission to return only with a sense of unwillingness and resignation. He is especially fond of those who visit him very frequently. This time very few people came in December. *Hazrat Mirza Sahib* expressed his disappointment and said: "People are still unaware of my objective regarding what it is that I seek for them to achieve and accomplish. The objective that I seek to achieve and for which God has appointed me, cannot be accomplished unless people come here frequently and do not tire of coming. Whoever considers it a burden to come here or thinks it will be a burden on me for him to stay here should take heed for he is mired in *shirk* (placing his reliance on other than God alone). It is my belief that even if the entire world was to become my family, God is the guarantor of my affairs and there will be no burden on me. This (i.e., visitors are a burden) is a conjecture that should be banished from the hearts."

3. *Tehsildar* is a mid-level officer in the land revenue system.

4. *Maulvi Abdul Karim, Sirat Masih Mau'ud.*

I have heard people say: “Why should we burden *Hazrat Mirza Sahib* by just sitting over here. We do nothing. Why should we just sit here and eat?” This is the whispering of the slinking devil who has whispered this into their hearts so that they may not establish themselves here. One day *Hakim Fazal-ud-Din* submitted to *Hazrat Mirza Sahib*: “Sir! I sit here idly and do not accomplish anything. If you permit, I can go to Bhera where at least I can hold classes to expound on the Quran. I feel very embarrassed that here I am unable to be of any service to you. And perhaps it is also sinful just to remain idle.” *Hazrat Mirza Sahib* replied: “Your staying here is a jihad, and this idleness is in itself a great job.” He then lamented in a sad tone about those who do not come, and added: “These people who make excuses are similar to the ones who presented excuses to the Holy Prophet by saying: ‘Our houses are exposed.’ (33:13) and Allah exposed their deceit by stating: ‘They only desired to run away’ (33:13). Who has told my disciples that life is lengthy? Death has no designated time and can befall any moment. It is proper, therefore, to consider the time one has as a blessing. These days will not be found again and only their stories will remain.”

Brothers! Make reparations for God’s sake, and extricate yourselves from the shackles of these untrue relationships — remember that the eternal beneficial relationship is this one and none else. All other relationships will come to an end or, as in the case of sin, will become a steel collar around a person’s neck. *Hazrat Mirza Sahib* greatly desired for people to come and stay with him and I always consider this wish as a conclusive proof of his truthfulness and his earnest belief that he was righteous and an appointee of God. An impostor gets worried even in a day and pushes people out for fear that he may not get exposed.

Forbearance and Kindness Towards Petitioners

People with all kinds of temperaments came to see *Hazrat Mirza Sahib*. Some among them were highly arrogant and vicious, and addressed him very impudently. In contrast, *Hazrat Mirza Sahib* remained totally calm, and listened to their outbursts in silence with complete equanimity and composure. After the other person had vented their rage, *Hazrat Mirza Sahib* would respond with great kindness and humbleness. He never displayed anger, and never used any acrimonious words.

Once a person came to Qadian and lodged in the guesthouse. He had an exaggerated sense of his devotion and piety, and claimed that he received Divine revelations. It so happened that his *lota* (water jug used for personal hygiene) got lost in the guesthouse. When *Hazrat Mirza Sahib* came to the mosque for *Zuhr* (afternoon) prayer, the visitor complained to *Hazrat Mirza*

Sahib that his jug had been lost. *Hazrat Mirza Sahib* instructed a disciple to ask the guesthouse manager to immediately purchase a new jug and to give it to the guest. However, the ascetically-inclined guest was not to be placated and continued to talk angrily. *Hazrat Mirza Sahib* listened to him in complete silence. But despite this restraint, his angry outburst kept escalating until he resorted to scurrilous name calling. I was sitting close by and felt like slapping this man for his impudence and turning him out of the mosque. Nonetheless, I desisted from doing so because *Hazrat Mirza Sahib* would not have liked it at all. When I glanced at *Hazrat Mirza Sahib*, his countenance was totally serene and unruffled. He continued to listen to the invective of the guest with great composure and tranquility. When the guest would pause from his diatribe to take a breath, *Hazrat Mirza Sahib* would say very politely: "I am very sorry that you were inconvenienced by the loss of your jug through the delinquency of the servants. You will get a replacement jug very soon." But the rude man would resume his senseless tirade anew, and *Hazrat Mirza Sahib* would listen calmly and then repeat his apology. This process continued for a considerable time until the congregational prayer brought a temporary halt to it. When *Hazrat Mirza Sahib* finished the prayer and was leaving for his quarters, this man grabbed him from the back by his coat. *Hazrat Mirza Sahib* turned around to see what the matter was, and the man said: "Listen! God has informed me that you will die from the plague very soon." *Hazrat Mirza Sahib* said nothing in response and silently went into his family quarters. A new jug was purchased and given to the man and he left Qadian for his village in Ferozepur District. The workings of God are remarkable. That man contracted plague soon after reaching his village and died.

In 1891, *Hazrat Mirza Sahib* visited Lahore. One day a man came to visit him and immediately began to direct abusive language at *Hazrat Mirza Sahib*. The man's outburst continued for a while, till he got exhausted and stopped. Thereupon, with great calmness, *Hazrat Mirza Sahib* said to the man, "Brother, if there is anything else to say, you may say that as well." This really impressed that man and he felt embarrassed and asked for *Hazrat Mirza Sahib's* forgiveness. An educated Hindu who happened to be present at the time remarked: "I had heard the stories of the gentleness of Jesus. But today I have seen the living example of that disposition. It is impossible that such a person would not be successful."

Similarly, once an impudent cleric from Lucknow visited Qadian. He bragged that he was the representative of an organization and had come to Qadian for investigation. The tone of his conversation was saucy and insolent. *Hazrat Mirza Sahib* explained his claims to the cleric in a very insightful and knowledgeable speech. Instead of focusing on *Hazrat Mirza Sahib's* arguments, he rudely interjected in the middle of the speech and in a very derisive tone stated: "By virtue of being a Punjabi, you cannot even

pronounce the letter *qaf* with the proper guttural intonation, how can you be the *Mahdi* (the rightly guided one).” *Maulvi* Mubarak Ali of Sialkot responded to this absurd remark and reminded the cleric to observe civility in his conversation, but *Hazrat* Mirza Sahib immediately checked *Maulvi* Mubarak Ali, and advised him to be patient and forbearing. Incidentally, Sahibzada Abdul Latif of Khost was also present at the time. He was so incensed by the cleric’s rudeness that in his fervor, he started conversing with the cleric in Persian. *Hazrat* Mirza Sahib immediately set about advising and soothing Sahibzada Abdul Latif and shortly succeeded in calming him down. However, *Hazrat* Mirza Sahib did not say a word to the cleric and the normal hospitality extended to him continued without any let up. Later, at a time when Sahibzada Abdul Latif was not present, *Hazrat* Mirza Sahib remarked, “Sahibzada Sahib was greatly incensed at that time. I firmly clenched his hand in mine for fear that he may not beat up that cleric.”

A similar incident is related by *Maulvi* Abdul Karim:⁵

Hazrat Mirza Sahib tries with great gentleness and patience to make people understand his claims even when they are questioning and conversing with him with impudence. One day an Indian who prided himself on his knowledge and claimed to be experienced and well-traveled came to our mosque and very rudely questioned *Hazrat* Mirza Sahib about his claims. Hardly had the conversation begun when he started saying: “You lie about your claims. I have seen many frauds like you and dealt with them.” That man spoke most impertinently, but *Hazrat* Mirza Sahib did not so much as frown. He listened to him very calmly and then very gently began explaining his claims. At times, some people from the audience who hear such hurtful and impudent speech just get up and leave the assembly, whispering their opprobrium to each other. And after the assembly is over, all the disciples vent their feelings but *Hazrat* Mirza Sahib’s forbearing and patient nature never complains.

An Arab once visited Qadian. He had a very caustic temperament, and immediately on arrival declared *Hazrat* Mirza Sahib to be a liar, an unbeliever and called him with other derogatory names to his heart’s content. *Hazrat* Mirza Sahib later recounted: “It was impressed upon my heart that I should preach to this foul-mouthed person and not be unnerved by his abuses. Accordingly, I persisted with my preaching even as he kept abusing me. By the grace of God, he took the pledge within three days.”

Hazrat Mirza Sahib was once delivering a speech in the large mosque. Because of the Annual Convention, a large number of Organization members were present in the congregation. Presently, a Hindu *Arya* barged into the

5. *Maulvi* Abdul Karim, *Sirat Masih Mau’ud*.

mosque and standing across from him launched an unending invective of foul and obscene abuses on *Hazrat Mirza Sahib* and his followers. *Hazrat Mirza Sahib* listened to him in silence. Now this was a very large gathering, and people with all sorts of temperaments were present; some people were so enraged by this *Arya Samajist's* behavior that, if only they had *Hazrat Mirza Sahib's* permission, they would have gladly beaten that Hindu *Arya* to a pulp. Finally, when the Hindu *Arya's* filthy abuses exceeded all limits and he ignored repeated, gentle advice to desist, *Hazrat Mirza Sahib* instructed that the *Arya* should be gently turned out of the mosque but without any reprimand. If he refused to go out of the mosque, then he should be turned over to police constable Hakim Ali.

Incidents like the ones narrated above were commonplace and their exhaustive documentation is impractical. So only a few incidents have been mentioned by way of example. *Hazrat Mirza Sahib* used to say: "I have to feign anger at times; as for my nature, I hardly ever feel the emotion of anger within me."

Hospitality

Hazrat Mirza Sahib's spirit of hospitality can be gauged from the fact that as soon as a disciple came to visit, his countenance would light up with joy. At times, he got up to welcome his guest and always seated the guest at a good place. He first enquired about the welfare of his family and listened attentively to what the guest had to say. He then turned his attention to ensuring that suitable arrangements had been made for the boarding and lodging of the guest. *Hazrat Mirza Sahib* had appointed his old, faithful employee, Hamid Ali, as the supervisor of the guesthouse so that his guests were looked after in the best possible manner. *Hazrat Mirza Sahib* repeatedly enjoined Hamid Ali to ensure that guests were not inconvenienced in any way. If some guest planned to stay for a longer period, his food preferences were determined so that food may be provided that was akin to the food at his home. Although there were employees specially dedicated to looking after guests, but *Hazrat Mirza Sahib* also personally looked after their welfare and took steps to meet their needs.

In 1906, I took a long leave from work to stay in Qadian. I proceeded there during the hot monsoon season, accompanied by my large family. We left Batala, the closest railhead to Qadian, on bullock carts at 5:00 P.M., but because of the slow speed of this mode of transport reached Qadian at 11:00 P.M., and alighted in *Dar-ul-Barakaat*. There were several small children in my travel party whose only source of nutrition was milk. So I rushed to the shop of the only milk seller in the area, who also happened to be an Ahmadi. When I reached the shop, the person ahead of me bought all the available milk in the store. I was very disappointed. I ran back to our quarters to find

that milk had already been delivered there. The person who had bought the last supply of milk in the store had actually purchased the milk for us. It had so transpired that as soon as we reached Qadian and *Hazrat Mirza Sahib* was apprised of our arrival and that there were small children in the party, he immediately realized that we will be in need of milk. Forthwith, he dispatched an employee to buy all the available milk and to deliver it to our residence. The ability to foresee the needs of a guest and to provide for them requires great sagacity and is the hallmark of good hospitality.

I recall another incident from those days. We woke up one morning to find that heavy and incessant rain was pouring down from the skies. In those days, the rain resulted in so much mud and puddles in the streets of Qadian that it was difficult to step outside. The rain that morning just kept lashing down and the streets of Qadian became almost impassable. Qadian in those days was a small village. As a result of the rain, the shops did not open that day and people stayed closeted at home. Consequently, there were no groceries available anywhere. Our food used to come from the community kitchen, and even there no food could be cooked because of the rain. People were just not willing to brave the rain and conditions outside, and preferred to stay home. Suddenly we saw *Hazrat Mirza Sahib's* old maid-servant, popularly known as *Dadi* (Granny), appear before us totally drenched from head to toe. In her hands, she carried a pot of milk, some sugar and bread. She said: "When *Hazrat Mirza Sahib* got to know that no food had been cooked in the community kitchen because of the rain, he got up and got the milk and bread and asked me to deliver it so that at least the children can have something to eat immediately. The food in the kitchen will get prepared eventually."

When *Maulvi Muhammad Ali* was a bachelor in Qadian, he lived in a small room on the roof of *Hazrat Mirza Sahib's* residence. There was no kitchen in his lodging and his food came from the community kitchen. However, every morning, *Hazrat Mirza Sahib* poured out a glass of milk, sweetened it with sugar and had an employee take it to *Maulvi Muhammad Ali*. He would also send him eggs, biscuits and other breakfast items, and later inquire from the bearer if *Maulvi Muhammad Ali* had eaten heartily. It was only then that *Hazrat Mirza Sahib* was satisfied.

In the days when *Hazrat Mirza Sahib* used to eat with friends outside, he would often foray inside his house to bring fresh hot chapatis to them. Sometimes on the request of a friend, he would go inside to get jam or pickles. Since *Hazrat Mirza Sahib* ate very little himself, he spent most of the time during meals in serving his friends. He picked up pieces of meat in front of him and placed them in the plates of his friends. If the employee serving them placed the bowl having a bigger portion of the entree before him, he would quietly place that bowl before someone else and take the bowl with the smaller portion. *Hafiz*

Azim Baksh of Patiala was blind. He stated that *Hazrat* Mirza Sahib prepared morsels of food for him and then fed him those morsels with his own hands.

In another incident, *Hazrat* Mirza Sahib was dining outside with friends. Among those present at the meal were *Maulvi* Nur-ud-Din, *Maulvi* Abdul Karim, *Maulvi* Muhammad Ahsan Amrohi and Mir Shafi Ahmad of Delhi. *Hazrat* Mirza Sahib's wife sent out to the diners a dish of bitter gourds stuffed with mince-meat. *Hazrat* Mirza Sahib placed one bitter-gourd each in the plates of *Maulvi* Nur-ud-Din, *Maulvi* Abdul Karim, and *Maulvi* Amrohi. Following this, two bitter gourds were left in the dish before *Hazrat* Mirza Sahib. Mir Shafi Ahmad was a young man. The thought entered his mind that *Hazrat* Mirza Sahib would perhaps not hand him a portion. No sooner had this thought crossed his mind than *Hazrat* Mirza Sahib placed both the bitter gourds before him. Mir Shafi Ahmad adds that he appealed to *Hazrat* Mirza Sahib to have a portion as well, but he did not acquiesce to this request.

Hazrat Mirza Sahib made frequent enquiries from the guesthouse supervisor to satisfy himself that no guest had gone hungry and that all the needs of the guests had been attended to by the staff. Sometimes it transpired that the food had run out or had not been set apart for a guest who was not present. In such situations, *Hazrat* Mirza Sahib would send part or all of his food to the guest. In *Sirat ul Mahdi*, Volume 2, one such incident is reported by Qazi Muhammad Yusuf. He states:

One day, Abdur Rahim Khan (son of *Maulvi* Ghulam Hasan Khan of Peshawar) and I were dining in the Mubarak Mosque on food that had been sent from *Hazrat* Mirza Sahib's residence when I noticed a dead fly in the food. As I am extremely averse to flies, I stopped eating. Presently, a maid from *Hazrat* Mirza Sahib's house cleared the dishes and took them back into the house. Incidentally, *Hazrat* Mirza Sahib happened to be dining at the same time, inside his home. When the maid passed by *Hazrat* Mirza Sahib, she related the matter to him. *Hazrat* Mirza Sahib immediately stopped eating, and left even the morsel he had prepared for his next mouthful on the plate, and directed the maid to take the food set out before him to his guests. The maid happily brought the food to us and said: "*Hazrat* Mirza Sahib has given his own blessed food for you." Syed Abdul Jabbar, who had recently remained the ruler of Swat for some time, was also present in the mosque. He too partook of the food with us.

In the second volume of *Sirat-ul-Mahdi*, *Mufti* Muhammad Sadiq narrates:

Once I (*Mufti* Muhammad Sadiq) came from Lahore to meet *Hazrat* Mirza Sahib. It was the winter season, and I did not have any quilt to cover me at night. So I sent a message to *Hazrat* Mirza Sahib requesting

him to provide me with some warm covering to ward off the cold during the night. *Hazrat Mirza Sahib* sent me a quilt and a heavy woolen shawl, along with the message that the shawl was his and the quilt belonged to his son, Mirza Mahmud Ahmad, and that I could select one of these items, or keep both if needed. So I kept the quilt and returned the shawl.

Also whenever I prepared to return to Lahore after my visit to Qadian, *Hazrat Mirza Sahib* would have food sent to me from his kitchen for the way. Once, when I was about to depart for Lahore in the evening, *Hazrat Mirza Sahib* asked for food to be brought for me from his kitchen. The employee brought the food without packing it. *Hazrat Mirza Sahib* said to the servant: "How will *Mufti Sahib* take this food with him? You should have brought some cloth to wrap the food in. Alright! I will make some arrangement for it." He then tore off the end of his turban and wrapped the food in it.

When people sent fruit and other eatables, such as mangoes, as a gift for *Hazrat Mirza Sahib*, he carried the fruit in a dish to the quarters of his disciples and personally served it to them. Sometimes, he sent the fruit to his disciples through an employee. In brief, *Hazrat Mirza Sahib* remained ever ready, like an attendant, to serve the needs of his guests. A guest once arrived at a very late hour of the night. People were already asleep on all available charpais and none was on hand for the newly arrived guest. So *Hazrat Mirza Sahib* told the guest: "Please wait while I make some arrangement," and saying this, he went inside his house. When he did not return for a long time, the guest thought that *Hazrat Mirza Sahib* had perhaps forgotten. So he peeked inside the entrance of the house and saw *Hazrat Mirza Sahib* standing with a *diya* (earthen lamp) while an employee assiduously weaved the netting in the wooden frame of a charpai. When the weaving was completed and the charpai was given to the guest, he felt extremely remorseful and embarrassed at the inconvenience he had caused *Hazrat Mirza Sahib* in the middle of the night. *Hazrat Mirza Sahib*, for his part, apologized to the guest and said: "Please forgive me for the delay in bringing the charpai."

Mahmud-ul-Hasan, a resident of Patiala and formerly of Delhi, was a venerable gentleman and a disciple of *Hazrat Mirza Sahib*. He was the living picture of sincerity, decency and elegance. A school teacher by profession, he had a modest salary with which to support a large family. Consequently, he lived in straitened circumstances but did not allow this to affect his respectability and dignity. A slim person to start with, malnutrition had reduced him to a frail state. He went to Qadian for a visit and after a few days stay sought permission from *Hazrat Mirza Sahib* to return home. *Hazrat Mirza Sahib* said: "So soon? Stay a while longer." He replied: "Actually I have developed a cold. My chest is weak and I am afraid that the infection may intensify and make me

fall ill seriously.” *Hazrat Mirza Sahib* responded: “It is alright. We will treat you here.” *Hazrat Mirza Sahib* summoned the cook and instructed him to prepare and serve chicken soup daily to his sick guest. After a couple of weeks of this nutritious diet, Mahmud-ul-Hasan was a rejuvenated person. The cold and respiratory infection had completely disappeared. When he finally returned to Patiala, his friends were surprised to see him in such robust good health. Upon their query, he explained what had transpired.

It has been mentioned earlier that, *Maulvi* Fazal Ahmad, the father of *Maulvi* Mubarak Ali, had tutored *Hazrat Mirza Sahib* in his infancy. *Maulvi* Muhammad Ayub, the younger brother of *Maulvi* Mubarak Ali, narrated:

On my visits to Qadian as a young boy, I went frequently on roaming trips around the village. If I did not return by dinner time, *Hazrat Mirza Sahib* sent a person to search for me and he did not eat himself until I was present. He would say at times: “They are the sons of my teacher; it is incumbent on me to serve and honor them.”

It was no secret that Mir Nasir Nawab had a severe temperament. A large number of guests once came to Qadian and Mir Nasir Nawab conducted himself rather harshly with one of them. When *Hazrat Mirza Sahib* got to know about this, the color drained from his face and in a very saddened tone he said: “Mir Sahib! I have been greatly pained. Mir Sahib! I have been greatly pained.” And he kept on repeating this phrase until it appeared to those who witnessed the scene that tears would fall from *Hazrat Mirza Sahib*’s eyes at any moment. *Hazrat Mirza Sahib* then added, “Mir Sahib! These guests are not here for you; they are here for me.”

Maulvi Abdullah Sanori narrated:

Hazrat Mirza Sahib was once reposing in the small room adjoining the Mubarak Mosque when Lala Sharmapat Rai, or perhaps it was Lala Mallawa Mal, knocked on the window. I (*Maulvi* Abdullah Sanori) rose to open the door, but *Hazrat Mirza Sahib* got up very swiftly and unlatched the door before I could. He then returned to his seat, and said to me: “You are our guest. The Holy Prophet has said that one should honor the guest.”

A Sikh Guest’s Narrative

A Sikh once came to visit *Hazrat Mirza Sahib*. *Pir* Siraj-ul-Haq has recorded the details of the visit in his book *Tazkirat-ul-Mahdi*. Since the account also provides particulars regarding *Hazrat Mirza Sahib*’s early years, I reproduce it here verbatim:

In a neighboring town of Qadian lived an old Sikh, who passed away several years ago. He narrated to me: “I am twenty years older than Mirza

Sahib and frequently visited the senior Mirza Sahib (i.e., *Hazrat Mirza Sahib's* father). Several times I witnessed that when some senior official or landlord came to visit the senior Mirza Sahib, they would casually ask in their conversation: 'Mirza Sahib! We often meet your elder son (Mirza Ghulam Qadir), but we have never seen your younger son (Mirza Ghulam Ahmad).' *Hazrat Mirza Sahib's* father would reply, "Yes! I do have a younger son. He stays aloof and is modest like a girl. Because of his bashfulness, he does not socialize." He would then send someone to fetch *Hazrat Mirza Sahib*. *Hazrat Mirza Sahib* would enter the room with his eyes cast down, greet those present and sit down a little distance from his father. With a laugh, *Hazrat Mirza Sahib's* father would remark, "Well, I suppose you have now seen the bride?"

Pir Siraj-ul-Haq further recounted:

That same Sikh once revisited Qadian. At that time, several of us were dining in the drawing room. The Sikh asked: "Where is Mirza Ji?" We replied: "*Hazrat Mirza Sahib* is inside (in his private quarters) and since this is not the time for him to come out, we cannot even call him because he will be busy in his work. When he comes out, you can meet him." At this, the Sikh, without any hesitation, called out loudly: "Mirza Ji! Come out." On hearing his voice, *Hazrat Mirza Sahib* came out bare-headed without his turban. He smiled on seeing the Sikh and said: "Sardar Sahib! How are you? Are you happy? We have not met for a long time." The Sikh replied: "Yes, I am happy, but old age bothers me. I have difficulty getting around and the dictates of farming leave me little time. Mirza Ji! Do you remember those things from the past? The senior Mirza Sahib used to say: 'This son of mine (*Hazrat Mirza Sahib*) is in the mosque all the time. He neither works nor earns. Then he would jokingly say to you: 'Let me get you appointed as a cleric in a mosque. You will at least have ten maunds of grain coming to your house so you will be able to eat. Do you also remember that the senior Mirza Sahib would send a man to call me and in my presence look at you very wistfully and say: 'Alas! This son of mine is getting left behind in the progress of the world.' I wish he was alive today to see this hustle and bustle, and how his son dedicated to the mosque is enthroned like a king, and how great people from far and wide come and sit at his door to serve him.'" *Hazrat Mirza Sahib* listened to his talk with a smile and replied: "Yes, I remember all these things; this is Allah's blessing. I have no say in it." Then, with great endearment, *Hazrat Mirza Sahib* said to the Sikh visitor, "Wait, while I arrange a meal for you." Saying this, *Hazrat Mirza Sahib* returned inside. The Sikh visitor then got busy talking to me and said that the senior Mirza Sahib would say: "This son of mine will always remain

a cleric, and I worry how he will take care of himself after I have passed away. He is very pious but time is not on his side. This is the time for crafty men.” At times, he would say with tears in his eyes: “Ghulam Ahmad is pious and pure. Our state is not the same as his.” Tears welled into the eyes of the Sikh as he proceeded with his narration, and said: “If Mirza Ghulam Murtaza had been alive today, what a sight he would have beheld.”

Generosity and Kindness

Unlike worldly people who desire to hold on to their wealth, *Hazrat Mirza Sahib* was extremely generous, but without being wasteful in the use of his money. His monetary conduct was a true reflection of the Quranic dictate:

And they who, when they spend, are neither extravagant nor parsimonious, and the just mean is ever between these. (25:67)

It was *Hazrat Mirza Sahib's* practice that as soon as he became aware that a friend was having financial difficulties in meeting his basic needs, he would quietly go to him in person to give him some money, without anyone finding out. If the person refused, *Hazrat Mirza Sahib* would continue to insist until his friend accepted the money.

At the start of winter, *Hazrat Mirza Sahib* visited some of his indigent disciples and confidentially gave them money for warm clothes. Again, he would break down any reluctance on their part to accept the money with his insistence. *Hazrat Mirza Sahib* once learned that a certain disciple was in financial difficulty, so he placed twenty five rupees in a pouch and went to the disciple's house. The person was exceedingly delighted that *Hazrat Mirza Sahib* had graced the house with his presence. *Hazrat Mirza Sahib* inquired about his welfare, and then asked: “What is your salary, and how are you faring financially?” The man replied: “My salary is eight rupees.” *Hazrat Mirza Sahib* replied with the Quranic verse: “If you are grateful, I will give you more” (14:7). *Hazrat Mirza Sahib* then departed from the disciple's house. *Hazrat Mirza Sahib* was very shy by nature and he felt hesitant in giving the money face to face. So he quietly left the pouch on the charpai where he was sitting. After his departure, the disciple noticed that *Hazrat Mirza Sahib* had left a pouch of money on the charpai. He chased after *Hazrat Mirza Sahib* with the pouch, and catching up with him said: “Sir! You forgot this pouch.” *Hazrat Mirza Sahib* replied “No, I actually left the money for you.”

Similarly, *Hazrat Mirza Sahib* once learned that a disciple who lived in a room of *Hazrat Mirza Sahib's* residence was impecunious. He walked by his room and tossed a pouch of money in the room. *Hazrat Mirza Sahib* told his household to let the disciple know when he came back that *Hazrat Mirza Sahib*

had left the money for his use. *Hazrat* Mirza Sahib sometimes adopted this mode of providing financial assistance because of his innate shy nature. He felt bashful himself in giving the money and felt the burden of the shame that the receiver would experience if the assistance was given face to face. He therefore avoided face to face contact when helping others financially.

Hazrat Mirza Sahib never rejected any plea for financial assistance. A man once came to *Hazrat* Mirza Sahib and explained that he had mortgaged his house for fifty rupees and unless he came up with this amount, his house would be foreclosed. *Hazrat* Mirza Sahib went inside his house and sent sixty rupees to *Maulvi* Abdul Karim with instructions to give the money to the man. *Maulvi* Abdul Karim sent a message to *Hazrat* Mirza Sahib that the man had requested only fifty rupees and perhaps *Hazrat* Mirza Sahib had misunderstood it to be sixty rupees. *Hazrat* Mirza Sahib responded that the man needed fifty rupees to pay off the debt, and that would leave him with nothing to meet other expenses. The extra ten rupees were for the man to spend on other necessities of life.

When Syed Abdul Mohey Arab got married, he came to visit *Hazrat* Mirza Sahib and mentioned that his wife wished that they should build a house for themselves. Syed Arab added that he was planning to meet some wealthy people who would hopefully provide him with the capital for the construction of the planned house. *Hazrat* Mirza Sahib replied, "Fine, go ahead and give it a try." So he went to meet those wealthy people, but returned without any success in his venture. When he met *Hazrat* Mirza Sahib, he told him about his unsuccessful attempt. *Hazrat* Mirza Sahib smiled and said: "Arab Sahib! The real matter is that you need some money. Do not worry; I will give you the money for the house." The next day *Hazrat* Mirza Sahib sent five hundred rupees to Syed Arab for the construction of his house.

One day *Hazrat* Mirza Sahib came to the mosque for congregational prayers. The congregation was ready to start the prayer service and was just waiting for him. No sooner had he entered the mosque when a petitioner made some demand. *Hazrat* Mirza Sahib asked the congregation to wait while he took care of the petitioner's demand. He went inside and came out with some money that he gave to the petitioner. Only then did he offer his prayer.

Similarly, once when *Hazrat* Mirza Sahib entered the mosque for prayers, he observed that a man had a severe toothache. *Hazrat* Mirza Sahib immediately returned to his house, and came back with medicine to alleviate the toothache. It was only after *Hazrat* Mirza Sahib had administered the medication to the man that he offered his prayers. These incidents show that the sympathy for, and service of, humanity was firmly ingrained in *Hazrat* Mirza Sahib's nature.

Maulvi Abdul Karim records in his book *Sirat Masih Mau'ud*:

One day, as was his norm, *Hazrat* Mirza Sahib got up after the *Asr* (late afternoon) prayer to return to his private quarters. He had hardly put his

foot on the threshold of the door leading to his house when a petitioner said in a feeble voice, "I have a petition." *Hazrat Mirza Sahib* had some important task to attend to at the time. In addition, the petitioner's voice had become diffused with the usual chatter of congregants conversing after the prayer. The result was that *Hazrat Mirza Sahib* continued his forward progress into the house without paying attention to the petitioner. However, when *Hazrat Mirza Sahib* descended to the ground floor of his house, the petitioner's feeble voice began to ring loud and clear inside him. He immediately returned to the mosque and called out to *Maulana Nur-ud-Din*: "There was a petitioner; find out his whereabouts." The petitioner had left after *Hazrat Mirza Sahib* had gone into his house. *Maulana Nur-ud-Din* searched for him but the petitioner was nowhere to be found. In the evening, as was his norm, *Hazrat Mirza Sahib* stayed in the mosque after prayers. The petitioner was present and made his petition. *Hazrat Mirza Sahib* quickly took something from his pocket and placed it in the petitioner's hand. Having done this, he appeared elated as if a great burden had been lifted from him. After a few days, he mentioned in a gathering: "The other day when the petitioner was not to be found, I carried a heavy burden on my heart that left me restless, and I was afraid that I had committed a sin by quickly going into my house without paying attention to the petitioner. I am grateful to Allah that he returned otherwise I would have remained in a state of anguish. I had also prayed to Allah to bring him back."

Hazrat Mirza Sahib never refused a petitioner and gave him whatever he could. *Maulana Nur-ud-Din* had a nephew named Sain Abdur Rahman who was youthful and handsome. He was highly intelligent and had the gift of gab. Unfortunately, Sain Abdur Rahman had become a good for nothing drunkard who roamed around as a faqir. Occasionally, he would head for Qadian and badger *Maulana Nur-ud-Din* to give him some money. *Maulana Nur-ud-Din* too was a highly generous person, but one day, vexed by his nephew's behavior, *Maulana Nur-ud-Din* refused to give him money. Thereupon Sain Abdur Rahman wrote a letter to *Hazrat Mirza Sahib* in which he wrote: "I am the nephew of *Maulvi Nur-ud-Din*, and am in need of some money. *Maulvi Sahib* is not giving me the money; perhaps you can give it." People told Sain Abdur Rahman that he must be out of his mind to expect *Hazrat Mirza Sahib* to give him money when his own Uncle had refused. However, people were quite astonished when *Hazrat Mirza Sahib* sent him the required sum. Sain Abdur Rahman then departed from Qadian, saying: "The appointees of God are like rain that, while it falls on flowers and gardens, also falls upon rubbish and refuse."

Cheerfulness and Levity Among Friends

When *Hazrat* Mirza Sahib met his disciples, he always did so with a smile on his cheerful countenance, and he conversed with them very informally. It was not his manner to sit around pompously in the manner of arrogant *pirs* (religious hereditary leaders) who seek to portray an image of grandeur. *Hazrat* Mirza Sahib's nature was highly refined, and he occasionally joked as well. Nevertheless, even on occasions of jesting, his words did not distort reality, but would only put a humorous twist that was most appealing. Sometimes, during conversations, he narrated a jovial incident so that its fragrance lit up the gathering. He laughed, and sometimes so much that tears welled into his eyes. But it was not his way to laugh out loud. In fact, he would cover his mouth with the end of his turban when laughing. Never did a word of absurdity or impoliteness come forth from his lips.

His conviviality was eminently of an innocent kind. For example, *Hazrat* Mirza Sahib was very fond of Khwaja Kamal-ud-Din, and Khwaja Kamal-ud-Din's friends called him *Hazrat* Mirza Sahib's "favorite disciple." Khwaja Kamal-ud-Din had a stout constitution. When tea was served in an assembly, *Hazrat* Mirza Sahib himself placed the largest bowl of tea before Khwaja Kamal-ud-Din. Having done so, *Hazrat* Mirza Sahib would laugh and so did the other disciples while Khwaja Kamal-ud-Din would smile with pride. Some friends informed *Hazrat* Mirza Sahib that Khwaja Kamal-ud-Din was a gourmet and relished delicious meals. Upon learning this, *Hazrat* Mirza Sahib directed the cook that the meals should be extra fine when Khwaja Kamal-ud-Din was visiting. Once when Khwaja Kamal-ud-Din visited Qadian, *Hazrat* Mirza Sahib said: "Khwaja Sahib! I hope that you will not go back anytime soon as we have arranged for a cook who prepares delicious meals." All the disciples and *Hazrat* Mirza Sahib burst out laughing while Khwaja Kamal-ud-Din, smiled and made excuses. When Khwaja Kamal-ud-Din returned to the guest-house, he took his friends to task for having reported to *Hazrat* Mirza Sahib about his taste for good food. Once *Hazrat* Mirza Sahib addressed Khwaja Kamal-ud-Din and said, "When you go to Lahore, you do not return to Qadian for another six months. You should come frequently, and remain longer in my company. It is entirely conceivable that you may have to go outside India, to Japan or perhaps some other country, for the service and propagation of Islam."⁶

6. Accordingly, it happened as *Hazrat* Mirza Sahib had said. Khwaja Kamal-ud-Din had to go to England for propagating Islam where God granted him tremendous success. It was through him that *Hazrat* Mirza Sahib's vision was fulfilled. In this vision, *Hazrat* Mirza Sahib had seen that he was reading from a podium in London a sermon that was written half in Arabic and half in English and that he was catching white birds. *Hazrat* Mirza Sahib interpreted this vision as signifying that one of his disciples will go to England to propagate Islam, and through him, the British people will accept Islam. The metaphor of birds

A lady once sent a message to *Hazrat Mirza Sahib*: “There is a jinn on my head that accepts you as the Promised Messiah and desires to take the pledge on your hand. If you permit, the jinn will come to you to take the pledge.” *Hazrat Mirza Sahib* laughed and sent the following message in reply:

If that jinn desires to take the pledge, then he should not come here riding on the head of this lady who is already my disciple. Instead, the jinn should come here riding on the head of one of my opposing clerics, such as *Maulvi Sanaullah* of Amritsar, etc., so that people may recognize that some jinn has taken the pledge on my hand. Otherwise, the matter will remain ambiguous.

During the last days of *Hazrat Mirza Sahib*’s life, some people brought a new shirt as a gift for him, and requested a worn shirt as a relic. Dr. Mir Muhammad Ismail relates:

is from the Quran. When Abraham prayed to God for his spiritually dead nation in the words, “My Lord, show me how Thou givest life to the dead?” (2:260), God instructed Abraham to tame four birds to incline to him, then place on every mountain a part of them, then call them and they will come flying to him. Now birds typically shy away from humans, but even such a species that typically is startled by the shadow of humans will answer the call of their master once they are familiar with him. In a like manner, steadfast propagation of Islam and persistent efforts to win over the hearts and minds of people will bring a day when people will stop shying away and will come to Islam on a single beckoning. In other words, a spiritually dead nation would be resurrected, and will become active followers. This is exactly how events unfolded. The European people who shied away from Islam, like birds shy away from humans, were captured and many of them embraced Islam as a result of the efforts of Khwaja Kamal-ud-Din and his companions. So Allah be praised for this. Khwaja Kamal-ud-Din wrote a poem when Lord Headley converted to Islam. Some verses from this poem are reproduced here that contain a reference to *Hazrat Mirza Sahib*’s vision. Addressing God, Khwaja Kamal-ud-Din states:

O Lord! You have Yourself opened the doors of Your blessings unto me;
 Woe on me if I pride myself on my good fortune;
 The vision that you had shown our leader in a state of sleep;
 I have witnessed it with open eyes in the light of day;
 I was perplexed how to catch the birds;
 Through your grace you have given me a falcon.

Similarly, the *Hadith* prophecies regarding the rising of the sun from the west, point to the sun of Islam dawning from the Western countries in the last era. Khwaja Kamal-ud-Din refers to this prophecy in the following verses:

O my nation! Wake up now from your slumber of inattentiveness;
 How much more this remissness, when the sun has reached high in heaven;
 Witness the signs of morning that are dawning upon the horizon of the West;
 Woe to you if you do not heed these days;
 The angels are astir with the spirit of assisting Islam;
 In fact, God Himself desires for the principle of His Unity to prevail.

Someone once asked me to take a new shirt for *Hazrat Mirza Sahib*, and to bring back a worn shirt. It so happened that there was no worn and unwashed shirt in the house at that time. Upon this, *Hazrat Mirza Sahib* directed that a laundered worn shirt be given instead. I submitted that this was a laundered shirt while the person requesting the shirt desired a worn shirt as a source of blessing. *Hazrat Mirza Sahib* laughed and remarked, "What kind of a blessing is it that is washed out by laundering." Accordingly, the laundered shirt was given for that person.

These kinds of innocent jokes often took place during those halcyon days. *Hazrat Mirza Sahib's* company evoked a sense of contentment and joy. There was never any feeling of vexation or fatigue when sitting in his society. On the contrary, his presence dispelled any worry or burden that one may be feeling. The gems of insight and understanding that dropped like flowers from his lips entered through the ears and settled in a person's heart as if one had drunk of an elixir. A person may have come in tears but assuredly left laughing. The biggest worry and the deepest sorrow evaporated at the sight of that spiritual countenance and one felt a sense of liberation and detachment from the world. Sitting in *Hazrat Mirza Sahib's* society, one felt the presence of God. *Khwaja Kamal-ud-Din* has so beautifully captured the essence of this feeling in these verses eulogizing *Hazrat Mirza Sahib*:

If you wish to find evidence of the Unseen God;
Then seek the spiritual company of my religious leader.

These verses of *Hazrat Mirza Sahib* (about one suffused with the love of God) are also a true depiction of how one felt in his company:

O God! Your love becomes evident from his face;
Your fragrance emanates forth from his abode.

I narrate here another incident that shows that, regardless of the situation, even though it might have been an occasion of light-hearted levity, *Hazrat Mirza Sahib* never lost sight of his goal of propagating Islam. Before this magnificent goal, debates with ordinary clerics had no significance in his view. In this connection, *Mufti Muhammad Sadiq* narrates:

Once when I (*Mufti Muhammad Sadiq*) was with *Hazrat Mirza Sahib*, someone knocked loudly on his door, and called out: "Sir! I have brought news of a magnificent victory." The caller was Syed Aal Muhammad Amrohi (son of *Maulana Muhammad Ahsan Amrohi*). *Hazrat Mirza Sahib* said: "Go and listen to what he has to say and find out what news he has brought." I went to the door and enquired about the news. He replied that *Maulana Amrohi* had debated a certain cleric at a certain place and defeated him in a crushing manner, leaving his

opponent thoroughly humiliated. *Maulana* Amrohi had sent him to convey the news of this splendid victory to *Hazrat* Mirza Sahib. I came back to *Hazrat* Mirza Sahib and repeated the news brought by Aal Muhammad. *Hazrat* Mirza Sahib began laughing and said: “I surmised (from his loud knocking and his announcement of a victory) that Europe had embraced Islam!”

While *Hazrat* Mirza Sahib’s preceding statement was marked by levity, it nonetheless clearly revealed that in his eyes, the only news that could be classified as a magnificent victory was the news of Europe embracing Islam. The defeat of a cleric or a victory in a debate was of little consequence before this grand objective.

Conduct Towards Enemies

Hazrat Mirza Sahib treated his opponents kindly whenever there was an opportunity to do so. *Maulvi* Abdul Karim writes in *Sirat Masih Mau’ūd*:

Hazrat Mirza Sahib does not bring up the mention of any of his enemies in his gatherings. If somehow this topic does indeed surface, he treats the subject in a civil manner. This is a clear proof that there was no fire of vengeance in his heart. Otherwise, considering the vexatious behavior of the people towards him and the conduct of the clerics, an ordinary man of the world would have fretted and fumed day and night, and would have obsessively maneuvered the conversation to dwell on his opponents. This kind of agitation would have flurried the senses and been detrimental to the mission. Even the polytheists of Arabia had not been able to bring against the Holy Prophet a more evil-mouthed person than *Zatalli*, but I swear by God, that this unholy person failed utterly to have any impact on *Hazrat* Mirza Sahib’s venerable personality. If someone comes across any deserved mention of these wicked opponents in *Hazrat* Mirza Sahib’s writings, it may lead him to believe that he must have talked of nothing else but these mischievous people. But just like a magistrate who has no personal animosity or friendship with the litigants, and who after his assigned duties has no connection with anyone’s decree or dismissal or punishment, *Hazrat* Mirza Sahib, in his writings, refutes falsehood so that the truth may be established merely for the sake of Allah. His desires have no part in it. He once stated, “I have such control over myself, and God has made my soul so obedient that if a person were to sit in front of me and address me with the most despicable and vile words imaginable even for a year, that person himself would eventually become embarrassed and admit that I was not perturbed.”

Further on in the book, *Maulvi* Abdul Karim writes:

Hazrat Mirza Sahib always says that no affair takes place on the earth unless it has first been decided in the heavens. Nothing can take place unless God intends it so, and that God will not humiliate His servant or let him fail to succeed. This vital principle is *Hazrat Mirza Sahib's* impregnable citadel in every difficulty. I have been with *Hazrat Mirza Sahib* in unpleasant situations in different towns and I have seen his astonishing patience and forbearance against the ungrateful and impatient masses of Delhi, and against the united and individual tormenting attempts of opponents in the towns of Patiala, Jalandhar, Kapurthala, Amritsar, Lahore and Sialkot. Yet, neither in public nor in private did he ever so much as mention that a certain person or a group had acted indecorously towards him, or that so and so had reviled him, etc. I clearly saw that *Hazrat Mirza Sahib* was a mountain in which these feeble and cowardly mice could not tunnel. *Hazrat Mirza Sahib* once remarked during a visit to Jalandhar: "In times of tribulation, my concern is for certain weak-hearted people in my Organization. As for me, even if I hear a clear voice saying: 'You are contemptible. We will not fulfill any of your wishes,' I swear by God that there will be no let up in my love and adoration of God and in my service of religion, for the simple reason that I have seen Him." He then recited: "Knowest thou any one equal to Him?" (19:65)

Maulvi Muhammad Husain Batalvi had left no stone unturned in his opposition and enmity to *Hazrat Mirza Sahib*. He openly reviled him in his newspaper, he prepared the decree declaring *Hazrat Mirza Sahib* as a disbeliever and then toured the whole of India collecting signatures from clerics. He gave false information about *Hazrat Mirza Sahib* to the government, he gave false evidence against *Hazrat Mirza Sahib* in court and the list goes on and on. However, in the end when his newspaper *Ishaat-ul-Sunnah* was shut down, his life was ruined and his condition became so pitiable that he went around with his article and no cleric or editor would publish it, *Hazrat Mirza Sahib* sent him a message: "Come to us in Qadian; We'll have your article typeset and published." But out of shame, *Maulvi Batalvi* did not come.

Maulvi Muhammad Yar was a skilful physician who had been a student of *Maulvi Abdullah Tonki*, a professor at Oriental College, Lahore. The following incident is narrated by Sheikh Muhammad Ismail of Lyallpur (now called Faisalabad):

One day, the leading merchants of Chiniot were discussing in a gathering that Mirza Ghulam Ahmad of Qadian knew even less Arabic than a mediocre student. *Maulvi Muhammad Yar* was present and he interjected: "Do not say that. We have not been able to understand Mirza Sahib's claims, but without a doubt there is no greater scholar of

Arabic and theology than he in the present time. The clerics have widely disseminated that Mirza Sahib has no knowledge of Arabic himself and that *Maulvi* Nur-ud-Din and scholars like him write the Arabic publications that he publishes under his name. In order to test this rumor, my mentor *Maulvi* Abdullah Tonki addressed a letter in Arabic to Mirza Sahib and gave it to me with the instructions to take the letter to Qadian, deliver it to Mirza Sahib and to ask him to write a reply in Arabic in front of me. Accordingly, I went to Qadian with the Arabic language letter. I met Mirza Sahib in the mosque. I gave him the letter and requested that he write the reply in Arabic immediately. *Hazrat* Mirza Sahib got up to go inside, but I said: 'There is no need to go inside. Write the reply right now and in front of me.' Mirza Sahib understood that this was a test, but he did not mind it at all. He calmly called for paper, pen and ink, and composed a detailed reply that he handed to me. I brought the reply back to *Maulvi* Abdullah Tonki and narrated the entire incident. He was astonished at the literary merit and eloquence of the Arabic in which the reply was written and had to seek the aid of the dictionary twice to understand the text."

The opposing clerics kept voicing their suspicion and distrust and kept testing *Hazrat* Mirza Sahib, but he was never annoyed. On the contrary, he was pleased because it gave him a chance to proselytize to these people.

The Hindu *Arya* of Qadian were bitterly opposed to *Hazrat* Mirza Sahib, and continually plotted and made mischief against him. But whenever they needed *Hazrat* Mirza Sahib's help, he would comport with them kindly. During the construction of the *Minarat-ul-Masih* (literally translates as the minaret of the Messiah), the Hindu *Arya* took exception to the construction of the minaret and moved the Deputy Commissioner to stop its construction. The Tehsildar of Batala, a middle level land revenue official, was sent to Qadian to investigate and report. He came to meet *Hazrat* Mirza Sahib. Among those who came with him to the meeting was Budhamal, an *Arya* of Qadian. During the course of conversation, *Hazrat* Mirza Sahib told the Tehsildar: "Budhamal is sitting here. Ask him if right from childhood till now there has ever been an opportunity where I could benefit him and I did not do my utmost to assist him, and then ask him if there has ever been an occasion when he had an opportunity to harm me, and he did not do his utmost to hurt me." Budhamal's face turned red from embarrassment, and not a word escaped his lips in response. He simply kept sitting with his head bowed in shame. This Lala Budhamal was a prominent member of the *Arya* Hindu organization of Qadian, and a virulent enemy of Islam and the Muslims. The interesting fact is that the Hindu *Aryas* of Qadian were convinced that whenever *Hazrat* Mirza Sahib had any dealings with them, he would comport with them kindly.

Maulvi Abdul Karim narrates in Sirat Masih Mau'ūd:

Hazrat Mirza Sahib has such good relations with adherents of other religions that better relations than those are inconceivable. He desires the best for everyone regardless of their religion. Welfare of mankind is *Hazrat Mirza Sahib's* motivation and prime duty. The Hindus of Qadian find in the person of *Hazrat Mirza Sahib* a trustworthy and beneficial advisor in all difficulties. From the perspective of religion, the *Aryas* and Hindus here are opponents of Islam. They consider *Hazrat Mirza Sahib* to be a great and staunch Muslim and are convinced that he wants to uproot all false religions. But if *Hazrat Mirza Sahib* prescribes a medicine, they have the same faith in it as if the prescription had come from a Hindu saint. Through speeches and writings, *Hazrat Mirza Sahib* always exhorts his disciples to ensure that the rights of all living beings are kept sacred, and that there should never be any element of deceit and hurtfulness in their words and deeds.

Adjacent to the Central Mosque in Qadian was the house of an *Arya* Hindu who was a Deputy Superintendent of Police. When he retired from service and came back to live in Qadian, he began to add floors on top of the existing structure. Because his house was in front of the mosque, there was real concern that the new construction would negatively impact the grandeur of the mosque. When *Hazrat Mirza Sahib* learned about this development, he sent a message to the owner: "It is improper to raise the height of a house situated in front of the royal encampment. Desist from such an action." However, because the owner had remained a police officer and was a staunch member of the Hindu *Arya* sect, he contemptuously dismissed the message. The construction was completed but the owner died shortly afterwards, and very soon, the only inhabitant left in the house was an old woman. The old woman put the house on market for sale at a very low price. When *Maulana Nur-ud-Din* learned about this, he broached *Hazrat Mirza Sahib* and recommended: "Sir! That house is for sale; you should buy it." *Hazrat Mirza Sahib* replied, "I will not buy that house even for ten rupees." *Hazrat Mirza Sahib's* sense of honor was so great in religious matters that he could not bear to purchase a house that had been built opposite the royal encampment i.e., the mosque. However, this sense of honor never compelled him to act unjustly towards non-Muslims. Instead, whenever the occasion arose, he acted kindly towards them. In Qadian, even the most bitterly opposed Hindu *Arya* would not hesitate, during times of suffering and illness, from waking *Hazrat Mirza Sahib* in the middle of the night and asking for treatment and medications. *Hazrat Mirza Sahib* attended to their needs cheerfully and did not hesitate to give them even the most expensive medicines free of cost.

The fact is that *Hazrat Mirza Sahib's* fight with his opponents was confined to the ambit of religion only. Where matters of religious rules and principles were concerned, *Hazrat Mirza Sahib* never compromised, and fought the good fight to the full extent using his pen to do the job of guns and arrows. But no sooner was he outside the field of this battle and it was time for action and deeds, *Hazrat Mirza Sahib* was the perfect example of kindness, patience and fortitude, and was ready to treat even the most diehard opponent in the most kind manner. *Hazrat Mirza Sahib's* habit was akin to that of a benevolent general who treats the enemy in the best possible manner outside the field of battle.

Lekhram was a virulent enemy of Islam, and *Hazrat Mirza Sahib* loathed him. Once *Hazrat Mirza Sahib* had gone to Lahore and was performing ablution on the railway station. Someone submitted: "Sir! Lekhram has come and wants to greet you." *Hazrat Mirza Sahib* said: "He reviles my leader and master, the Holy Prophet, but wants to greet me. I am not even willing to see the face of such a person." It was precisely from this sense of honor that *Hazrat Mirza Sahib* made that famous prophecy in accordance with which Lekhram was killed exactly as predicted. However, when the news of Lekhram's assassination reached *Hazrat Mirza Sahib*, he said: "If I had been at the site of the assassination, I would have tried to save Lekhram because that is a human obligation." In other words, *Hazrat Mirza Sahib* gave precedence to his obligations as a human being over ensuring the fulfillment of his prophecy. This is a lesson one should not forget. The fact is that *Hazrat Mirza Sahib* did not have enmity with anyone for personal reasons. The enmity he had was for the sake of truth against evil. When falsehood arrayed against truth, *Hazrat Mirza Sahib* was in the forefront like a brave general to crush the head of falsehood. But outside this battlefield, *Hazrat Mirza Sahib* was congenial and ready to treat every human being kindly regardless of whether he was friend or foe.

Hazrat Mirza Sahib's paternal cousins Imam-ud-Din and Nizam-ud-Din were bitterly opposed to him, and were continuously on the lookout for ways to torment him. Once they blocked access to Mubarak Mosque by constructing a wall to close the alley that led to the mosque. Their action caused great inconvenience and hardship to *Hazrat Mirza Sahib* and his followers. The resultant suit dragged on for eighteen months at the end of which *Hazrat Mirza Sahib* was successful with the court ordering his opposing party to pay the cost of litigation. The cousins then requested *Hazrat Mirza Sahib* to forgive them the payment of cost and *Hazrat Mirza Sahib* forgave them despite having suffered great inconvenience and hardship at their hands for such a long time.

Nizam-ud-Din once fell ill with a high fever. He became delirious and started talking gibberish which greatly panicked his household. When *Hazrat Mirza Sahib* learned about this development, he immediately went to Nizam-ud-Din's house and started appropriate treatment. He did not return home

until Nizam-ud-Din's condition had stabilized.

When Mirza Yaqub Baig graduated from medical school, *Hazrat Mirza Sahib* advised him:

Allah has granted you the knowledge of medicine to serve His creatures. So at the time of treatment, there should be no distinction in your heart between the rich and the poor, the Muslim and the unbeliever, the friend and the foe. It is the duty of a doctor to serve all without distinction.

Strength of Spirit, and Reliance on Allah in Confronting Enemies

Allah had blessed *Hazrat Mirza Sahib* with qualities of patience and reliance on Him, steadfastness and courage, and strength of spirit to such a degree that no cataclysmic event or grievous occurrence could distract him or make him unmindful of his entrusted work. The case alleging *Hazrat Mirza Sahib's* involvement in a conspiracy to murder Reverend Henry Martyn Clarke initiated by Reverend Clarke and his Christian congregation and supported by certain indiscreet so-called Muslims and Hindu *Aryas* was such a traumatic and worrisome event that a worldly person would have been rendered senseless with anxiety. But this allegation did not bring about the slightest change in *Hazrat Mirza Sahib's* conduct or peace of mind. His writings, social discourse, and cheerful meetings with disciples continued uninterrupted and no one could discern by looking at him that there were serious charges being litigated against him. Regardless of the seriousness of the information being communicated to *Hazrat Mirza Sahib* he was never frightened. A small sample of the kind of news that he had to endure include his opponents secretly furnishing incriminating (but false) information against *Hazrat Mirza Sahib* to the government, grievous intrigues being brewed against him and a certain person filing false reports with the Government officials in the summer capital of Simla. *Hazrat Mirza Sahib* always said: "No affair takes place on the earth unless it has first been decided in the heavens. Nothing can take place unless God intends it so, and that God will not humiliate His servant or let him fail to succeed."

In the litigation with *Maulvi Karam-ud-Din* of Bheen, the suit had been proceeding for a long time and showed no signs of ending any time soon. On top of that, the judiciary was hostile to *Hazrat Mirza Sahib* and wanted him to be punished. Khwaja Kamal-ud-Din would oft and on apprise *Hazrat Mirza Sahib* of these difficulties. *Hazrat Mirza Sahib* would laugh and say:

Khwaja Sahib! Leave something for God as well. If the suit against us was weak, then its outcome would not be considered as a sign from God. People will say: "The suit was weak; there were lawyers among his disciples so winning the case is hardly a miracle." God's hand in

the suit will only become apparent when the worldly resources have failed and Allah, the Most High, through His Grace vindicates us.

Khwaja Kamal-ud-Din would come to *Hazrat* Mirza Sahib with a heavy heart and would leave elated. This peace of mind and steadfastness is not ordained for any except those with a close connection with God and who inherit “the soul that is at rest.”

In 1891, when *Hazrat* Mirza Sahib was visiting Delhi, he went to the Central Mosque of the city to debate *Maulvi* Nazeer Husain. *Hazrat* Mirza Sahib took his seat in the middle arch of the mosque building. There were only a few disciples accompanying him at that time. The courtyard of the mosque was filled with his opponents. The clerics had so provoked the crowd with their incendiary speeches that blood could be seen in their eyes. They stood in the face of *Hazrat* Mirza Sahib showering him with abuses and catcalls, and gestured as if to grab him by the beard, but it was a special dispensation from God that they did not pick up the courage to actually do so. Seeing the mood of the crowd, *Maulvi* Abdul Karim remarked: “Sir, the people are very agitated.” *Hazrat* Mirza Sahib looked at him very calmly and said: “*Maulvi* Sahib, the dead cannot harm the living.”

Honesty and Trustworthiness

Hazrat Mirza Sahib was careful never to usurp the rights of others, whether friend or foe. Such was his degree of honesty and trustworthiness that he took great care even in minor matters, and his piety was extremely refined in this regard. A disciple once presented some softwood sticks used as a toothbrush (*miswak*) to *Hazrat* Mirza Sahib while they were on a walk. *Hazrat* Mirza Sahib was pleased, but inquired how the sticks had been obtained. It turned out that the sticks had been cut from the branches of an acacia tree that did not stand on *Hazrat* Mirza Sahib’s land but on that of somebody else. *Hazrat* Mirza Sahib further enquired: “Did you cut the sticks with the permission of the owner?” The answer was in the negative. *Hazrat* Mirza Sahib returned the sticks and said: “Such an action is not permissible, and it is not proper to use these sticks.”

On another occasion, *Hazrat* Mirza Sahib was on a walk accompanied by *Maulvi* Abdullah Sanori when they passed by a small tree laden with berries on the perimeter of someone’s field. A ripe red berry had fallen to the ground and was lying in the way. *Maulvi* Abdullah Sanori picked it up and was going to eat it. *Hazrat* Mirza Sahib said: “Do not eat it and put it back. After all, it is somebody else’s property.” *Maulvi* Sanori always recounted that since that day, he had never eaten any berries off a tree without first obtaining permission from the owner. Such was the effect of *Hazrat* Mirza Sahib’s advice.

Kindness to Animals

Hazrat Mirza Sahib's compassion and benevolence was not limited to humans only but also included animals. Once, some children cornered a dog in the courtyard, closed the door, and began to beat the animal. When *Hazrat Mirza Sahib* became aware of this, he scolded the children and said: "It is not right to treat God's creatures in this way." He then had the door opened and freed the dog.

One of *Hazrat Mirza Sahib's* sons once bagged some parrots in a hunt and brought them before him. *Hazrat Mirza Sahib* was not pleased. Someone enquired: "Is it forbidden to eat parrots?" He remarked: "They may not be forbidden, but all birds are not for the purpose of eating only."

A similar incident is narrated in the first volume of *Sirat-ul-Mahdi*. *Hazrat Mirza Sahib's* son *Mirza Mahmud Ahmad* was trying to catch some birds that he had cornered in the verandah of his house by shutting the doors. *Hazrat Mirza Sahib* saw this activity while passing by on his way to the mosque for Friday prayers and advised his son: "The birds in one's house should not be caught. He who does not have mercy has no faith."

Dislike of Calling on People of Position and Power

Although his sense of compassion and love encompassed both the ordinary and the distinguished equally, *Hazrat Mirza Sahib* greatly disliked the idea of calling upon nabobs, rajas and dignitaries with the desire to meet them. Such actions were not in his nature. In the beginning, when *Maulana Nur-ud-Din* was still residing in the state of Jammu, he wrote in a letter to *Hazrat Mirza Sahib*: "Sir, if you can come to Jammu, the Maharaja of Jammu would like to meet you." *Maulvi Abdullah Sanori* relates that *Hazrat Mirza Sahib* directed him to write in reply the Arabic proverb: "Wretched is the faqir who goes to the door of a rich man." Similarly, once the Maharaja of Nabha invited *Hazrat Mirza Sahib* but he declined the invitation.

Chapter 77

RELIGIOUS MAGNANIMITY AND TOLERANCE

Religious Tolerance and Magnanimity

In the sphere of Islamic thought, who can be said to possess greater religious magnanimity and tolerance than the one who revives the Islamic principle that no person is to be called an unbeliever even if there are ninety nine reasons to call him so, and only one reason to call him a Muslim. And that one reason is the recitation of the Muslim article of faith. In other words, a person who recites, "There is no god but Allah. Muhammad is the messenger of Allah," is a Muslim. The revival of this principle is a magnificent achievement of *Hazrat* Mirza Sahib, given the religious environment of the fourteenth century *Hijrah* in which excommunication from Islam of one sect by another was rampant, and no one, whether big or small, had immunity against being victimized by such decrees. In fact, if the decrees of excommunication passed by so called Islamic scholars were all put together, the whole nation of Islam would stand excommunicated and not even a single person would be left in Islam. The *Shias* considered the *Sunnis* as unbelievers while the *Sunnis* called the *Shias* unbelievers; the *Muqallid*¹ (Conformists) considered the *Ghair-Muqallid* (Non-conformists) as unbelievers and vice versa. And the list goes on and on. Additionally, turn by turn, all famous Muslim individuals as well as organizations were being declared as unbelievers.

In these conditions, it was only the work of the reformer of the age to raise his voice against this accursed practice and to impress that the turbulence caused by the practice of excommunication was shredding to bits the unity and discipline of the Muslim nation. Hence it was imperative to abstain from this evil practice for the sake of God and to use the *kalimah* (the Muslim article of faith) as the foundation for building a strong basis of Islamic unity and organization. Magnanimity and tolerance, *Hazrat* Mirza Sahib emphasized, must be embraced in matters of religion.

1. *Muqallids* are those Muslims who uncritically follow the four great Sunni Schools of Thought (*Hanafi*, *Shāfi'ī*, *Hanbali*, and *Maliki*) whereas *Ghair-Muqallids* do not.

The Muslim scholars in general ignored *Hazrat Mirza Sahib's* message, and in line with their past habits persisted in their endeavor to create schisms and disunity amongst the Muslims with the practice of passing decrees of excommunication. This was a misfortune for these Islamic scholars and a tragedy for the Muslims. But those who followed in the footsteps of *Hazrat Mirza Sahib*, whose representative today is the Ahamdiyya Organization in Lahore, were saved from this accursed affliction. During the lifetime of *Hazrat Mirza Sahib*, his Organization was an excellent exemplar of religious tolerance. In his mosque, the *muqallids* and the *ghair-muqallids* met with one another like brothers, and never quarreled about the minor points of difference that formed the basis of serious altercations between the two in the rest of the country. There were those in the mosque who said amen aloud, as well as those who said amen in lowered voices. Yet never did one raise objections to another. *Hazrat Mirza Sahib* said amen in a lowered voice, yet he never stopped those who said amen aloud. In prayer, he folded his hands across his chest, yet he never stopped those who folded their hands below their navels. *Hazrat Mirza Sahib* had an extremely graceful beard, yet he was never displeased with those who chose to remain clean-shaven. Mir Nasir Nawab once drew *Hazrat Mirza Sahib's* attention to the fact that such and such of your disciples are clean-shaven. *Hazrat Mirza Sahib* replied: "You are concerned about their beards; I am worried about their faith!"

Producing a Firm Faith in Allah Was His Real Mission

Truth be known, this was the major concern of *Hazrat Mirza Sahib* i.e., to create a strong faith in Allah in the hearts of people. He used to say that when a strong sense of faith takes root in the heart, good deeds follow automatically; weakness in the rendering of good deeds is really a consequence of weakness of faith. If there is the slightest suspicion that a particular food is poisoned, nobody will even want to touch it. Then why should somebody who considers sin to be a baneful poison still perpetrate such a deed?

An important cleric once pledged allegiance to *Hazrat Mirza Sahib* through a letter. Someone commented: "Sir! He is a great scholar." *Hazrat Mirza Sahib* replied: "Knowledge is good, but without faith, it is nothing. What I need is faith (in my followers)." This *Hadith* of the Holy Prophet applies flawlessly to *Hazrat Mirza Sahib*:

Even if faith were near the Pleiades (a cluster of stars), a man from among these (Persians) would surely find it. (From the Bukhari collection of *Hadith*, 65:lxii, 1)

This *Hadith* is a true portrayal of *Hazrat Mirza Sahib's* efforts to bring faith back into the hearts of people. *Hazrat Mirza Sahib* was particularly

focused, day and night, on this one aspect i.e., a strong bond of faith in Allah be created in the hearts of his followers.

Abandonment of Squabbles on Minor Points and Focus on Striving in the Way of Allah

In addition, another great service of *Hazrat* Mirza Sahib to Islam was that he extricated his Organization from disputes and debates on minor religious points and focused their entire attention and energies on striving against the enemies of Islam. *Hazrat* Mirza Sahib was of the view that dissension among the Muslims arose when they abandoned striving against the enemies of Islam, and were left with nothing else to do but to fight among themselves. For this reason, *Hazrat* Mirza Sahib refocused the attention of Muslims from internecine disputes to forging a united front against the enemies of Islam. *Hazrat* Mirza Sahib personally set the example by wielding his pen, day and night, against the enemies of Islam. Yet he did not write even a single line to express his opinion on minor religious issues. If he wrote about the death and miracles of Jesus, it was solely because these issues were being exploited by the enemies of Islam, and had become a big weapon in their hand to prove the divinity of Jesus. Because these issues were assisting Christianity to gain the upper hand against Islam, *Hazrat* Mirza Sahib felt it necessary to clarify these issues.

In the same vein, *Hazrat* Mirza Sahib's writings about the violent *Mahdi* were written to dispel the charge against Islam that the religion of Islam had been spread by the sword – a charge that was a smear on the beautiful face of Islam and needed to be removed. Because these issues had become a hindrance in the propagation of Islam, it was necessary to bring them in the field of discussion, and by throwing light on them to illuminate the right path for people to follow. In so doing, *Hazrat* Mirza Sahib was merely fulfilling his mandate as the Reformer of the era. Apart from these issues, a discussion of which was essential for the defense and propagation of Islam, *Hazrat* Mirza Sahib never interfered with the minor religious issues in Islam.

It is true that *Hazrat* Mirza Sahib wrote decisive opinions about the various sects of Islam by way of an arbitrator, but in this matter too, his judgment was based on principles. He made the Quran the final arbiter on all matters and relegated the *Hadith* to a position of subservience to the Quran. He then showed the error or righteousness of the sect in the light of the principles in Quran and *Hadith*. He, however, assiduously avoided getting into debates and wasting his time on the minor religious points of these sects. This was the reason why *Hazrat* Mirza Sahib never attached much importance to the small differences in Islamic jurisprudence (*Fiqh*) or on minor points of interpretation.

Never Attached Much Importance to Disputed Opinions in Religious Jurisprudence

It has already been mentioned that in *Hazrat Mirza Sahib's* mosque, some of his disciples said amen aloud, while others said amen softly in their heart and there was no recrimination by one group of the other. *Hazrat Mirza Sahib* said amen in a lowered voice, yet he never stopped those who said amen aloud. *Maulana Nur-ud-Din* recited *Bismillah-hir-Rahman-nir-Rahim* (In the name of Allah, the Beneficent, the Merciful) before *Surah Fatihah* in a lowered voice, while *Maulvi Abdul Karim* used to recite this phrase aloud. However, *Hazrat Mirza Sahib* never stopped one or the other about their practice. *Hazrat Mirza Sahib* used to recite the *Al-Fatihah* (the opening chapter of the Holy Quran) quietly behind the person leading the prayer, but he never regarded the prayer of those who only listened to the recitation and did not recite the *Al-Fatihah* themselves as being no good. If people asked him questions about issues of jurisprudence, he did not generally give much attention to the issue himself, and would refer the questioner to one of the scholars of his Organization. Most often it was *Maulvi Muhammad Ahsan Amrohi* who gave decrees on matters of jurisprudence but sometimes it was *Maulvi Nur-ud-Din* or *Maulvi Abdul Karim*.

Never Attached Much Importance to Differences in Opinion Regarding Quran Commentary

Hazrat Mirza Sahib was not in the habit of innovating new points in the explanation of a Quranic verse out of mere ceremony. Where he did differ from the traditional Quranic interpretations, it was either because the traditional explanation had become an impediment in the way of serving and propagating Islam, or because in the course of speaking or writing on some aspect of Islam in his proselytizing work, an insight into the real meaning of a Quranic verse was disclosed to his pristine heart. When such occasions occurred, a veritable river of truth and insights, knowledge and wisdom flowed from him. But barring these exceptional situations, *Hazrat Mirza Sahib* was not in the habit of making new explanations of Quranic verses out of mere ceremony. An example of this attitude follows:

There is a verse in the Quran that states:

Those who say: Allah has enjoined us that we should not believe in any messenger until he brings us an offering which is consumed by the fire. (3:183)

Maulana Nur-ud-Din interpreted "offering which is consumed by the fire" as the "burnt offering" mentioned in the Bible, so-called because the Jews did not eat the sacrificial meat but instead burnt it. *Maulana Nur-ud-Din*

stated that the reference in the Quranic verse was to the demand made by Jews to Prophet Muhammad (peace and blessings of Allah be upon him) that if indeed he was the Promised Prophet then he should reinstitute the practice of burnt offerings that occurred in Jerusalem.

It so happened that when *Maulvi* Sanaullah wrote the commentary of the Quran titled, *Tafsir Sanaee*, he adopted the same meaning as *Maulvi* Nur-ud-Din. The other clerics however explained the term “offering which is consumed by the fire” by stating that the sign for the acceptance of a sacrifice among the Jews was that a bolt of lightning from the heaven would strike and consume the sacrificial meat. In support of their explanation, the clerics produced ancient commentaries of the Quran. *Maulvi* Nur-ud-Din did not consider these ancient commentaries to be correct on this point, but, of course, the clerics did not agree. After reading *Tafsir Sanaee*, the religious scholars of Amritsar wrote a decree excommunicating *Maulvi* Sanaullah, and provided forty reasons for expelling him from Islam. One of the forty reasons was the interpretation of this verse.

When I read the decree of excommunication, I presented this verse to *Hazrat* Mirza Sahib in Gurdaspur and asked him to explain the real meaning of the sacrificial meat that was consumed by the fire. With great simplicity, he replied: “Allah has not as yet enlightened me with its meaning; when I do receive enlightenment about its true significance, I will let you know.”

Allah hus Samad! (Allah is He on Whom all depend (112:2)). I was amazed at this reply. I had personally heard from *Hazrat* Mirza Sahib’s blessed lips Quranic truths and knowledge that were an elixir of eternal life for the soul, and no vestige of which existed in the previous commentaries. I was also aware that when *Hazrat* Mirza Sahib sat down to write, and a Quranic verse became the focus of his attention, he would write hundreds of pages expounding the meaning of this single verse and the truths and insights inherent in that verse appeared unending. If an opponent objected to some Quranic verse, he would extract such treasures of knowledge and wisdom from it as would astound the intellect. In short, Allah had granted such profound knowledge of the Quran to *Hazrat* Mirza Sahib that it was truly unparalleled in this era of rationality. However, on an inquiry by a disciple, this same person stated very simply and without hesitation that Allah had not enlightened him with the meaning of this verse and that he did not make comments based on his own opinion.

In reality, *Hazrat* Mirza Sahib understood that the traditional explanations would not satisfy this person, and by virtue of being an appointee of God, he could not put forward his personal interpretation because of sheer ceremony, unless it was indicated by God. Hence he stated straightforwardly: Allah has not enlightened me with its meaning so I cannot opine. This then is true piety. It is also a reflection of *Hazrat* Mirza Sahib’s conviction that he was an appointee of God. Hence he did not care a whit that his admission of

“no opinion” may inadvertently reduce his esteem in the eyes of his disciple. If *Hazrat Mirza Sahib* had been concerned about his ego, he could simply have exercised his mind slightly and provided his disciple with some explanation of the verse. But *Hazrat Mirza Sahib* considered this to be against the dignity of the high office he held as an appointee of God.

It is an occasion to pause and reflect that, on the one hand, *Hazrat Mirza Sahib* had challenged the whole world to compete with him in writing the commentary of the Quran, and, on the other, he had no hesitation in telling a disciple that he had not received enlightenment in the matter so far. Does this not clearly indicate that the commentaries he wrote in competition with opponents were based on Divinely inspired knowledge, and that he had full confidence that Allah would assist him with this knowledge as He has always done with His special servants? This is exactly what would happen. In the nick of time, *Hazrat Mirza Sahib* was granted such profound knowledge that even possessors of great intelligence and insight were astounded, and left shaking their heads in amazement. Thus it was that *Maulvi Nur-ud-Din* using his intellect and knowledge interpreted “offering which is consumed by the fire” as “burnt offering,” and *Hazrat Mirza Sahib* never stopped him from doing so, but personally he adhered to the traditional interpretation of the same verse because Allah had not enlightened him in the matter. Such is the dignity of an appointee of God.

Maulvi Nur-ud-Din used to narrate that a cleric once asked *Hazrat Mirza Sahib*; “I teach the Quran; give me some guidance on interpretation.” *Hazrat Mirza Sahib* replied: “Interpret *mutawaffi-ka* (3:55) to mean *mumitu-ka* (I will cause thee to die).”² In other words, *Hazrat Mirza Sahib*’s only advice on commentary was that the word *tawaffi* in reference to Jesus means “to die.” *Maulvi Nur-ud-Din* would add: “If he (the cleric) had asked me, I would have told him scores of things. But the work of an appointee of Allah is that he gives precedence to the duty he has been assigned with over everything else, and he does not transgress his assigned limits. He does not interfere in any issue until there is an indication from God.”

When *Master Imam-ud-Din* of Gujrat wrote a pamphlet titled *Al-Tanqih-fi-Wiladat-al-Masih (An Inquiry into the Birth of Jesus)* in which he proved that Jesus had a human father, he wrote to *Hazrat Mirza Sahib* and requested him to write his personal opinion in the matter as well. In response, *Hazrat Mirza Sahib* directed *Maulvi Abdul Karim* to write a letter to *Master Imam-ud-Din*. This letter was included in the published pamphlet, and is reproduced below:

2. Editor’s note: This was not a novel interpretation by *Hazrat Mirza Sahib*. In fact, he was following the *Hadith* in *Bukhari* in which Abd Allah ibn Abbas says the significance of *mutawaffi-ka* is *mumitu-ka* (I will cause thee to die). (*Bukhari* 65:12)

*Munshi Sahib,
Walaikum assalam.*

In response to your card dated September 19, 1894, it is submitted on the instance of the Promised Messiah and *Mahdi* (rightly-guided one) that his attention these days is completely focused on important religious affairs from which he cannot divert his attention to other matters. He says that if Allah the Glorious discloses something in this matter, it will certainly be communicated to you. It is not within his control where to direct attention. When Allah desires to execute an affair for the common good, He directs the attention of His servant towards it Himself.

Humbly yours,
Abdul Karim.
Qadian,
September 23, 1894.

So, unless *Hazrat* Mirza Sahib was confronted with an issue or he received some Divine indication about a matter, it was not his custom to tread into an issue on his own. This was, in fact, a requirement of his station as an appointee of God. However, this does not imply that he had also prohibited his disciples from discussing such issues. This is the difference between an appointee of God and an ordinary person. An appointee of God does not undertake any new *ijtihad* (exercise of judgment) or a new interpretation without a Divine indication. An ordinary person, however, has full freedom and there is no barrier stopping him from using his intellect.

While giving a sermon to the ladies once, *Hazrat* Mirza Sahib narrated the incident of Jonah and the fish exactly as it has been related in the old commentaries. *Maulvi* Nur-ud-Din however, in his Quran study classes, maintained that the fish had attempted to swallow Jonah like a morsel of food, but he survived the attempt and actually did not end up in the belly of the fish. *Hazrat* Mirza Sahib never stopped *Maulana* Nur-ud-Din from furnishing such interpretations. And why should he have done so? *Hazrat* Mirza Sahib was an appointee of God and it was against the dignity of his station to undertake *ijtihad* (exercise his judgment) on his own into different issues and to change the old commentaries in accordance with the dictates of the time. *Hazrat* Mirza Sahib was committed to the idea that in every new issue that crossed his path, he would await Divine indication for intervention. There was no need, however, to bind others to such a commitment. Consequently, *Hazrat* Mirza Sahib never imposed any prohibition on the scholars of his organization because to do so would have stultified mental and intellectual growth. The appointees of God come in every era to nurture and facilitate the educational and mental development of men and not to stifle these faculties.

The *Hadith*: “Difference of opinion is a blessing for my *Ummah*,” also lends itself to the same meaning. The differences referred to in the *Hadith* are those that result from the mental acumen and intellectual inquiry of different people. The scholarly and intellectual development of a nation depends greatly on such cross-fertilization of ideas. Thus the differences are truly a blessing, as long as there is mutual respect, and the differences are not made the basis for fighting and making war on each other.

In fact, at times there were lively arguments regarding the interpretation of a verse between *Maulana* Nur-ud-Din and *Maulvi* Muhammad Ahsan Amrohi in the presence of *Hazrat* Mirza Sahib, and he would smile and listen to them with great interest. An animated argument once ensued on the interpretation of the Quranic phrase: “*idrib bi‘asa ka-l-hajar*” (2:60). *Maulvi* Nur-ud-Din interpreted the phrase to mean “March on to the mountain with thy community,” whereas *Maulvi* Amrohi interpreted it in the traditional sense to mean “Strike the rock with thy staff.” The two stalwarts argued back and forth spiritedly and *Hazrat* Mirza Sahib kept listening and smiling, but did not make any suggestions as to who was wrong and who was right. The reason was that he was opposed to stifling the scope of religious thought. Unless an opportunity is provided for deliberation and thinking, and for strengthening the heart and the mind, man can never make progress in any sphere of knowledge whether secular or religious. It appears for most scholars outside the ambit of the Ahmadiyya Organization that their mental evolution has stopped and they have become obtuse individuals. The reason for this is that they are sitting in the same place having closed the door to any kind of *ijtihad* (exercise of judgment) and new commentary. How can such a people progress whose belief is that the ancients have done all that needed to be done and their job is only to conform?

Once *Maulvi* Nur-ud-Din contracted diarrhea as a result of which he was greatly debilitated. *Maulvi* Sahib was not consistent in treating the malady, and waited with his trust in God for nature to cure him. One day, *Hazrat* Mirza Sahib advised him to start proper treatment because it is incumbent upon man to strive and contrive. Somebody sitting nearby addressed *Maulvi* Nur-ud-Din and said: “The Quran also says, ‘And those regulating the Affair!’” (79:5). *Maulvi* Nur-ud-Din laughed and said: “Yes, this is stated in the Quran, but the gender used is feminine.” (The pun in this facetious reply was that to contrive i.e., “regulate the affair” is somehow feminine – Author). *Hazrat* Mirza Sahib laughed when he heard this and did not take any offense whatsoever, even though what *Maulana* Nur-ud-Din had stated innocuously went against the advice *Hazrat* Mirza Sahib had just given. In short, those who are sent by God are large-hearted and have unstinting fortitude.

Maulvi Abdul Karim related the following recollection to me:

Initially when I came to Qadian, I was strongly influenced by the philoso-

phy of naturalism (naturiyyat). I was staying in the drawing room and *Hazrat Mirza Sahib's* book, *Ainah Kamalat Islam* was under publication. There was a discussion almost every day between us. I molded everything into a naturalist perspective and *Hazrat Mirza Sahib* was opposed to this. Sometimes in the course of the discussion, I got emotional and inadvertently raised my voice and became very loud. *Hazrat Mirza Sahib* always responded calmly and gently, "It is alright *Maulvi Sahib*. There is no hurry; with time you will understand everything." Accordingly, it came about that I understood everything and I lost all interest in naturalism. And now when I remember that time, I feel very ashamed that I was so insolent with *Hazrat Mirza Sahib*. I pray for protection and forgiveness from Allah.

In summary, *Hazrat Mirza Sahib* took no offense that his disciple differed with him, argued with him, disputed with him.

Similarly, once Qazi Amir Husain entered into an argument with *Hazrat Mirza Sahib* about the meaning of the Quranic verse:

Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque, whose precincts We blessed, that We might show him of Our signs! (17:1)

Hazrat Mirza Sahib interpreted this verse in the traditional sense, ascribing it to the *Miraj* (spiritual ascension of Holy Prophet Muhammad) and interpreted the Remote Mosque to mean the Dome of the Rock in Jerusalem. The innovation Qazi Husain introduced was to ascribe this verse to the *Hijrah* (Holy Prophet Muhammad's migration from Makkah to Madinah) by interpreting the Remote Mosque to mean the Prophet's Mosque in Madinah, which though not built at the time of this revelation, was nevertheless in God's Knowledge. One day, in the presence of many people, Qazi Amir Husain argued with *Hazrat Mirza Sahib* on this interpretation. Qazi Amir Husain had a rather severe temperament, and when this debate became protracted, Qazi Amir Husain grew enraged and provoked. He argued with *Hazrat Mirza Sahib* in such a harsh manner and raised such a clamor that those who were present began to think that the relationship between the master and disciple (between *Hazrat Mirza Sahib* and Qazi Husain) would surely be severed. After the argument was over, one of *Hazrat Mirza Sahib's* disciples wrote a note to him and inquired whether they should still consider Qazi Amir Husain as his disciple? *Hazrat Mirza Sahib* wrote back in reply: "Qazi Sahib is a very sincere disciple of mine." The writer of the note was amazed to hear this and enamored by *Hazrat Mirza Sahib's* generosity of spirit and noble-mindedness.

Hazrat Mirza Sahib greatly despised the philosophy of naturalism. He was a man with an intimate knowledge of God, and complete faith in His omnipotence. The idea that God was bound by the laws of nature, as was the

belief of the naturalists, was repulsive and totally unacceptable to him. *Hazrat Mirza Sahib* interpreted the Quranic verse: "But thou wilt find no alteration in the course of Allah;" (35:43) to mean alteration in the traditions of God that He, in accordance with His complete and perfect Knowledge, has stated in the Quran as being the practice of Allah. It did not imply that there was no alteration in the natural laws that men have discovered through their imperfect knowledge and which are subject to correction and refinement.

Accordingly, when the naturalists announced that the virgin birth of Jesus was against the laws of nature, *Hazrat Mirza Sahib* was deeply offended. He stated that those who believe that God is constrained by the laws of nature and think that God cannot create man without the agency of a father have no knowledge and understanding of God. And this statement is perfectly correct; whoever believes that God cannot create man without the agency of a father indeed does not have knowledge of God. However, the question is not whether God can do it, but rather what is God's tradition or practice regarding this matter in the light of the Quran and secondly, what is the evidence in the Quran that Jesus was exempt from this tradition? To cut the story short, *Hazrat Mirza Sahib* believed in the virgin birth of Jesus, but there were people in his organization who believed that Jesus was born through the agency of a father. *Maulvi Nur-ud-Din* was one of those who believed that Jesus had a father. He once told me: "I believed that Jesus was born through the agency of a father but because *Hazrat Mirza Sahib* believes in a virgin birth, hence I have given up this discussion and assumed silence in this matter."³

Sheikh Qamar-ud-Din, a watchmaker in the city of Jhelum, was another of *Hazrat Mirza Sahib's* disciples who did not believe in the virgin birth. *Hakim Fazal-ud-Din* of Bhera had gone to Jhelum for some work. In the evening, while boating in the River Jhelum with Sheikh Qamar-ud-Din, the conversation turned to the birth of Jesus. Sheikh Qamar-ud-Din argued for the natural birth of Jesus and cited Quranic verses in support, but *Hakim Fazal-ud-Din*, who was strongly influenced by *Hazrat Mirza Sahib's* view on the subject, got really upset and claimed that such a notion amounted to disbelief. The next day, *Hakim Fazal-ud-Din* returned to Qadian and registered a strong complaint with *Hazrat Mirza Sahib*: "Sheikh Qamar-ud-Din, despite being your disciple, believes that Jesus had a father. When I went to Jhelum this time, he argued with me on the subject and even presented some Quranic verses in support of his contention. But I told him very plainly that it is heresy to suppose that Jesus had a father, and anyone who considers so is an unbeliever." *Hakim Fazal-ud-Din* probably thought that *Hazrat Mirza Sahib* would be very happy to hear about the stand he had taken,

3. However, after the death of *Hazrat Mirza Sahib*, *Maulvi Nur-ud-Din* directed *Maulvi Muhammad Ali* to describe the birth of Jesus as a natural birth through the agency of a father in both the English and Urdu commentaries of the Quran.

but contrary to his expectation, *Hazrat Mirza Sahib* said: “*Hakim Sahib!* How can a person be an unbeliever when he presents the Quran in support of his viewpoint and argues based on Quranic verses? You have no right to call him an unbeliever.” This reply embarrassed and silenced *Hakim Fazal-ud-Din*.

After some time, Sheikh Qamar-ud-Din visited Qadian. When the *Asr* (late afternoon) prayer ended in Mubarak Mosque, *Hakim Fazal-ud-Din* submitted to *Hazrat Mirza Sahib*; “Sheikh Qamar-ud-Din is here. You can ask him about the birth of Jesus.” *Hazrat Mirza Sahib* asked Sheikh Qamar-ud-Din to come and sit by him, and enquired: “Do you consider that Jesus had a father?” Sheikh Qamar-ud-Din remained silent out of deference. *Hazrat Mirza Sahib* then asked: “State the verses on the basis of which you argue that Jesus had a father.” Sheikh Qamar-ud-Din first of all presented the verse from Chapter *Al-Sajdah*:

Who made beautiful everything that He created, and He began the creation of man from dust. Then he made his progeny of an extract, of worthless water. (32:7-8)

He then presented many other similar verses and argued that it appeared from these verses that the practice of God is that He creates humans from the union of a male and a female life germ. And if Jesus was a human, then there is no apparent exception given for him anywhere in the Quran, etc. On hearing these arguments, *Hazrat Mirza Sahib* said, “*Masha Allah!* (It is as Allah has pleased). Your arguments are strong. But as long as I do not receive enlightenment from God about this matter, I stand by the same belief as the belief of the masses.” This is known as courage and noble-mindedness.

Hazrat Mirza Sahib’s statement that a person who argues based on the Quran cannot be an unbeliever needs to be written in letters of gold. Making a mistake while arguing on the basis of the Quran is a separate matter altogether. But when a person constitutes his beliefs, right or wrong, on the basis of the Quran, that person cannot be declared an unbeliever. Such a person regards the Quran as the word of God. If he errs, then he may be called a wrongdoer or mistaken, but not an unbeliever. If Muslims adhere to this golden rule, then the curse of Muslims calling other Muslims as unbelievers would be uprooted and eradicated forever.

Hazrat Mirza Sahib did not get angry with Sheikh Qamar-ud-Din, nor did he declare him an unbeliever or an atheist. Instead, after listening to his arguments, he said: “*Masha Allah!* (It is as Allah has pleased). Your arguments are strong.” These are the things that reveal how broad-minded *Hazrat Mirza Sahib* was in matters of faith, and how he truly considered the Quran to be a boundless ocean whose marvels were unlimited and whose treasures of wisdom and truth were infinite.

Those who are appointed by God are Divinely-inspired teachers. They themselves do not produce a full commentary of the Quran, but they teach their

disciples the skill of how to commentate on the Quran. They set their disciples on the path that enables them to understand and explain the Quran. Any commentary that these Divinely inspired teachers produce, and the truths and wisdom they explain is by way of a sample, the purpose of which is to teach their disciples the method of interpreting and explaining the Quran, and to lay the foundation of the scholastic philosophy they have invented for the purpose of making the Religion of Truth to prevail over all other religions. The work of these Divinely-inspired teachers is like a planted seed, and the job of their disciples is to water and take care of the seed to its fruition. By following in the footsteps of their mentor, whatever religious service the disciples and students accomplish is the bounty of the appointees of God and not of any other.

Love of Truth Was *Hazrat Mirza Sahib's* Insignia

Broad-mindedness and love of truth were two salient qualities of *Hazrat Mirza Sahib*. The incident narrated below took place in 1868 or 1869. *Hazrat Mirza Sahib* was young and had not yet been appointed to the station of Reformer (*mujaddid*). *Maulvi* Muhammad Husain Batalvi had recently completed his education and come to Batala to assume duties as a cleric. Since *Maulvi* Muhammad Husain Batalvi was a member of the *Ahl-e-Hadith* sect, the followers of the *Hanafi* school of thought were aggravated by his views. Members of the *Hanafi* sect broached *Hazrat Mirza Sahib* to debate certain disputed issues on their behalf with *Maulvi* Muhammad Husain Batalvi, and one of their representatives brought *Hazrat Mirza Sahib* to Batala from Qadian. In the evening, *Maulvi* Muhammad Husain Batalvi and his father were in the mosque when *Hazrat Mirza Sahib* reached there. The debate commenced. *Maulvi* Muhammad Husain Batalvi made a speech. *Hazrat Mirza Sahib* listened to the speech and then said: "There is nothing in it that is objectionable; so what should I refute." The people who had brought *Hazrat Mirza Sahib* were very disappointed and angry with him — yet, solely for Allah's sake, *Hazrat Mirza Sahib* eschewed that debate.

Hazrat Mirza Sahib could not refute the truth for the sake of partisanship. Not for a moment did he give any importance to the fact that the people who had brought him to Batala would be displeased with him, or that he might be disgraced because they would think that he had refrained from the debate because of his incompetence. *Hazrat Mirza Sahib* was far above such lowly and inferior desires and need for recognition and fame. This was truly a remarkable demonstration of sacrificing egotism. After listening to the opponent's correct statement, *Hazrat Mirza Sahib* acceded and said: Yes, this is the truth. This was a constant trait throughout *Hazrat Mirza Sahib's* life. He always supported the truth regardless of whether it was coming from his worst opponent and always contradicted falsehood even if it was coming from a dear friend. *Hazrat Mirza Sahib* loved the truth and was inimical to falsehood.

Chapter 78

LOVE OF GOD

The life of *Hazrat Mirza Sahib* is a story of the love of God. There was no need for a separate chapter on this subject for those who have read the first two volumes of this biography. However, it would not be out of place to summarize it here as a reminder.

Consumed in Allah's Love from Childhood

Hazrat Mirza Sahib was engrossed in the love of Allah since childhood. While it is usual for boys to be occupied with pursuits of recreation and sports in their early years, *Hazrat Mirza Sahib* always abstained from such activities. When his father engaged a private tutor for his schooling, friends and neighbors began sending their sons as well for instruction by the tutor. However, *Hazrat Mirza Sahib* would take his lessons and sit apart from the other children to study on his own. He thus remained completely isolated from the pranks and antics of the other boys. In a manner, he had severed ties with the world from this early age.

Adolescence did not bring with it any worldly desires either — neither the wish for good food nor the want for fancy clothes. Cleanliness was certainly always his habit, but apart from simple food and plain clothes, he disliked adornment and ostentation. He had no concern with anything other than the mosque, praying, and the study of religious and edifying books. His father tried hard to involve him in managing their estate, but *Hazrat Mirza Sahib's* heart was not in it. In deference to the wishes of his father, he diligently pursued suits concerned with their estate and exerted himself to the extent possible, but never compromised his righteousness and truthfulness. The pursuit of litigation never made him remiss in the remembrance of God. Whenever a suit was finally adjudicated, *Hazrat Mirza Sahib* thanked God regardless of whether he had won or lost because now he would have more time for the remembrance of God. The love of God dominated everything else. Worldly wealth, management of the estate, physical desires and their pleasures, held no value in his eyes compared to the love of God. His father

got him appointed to various positions, but none of these held any charm for him. Finally, *Hazrat Mirza Sahib* wrote a note to his father: “Just give me two suits of coarse cotton, and whatever food as may be available. Please don’t object to my condition.” In effect, he informed his father that worldly things held no allure for him. When his father saw that there was no other alternative, he acceded to his son’s request. However, he was always worried how this son of his would fend for himself after he passed away. On the other hand, his son’s only worry was to figure out how to attain nearness to his real beloved — Allah the Most High. This was the consideration that continually occupied *Hazrat Mirza Sahib’s* mind, and he spent his days and nights in the remembrance of Allah.

His father would disparagingly refer to his son as *maseetar* (a Punjabi term meaning a person who spends an excessive amount of time in the mosque). *Hazrat Mirza Sahib* had no desire for worldly prestige, fame, accolades, or wealth. In contrast, there was a tremendous amount of humility and humbleness in his temperament. He had such a marked propensity for solitude, and was so modest that his father once introduced him to an administrator of the district who was desirous of meeting him by saying, “This is my other son who is even more demure than girls!”

But the fragrance of musk emerges and spreads on its own. *Hazrat Mirza Sahib’s* reputation for piety and engrossment in the remembrance of Allah spread throughout the surrounding regions of Qadian. Before I had pledged allegiance to *Hazrat Mirza Sahib*, I once met an old, irrigation department officer by the name of Munawwar Khan who was a resident of Shakargarh, in the district of Gurdaspur. During our conversation, the name of *Hazrat Mirza Sahib* cropped up, and he remarked: “He was a very pious man; very devout and ascetic; and one whose prayers were accepted. Whenever we had any difficulty, we asked him to pray for us, and by Allah’s blessing, the problem would get resolved. But God knows what came over him that he has claimed to be Jesus the Messiah — perhaps even saints can stumble!” I was amazed to hear this because Allah states in the Quran:

Allah is the Friend of those who believe — He brings them out of darkness into the light. (2:257)

Yet people widely hold the view that even saints stumble. I wondered what kind of friendship is this that God does not provide guidance at the time of stumbling and does not bring them from darkness into light.

Hazrat Mirza Sahib Had Reached the Status of Ihsaan

An object that is adored is constantly on the tongue. Consequently, there was never a moment of *Hazrat Mirza Sahib’s* time that was devoid of the

remembrance of Allah. He frequently said: "A moment without remembrance is a moment of unbelief." In addition to offering the daily prayers in congregation, he regularly spent a good portion of the night praying the *Tahajjud* (late night prayer) with great devotion and concentration. *Hazrat* Mirza Sahib was not one of those who get up a little before the *Fajr* (morning) prayer to offer some *rakahs* as voluntary prayer, but his practice was to spend the whole of the last part of the night praying with great ardor. *Hazrat* Mirza Sahib also performed the *Ishraq* prayer (voluntary prayer following sunrise), but it was the *Tahajjud* prayer that he specially offered with great diligence and regularity. Every prayer, whether it was a day or night prayer, was performed with correct postures, intense concentration, and with great fear of God and humility. His prayer in the mosque had a bearing of gravity and great respect. It was not *Hazrat* Mirza Sahib's habit to weep and sob during prayers in public. He would say that solitude and seclusion is necessary for weeping and lamenting in prayer, and if someone intrudes into that solitude, the feeling of shame for a believer is the same as felt by a couple if their privacy was violated while being intimate. His feeling of God's presence while praying was so intense, that once someone asked: "Sir! How can one feel the presence of God in prayer?" *Hazrat* Mirza Sahib replied: "I cannot understand how it is possible to not feel the presence of God in prayer." Thus *Hazrat* Mirza Sahib had reached the spiritual status of *ihsaan* mentioned in the *hadith* where a person considers that he is seeing his Lord all the time or at least that his Lord is seeing him. This is the ultimate status of the realization of God and His Unity, where the journey of the spiritual wayfarer culminates.

Supplication During Prayers

Hazrat Mirza Sahib strictly believed that the daily prayers had to be offered in Arabic and it was not permissible to pray in any other language. However, *Hazrat* Mirza Sahib considered it permissible to supplicate in one's native language at certain points during the prayer, for example during prostration after the prescribed *tasbih* (sanctification of God), during *qaumah* after having said *Rabbana-la-kal-hamd* (Our Lord! Thine is the praise), and in the final sitting of the prayer after reciting the *Darud* (salutation on the Holy Prophet).

A person has many needs that he would like to present to his Lord, but he may not know how to do so in Arabic. If the use of the native language is not allowed during the regular prayer, then the only option left is to make lengthy supplications after the end of the daily prayer. This is as if a person goes to the court of a king, and remains silent there, but after emerging from the court raises a hue and cry that he had such and such things to say to the king. *Hazrat* Mirza Sahib's decree was that the prayers reported from the

Holy Prophet should be recited in Arabic and this includes the *Fatihah*, recitation of the Quran, *tasbih* (sanctification of God) *takbir* (declaring the greatness of God), *al-tahiyyat*, *darud* (salutation on the Holy Prophet) and other prayers stated to be from the Holy Prophet. This is necessary to maintain a commonality between all the Muslims of the world, and also because the language in which the last word of God was revealed has a special blessing and effect. However, apart from the aforementioned parts of the prayer which are reported from the Holy Prophet, it is not forbidden to supplicate in one's native language during the prayer. Holy Prophet Muhammad is known to have stated that a person is nearest to Allah during the prostration in a prayer, and should beseech God profusely at such times. Similarly, Holy Prophet Muhammad once told a person, who had finished the recitation of *al-tahiyyat* and *darud*, that you have sent blessings to your Prophet; now ask your Lord for whatever you desire. It is necessary, therefore, for a person to take advantage of these opportunities that the Holy Prophet has indicated for the Muslims, and to bare his soul to his Lord and to explain to his heart's content his troubles and pains because there is no other being greater than He who can hear and assist him. An Arab can state the sorrow in his heart in Arabic, but what about a non-Arab? An Indian, or an Englishman or a person of some other nationality who does not know Arabic has no choice but to state his pain and sorrow in his mother tongue. Hence it is perfectly permissible to supplicate in one's own language particularly in the voluntary prayers.

The Profound Devotion of His Disciples in Prayers

Hazrat Mirza Sahib always exhorted his disciples to perform their prayers slowly, with understanding, and with great humility and fear of God. He especially urged them not to be remiss in praying the voluntary *Tahajjud* (late night) prayer. By the grace of Allah, and the effect of the spiritual blessings of *Hazrat* Mirza Sahib, the members of his organization performed their prayers with such ardor, depth of feeling and humility that it had an impact on other Muslims, and even non-Muslims who witnessed their prayers. The attraction of many Muslims towards *Ahmadiyyat* and of non-Muslims towards Islam was a direct result of witnessing the intensity of these prayers. Khwaja Kamal-ud-Din has related one such incident as follows:

An Englishman, who was an atheist, once came to visit the mosque of the *Ahmadiyya* mission in Woking (England). We had a brief conversation. It was the time for prayer. We stood up to pray and out of deference, he joined the congregation and stood next to Sheikh Nur Ahmad alias Bilal Woking. During the prayer, Sheikh Nur Ahmad suddenly experienced such depth of feeling that he was moved to tears. As a result the Englishman was moved to tears as well. After the prayers,

the Englishman said: "What kind of magic was this that cast a spell on me? I am afraid that I may not become a Muslim." And so it happened that after a few more meetings, the Englishman embraced Islam.

Similarly, a great scholar by the name of *Maulvi* Muhammad Hasan lived in Ambala (India). He narrated this incident to me in 1903:

Three Sufi minded clerics of Saharanpur went to Qadian. *Maulvi* Khalil-ur-Rahman was one of them. They did not take the pledge, but when they met me on their return, they told me: "We had gone to Qadian to meet *Hazrat* Mirza Sahib. We saw one outstanding thing there that has greatly impressed us. When the time arrived in Mubarak mosque for prayer, the congregation stood up to pray. *Maulvi* Abdul Karim was going to lead the prayers. Because we were not going to pray behind him as he led the prayer, we prepared to depart. When we reached the stairs, *Maulvi* Abdul Karim's mellifluous Quranic recitation started and hearing it we were spellbound. We turned around and began to watch the congregation. Now the situation was that on one side the Quran was being recited and on the other the entire congregation was immersed in prayer with such ardor, depth of feeling and humility as if it was consumed by emotion at the abode of God. Seeing their ardor and emotion, we too became overwhelmed on the stairs. We cannot forget that ineffable feeling."

People were amazed at the prayers of *Hazrat* Mirza Sahib's disciples. It would often happen that an Ahmadi Muslim would remain in prostration for so long that people would assume that he had fallen asleep, and would shake the worshipper in good faith to wake him up! Those were truly extraordinary days of devotion to Allah; one did not tire from worshipping Him. After finishing one prayer, the wait started for the next prayer much like a lover awaits the next meeting with the beloved.

Remembrance of God in Addition to Daily Prayers

The glorification of Allah was continually on *Hazrat* Mirza Sahib's lips even in the intervening periods between prayers. He often repeated the phrase "Glory and praise be to Allah, glory be to Allah the Great." There was never any writing or speech in which he did not emphasize the Unity and understanding of God, and His Greatness and Majesty. The focus of all his writings and speeches was the same, and that was to manifest an understanding of God and His majesty to the whole world, to propagate the glorification and praise of His name to the four corners of the world, and to invite people to establish a personal relationship with God. He would say: "Who can be more ungrateful than the person who, when he says, 'Glory be to my Lord, the Most High,' during the prostration, does not have a heartfelt desire that,

‘O God! May the whole world be filled with Your praise and glorification.’”

The prophecy in the *hadith*: “Even if faith were near the Pleiades, a man from among these (Persians) would surely find it,”¹ was eminently fulfilled in the person of *Hazrat Mirza Sahib*. The praise of Allah was continually upon his lips. He spoke of the nature and attributes of God in words of such affection that it made the listener’s heart yearn to make a personal connection with God. The faith of *Hazrat Mirza Sahib* in God was so profound that it appeared as if God was before him at all times, and this was also the intensity of faith that he wanted to instill in his disciples. His belief in the powers of Allah was so strong that he would say: “Some find joy in the abundance of their assets and wealth, some find joy in their offspring, some find joy in their power and position, but I find joy in that our God has power over all things.” That is, He can do anything, for nothing is impossible for Him.

This was the reason why *Hazrat Mirza Sahib* detested the naturalist philosophy. The basic tenet of the philosophy that God cannot do anything contrary to His laws of nature was an anathema to *Hazrat Mirza Sahib*. He would say: “To consider God subservient to the laws of nature is to dismiss Him from Godhood. What kind of God would that be? I seek God’s protection from saying so, but such a God would be like an ox driving an oil press that is yoked into a circular path and cannot get out of the laws of nature. He ‘... has full control over His affair’” (12:21).

First, it is impossible for man’s knowledge to achieve comprehension over all of God’s laws of nature. Second, God’s laws are His own creation; how can the created laws dominate the Creator? But these laws are certainly dominant over the created i.e., the creation is inescapably encompassed within the sphere of these laws. But these laws do not encompass God so as to make Him subservient to them. However, it is true that God does not act contrary to His attributes and His practices that He has specified in the Quran. How can He commit acts that are contrary to His everlasting attributes? To ascribe acts to God that go against His attributes evidences a lack of understanding of God. For example, the act of lying is against God’s attribute of The Truth and to ascribe such an act to God is ignorance.

In short, *Hazrat Mirza Sahib* detested the naturalist philosophy because the naturalists ascribed such affairs to God as were contrary to His greatness and majesty. And this, *Hazrat Mirza Sahib* could not bear.

Belief in a Living God

The mention of God’s greatness, glory, and Unity was always upon *Hazrat Mirza Sahib*’s lips. The powerful argument he put forth to establish a

1. *Bukhari* 65:lxii, 1

relationship with God was a belief in the existence of a Living God. That is to say, the God Who spoke to prophets and saints during the past eras is the Ever-Living and Self-Subsisting God Who listens to the prayers of individuals and speaks to them even today. Belief in God is not merely a tale of times past. The Ever-Living and Self-Subsisting God is present even today with all His eternal qualities as He was in the past eras. Just as He listened to the prayers and supplications of His servants, and spoke to them, and granted them nearness to Himself in the past, God conducts His affairs with men even today according to the same attributes.

Although prophethood has ended, and apostolic revelation has ceased because there is no need for it after the perfection of religion, but saintly revelation, i.e., communion with God, continues even today in the followers of the Holy Prophet like it did in the previous nations so that men can achieve a full understanding of God and have full certainty about Him. The words of the *hadith* are as true today as they were in the times of previous saints i.e., that Allah says: "If someone walks towards me, then I run towards him."

In his book *Kishti-e-Nuh*, Hazrat Mirza Sahib writes with great fervor:

How unfortunate is the person who does not know even now that he has a God with power over all things. Our Heaven is our God, and our greatest pleasures are in God, because we have seen Him and found every element of beauty in Him. This treasure is worth seeking, even if you have to perish in the quest. This ruby is worth buying, even if you have to lose your very existence to do so. O deprived ones! Hasten to this brook for it will quench your thirst. This is the spring of life that will save you. What should I do, and how should I make this glad tid- ing to impress the hearts of people? With what tambourine should I herald to the people in the marketplaces that this is your God, so that they might listen to me? What remedy should I administer to them that they may lend attentive ears to what I have to say to them?

If you devote yourself to God, then know truly that God is yours. You will be asleep, and God will be awake for you. You will be unaware of your enemy, and God will watch your enemy and foil his machinations. You are still unaware of the powers that your Lord possesses; if only you knew, then not a single day in your life would pass when you would sorrow intensely for this world. Does a person who owns a treasure weeps and wails and almost kills himself over the loss of a penny? If you had been aware of this treasure that your God would assist you in every time of need then why would you be so beside your- self for this world. God is a wonderful treasure. Value Him for He is your Helper at every step you take.

Similarly, *Hazrat Mirza Sahib* emphatically announced in his book *Arbain 1*:

The true motivation for my sympathy is that I have discovered a gold mine, and I have been informed about a bounteous treasure of jewels. Through good fortune, I have found a glittering and exceedingly price-less diamond in that mine. Its value is so immense that if I were to distribute its value among my fellow humans, all of them would become richer than the person who currently possesses the greatest amount of silver and gold in the entire world. What is this diamond? It is the True God; and to find God means to recognize His Being, to profess true faith in Him, to establish a relationship with Him that is based on genuine love, and to gain true blessings from Him. Having found this immeasurable wealth, it would be an act of extreme injustice if I were to keep mankind deprived of this wealth.

Further on in the same book, he writes:

With the exception of Islam, where is that religion that embodies this characteristic and power within it? Where are those people and in which land do they dwell who can compete with Islam in these blessings and manifestations? If a person is merely an adherent of a religion that is devoid of spirituality, then that person is wasting his own faith. The true religion is the religion that is alive and harbors the spirit of life within itself, and that leads its adherents to the living God.

In this age of materialism when belief in God is regarded as a delusion of days past, *Hazrat Mirza Sahib* clearly and emphatically invited the entire world to believe in a Living God. Along with this, he presented himself as a living example of a person who has experienced this reality. This was a strong argument against the materialistic atheists that could not be refuted. *Hazrat Mirza Sahib* announced a challenge to them that if the materialists had even a modicum of the investigative spirit, and if they considered it imperative to strive for trifling things of this world, then they should come to him, who had found the true and living God, to seek the much grander objective of obtaining an understanding of God. They should witness the heavenly signs he will invoke that will create an unquestionable certainty about that Being, and they should learn the ways taught by God and His Messenger. By following these ways, God manifests Himself even today to His servants as promised in the Quran: "And those who strive hard for Us, We shall certainly guide them in Our ways." (29:69).

If all the laws of creation provide evidence that there should be a law-maker and creator, then communion with God creates that certain belief that God Who is the Creator of the universe actually exists. "I have experienced this and God speaks to me." This was the claim by which *Hazrat Mirza Sahib*

settled the matter conclusively with the atheists and materialists of the era. *Hazrat Mirza Sahib* claimed repeatedly and loudly that: I have myself experienced Islam and by following the Quran and the practice of the Messenger have found that God Who is the Creator and Master of the universe. So I invite people with insight to the Living God of Islam; whosoever desires can come to me and satisfy himself by personal experience.

Hazrat Mirza Sahib's books, announcements and poems are replete with such invitations. A few verses from one of *Hazrat Mirza Sahib's* poem are presented below as a sample:

We have veritably tried Islam for ourselves;
Wake up and see, we tell you, it is truly a radiant light.

We have grown weary now, telling these things repeatedly;
In every direction, we extended invitations to Islam

Nobody came to verify our claims, though
I invited every opponent to take the challenge.

Come, O people, for here alone you will find the light of God,
There, we have told you the path to satisfaction.

Today, those lights are in full force in this humble man,
We colored the heart with every color of this light.

On Mustafa, may Your unbounded peace and mercy alight,
From him, O Lord, we have taken this light.

These are the qualities that are not to be found in any cleric or religious scholar of this era. In this age of materialism in which all knowledge is based on experiment and observation, people cannot be satisfied and certain in their belief that God exists, when all they have to go on is the spoken word of another person. What is truly needed is for someone who has witnessed and experienced God to announce: By practicing the ways that Islam has prescribed, I have found that Living God Who is the Creator and Master of this universe and whoever desires can come to me and satisfy himself. *Hazrat Mirza Sahib* also expressed this concept emphatically in the following verses of his Persian poetry:

O you whose falsehood has been exposed, if you were to come to me,
And live faithfully in my company, at my dwelling.

And with truthfulness, steadfastness, and true yearning,
Stay with me for a while

You shall witness a spiritual realm of Divine signs;
That come to draw the world towards the Beneficent.

If what I have said is contrary to facts;
Then I shall acquiesce to being decapitated

I shall also acquiesce to being crucified by the people;
That people should afflict me with a multitude of sorrows, and then put
me to death in a fitful rage

I shall also be in agreement with receiving the punishment;
That my bleeding and decapitated head is flung upon the dust

I shall be in agreement that my possessions, my body, and my life are
obliterated;
That I get beleaguered by all kinds of tribulations

If any lie has escaped from my lips;
Then I shall gladly accept all punishments that would be my due

But if you too repudiate this matter;
Then may you be disgracefully afflicted with God's curse

Whosoever is oblivious to these affairs;
Then he isn't a man, but someone who leads others astray.

These were the arguments that convinced rational atheists like Khwaja Kamal-ud-Din to acknowledge the truthfulness of *Hazrat Mirza Sahib*. The influence of his society created in them a firm belief in the Unity of God and such an understanding of God, that they sacrificed all worldly gains to devote their lives to the service of Islam. Thereby they became a source of guidance to hundreds of people who had lost their way in the spiritual wasteland. It is a fact that many hardened atheists saw the countenance of God as a result of their association with *Hazrat Mirza Sahib*. In an ode to *Hazrat Mirza Sahib*, Khwaja Kamal-ud-Din wrote befittingly the verses:

If you wish to find a sign of the Unseen God;
Then come hither and sit in the company of our beloved leader.

Not only did *Hazrat Mirza Sahib* convincingly and conclusively prove to the materialists and atheists, but also to the followers of all religions that Islam is the only religion that provides the path to the Living God, Who is the Creator and Master of the Universe. And that Prophet Muhammad (peace and blessings of Allah be upon him) is the only living Prophet and it is through the guidance revealed to him, the Quran, and his spiritual blessings that man can find God. And now besides this door all other doors are shut. These are the sentiments expressed in the aforementioned verses. But apart from these verses, there are hundreds of pages of *Hazrat Mirza Sahib's* prose and poetry that are filled with these claims. By way of a sample, the

following verses addressed to non-Muslims are reproduced here:

O you who doubts and rejects the King of the Faith;²
You should cast an eye at his servants

Nobody has witnessed the manifestation of any Divine signs at the
hands of your elders;
In your hands is nothing more than a mere collection of fables

But if you so wish, then come this way;
We shall show you hundreds of signs that verify the glory of the truth
of Mustafa (Holy Prophet Muhammad)

O you who has shut his eyes because of envy;
Come hither so that his brilliance may rip the veil from behind which
you cannot see anything

The light of truth shines forever for the righteous people;
The liars died, and their legacy perished as well

Holy Prophet Muhammad is God's shining sun;
May the curse of the heavens and the earth be upon his enemies

This then is the symptom of wretchedness;
That these woeful people languish like bats in the dark

Neither is their heart pure, and nor is their intellect capable of discern-
ing the right way;
They are accursed in the eyes of the Lord of the worlds

No matter how your enmity of Holy Prophet Muhammad may exceed
all bounds;
Excepting the Prophet's way, you shall never find the path of upright-
ness

Until Ahmad's (Holy Prophet Muhammad's) light serves as the remedy
and cure;
No one can emerge from the gloom of darkness

Every prophet's light is due to the mediation of the Prophet;
Every prophet's name is resplendent due to the Prophet's radiance

God granted the Prophet the Book that is radiant like the sun;
This benighted world became bright due to its brilliance

2. The reference is to Prophet Muhammad (peace and blessings of Allah be upon him).
(Author)

The Quran is a pure and sterling tree;
It bears the fruits of unmistakable signs in every era.

These were the enunciations that settled the matter decisively with the adherents of all other religions. Everybody claims that the religion that he professes can take man to God. But to challenge the world and to invite it to come to God and His Prophet on the basis of personal observation and experience, is the work of only those who have been spiritually cleansed by the hand of God, and who have been appointed for the service of his religion. It is not the work of ordinary clerics or *pirs* (hereditary religious leaders). Instead it is the work of the man who has a close relationship with God, has crossed all the stages of certainty and understanding of God, and is Divinely appointed to announce the word of Allah and to serve Islam.

Living Faith in Revelations From Allah

Incidentally, it may be mentioned here that *Hazrat Mirza Sahib's* claim that God spoke to him rejuvenated belief in Divine revelation. Certain people feel uneasy and question why *Hazrat Mirza Sahib* unnecessarily created a controversy by raising the issue of revelation. Though, if truth be known, it was essential to rejuvenate belief in revelation from God in order to rejuvenate religion. In this age of materialism, the major reason for the rejection of religion is the rejection of Divine revelation, which is the foundation of religion. Modern Muslim and non-Muslim philosophers who have conceded the phenomenon of revelation, however, have not given it greater credence than being an inner voice that arises from within and is heard internally.

Hence the first order of priority for the Reformer of the age was to show that the institution of prophethood is true i.e., that Allah has been communicating with His servants, and because His attributes are eternal, He continues to communicate with His pious servants even now. There is no doubt that prophethood has come to an end because religion has been perfected. Hence apostolic revelation ceased because it was no longer necessary, but saintly revelation still exists in the form of glad tidings under which God continues to communicate with His pious servants like He used to in previous times. The continuation of this communication constitutes a powerful testimony to the truth of prophethood, and gives mankind the highest certainty and understanding of God.

In this era of materialism and agnosticism, *Hazrat Mirza Sahib* strongly stressed and boldly announced in his writings and speeches that God speaks even today like he used to in previous times with His pious servants. He declared publicly that he was personally a recipient of such Divine revelations, and presented his dreams, visions and revelations in which future events had been prophesied and produced witnesses to prove their veracity.

He challenged all atheists and materialists to come to him and satisfy themselves regarding the truth of these revelations. He also announced that Divine revelation is not an inner voice, but that it comes from an external source and impacts a person's soul. The source of revelation is external in the same way that the sound that comes in the telephone is external. The difference is that revelation is a spiritual telephone that is heard by the spiritual ear just as the spiritual eye sees in a state of wakefulness a vision of future events or of the unseen world.³ It is through these Divine revelations and inspirations that man is given knowledge of the unseen that would otherwise be totally beyond his power to know. And sometimes there is a series of questions and answers in the revelation that continues between man and His Lord. God's revelation is accompanied by an ineffable grandeur and glorious light, as well as the fortification of human faith, so that the revelation permeates into a man's heart with the strength of an iron nail that is firmly embedded in wood. God's working assists the revelation. That is to say, the prophesied event manifests itself, and if there are hindrances and obstacles in the way, then God removes them and the truthfulness of His word becomes manifest. This gives birth in a person to a living belief in the word of God which is at the root of all good deeds and high moral values. And the perfection of the understanding and love of God makes a person heir to all the progress and rewards for which God created him. In short, revelation and communion with God is the true testimony that proves the veracity of religion and provides evidence for the institution of prophethood. Otherwise a thing that is not within the observation and experience of a person takes on the character of fiction and cannot lead man to full certainty.

Exhortation to Supplication and Piety

Hazrat Mirza Sahib laid great stress on the development of righteousness in his followers. On many occasions while addressing the members of his Organization, he emphasized that he wanted every one of them to have an intimate knowledge of God. Someone once asked him about finding a religious mentor (*pir*). *Hazrat Mirza Sahib* replied: "You have no need to find a religious mentor. I want you to be the religious leaders who are 'bearers of witness to the people,' (2:143) and the means of guidance for the world."

Hazrat Mirza Sahib considered supplication to Allah to be the most efficacious way for developing righteousness. Hence he greatly stressed the importance of supplication and asked his disciples to beseech Allah in prayers, and to entreat Him while sitting, standing and walking. In short, at no time should a person's tongue and mind be devoid of beseeching Allah.

3. See appendix at the end of the chapter.

He frequently remarked that the glory of a believer is captured by the following adage:

Hands to work and heart to God.

Hazrat Mirza Sahib also used to say that when you are beset by some difficulty, close the door to your room and prostrate yourself before God in supplication and entreaty. Fall down in prostration with great aspirations in your heart, because our God is “the Possessor of power over all things” (22:6). Never entertain skepticism about God. Never consider anything to be beyond His power, and never despair of His mercy. It is these supplications that vanquish those towering obstacles that loom like indomitable mountains, and it is this piety and supplication that ultimately leads man to God. It is this prayer, the acceptance of which propels man to the highest stage of knowledge of God and the certainty of His Being. In fact, it ultimately honors man with the reward of communication with the Lord. *Hazrat Mirza Sahib* continually addressed in his books those who denied the efficacy of prayer, like the naturalists and others, and he not only provided them with arguments in support of acceptance of prayers, but also put forward his own example as that of a man who had experienced such acceptance. He invited them to come to him and to satisfy themselves by seeing examples of acceptance of prayers. In his book, *Barakat-ud-Dua* (Blessings of Prayer), he expresses this sentiment forcefully in a Persian poem:

Treat with prayer, the affliction of the denial of prayer,
Just as wine induced intoxication is treated with wine.

O you who say, "If there's efficacy in prayers, show it to me,"
Hasten to me and I will show it to you as clear as the day.

Beware! Do not deny the secret powers of God,
Let us end this matter here, for you can see with me proofs of accepted
prayers.

The fact is that it is this prayer and its acceptance that creates in man a living belief, and it is by witnessing the marvels of the power of God that man develops in the understanding and certainty of God. Those who have had the honor of association with *Hazrat Mirza Sahib* have witnessed the practical manifestation on themselves of the following verse of the Quran:

We will soon show them Our signs in farthest regions and among their
own people, until it is quite clear to them that it is the Truth. (41:53)

The signs in “farthest regions” were those global signs which took the form of prophecies and heavenly signs manifested at the hands of *Hazrat Mirza Sahib*. The signs referred to in the words “their own people” were

those internal signs that men experienced in the shape of the spiritual transformation within themselves, and in the acceptance of their supplications. The signs of the acceptance of prayer witnessed were so amazing and remarkable that they rejuvenated faith in God, generated a moral and spiritual metamorphosis in the soul, and made people eager and willing to render all kinds of sacrifice for the religion of God.

The Spirit of Sacrifice

The real test of love for a cause is the sacrifice that one makes for it. And *Hazrat Mirza Sahib* never refrained from making any sort of sacrifice for God — his life and possessions were dedicated to God at all times. He never held back in spending whatever wealth he had in the way of God. As for his life, it was in the service of God at all times. Regardless of his physical condition, whether he had an attack of dizziness, or enervation of the heart, or chilling of extremities, or insomnia, he continued with his work — the remembrance of God and the service of His religion through speeches, writing and publishing. One moment he would be lying on his bed, with an imperceptible pulse and dizziness, and the next moment he would be up and writing away. His doctors would stop him, and his household members would be displeased but there was a consuming passion that kept propelling him on, namely that the name of his Lord be glorified in the world. There was never any waning in this effort. *Hazrat Mirza Sahib* never allowed any difficulty or adversity to become an obstacle in this path.

Hazrat Mirza Sahib allowed his entire established fame and distinction to go to ruin for the sake of the work for which God had appointed him.⁴ Stating the truth is no easy task and even great scholars and leaders are often hesitant to do so. They either use evasive speech to tide over the time or consider silence to be their best salvation. But those appointed by God do not care a whit that by saying a certain thing, people would view them with contempt or oppose them. This quality was preeminently present in *Hazrat Mirza Sahib*. Prior to the claim of Promised Messiah, *Hazrat Mirza Sahib's* wealth of knowledge, his piety and purity, the acceptance of his supplications, and his relationship with God were facts that were widely accepted by the Muslim community. But when he claimed to be the Promised Messiah

4. *Hazrat Mirza Sahib* has beautifully expressed this matter in these verses:

I do not, in the least, seek any worldly honor;
 So do not offer a chair to me, because I have been appointed to serve others

All of mankind wishes to secure honor for itself;
 Contrary to this, I wish to carry the burden of worldly reproach as a token of my
 devotion to God.

under directions from God, all this reputation and honor were ruined. Many people who were devoted to him and who had hitherto held him in high esteem now turned against him. In fact, they began seeking ways to debase and annihilate him.

Prior to the claim of Promised Messiah, on a visit to the state of Patiala, a minister of the state, Khalifa Muhammad Hasan, and the Muslim community of Patiala were at the railway station to greet *Hazrat* Mirza Sahib. They honored him by taking him in a big procession to his place of residence with *Hazrat* Mirza Sahib riding atop an elephant. After the claim, when *Hazrat* Mirza Sahib paid a visit to Patiala, there were only a handful of his disciples to greet him. His life after the claim was spent in the midst of enemies. Yet never for a moment did he regret why he had taken on this headache and ruined his established reputation. Some of his own verses shine a light on his saddened circumstances.

O our Creator! O You Who cloaks our faults!
My Beloved! My Benefactor! My Lord!

O Bountiful Lord! How can I ever thank Thee?
Where shall I find the words with which to thank Thee?

You saved me from distrustful people by becoming my Witness;
With a single offensive, You rendered the enemy frustrated and over-
powered

They who work in Your way gain their reward;
What did You see in me that I'm blessed with Your favor and grace
constantly

My Gracious Lord! I am amazed by your works;
Which deed of mine pleased You so that You granted me with the
honor of nearness to You?

I am but a lowly insect of the filth, and not worthy of being even a
human;

I am so despicable that people hate me and think of me as a disgrace

It's entirely Your blessing and grace that you selected me;
Otherwise, there was no shortage of servants in Your court

All those who professed to be friends have turned into enemies;
But You, Who fulfills my wishes, never deserted me

O my Friend! The Solace of my soul!
You are all that I seek, there is nothing that I want besides You

But for Your grace and kindness, I would have died and turned into
ashes;
Then, God knows, where those ashes would have been cast away?
May my body, life and existence be sacrificed in Your devotion;
I don't find anyone who loves like You do
From the very beginning, my days passed in Your presence;
I remained in Your lap like an infant
Nowhere in humanity have I seen the likes of Your loyalty;
Never have I seen anyone who comforts and consoles like You do
People say that the unworthy are not accepted;
Yet, despite my worthlessness, I gained acceptance in Your court
So numerous were the blessings and the grace that You showered upon
me;
That I could not possibly enumerate them, even if I counted them till
Judgment Day.

Sincerity and Loyalty

The two principal components of love are sincerity and loyalty. The true lover is the one whose love remains unwavering regardless of whether favors are received from the beloved or pain and difficulties. *Maulana* Rumi voices this sentiment:

A true believer is one who in times of trial,
Conducts himself with faithfulness and love.

This aspect was so conspicuous in *Hazrat* Mirza Sahib that it can be said that his greatness and splendor were best manifested during times when some difficulty or tribulation beset him. It became apparent at such times that he was a man of lofty status and that it was not possible for an ordinary man to ascend to that height. No matter the severity of the illness or the gravity of the difficulty, there was never a word of complaint or lamentation on his lips. Rather, what came out of his lips were words praising, admiring, and thanking the Lord. There was never any vacillation in his steadfastness and belief, regardless of how alarming and worrying the situation. In times of success, it is easy to praise God. But the test of true love and a real connection with God arises when there is apparent failure and the opponents have an opportunity to laugh and deride. If in this situation, the heart and the mind remain filled with the praise and glory of God and one keeps progressing steadily in sincerity and loyalty then it can be said that a relationship of true love and a real connection exists with Allah. Such was the case with *Hazrat* Mirza Sahib.

When *Hazrat Mirza Sahib's* sons, Bashir Ahmad the first and Mubarak Ahmad, passed away, the opponents had a field day ridiculing and deriding *Hazrat Mirza Sahib*. The reason was that *Hazrat Mirza Sahib* had received certain revelations which he had interpreted ahead of time in favor of these two sons, and the interpretations turned out to be incorrect. This gave the opponents an opportunity to mock and ridicule him. However, despite this tempest of incivility that had been unleashed by his opponents, *Hazrat Mirza Sahib's* faith and steadfast devotion to God did not falter at all. On the contrary, on these occasions, such treasures of profound knowledge and truths were unraveled in his speech and writings about prophecies, the tradition of God and trials and tribulations, that if they are called the elixir of life for faith and understanding of God, it would be justified. The thought does occur that had these afflictions not beset him, how would these spiritual treasures have emerged? At the same time, one is amazed by *Hazrat Mirza Sahib's* consummate faith and devotion. Never for a moment did he indulge in any thought like: "I had made these prophecies to articulate the glory of God and to manifest the truth of His religion; if I had interpreted these prophecies incorrectly because of an error in understanding, then what was the harm if God had fulfilled the prophecy according to my interpretation or had stopped me from making an error in judgment while interpreting, so that I did not have to face the opponent's derision today. Here, I am trying to manifest the glory of God and God just did not care for me at this time. Why should I then needlessly take on this headache?" But such a weakness never entered his heart even for a moment. Instead, he engaged more than ever in the work of glorifying God.

Hazrat Mirza Sahib explained that this is the difference between God's knowledge and man's knowledge; God's knowledge never errs but man is liable to err. Recipients of revelation make these types of errors in interpretation precisely so that a clear distinction can be drawn between their knowledge and God's knowledge. Such mistakes show that the source of revelation is not the human mind but that its source is external, based on the knowledge of a Perfect All-Knowing and Aware Being. In fact, such is the state of the limitation of man's knowledge, that he commits errors even in the understanding of it. In addition, such errors are also the demand of the Unity of God, because it prevents the people from thinking that the recipient of the revelation has knowledge of the unseen. They, therefore, avoid attributing to man an attribute that is solely God's, and are thus saved from a polytheistic act. On the other hand, these tribulations are a test of the sincerity of the recipients of Divine revelation when they bear mockery and ridicule not for themselves but for God, and this makes no difference to their steadfastness. The fact that the God-ordained outcome turns out to be against their wishes, far from diminishing their love, sincerity and loyalty, only increases them in these virtues. These are the men who prove that they are truly sincere in their love of God.

If a lover continually receives only favors from the beloved, then it is not at all meritorious if the lover continues advancing in the beloved's adoration because this is in accordance with ordinary human nature. The person really worthy of regard is the one to whom there is no difference in the love and sincere praise of the beloved even when the treatment from the beloved is such that instead of graciousness, it apparently provides the enemies an opportunity for mockery and uncivil behavior. This is the practice by which the lovers of God achieve the status where God selects and chooses them for His own. To remain steadfast in faith when everything is going according to one's wishes is not a great quality. The excellence and greatness of faith is only known when unfolding events are unfavorable and against one's desires, but this makes no difference and, in fact, causes an increase in devotion. This is the quality that was seen in perfection in *Hazrat Mirza Sahib* and which bears testimony to his greatness.

Hazrat Mirza Sahib was implicated in court cases that were not only financially costly, but also imposed a tremendous physical and mental burden. There were all kinds of plans and conspiracies being hatched against him. He was constantly receiving information that the administration wanted to arrest and disgrace him, and that certain people were making false allegations to the government against him. But in all these tribulations and alarming developments, there was not even a furrow of worry on the radiant countenance of *Hazrat Mirza Sahib*. He had the same cheerful countenance and a smile on his lips. He would come smiling and leave with his disheartened disciples smiling as well. His work of religious writing, delivering speeches, sermons and didactic discourses, prayers and supplications, meetings with disciples, the written correspondence, entertaining guests, etc., would continue as before, without even the slightest variation. Whenever one observed him, he would be seen speaking on the Unity, love and understanding of God. Whatever the topic, words of praise for God and His Glory would untiringly come forth from his lips. It appears incomprehensible that no worldly misfortune or adversity could unsettle his calm composure and fortitude.

Khwaja Kamal-ud-Din, who was also *Hazrat Mirza Sahib's* lawyer, would arrive in a state of distress, and inform *Hazrat Mirza Sahib* that there appeared no hope of success in a particular legal case. *Hazrat Mirza Sahib* would laugh and respond: "Khwaja Sahib! Leave some latitude for God too. If there was scope for succeeding in this case on judicial grounds, then how will God's hand be discerned? People will say: 'His disciples were legal experts, hence he won the case.'"

In the suit with *Maulvi Karam-ud-Din*, certain well-meaning officials of Gurdaspur tried to bring the litigation to an end through an out of court settlement. *Hazrat Mirza Sahib* insisted that the compromise deed include the following statement:

Both the parties agree to withdraw the suit that is pending in the worldly court between me and *Maulvi* Karam-ud-Din and we submit it in the court of God.

Maulvi Karam-ud-Din refused, stating that: "If an accident or anything untoward happened to me or my family, *Hazrat* Mirza Sahib would claim that *Maulvi* Karam-ud-Din had been visited by an affliction from God." This assertion prompted the district judge, Sheikh Khuda Baksh, to remark to *Maulvi* Karam-ud-Din, "Apparently, the chances of an accident happening to Mirza Sahib are greater than to you. Compared to you, he is much older and in poor health. His family is much larger, while you are younger and very healthy. Your family merely consists of your wife, and two children. You should give up this objection." But *Maulvi* Karam-ud-Din vehemently rejected the idea of presenting the suit in the court of God. In other words, *Maulvi* Karam-ud-Din had no faith in a God Who has a Will, and no faith that there is justice in God's court. When *Hazrat* Mirza Sahib was informed about the grounds for refusal of the compromise, he remarked: "Can I possibly leave God and go elsewhere?" This remark is a true reflection of *Hazrat* Mirza Sahib's soul. And it is a fact that a man of God cannot leave God and go anywhere else. The consequence of *Hazrat* Mirza Sahib's stand that he would not leave God was that the compromise settlement between *Hazrat* Mirza Sahib and *Maulvi* Karam-ud-Din fell through. Subsequently, despite all the prevailing adverse conditions, the way in which God exonerated *Hazrat* Mirza Sahib is a testimony to his close association with God (details of this suit have been given earlier in this volume of the biography).

Similarly, in the conspiracy-to-murder suit initiated by Rev. Henry Martyn Clarke against *Hazrat* Mirza Sahib, the Deputy Commissioner Amritsar issued a warrant to arrest *Hazrat* Mirza Sahib. When one of *Hazrat* Mirza Sahib's disciples learned about the issuance of this warrant, he rushed in a state of great alarm to convey this news to *Hazrat* Mirza Sahib and told him: "Sir! A warrant for your arrest has been issued." *Hazrat* Mirza Sahib did not exhibit even the slightest sign of perturbation, and replied with composure and dignity: "Parents adorn their children with ornaments of gold and silver. If my God makes me wear shackles of iron, then I shall do so happily."

In short, *Hazrat* Mirza Sahib was willing to bear any suffering or hardship in the way of Allah and to undergo the severest difficulties for the sake of His love and affection. However, Allah is the Protector of His servants. Through Divine intervention, the warrant got lost during transmission and was never served on *Hazrat* Mirza Sahib. Eventually the Deputy Commissioner rescinded the warrant itself.

It transpired several times in suits in which *Hazrat* Mirza Sahib was the accused, that his attorneys, who were not from his organization, advised

Hazrat Mirza Sahib to give particular statements in court to win acquittal. *Hazrat Mirza Sahib* would refuse point blank because the statements were false and misleading. The advising attorney would then plead: "Then my legal expertise will not benefit you." *Hazrat Mirza Sahib* would reply: "I had engaged you as an attorney to fulfill the requirement of the Divine injunction to use temporal resources. I consider it polytheistic to depend on the expertise of legal representation for success. Our real Advocate is God. We cannot displease Him at any cost." So *Hazrat Mirza Sahib* was quite prepared to wear handcuffs for the love and pleasure of God, but it was totally unacceptable to him to displease God. In comparison with his love of God, worldly repute and fame carried no significance for him.

Hazrat Mirza Sahib's dear sons died, but these events did not bring about any alteration in his love of God. At times like these, people often give vent to feelings of frustration and bitterness. Yet never did a word of resentment escape *Hazrat Mirza Sahib's* lips. On the contrary, he sets about seeking to glorify God in the deaths of his sons. He dug out old prophecies regarding their untimely departure and sat down to write letters to disciples that it mattered not that his son had died, but what mattered was that Allah's word had been fulfilled, and for that God be thanked. This is a moment for reflection — so profound was his love of God that this devotion took complete precedence over the natural love that a father has for his own children!

After the murder of Lekhram, *Hazrat Mirza Sahib's* house was searched by the police in connection with the murder investigation. During the search, a paper was found on which the following text was written in *Hazrat Mirza Sahib's* own handwriting:

O my beloved God! It is my wish that I should die in Your path. That I should be resurrected, and die again for you; then resurrected again, and then die again for you.

The investigating official became a little suspicious upon reading these words, and asked for clarification. *Hazrat Mirza Sahib* replied, "This is the same prayer that our leader and guide, Prophet Muhammad (peace and blessings of Allah be upon him), used to supplicate — it is my prayer as well." The inquiring officer became silent upon hearing this. A person of intelligence and insight can easily discern that this was a private document whose existence would not have surfaced had it not been for the investigation. This private document manifests the desire of *Hazrat Mirza Sahib's* soul and sheds light on his personal life. The love and adoration of God that *Hazrat Mirza Sahib* had expressed throughout his works was not based in the least on artificiality and affectation in the manner of poets, but was the true cry of his soul. His inner self was by the Grace of God as pure, clean and full of sincerity as his outer self, and his private life was as pure as his public life.

APPENDIX

Author's note: Some people question why revelation is not heard by the physical ear if it comes from an external source. This objection arises primarily because of the unfamiliarity of the questioner with the subject. Revelation is not a corporeal sound that reaches the soul (mind) through the medium of the physical ears. Rather, it is a sound from the spiritual realm that is heard directly by the soul. Recent research in physiology and psychology has proven conclusively that the center of all senses which are the means for obtaining knowledge are in the soul of a person. Just like we have visible, physical sensory organs like the eyes, ears, nose, tongue and skin, that aid in the acquisition of knowledge through the sense of sight, sound, smell, taste and touch, there are similar corresponding internal sensors in the soul. The physical senses are merely a means of transmitting the events of the physical world to the sensors of the soul. This is the reason why man cannot see or hear anything until the time that our internal senses become receptive to our corporeal senses. It frequently happens that people next to us are talking, but since our attention is somewhere else, we do not hear anything and we have no idea what the conversation was about although the sound of their voices was continually reaching our ear drums. Similarly, sometimes a person may pass before our eyes but since we were thinking of something else, we may not notice his passing although the image of their form is being cast upon the retina of our eyes during all this time. So it is truly the internal sensors that provide real information to a person, and the physical sensory organs are merely a means of transmitting events of the physical world to the sensors of the soul. Since the sensors of the soul are the real sensors and the physical sensory organs merely a means of transmitting events of the physical world to the sensors of the soul, then it follows that the physical sensory organs, having no connection with the spiritual world, are redundant for the purposes of transmitting events of the spiritual realm to the sensors of the soul. Hence the spiritual information comes directly to the soul without the medium of the physical sensory organs and the sensors of the soul perceive this external transmission in the same way that they perceive the events of the physical world transmitted through the physical organs. For the soul, both the worlds are external and information coming from both is external. The difference though is that the affairs of the spiritual realm have an effect on the sensors of the soul directly while the affairs of the physical world have an effect on the sensors of the soul through the medium of the physical sensory organs. The soul feels and gets knowledge about the affairs of both the worlds without differentiation because in both cases, the information is coming from an external source — in one case from the spiritual realm and in the other case

from the physical world. In one case, it is only the eye of the soul that sees it and the ear of the soul that hears it and in the other the eye of the soul sees it through the mirror of the physical eye and the ears of the soul hears it from the physical ears of the body. In both cases, it is the soul that sees and hears and whatever knowledge is acquired is derived from an external source.

Chapter 79

LOVE FOR THE HOLY PROPHET MUHAMMAD

The Signs of Love

Hazrat Mirza Sahib states in a couplet:

After the love of Allah, I am intoxicated by the love of Muhammad;
If this is disbelief, then by Allah, I am an inveterate unbeliever.

This couplet is a statement of fact, and not a mere poetic exaggeration. There are certain self-evident signs of love which I believe that every intelligent person will acknowledge, and these are:

1. The lover is colored in the color of the beloved.
2. The lover frequently speaks of his beloved. He considers his beloved to be imbued with the best qualities and portrays them as such.
3. A lover cannot bear to hear anything adverse about his beloved and considers the beloved's honor sacrosanct.
4. The lover is always prepared to make all kinds of sacrifices for the beloved.
5. If the lover is a God-fearing person, then he prays for his beloved with all his heart, and strives fully with his body, mind and wealth to fulfill the mission of the beloved.

If anyone desires to test *Hazrat Mirza Sahib's* love for the exalted Prophet Muhammad (peace and blessings of Allah be upon him) using the above criteria, then he should examine the evidence and it will become manifest to him that *Hazrat Mirza Sahib's* love for the Holy Prophet was at the highest stage of excellence.

(1) First Sign: Being Colored in the Color of the Beloved

Hazrat Mirza Sahib's every deed and spoken word was in accordance with the Quran and tradition of Holy Prophet Muhammad and this is the most manifest proof that he was colored in the color of the Holy Prophet. Whether

it be acts of worship or affairs of the world, *Hazrat Mirza Sahib* was always mindful of following the Holy Quran and *sunnah* (the way of Holy Prophet Muhammad). He greatly abhorred innovations in matters of religion. When I took the pledge at the hands of *Hazrat Mirza Sahib*, I asked him to prescribe some incantations for the purification of the soul. He stated, "Perform your daily prayers with the utmost understanding and attention. And perform the *Tahajjud* (late night) prayer, for this is the tradition of the Holy Prophet." *Hazrat Mirza Sahib* completely shunned the incantations that contemporary *pirs* (hereditary religious leaders) and *faqirs* have innovated into religion. Referring to such practices, he would say: "In matters of worship, they have practically instituted a new law (*shariah*)." *Hazrat Mirza Sahib's* morals were unmistakably imbued with the morals of Holy Prophet Muhammad, some of which I have narrated in this book as a sample.

(2) Second Sign: Frequently Referring to the Qualities of Holy Prophet Muhammad

As a rule, the lover speaks often, and highly, of his beloved. This was true of *Hazrat Mirza Sahib* — it was his pastime to speak about the qualities of Holy Prophet Muhammad. He would try to use every possible opportunity to mention some quality of Holy Prophet Muhammad, in one way or another. Regardless of the religion or religious leader that formed the current topic of discussion, *Hazrat Mirza Sahib* was sure to bring in a comparison of the greatness and excellence of Holy Prophet Muhammad.

In the period prior to his claim of being the Promised Messiah, *Hazrat Mirza Sahib* was in Ludhiana for an extended stay. In those days, The Temperance Society was the new talk of the town. The Society was arranging lectures and conducting dramas in various cities. One such function was being held in Ludhiana, and the secretary of the Temperance Society personally visited *Hazrat Mirza Sahib*, and invited him to speak against the use of alcohol and other intoxicants in their function, but with the proviso to confine his speech to the moral aspects of the problem without in any way referring to any religious characteristics. *Hazrat Mirza Sahib* declined the invitation by stating:

How is it possible for there to be a lecture against the use of intoxicants, and in support of temperance, without the mention of the greatest man in the world, Prophet Muhammad (peace and blessings of Allah be upon him), who with one indication caused a whole nation to throw away their goblets and break their pitchers of wine, and by declaring the use of all intoxicants as religiously prohibited did a great favor to the world? I cannot bear to speak about temperance without the mention of such a benefactor.

Praise of Holy Prophet Muhammad Based Upon Factual Events

Without a doubt, great Muslim scholars, Sufis and poets have written prose and poetry praising and extolling the virtues of Holy Prophet Muhammad, and each in his own way has done a commendable job. But in this regard, *Hazrat Mirza Sahib's* praise for Holy Prophet Muhammad possesses a distinctive quality and majesty that is to be found only sparingly in the works of others. *Hazrat Mirza Sahib's* work is distinctive in that he did not confine his praise to expressing his devotion or manifesting his love in a poetic way; his poetic work is wholly free of metaphorical plethora, such as mere praise of Holy Prophet Muhammad's physical stature, hair, height, etc. Whether it be poetry or prose, it was always *Hazrat Mirza Sahib's* effort to present to the world the greatness of the Holy Prophet based upon factual events. He presented Holy Prophet Muhammad's morals, custom, teachings, speech and deeds to the people of the world in a correct way, free from any additions and in their true essence, so that their beauty and brilliance may become evident for every intelligent and pure natured person. This was *Hazrat Mirza Sahib's* style from an early age, and this was the style that was conspicuous in his debates and discussions with the Christian clergy, *Arya* Hindus and others.

The signature quality of his poetic work is the true portrayal of Holy Prophet Muhammad's character, morals, piety, and blessings in such a beautiful and attractive style that a person's spirit spontaneously calls out "May Allah's blessings be upon him." His work was far removed from poetic exaggeration and verbal effusion; his style was to merely portray facts and events in verses that throw light on the real glory and status of Holy Prophet Muhammad. It would be impossible for a person with a righteous disposition to read his work and not incline irresistibly in reverence towards the greatest man who ever lived. Poems paying tributes to Holy Prophet Muhammad are read and heard in abundance, but I reproduce below a few verses by way of a sample from a poetic tribute written by *Hazrat Mirza Sahib*, and leave it to the reader to decide if there could be a better articulation on the basis of facts. There is neither exaggeration, nor poetic coloration, but merely a collage of facts that are highly effective and impressive:

At that juncture, the world had grown replete with disbelief and polytheism;

With the exception of this king (Holy Prophet Muhammad), nobody else's heart was burdened with this sorrow

Nobody was aware of the impurity of polytheism, or the foulness of idol-worship;

It was only Ahmad (Holy Prophet Muhammad), whose heart was immersed in the love of God, who became aware of this fact

Who is aware of the lamentation and grieving for this world
By the Holy Prophet, in the Cave of Hira?

I cannot assess the immense pain and sorrow;
That agonised him and brought him to the Cave of Hira

Neither was he afraid of the darkness, nor of being alone;
Neither was he fearful of dying, and nor did he feel imperiled by
snakes and scorpions

He felt deeply for the distressed humanity;
Entirely unconcerned with any harm that might befall his own person

He heaved sighs of distressed anguish for God's creation;
He cried before God, day and night

His humbleness and prayers created a tremendous commotion, and the
heavens grew astir;
Tears welled up in the eyes of even the angels, and they cried because
of the Holy Prophet's sorrow

Finally, because of his humble supplications and wailing;
God turned an eye of mercy upon the world.

Before the advent of Holy Prophet Muhammad, the world was sunk in the darkness of polytheism, evil deeds and disbelief. The loving kindness of Allah was brought into motion by the supplications and lamentations of Holy Prophet Muhammad, and guidance was sent to mankind through him. The preceding verses by *Hazrat Mirza Sahib*, depict this in a most stirring manner.

Produced Highly Cogent Literature on the Truthfulness of Holy Prophet Muhammad

Poetry is an expression of the love and passion in a person's heart that bubbles out from time to time in the form of poems, but *Hazrat Mirza Sahib's* real solid contribution was the literature in prose that he produced out of the love of Holy Prophet Muhammad. In this literature, he presented arguments and evidence for the truthfulness, greatness and glory of the Holy Prophet that are incontrovertible. Among this wealth of literature is a book titled *Barahin Ahmadiyya*, in which he has furnished powerful arguments and irrefutable reasons for the truthfulness of the Quran and Holy Prophet Muhammad. *Hazrat Mirza Sahib* offered a prize of ten thousand rupees for anyone who could rebut even a single argument therein. No one has dared to rise to the challenge. This is the same book regarding which even a person like *Maulvi Muhammad Husain Batalvi* had to write that in thirteen hundred years no other book has been published that compares to this in rationality

and comprehensive arguments. Throughout his life, *Hazrat* Mirza Sahib remained busy in the work of writing and compiling books, publishing announcements and making speeches. And this was also the subject of discussion around him day and night. His driving passion was how to manifest the respect, the glory and the majesty of Holy Prophet Muhammad to the world. In all of this striving and struggle, he proved three things about the Holy Prophet that are incomparable.

(A) Holy Prophet Muhammad Combined all the Excellent Qualities of Previous Prophets

Hazrat Mirza Sahib especially emphasized the fact that the various excellences that were bestowed on different prophets from time to time in accordance with the needs of the time, and the requirements of their nations were all comprehensively combined by Allah in the person of Holy Prophet Muhammad in their highest and most perfect form. As an article of faith, most Muslims have held this belief since the beginning as evidenced by the following verses of an ancient poet:

O Prophet of God! You possess the beauty of Joseph, as well as the miracles of Jesus and Moses;
You alone have all the qualities that the loved ones of God possessed.

But in practice, the Muslim scholars were very liberal in attributing superiority to various prophets over Holy Prophet Muhammad. For example, in certain sections of the Muslim populace a concocted belief prevailed that, at the moment when Allah will appear on Judgment Day, all prophets with the exception of Moses, will faint, even Holy Prophet Muhammad. Moses will continue to gaze at God and will not faint. Another notion that prevailed was that the magic of the enchanters had no effect on Moses, but magic had acted on the Holy Prophet. Other notions included the belief that jinni and fairies were subservient to Solomon and carried his throne through the air, that Khizr (al-Khidr) was immortal, and that no birth, with the exception of Jesus and his mother, was free from the touch of the devil. In addition, there were innumerable ways in which Jesus was accorded superiority over Holy Prophet Muhammad. Among the commonly held beliefs about Jesus were the notions that he created some birds, healed the blind and the lepers, brought the dead to life, had knowledge of the future, announced his prophethood in the cradle, ascended to the heaven with his physical body and resides there without aging, and in the end of time will come as a savior for the followers of Holy Prophet Muhammad. The list goes on and on. In this matter the Muslim scholars have outdone the Christians themselves!

Thus, Muslim scholars had attributed many excellences to the various

prophets over Holy Prophet Muhammad. Some people stooped so low that, on the basis of utterly absurd stories, they attributed, God forbid, certain frailties to him. It is *Hazrat Mirza Sahib's* grand achievement that he quashed all such preposterous and unfounded fables. By revealing the fatuousness of the fanciful qualities that Muslims had attributed to the prophets, *Hazrat Mirza Sahib* put an end to the supposed excellences of the other prophets over the Holy Prophet. He showed manifestly that all the excellences and rewards that were ever accorded to any prophet by God, were bestowed in their best and most perfect form to our Holy Prophet Muhammad. *Hazrat Mirza Sahib* did not make this statement merely on the basis of mindless devotion, but wrote countless pages on these matters, pursuing each issue until he had substantiated his claim with proofs. This is not the place for details but those who desire to look into them are referred to *Hazrat Mirza Sahib's* original writings.

Hazrat Mirza Sahib's writings venerating Holy Prophet Muhammad in response to the Holy Prophet's critics were not apologetic in tone. He did not seek to find excuses for certain acts of the Holy Prophet nor did he try to dodge the issue by making counter charges. Instead he presented what could be proved on the basis of the Quran and the reliable traditions in such a correct and rational manner that not only did the criticisms disappear but everything that the critics had disapproved was proven to be very civil and the right course of action for the given circumstances.

Hazrat Mirza Sahib wholeheartedly regarded Holy Prophet Muhammad as the resplendent beacon of righteousness and all lofty moral virtues. He considered the Holy Prophet's uprightness to be so manifestly obvious that it was not in need of validation from others. Once someone wrote *Hazrat Mirza Sahib* a letter in which he mentioned that a prophecy existed in the Vedas (religious books of Hinduism) regarding Holy Prophet Muhammad. *Hazrat Mirza Sahib* replied:

Holy Prophet Muhammad is the radiant sun of righteousness, and the evidence for the advent of the sun is the sun itself. The signs of Holy Prophet Muhammad's truthfulness are so manifest that he does not stand in any need of validation by the Vedas. But if a prophecy regarding Holy Prophet Muhammad exists in the Vedas, then it has to be acknowledged that at least the portion of the Vedas, which contains the prophecy, is indeed from Allah. Hence the beneficiaries are the Vedas and not Holy Prophet Muhammad. The Holy Propet's life is such a convincing argument of his righteousness that it does not stand in need of any external substantiation. But the one who substantiates does reap a benefit in that he has to be acknowledged as genuine in his statement.

Hazrat Mirza Sahib has expressed the same sentiment in the verses:

If you seek proof of the Holy Prophet's integrity then become his devotee,
Because Muhammad himself is his own proof.

**(B) Holy Prophet Muhammad Is the Seal of the Prophets, and
(C) Is the Living Prophet**

The second thing that *Hazrat* Mirza Sahib emphasized was that Prophet Muhammad (peace and blessings of Allah be upon him) is categorically the Seal of the prophets and the third thing he emphasized was that he is the Living Prophet.

While Muslims had believed all along that Holy Prophet Muhammad was the Seal of the prophets in the sense of being the last prophet, but there were many flaws in this doctrine, which *Hazrat* Mirza Sahib rectified in a way that the doctrine of the Seal of Prophethood was perfected in all aspects.

1. The first flaw was that all Muslim scholars believed that Jesus would descend from the heaven after Holy Prophet Muhammad had passed away — the same Jesus that the Quran had described as a prophet. Thus, the notion prevailed among the Muslims that after Holy Prophet Muhammad, a former prophet would return to this world and hold the office of prophethood for forty years. This belief was gravely damaging to Islam because it implied that the spiritual blessings of Holy Prophet Muhammad would not continue till the Day of Judgment, and because of their termination at some point, God would have to send Jesus back to the earth. This belief makes Jesus the last prophet and not Holy Prophet Muhammad. *Hazrat* Mirza Sahib, however, proved that the Holy Prophet is the last prophet, and no one else. He showed that the prophethood of the Holy Prophet Muhammad extends up to the Day of Judgment, and there is no scope for any prophet, whether former or new, to step on this earth because the blessings of the prophethood of the Holy Prophet will continue till the end of time. As for Jesus, he has died and is buried in Srinagar, and those who die do not come back to earth.
2. The second flaw was that although Muslims regarded Holy Prophet Muhammad as the last prophet, they had not proven their claim with satisfying arguments. *Hazrat* Mirza Sahib presented convincing and compelling arguments whereby it became manifestly clear that the Holy Prophet was indeed the last prophet. There is a couplet by *Hazrat* Mirza Sahib, lauding Holy Prophet Muhammad, that is a key to the arguments in support of his being the last of the prophets. He says:

Every excellent quality reached its pinnacle in your person, Holy Prophet Muhammad;

So it is necessary that prophethood should also have reached its conclusion in your person.

Hazrat Mirza Sahib did not let the matter rest merely by writing these verses, but he demonstrated with arguments and proofs that all the excellences of prophethood reached their consummation in the person of Holy Prophet Muhammad. He further argued that when the best exemplar for mankind, in whom all aspects of humanity had reached perfection, had already appeared, there was no further need for another prophethood.

3. The third flaw in perfecting the Seal of prophethood doctrine was the status and the utility of the teachings of the previous prophets. Even if it is accepted that Holy Prophet Muhammad is the last of the prophets, and that his spiritual blessings will endure till Judgment Day, what is the proof that the spiritual blessings of former prophets have ceased to exist? If their blessings still endure, then it follows that the last prophet sent to each nation is the Seal of the prophets for that nation. This was the reason why *Hazrat* Mirza Sahib emphasized very strongly that now Holy Prophet Muhammad alone is the sole living prophet for the whole world because it is only his blessings that continue uninterrupted while the blessings of previous prophets have come to an end. Hence, there is no religion besides Islam that is capable of producing people who have a relationship with God.

There is no doubt that this aspect of the finality of prophethood was magnificently resolved by *Hazrat* Mirza Sahib. He announced forcefully and with great emphasis that:

The blessings of former prophets have come to an end and Holy Prophet Muhammad is the last prophet for all nations i.e., the living and final prophet whose spiritual strength and blessings of prophethood continue today as they will continue till the end of time. After the advent of Holy Prophet Muhammad, it is only among his followers that people have been born who through the blessing of following him perfectly have achieved nearness to God and have been blessed with communication with Him. And such people will continue to be born among the followers of the Holy Prophet . And in this era, I am the living proof of this assertion. I have attained nearness to Allah through the blessing of following Holy Prophet Muhammad and have received the honor of communion with Him. If there is any spiritual life and the blessing of prophethood left in other religions, the followers of those religions should bring

forward some individuals against me who have achieved nearness to God by following that religion and have been blessed with communion with the Lord. However, they would never be able to rise to this challenge because there is no living faith, other than the faith of Islam, and there is no Living Prophet whose spiritual blessings still endure, with the exception of Holy Prophet Muhammad.

Accordingly, *Hazrat* Mirza Sahib threw a challenge to followers of all religions in a poem that stated beautifully:

We have tirelessly pondered along all avenues of thought;
Yet we have not found a Faith like the faith of Muhammad

There is no other faith that can show true signs;
This fruit we tasted only from the orchard of Muhammad

We have veritably tried Islam for ourselves;
Wake up and see, we tell you, it is truly a radiant light

We never saw anything superior to it in the world;
And we freed our heart from those foreign to it

There was no light when we looked at other faiths;
Let somebody come forth if we have hidden the truth

We have grown weary now, telling these things repeatedly;
In every direction, we extended invitations to Islam

Nobody came to verify our claims;
Although we invited every opponent to a challenge

O people! Come hither, and you shall find the light of God;
There, we have shown you the path to satisfaction

Today, those lights are in full force in this humble man,
We colored the heart with every color of this light

On Mustafa, may Your unbounded peace and mercy alight,
From him, O Lord, we have taken this light.

It was not only in poems, but also in books, and through public announcements that *Hazrat* Mirza Sahib kept giving this challenge, but no one dared to accept it. In this connection, those who witnessed the defeat and humiliation of Bishop Lefroy, a resident of Lahore, are not likely to forget that sight. The incident has previously been narrated in detail in the first volume of this biography. Recapping the events briefly, Rev. Lefroy, the Bishop of Lahore, challenged the Muslims to a debate on "The Living Prophet." At first, the non-Ahmadi Muslims of Lahore invited *Maulvi* Sanauallah of

Amritsar to represent the Muslims. When *Maulvi* Sanaullah evaded the request, the intelligentsia of Lahore realized that they would not be able to compete with a Christian priest when their own beliefs dictated that Jesus was alive in heaven while Holy Prophet Muhammad was interred in the ground. So the intelligentsia approached *Hazrat* Mirza Sahib regarding this matter.

Hazrat Mirza Sahib prepared a lecture for the debate, titled “The Living Prophet,” and on the appointed day, it was read out before the audience. The substance of the lecture was:

Holy Prophet Muhammad is the only “Living Prophet and Messenger” because the Living Prophet is the one whose blessing and beneficence are alive, and by following whom people even today can attain nearness to God and make a connection with Him. In this era, I am a living example of this. Anyone who desires may test the veracity of this statement. In contrast, not only has Jesus died, but his spiritual blessings have also ceased to exist. If this is not the case, then produce a single Christian who has attained nearness to God by following Jesus to compete with me. But you will not be able to produce any because the prophethood of Jesus was for a particular time and a particular nation, and his time has passed and his blessings have ceased. Hence, with the exception of Holy Prophet Muhammad, there is no Living Prophet whose blessings still endure.

When the Bishop heard this lecture replete with compelling arguments and challenges, he was utterly flabbergasted. He made a few incoherent remarks and then sat down. Later, *Hazrat* Mirza Sahib once again vigorously challenged Bishop Lefroy to debate him on the “Innocent Prophet” and “Living Messenger,” but the Bishop took refuge in flight. Bishop Lefroy was not alone; there was not a single scholar of any religion who had the courage to take on *Hazrat* Mirza Sahib on the subject.

Hazrat Mirza Sahib manifested with great clarity this aspect of the finality of prophethood viz. that not only is Holy Prophet Muhammad the final prophet in a temporal sense in whom all the excellences of prophethood were brought to perfection, but also in the sense of the continuance of the blessings of prophethood, which makes him the last and only “living” prophet. The prophethoods of all previous prophets now stand terminated. It is Holy Prophet Muhammad’s prophethood alone which is a living prophethood for all nations and for all times, and whose teaching is eternal and whose blessings endure. Whatever rank of nearness to Allah that can now be achieved, and whatever communion with Allah that can now be established can only be through the spiritual blessings of Holy Prophet Muhammad’s prophethood.

These were the points which were a unique characteristic of the religious philosophy of *Hazrat Mirza Sahib*. Only that person can issue forceful challenges that Holy Prophet Muhammad is the Seal of the prophets and is today the Living Prophet, who is himself a man of spiritual experience, possesses a clear inner light, and has traversed all the stages of faith and Divine knowledge. This is simply not the task for a cleric or a philosopher. It is the work of those select souls whom God Himself raises for the reformation and validation of His religion. Blessed is he who identifies such select souls, and joins them in serving Islam.

The Effect of *Hazrat Mirza Sahib's* Love for Holy Prophet Muhammad Upon His Disciples

The deep love that *Hazrat Mirza Sahib* harbored for Holy Prophet Muhammad influenced his disciples as well, because what emanates from the heart is bound to affect the hearts of others. Whoever associated with *Hazrat Mirza Sahib* also became intoxicated with the love of Holy Prophet Muhammad. *Hazrat Mirza Sahib* has noted this in one of his verses:

Seeing the Holy Prophet's intoxicating milieu as a sanctuary for the soul;
I covetously pressed my lips against that vessel of spirituality.

The attributes of a mentor seep into the mentee as well. The glow from the flame of the Holy Prophet's love that lighted up *Hazrat Mirza Sahib's* heart also filled and lighted up the hearts of his disciples. There can be no more convincing evidence for a man of understanding than that the entire body of *Hazrat Mirza Sahib's* disciples became intoxicated with this love, and devoted themselves to the service of religion, and stood ready to sacrifice their body, soul and wealth for the honor, glory and propagation of the name of God and His Prophet. A tree is recognized by its fruit. If the hearts of the members of an organization are aglow with the love of the Holy Prophet, then how much stronger must be the luminescence of this love in the founder and leader of the organization.

(3) Third Sign: Sanctity of Holy Prophet Muhammad's Honor Dear to *Hazrat Mirza Sahib*

The third sign of love is the sanctity that a lover feels for the beloved's honor, the violation of which is totally intolerable for the lover. *Hazrat Mirza Sahib* had tremendous forbearance and self-control when a matter related to his own person. Sometimes vile-natured people came and addressed him rudely face to face and even resorted to abusive language, but *Hazrat Mirza Sahib* remained cool like a block of ice, and not even the slightest hint of any

annoyance or anger crossed his countenance. If a disciple tried to respond, *Hazrat Mirza Sahib* would stop him and counsel patience. But *Hazrat Mirza Sahib* could not tolerate any disrespect for Holy Prophet Muhammad.

In his younger days, *Hazrat Mirza Sahib* sometimes used to visit his aunt, the wife of the late Mirza Ghulam Haider. Once she made some disparaging remark about Holy Prophet Muhammad. This pained *Hazrat Mirza Sahib* greatly. He never visited that aunt again and severed all ties with her. Similarly, the reason that *Hazrat Mirza Sahib* was displeased with his cousins Mirza Imam-ud-Din, Mirza Nizam-ud-Din, and others was that they were irreligious and disrespectful towards Holy Prophet Muhammad.

From an early age, it was *Hazrat Mirza Sahib's* practice that before he debated with an *Arya* Hindu or a Christian he would get their agreement that the arguments would be solely limited to principles, and that no disparaging remarks would be made about Holy Prophet Muhammad. Unfortunately, it was the practice with Christian clergy and *Arya* Hindus that when they were losing the argument on principles, they would resort to such petty tactics. The fact was that the Christian clergy and the Hindu *Aryas* had nothing substantive to say except such absurdities and so invariably they would step out of the bounds of the discussion to vilify Holy Prophet Muhammad. This *Hazrat Mirza Sahib* could not bear and sometimes very unpleasant situations resulted. In the early period of *Hazrat Mirza Sahib's* religious crusade, he debated *Pundit Kharak Singh*, an *Arya* Hindu in Qadian on the relative merits of the Quran and Vedas. *Pundit Kharak Singh*, after being totally routed in principled arguments, resorted to making disparaging remarks about Holy Prophet Muhammad. *Hazrat Mirza Sahib* was greatly grieved and his speech began to exhibit his anger. The debate had to be halted to prevent any further unpleasantness.

In short, *Hazrat Mirza Sahib* was not the least bit perturbed even if someone disparaged and vilified him to his face, but if someone was disrespectful to the Holy Prophet or he came across a document critical of the Holy Prophet, he would get so aggravated that it would simply astonish the observer. He became red in the face and would lecture for hours rebutting the charges and praising and extolling the qualities of Holy Prophet Muhammad. He would then write a rebuttal, and did not rest easy until he had done so.

When a Christian clergyman wrote the pernicious and filthy book titled *Ummahat-ul-Momineen* which did not contain a single rational argument and consisted only of hurtful and absurd nonsense against the honor of Holy Prophet Muhammad and his pure wives, *Hazrat Mirza Sahib* was tormented beyond description. He stated: "My peace has been shattered. It is easier for me to bear patiently the loss of my wealth or the slaughter of my children before my eyes rather than to watch and be patient at the disparagement and defamation of Holy Prophet Muhammad and his religion."

Hazrat Mirza Sahib's warning prophecies regarding Abdullah Atham and Lekhram were the consequence of their disparagement of Holy Prophet Muhammad. At the time of announcing the prophecy about Abdullah Atham, *Hazrat Mirza Sahib* clearly stated during the debate that because Abdullah Atham had called Holy Prophet Muhammad as *Dajjal* (Antichrist) (I seek Allah's protection from from saying so) in his book *Andaruna Bible*, Abdullah Atham would be consigned to hell within fifteen months for this impertinence, unless he repents. In response, Abdullah Atham touched his ear lobe, stuck out his tongue (a gesture of repentance) and said: "I did not say that." This denial was a recanting of his earlier statement in the book and amounted to repentance. In a like manner, when Lekhram's impertinence against the honor of Holy Prophet Muhammad exceeded all bounds, *Hazrat Mirza Sahib* made the famous prophecy exactly in accordance with which Lekhram was assassinated within six years. *Hazrat Mirza Sahib* had addressed Lekhram in verse as follows:

Beware! O foolish and misguided enemy;
Fear the cutting sword of Muhammad

Although miracles are not seen any more;
Yet come hither and see them performed by the slaves of
Muhammad.

Hazrat Mirza Sahib was once returning to Qadian from Lahore. He was performing ablution at the railway station in Lahore when Lekhram unexpectedly turned up and greeted him. *Hazrat Mirza Sahib* ignored him. Someone from *Hazrat Mirza Sahib's* party prompted: "Sir! Lekhram is here and is greeting you." *Hazrat Mirza Sahib* responded: "It is meaningless to greet me when he vilifies my master. I do not want to even set eyes on such a disrespectful and insolent person." *Hazrat Mirza Sahib* expresses this sentiment beautifully in the following verses of his poem:

I am passionately in love with that spiritual light and completely
devoted to him;
He (Holy Prophet Muhammad) is of the essence, I am naught, and
this is final.

The *Arya Hindus* of Lahore once invited *Hazrat Mirza Sahib* to their Convention of Religions, and assured *Hazrat Mirza Sahib* that they would not make any disparaging remarks about the Holy Prophet. So *Hazrat Mirza Sahib* wrote a speech to be read on his behalf, and gave it to a delegation of his disciples who were proceeding to Lahore for the Convention, under the leadership of *Maulvi Nur-ud-Din*. *Hazrat Mirza Sahib's* lecture was highly sensible and written in a very civilized tone, and was gracefully read out to

the audience at the Convention of Religions. But the *Arya Samajist* speaker following this lecture made impudent and absurd remarks about Holy Prophet Muhammad in keeping with their normal practice. The delegation from Qadian and other members of *Hazrat Mirza Sahib's* Organization, who had come from the environs for the Convention, sat through the *Arya* lecture with great patience and forbearance. When the delegation returned to Qadian and gave *Hazrat Mirza Sahib* an account of what had happened, his face turned red with displeasure and he expressed such anguish as had not been seen before. He said: "How did your sense of honor allow you to sit quietly when the honor of the Holy Prophet, peace and blessings of Allah be upon him, was being sullied. If you could not have stopped him, you should have just left. What was the point of sitting through it?" *Maulvi Nur-ud-Din*, who had led the delegation to Lahore, was so embarrassed that he could not face *Hazrat Mirza Sahib* for several days. It was this anger that motivated *Hazrat Mirza Sahib* to write one of his masterpieces, *Chashma Marifat*, in which he shook the very foundations of *Arya* Hinduism.

Steadfastness in the Love of the Holy Prophet

Steadfastness in love is an important quality, and *Hazrat Mirza Sahib* exhibited this to perfection. In this new age of enlightenment, the tide of naturalist philosophy swept away many sensible people. Some Muslims, who were proponents of this new enlightenment, developed the notion that the only requirements for salvation are a belief in the Unity of God and righteous deeds, and that it was not necessary to believe in Holy Prophet Muhammad. Dr. Abdul Hakim Khan of Patiala, a disciple of *Hazrat Mirza Sahib*, became an adherent of this school of thought as well. He wrote a letter to *Hazrat Mirza Sahib* strongly supporting this notion. He was probably thinking that as *Hazrat Mirza Sahib* was the leader of a big religious organization, the propagation of this notion with his support would be most effective in disseminating it. *Hazrat Mirza Sahib* was grieved by this letter. He explained gently to Dr. Abdul Hakim Khan that such a belief was erroneous and would lead one astray. A disputatious person, Dr. Abdul Hakim Khan remained intransigent, and in fact became increasingly hostile and insolent in his conduct towards *Hazrat Mirza Sahib*. Finally, when *Hazrat Mirza Sahib* realized that Dr. Abdul Hakim Khan was not going to disavow his belief, *Hazrat Mirza Sahib* expelled him from the Ahmadiyya organization. *Hazrat Mirza Sahib* then proceeded to write the book, *Haqiqat-ul-Wahy*, in which he established with cogent arguments that it is impossible to achieve salvation without following Holy Prophet Muhammad. A small extract from this book will help to establish *Hazrat Mirza Sahib's* creed about Holy Prophet Muhammad:

So there is no doubt that the world obtains the treasure of the Unity and knowledge of God through the prophets, without whose intercession it would be impossible. The best example in this regard was shown by our Prophet. He raised a nation that was sitting on filth and took them to a garden of flowers and he placed before those who were going to die from spiritual hunger and thirst the highest quality nutrition and sweet syrups. They were savages and he made them humans; then from ordinary humans he made them cultured people, and then from cultured people he made them perfect. He manifested so many signs for them that God became visible to them and he effected a transformation in them that raised them to the status where they veritably shook hands with the angels. No other prophet effected such a change in his nation because those in the ambit of their influence remained deficient. I marvel at how high must be the status of this Arabian prophet whose name is Muhammad (thousands upon thousands of blessings and peace be upon him), but the truth is that it is not possible to conceive the greatness of his status, and the effect of his holiness is beyond human conception. It is a pity that his high status has not won the recognition that it deserves. He is the stalwart who brought the doctrine of God's Unity back into the world after it had disappeared. He loved God to the highest degree possible. His life was consumed by grief because of the compassion and the sadness that he felt for a fallen humanity. For this reason, God, Who was aware of the secret yearning in his heart made him excel over all prophets and all people in all ages and in all times, and granted him his heart's desires during his lifetime. He is the fountainhead of all blessings. Anyone who claims a blessing without acknowledging a debt of gratitude to him is not from the humans but a progeny of Satan because the key to every blessing has been given to him and all the treasures of knowledge have been granted to him. He who does not receive through him suffers eternal deprivation. What are we and what is our reality! We would be ungrateful for the great blessing if we do not acknowledge that we received the doctrine of real Divine Unity through this Prophet and we gained the recognition of the living God through this perfect Prophet and through his spiritual light. The honor of communion with God that enables us to visualize His countenance is made available to us through this Holy Prophet. A ray from this brilliant sun of guidance falls upon us, and we can remain radiant in its glow only as long as we stand facing it.

(4) Fourth Sign: Sacrifice

The entire life of *Hazrat* Mirza Sahib is testimony to the fact that he sacrificed all his wishes for that one objective, which was that the beautiful

character and teachings of Holy Prophet Muhammad should become known to the world, and that his religion should dominate all other religions of the world — *Hazrat Mirza Sahib* sacrificed his everything for the attainment of this goal. He expressed these sentiments beautifully in the following poem:

O Prophet of Allah! I am wholly devoted to you;
If I were granted a hundred thousand lives, I would sacrifice each life
in your path

I am aware of your immeasurable eminence;
Thus, while there may be others who are your servants too, I am one
who is prepared to sacrifice his life for you

If truth be told, it is to follow you and to love you
That's the balm for wounded lives, and the elixir for the soul

In your love, I do not fear death itself;
See my steadfastness, I'm marching happily under the cross

As for those who are enlightened, the ultimate notes of their enlighten-
ment are immanent in your person;
As for the righteous people, the pinnacle of their devoutness lies in
their being steadfast in your way

There is none who can gain the wealth of enlightenment without you;
Even if that person dies while struggling in such an endeavor

O Prophet! We've turned to you with hope, looking to your mercy;
There are hundreds of thousands of other people like me who come
with this aspiration on your doorstep

O Allah's blessing! we were desirous of your mercy and with your
acceptance came under your blessing,

O you at whose doorstep thousands like us stand in wait

Ever since I have been shown the glowing brilliance of the blessed
Prophet;

Love for the Holy Prophet wells up in my heart like water in a cascading
waterfall

My heart has been in a state of rapture, ever since the Holy Prophet
appeared in a true dream;

May my life and my very existence be sacrificed upon the Holy
Prophet's blessed countenance

In the dimple of his chin I see the visages of a thousand Josephs;
Through the Holy Prophet's blessings, countless saintly people

appeared in this world.

In another poem, *Hazrat Mirza Sahib* wrote:

May my very existence be sacrificed in the love of Holy Prophet
Muhammad;

This then is my wish, my prayer, and my heartfelt resolve.

As for the especially lofty status and rank of the Holy Prophet that has
been made known to me;

I would certainly discourse upon it, if only I were to come across a per-
son with a righteous disposition.

(5) Fifth Sign: A Godly Person Never Ceases Supplicating for his Beloved

The fifth sign of love is that a person, who is godly, never tires of supplicating for his beloved. This was the case with *Hazrat Mirza Sahib*, who supplicated day and night for Holy Prophet Muhammad and for his religion, and never tired from doing so. The salutation for Holy Prophet Muhammad is the well known *As-sala ala-n-Nabi* (called *darud sharif* in Urdu). There are several versions of this salutation, but their summary is the same, which is: “O Allah! Bestow your special mercy, blessings and peace on Holy Prophet Muhammad and his followers; certainly you are Praised and Magnified.” Although all Muslims recite this supplication, but to do so as a ritual without consciously thinking of its meaning is one thing, while reciting it thoughtfully from the depth of one’s heart as a prayer is quite another. Merely reciting *As-sala ala-n-Nabi* with the tongue while the mind is engaged elsewhere negates to a large extent the objective of the supplication. *Hazrat Mirza Sahib*’s practice was to recite the *As-sala ala-n-Nabi* with rapt attention and with such heartfelt emotion that it moved him to a state of tears. *Hazrat Mirza Sahib* recited the *As-sala ala-n-Nabi* not only with feeling, but also profusely. He wrote in the *Barahin Ahmadiyya*¹:

One night, this humble man recited the *As-sala ala-n-Nabi* with such abundance that the mind and soul were drenched with its fragrance. That same night, I saw in a dream that goatskin bags filled with lucid water glowing with a heavenly light are being brought into this humble man’s house. One of the deliverers said: “These are the same blessings that you had sent on Muhammad, peace and blessings of Allah be upon him and his followers.”

It was because of this profound love of the Holy Prophet that *Hazrat Mirza*

1. *Barahin Ahmadiyya*, Volume IV, page 502

Sahib was accorded the glorious and exalted office of the Religious Leader of the Era. *Hazrat Mirza Sahib* stated in the *Barahin Ahmadiyya*²:

I remember another similar remarkable incident. I once received a Divine revelation to the effect that the angels are in a state of strife. The intention of God is to revive the religion, but till now the angels have not been able to discern the reviver, hence they are in a state of contention. In the meantime, I saw in a dream that people are searching for a reviver, and a person came face to face with this humble man. He pointed to me and said: "This is the man who loves the Messenger of Allah." The meaning of this remark was that the primary requirement of this office (of the reviver) was love of the Messenger. So that quality is positively found in this person.

It was the result of this love and the salutations sent on the Holy Prophet that *Hazrat Mirza Sahib* had the privilege of seeing Holy Prophet Muhammad in a state of wakeful visions. Accordingly, he addresses the Holy Prophet in one of his poems with great love and fervor:

Holy Prophet Muhammad! Of all mankind, I have a most profound
spiritual relationship with you;
You have spiritually nurtured me, akin to the mother who nurtures her
child in her lap
Recall the time when, in a true vision, you showed me your counte-
nance;
Recall too another occasion wherein you came to greet me with enthu-
siasm
Recall the kindness and benevolence with which you treated me;
And the glad tidings from God that you conveyed to me
Recall too the time when, in my state of wakefulness, you showed me
the splendor of your blessed countenance;
That countenance that is the envy of the most splendid springtime.

Hazrat Mirza Sahib's heartfelt concern for propagating the religion of Holy Prophet Muhammad is also evident from the following verses:

Speak to me neither of heaven, nor of hell;
I spend my life like a man who is deranged with sorrow and concern
for the religion of Muhammad

2. *Barahin Ahmadiyya*, Volume IV, page 502

Whenever the task of the restoration of the Faith is turning through my mind;
 I become completely oblivious to the joys and sorrows of this temporal world.

Effect of Prophet's Love When in Solitude

An incident narrated by *Maulvi* Abdul Karim throws tremendous light on *Hazrat* Mirza Sahib's great love for Holy Prophet Muhammad. *Maulvi* Abdul Karim relates:

One afternoon I entered Mubarak mosque and found the mosque deserted except for *Hazrat* Mirza Sahib who was strolling in the mosque by himself and humming the following verses by *Hazrat* Hassaan bin Sabit:

You were the pupil of my eye, and your death has blinded me;
 Now whoever dies may die; I dreaded only your death and that has transpired;

Hazrat Mirza Sahib was holding a handkerchief to his face. The sound of my footsteps startled him, and as he looked up in my direction, the hand holding the handkerchief dropped revealing his countenance. I saw that tears were streaming down his face.

Hazrat Hassaan bin Sabit was a poet and a companion of Holy Prophet Muhammad. He composed these verses on the death of the Holy Prophet. The verses depict the pain and sorrow of the poet in a most natural and heart-felt manner. The love of the poet is obvious, but how intense must be the love of the soul who thirteen hundred years later was so moved by the verses to shed tears uncontrollably in solitude where none was present to witness except God.

Chapter 80

LOVE OF THE QURAN

Quran Was a Vital Part of *Hazrat Mirza Sahib's* Life

Hazrat Mirza Sahib's profound love of the Quran is a phenomenon that was extraordinary in those times. Since his earliest days, he had an exceptional attachment to the Quran, which he studied day and night. Factually, it can be stated that the study of the Quran was an integral part of his life. He spent most of his time reciting the Quran, and the recitation continued whether he was sitting, standing or strolling. He would be so moved by reading the Quran that he would shed tears uncontrollably. He prayed earnestly to God to grant him knowledge of the Quran and pleaded with streaming eyes in prostration for this understanding. If a verse was difficult, he kept the verse in his mind and prayed humbly and earnestly to God to grant him full understanding of the wisdom and truth immanent therein. He continued supplicating till such time that he was granted this understanding. Only God knows the number of times *Hazrat Mirza Sahib* recited the Quran in its entirety, but according to his son, Mirza Sultan Ahmad, it must be over a thousand times. *Maulvi Muhammad Ali* has a copy of the Quran that *Hazrat Mirza Sahib* studied for seventeen years. His repeated readings have literally worn out the pages! In its margins are to be found, in *Hazrat Mirza Sahib's* own handwriting, the enumerations of Quranic commands and prohibitions. *Hazrat Mirza Sahib's* father once called *Hazrat Mirza Sahib's* valet, Mirza Ismail, and asked him: "Tell me about your Mirza ; what does he do with his time?" Mirza Ismail replied: "He keeps studying the Quran." *Hazrat Mirza Sahib's* father then asked him: "Does he ever stop?" In other words, *Hazrat Mirza Sahib's* father wanted to know if he ever took a break from the reading or just went on reading and never stopped.

The Quran Was Dearer to Him Than His Own Children

Hazrat Mirza Sahib's sense of honor for the Quran overshadowed even the love of his own children. *Hazrat Mirza Sahib's* son Mirza Mubarak

Ahmad, who was a mere child at the time and very dear to him, committed some act that showed disrespect for the Quran. Although *Hazrat Mirza Sahib* was strongly opposed to the striking of children, he was moved so uncontrollably by the disrespectful act that he spontaneously slapped his son across the face so that the child's face turned red, and he remarked: "Take him out of my sight. If this is his condition now, what will he do later?" If one of *Hazrat Mirza Sahib's* disciples brought his child to greet *Hazrat Mirza Sahib*, he would enquire first of all: "Have you read the Quran?" This shows that *Hazrat Mirza Sahib* accorded the highest priority to the study of the Quran in the education of children.

His Invocation Was the Quran

The Sufis have contrived a variety of techniques, such as seclusion for mystic communion, incantations, and recitals, for purifying the soul. But *Hazrat Mirza Sahib's* invocation was always the Quran. There came a time in his life too when he sequestered himself to strive for even higher echelons of spirituality, and this sequestered striving was several months long. Yet, during this striving too, his only practice was to pray to God, to keep fasts, and to study the Quran. Thus, *Hazrat Mirza Sahib* showed by his example that if a Muslim desires to undertake a striving, or feels the need for a hard mystic exercise to purify the soul, then that striving or the hard mystic exercise must be the study of the Quran and deliberating on its meaning. This paradigm is worthy of being written in letters of gold in the history of mysticism, because *Hazrat Mirza Sahib* introduced a new chapter in mystic striving which is completely in accord with the commandments of God and His Messenger. And certainly there can be no better way to strive or conduct a mystic exercise than to study the Quran.

Love of the Quran

Love of the Quran deeply permeated *Hazrat Mirza Sahib's* being. Along with expressing love for Allah and Holy Prophet Muhammad — which is commonplace for the lovers of God and His Messenger — he has also expressed his love for the Quran in his poetry. And according to the famous poet-philosopher, Dr. Muhammad Iqbal, this is a unique distinction of *Hazrat Mirza Sahib*, that is not met with in anyone else throughout the Islamic history as well as the present times. By way of an example, a few verses from select poems of *Hazrat Mirza Sahib* are presented to illustrate his love of the Quran. Interested readers who desire to see the full version of *Hazrat Mirza Sahib's* poems are referred to *Durr-e-Sameen* which is an anthology of all the poems of *Hazrat Mirza Sahib*:

- **Excerpt 1**

The beauty and grace of the Quran are the inner light of every Muslim;
For others the moon is beautiful, for us it is the Quran

An eternal spring is borne upon its every verse;
This quality is absent from every other garden of enlightenment

Angels acknowledged their ignorance before its splendor;
There is no man who can match its eloquence

How can man's word compare to the Word of God?
There we witness power, here we see powerlessness, and the distinction between the two is evident.

- **Excerpt 2**

The brilliance of the Quran has outshone every light;
Holy is He from Whom this river of light emanated

The sapling of the Unity of God had almost withered away;
When this pure brook presently sprang forth from the Unseen

O Lord! This Quran is veritably a universe unto itself;
All that was needed, it can be found within its pages

Searched the world, and gleaned through all shops;
The Quran emerged as the vial containing the essence of enlightenment

Hitherto, we had deemed Moses' staff to be the *Furqan* (the
Discrimination);

Then, upon reflection, every word (of the Quran) emerged as
Messianic.

- **Excerpt 3**

Dear friends! Remember that without the Quran;
Man can never find the truth

As for those who are unaware of this light;
Then they do not attract Allah's attention

Quran possesses this amazing quality;
That it imbues the reader with the love of God

The One Whose name is the Mighty, the Great;
It gives indisputable news of His existence

Every moment, it fills the mind with enlightenment;
Cleansing the heart so peerlessly

How can I relate all of its sterling qualities?

Simply stated, it gives life to life

The Quran is truly an ocean of wisdom;
Giving us the drink of the love of truth

The Quran is the only balm for the soul that hurts;
It is from God, and it alone leads man to God

We found it to be the only impeccable source of guidance;
We discerned it as the only love of our heart

What the deniers of the Quran allege;
Is mere nonsense, and nothing more

It would be good if they come to me;
And repeat those allegations to my face

They could listen to my narrative of the Quran's remarkable nature;
My expression for its beauty and its grace

If they can't see, I wish that they might at least listen;
Or let it just be a test of my patience

- **Excerpt 4**

Our gratitude is to the Beneficent God Who gave us the Quran;
While flower buds had previously existed, this is the one that truly blossomed

I have studied the other religious works, and found them all akin to abbreviated dreams;

They are quite vacuous, whereas the Quran provides firm enlightenment

The Quran helped us to find God;
The utter darkness passed, and the day has now dawned

They say that the beauty of Joseph was remarkable;
Yet the excellence of the Quran is truly superlative

Joseph fell into a well, as you have heard,
It is the call of this Quran that rescues one from the well

My heart's desire every moment is to kiss Your Book,
To walk in reverence around the Quran, for this is my Kabah.

- **Excerpt 5**

It is a unique quality of the Quran;
That every principle presented therein is proved by supporting arguments

It is the shining beacon that illuminates the path of righteousness;
By God, it is superior to the Sun that blazes gloriously in the skies.

- **Excerpt 6**

The Glorified Quran is the blazing sun of knowledge and faith;
It shall take you away from doubt, and towards spiritual conviction

The Quran is God's sturdy rope;
It shall pull you to the Lord of the Heavens and the earth

The Quran is a bright and shining day from God;
Whereby your spiritual eyes will be blessed with light

God has revealed this peerless Book;
So that it may take you to the Pure and Glorious God.

- **Excerpt 7**

The radiant morning has arisen because of the pure light of the Quran;
The morning breeze has begun to advance softly over the flowers of
the heart

Such light and brilliance cannot be found even in the blazing sun at
midday;

Such great appeal and splendor is not present even in the elegant
moonlight

While Joseph was alone in falling to the bottom of the well;
This Joseph (the Quran is implied here) has pulled many out of the well

This fountainhead of true insights has brought along with it hundreds
of gems of wisdom;

The back of the delicate moon crescent has bent under the weight of
these profound gems of edification

What then do you know of the majestic essence and reality of the
knowledge innate in the Quran?

It is heavenly nectar that has trickled forth from Divine revelations

Since that time when this sun of truths emerged;

The owls, those worshippers of nightfall, have waddled away into their
nooks

There is none in this world who can be blessed with sighting and iden-
tifying the visage of conviction;

Excepting the person who cherishes the visage of the Quran

He who became a scholar of the Quran, he himself then became a
treasure-trove of enlightenment;

He who has not witnessed the unbounded realm of the Quran, he does not know anything of this world either

O lode of splendor! I know with Whom you are associated;
You are the light from that God Who is the Author of all creation

I have disassociated myself from everyone, and now this Book is my beloved;
Because this light is from that God Who dispenses justice to all.

- **Excerpt 8**

God's revelation has inexorably led to the brightness of the resplendent morning;

Those eyes have beheld nothing that have not seen these blessed pages

My heart has been pervaded with the fragrance of the Quran;
And the Friend Who had gone away from us has now returned

Those eyes that have not been illumined by the essence of the Quran's radiance;

By God, they shall never find relief from spiritual gloom and darkness.

- **Excerpt 9**

The blessed Quran is an immaculate tree from God

That is beautiful, true to its essence, abounding in leaves, that provides comforting shade

If you don't believe in the wondrous qualities of the Magnified Quran;
Then ask those who are aware of its beauty, or go forth and investigate for yourself.

- **Excerpt 10**

O you who has turned his face away from the Quran;
And instead placed a foot in the ditch of rebellion

Don't boast arrogantly in the face of the Guiding light;
Repent from this behavior of ridicule and mockery

How unseeing and damned is that eye;
In which the sun of spirituality appears as if it were a mere speck

The Quran then is the lantern of guidance for the entire world;
It is the beacon of guidance for the entire humanity

It is a mercy from God, for this world;
It is a blessing for mankind from the heavens

The Quran is the treasure of Divine enlightenment;

It is from God an instrument for recognizing God

The gems of enlightenment within its pages are truly magnificent;
My soul and my existence are devoted to the Quran.

There are scores of verses filled with the love of Quran that emanated from the heart and pen of *Hazrat Mirza Sahib*. Reading these verses, one is amazed by the profoundness of the love that this saint harbored for the Quran. Here was a person who indefatigably portrayed the beauty inherent in the Quran, a person whose poetry in praise of the Quran could easily fill an entire book. If a person, whose own love of the Quran sparked a similarly glowing love in the hearts and minds of thousands of others, is a liar and an enemy of the Quran, as is claimed by his opposing clerics who label him an unbeliever, then where should one search for truth and loyalty? And what are the signs of true love and adoration? Is there a wise person who will reflect on this?

Obedience to the Quran

The love of Quran was not only upon *Hazrat Mirza Sahib's* lips, and in his heart, but was obvious from his actions. All his words and deeds were replete with the reflection of obedience to the Quran. He expressed this in these verses:

To digress even a step from this illuminated Book,
Is to me the same as unbelief, loss, and destruction.

Arguments in Support of the Quran's Veracity

Just as *Hazrat Mirza Sahib* himself loved the Quran, he wanted the whole world to be devoted to it, and he made an effort day and night to achieve this end. He expressed this longing in a poem; a few verses from it are reproduced below:

Alas, the beauty of the Quran's countenance did not remain manifest
to the people;

The fact is that the Quran's splendor is plainly evident, but those who
value it are no more

People ask where are its miracles, the miracles are here;
What grieves me is that those who could recognize its miracles are no
more

I observe that every man is engrossed in his personal worries;
But there is none who is concerned about the propagation of the Quran

I am one whose existence has been charred to a cinder by worry and

grief for this Holy Book;
 I have been so profoundly burned by this anxiety that there does not
 appear any hope that I shall remain alive

I would dance hundreds of times with happiness;
 If I were to see that the graceful beauty of the Quran is not concealed
 any more

O Lord! Is it my fate alone to grieve with sorrow for the Quran?
 Or is there anyone besides me, in this era, who is aware of the reality?

O fellow man! The pleasures of life last for only a few days;
 There is none who has abided in this world forever

If your heart does not grieve for the Quran today;
 Then there shall not remain any excuse for you when you appear
 before God

Eschew the reading of Masnavi and the pastime of verse and poetry;
 What significance do these have when you do not appreciate the Quran
 any more?

You are pampered when you sit in the company of your servants;
 As for the true Lord, there is none who serves Him

O unaware man! Get ready for the service of the Quran;
 Before you hear the announcement that so and so has died.

Hazrat Mirza Sahib did not confine this passion to merely writing poetry, but he made the service of the Quran his norm. In fact, his first momentous work of prose, *Barahin Ahmadiyya*, was a treatise of powerful, scholarly, and decisive arguments in support of the Quran and Prophet Muhammad (peace and blessings of Allah be upon him) that established the superiority of Islam over all other religions. In fact, the full title of the book is: *Al-Barahin Al-Ahmadiyya Ala Haqiqat Kitab Allah Al-Quran Wa Nabuwwat Al-Muhammadiyya* (The Ahmadiyya Proofs For The Truth Of The Book Of God, The Quran, And The Prophethood Of Muhammad). Besides writing this momentous book, *Hazrat Mirza Sahib* devoted his life to the service of the Quran by delivering lectures, and writing and publishing books, tracts, and announcements.

Established the Greatness of the Quran in Confrontations With Opponents

Hazrat Mirza Sahib proved the supremacy of the Quran with such great skill in his confrontations with the opponents of Islam, rendering them speechless, that no similar example can be found in the work of other scholars of Islam.

Hazrat Mirza Sahib would challenge his opponents by putting three issues before them and asking them to evaluate their scriptures on any one of these measures:

1. The Quran is a compendium of all religious truths, and no religious truth that is present in any scripture, or which can be conceived by the human intellect can be presented that does not exist in the Quran. And every religious truth that is found in the Quran is in its most complete and perfect form.
2. The Quran refutes all false beliefs that are to be found in any nation of the world.
3. The Quran presents arguments in support of all the claims that it makes.

Here I would like to pose a question to every virtuous person: Is it not a grave injustice to brand as an enemy of Islam a person who manifested this greatness of the Quran, and not only merely manifested it, but also furnished evidence to prove it beyond any doubt. At a time when the only use the general Muslim populace had for the Quran was to put it in a place of veneration in their homes, or at the most to recite it for blessing, *Hazrat Mirza Sahib* was the person who proved that the Book of Allah was the most efficacious weapon in the battle of the religions. What is the remedy then for the ingratitude of the so-called Muslim scholars who branded him an unbeliever and an enemy of Islam?

Proved the Quran to Be a Book of Knowledge and Wisdom

Hazrat Mirza Sahib not only demonstrated the greatness of the Quran in his confrontations with adherents of other religions, but also proved it to be a Book of great knowledge and wisdom that provided the remedy for all doubts and objections created by secular education and atheism. *Hazrat Mirza Sahib* also demonstrated that the greatness of the Quran would become even more manifest with the progress in knowledge and science in the world.

Solved the Religious Problems of the Muslims Through the Quran

Just as *Hazrat Mirza Sahib* definitively settled the matter with the religions of the world through the Quran, he also pointed out that the Quran should be the basis for resolving the internal religious differences of the Muslims. He suggested drawing from a ranked system of sources for resolving the differences. At the top of the list is the Quran which takes precedence over all other sources. Next in importance are the books of *Hadith* and these should be accepted to the extent that they are not contrary to the teachings of the Quran. *Ijtihad* (exercise of judgment) should be accepted to the extent

that it does not conflict with the Quran and the *Hadith*. In this way, *Hazrat Mirza Sahib* drew attention of the Muslim nation to the greatness of the Quran that it rightly deserves.

Remedy of the Temporal Problems of Muslims Also in the Quran

Not only did *Hazrat Mirza Sahib* establish the fact that the religious problems of the Muslims could be solved through the Quran, he also showed that the solution for the temporal difficulties of the Muslims resulting from worldly struggles was also to be found in the Quran. He clearly demonstrated that the way for Muslims to advance and to excel over other nations was through making the Quran their guiding light. He stated that the Quranic guidance was based on eternal truths. Just as the Muslims of bygone eras succeeded in the world by making the Quran their primary source of guidance, in a like manner, the success of the Muslims of the present era is associated with the Quran. In this way, *Hazrat Mirza Sahib* drew the attention of the Muslims to the necessity that every Muslim should read the Quran, understand it, try to act on it, and seek guidance from the light of the Quran for all spiritual and temporal difficulties.

Gave Currency to Waging Jihad With the Quran

It was *Hazrat Mirza Sahib's* practice that when the need arose to write on a topic of great importance, he would keep the issue in mind and read the entire Quran so as to gain guidance and enlightenment from the Quran on the subject. As he read, he noted the verses that cast a light on the topic. This was also the advice he had for the entire Muslim nation i.e., to resort to the Quran for every problem. He counseled that any argument they put forward should be from the Quran because Divine arguments cannot be rebutted. In other words, the weapon of choice to battle the forces of evil and disbelief is the Quran. The Quran itself advocates this strategy in the verse: "Strive against them (unbelievers) a mighty striving with it (the Quran)." (25:52). In other words, Quran is that invincible weapon that Muslims should take into battle against the forces of evil. In an era dominated by forces of unbelief, giving currency to jihad with the Quran was a grand achievement of *Hazrat Mirza Sahib*. His victories are as unmistakable as the light of day — nefarious forces everywhere were uprooted by the religious literature produced by *Hazrat Mirza Sahib* and his disciples.

United the Muslims Through Jihad With the Quran

Hazrat Mirza Sahib united the Muslims by getting them involved in jihad with the Quran. He stated that internecine disputes about minor points

of jurisprudence were weakening and destroying the Muslim community. Differences of opinion on issues, in fact, provide evidence about the accommodating nature of Islam. To fight about minor points, such as whether amen should be said aloud or silently, or whether the hands should be raised or not raised every time the *takbir* (Allah is Great) is recited in prayers is just plain wrong. The differences on these issues merely reflect varying options that are available to the worshipper. If someone prefers to observe one practice about a minor matter about which there is a dispute, then his right to choose must be respected, and similarly that person should respect, and not fight about the other's right to choose a different practice. If a person can make another individual conform to his practice through discussion, then there is no harm in it. But to convert the accommodating nature of Islam into a narrow fanatical viewpoint, and then to fight about it and create disunity among the Muslims is a grave mistake. This is a time when Islam and Muslims are under assault by the unbelievers. Therefore, since Muslims are already united and agree upon matters of principle, they should form a united front against the enemies of Islam, and with the Quran in their hand as the weapon of choice, they should join the jihad.

Thus, *Hazrat* Mirza Sahib turned the attention of Muslims away from internal differences about minor points and towards striving with the Quran against the enemies of Islam. He saved the Muslims from dissipating their energies on internal wrangling and directed their efforts against the enemies of Islam. If all the Muslims begin to act according to this principle, their dissensions will disappear, better days will dawn for Islam, and the assault of the unbelievers will cease. The *Mujaddid* of the era has shown the way — now it is up to the Muslims to act upon it.

Laid the Foundation for Promoting Study of the Quran Among the Muslim Public

Hazrat Mirza Sahib established the Quran as the means to achieving spiritual purification. He pronounced striving with the Quran as the primary goal of a Muslim's life. He also instilled love of the Quran in the hearts and minds of people, and showed that all other religions were rendered powerless before the unparalleled excellence of the Quran. He also proclaimed the Quran as containing the solutions to the temporal and spiritual problems of the Muslims. But his work did not end here. In addition to these achievements, *Hazrat* Mirza Sahib laid the foundation for popularizing the Quran among the Muslims. He approached this task from two angles. First, he made Quranic education accessible through his books, magazines, and tracts. Second, he laid such a strong foundation for instituting Quran study sessions in his organization that they have become an integral part of the lives of its members.

Wherever there is a branch of the Ahmadiyya organization, there is a program for Quran study as well. In fact, seeing this example of the Ahmadi Muslims, non-Ahmadi Muslims have also begun this practice in some places.

Gave Rules for Interpreting the Quran — Judgment on Decisive vs Allegorical Verses, and Abrogation

The disagreements and errors in the interpretation of the Quran by the commentators have resulted because of a lack of differentiating between allegorical and decisive verses.¹ *Hazrat Mirza Sahib's* instruction in the matter, which was fully congruent with the instruction in the Quran, was that in order to understand allegorical verses, they should be made subordinate to decisive verses. The decisive verses are the essence, and constitute the bedrock of beliefs. If this rule of interpretation is followed, there will never be any deviation from the correct teachings of the Quran. As a result of this style of interpretation, *Hazrat Mirza Sahib's* own commentary of the Quran was so rational that even dissenters and heretics had to acknowledge its excellence.

In this process *Hazrat Mirza Sahib* also settled the issue of abrogation. He announced that no verse of the Quran is abrogated. The problem of abrogation stemmed from the inability of commentators to reconcile the meaning of certain pairs of verses. Whenever a commentator was unable to reconcile two verses, he would declare one verse to be annulling the other verse (*nasikh*), which was then considered as annulled (*mansukh*). This practice did not have any support from the Books of *Hadith* because there is not a single *hadith* of Holy Prophet Muhammad in which he declared any verse of the Quran abrogated. The proponents of this practice, however, have tried to find support from certain verses of the Quran, but those verses actually refer to the abrogation of previous scriptures and not to the abrogation of verses of the Quran. *Hazrat Mirza Sahib* and his disciples actually reconciled all the verses of the Quran considered by previous commentators as irreconcilable, and thus made the matter perfectly clear. They showed that neither is any verse of the Quran abrogated, nor is any verse of the Quran annulled for purpose of recitation while reading the Quran. The latter view, a very erroneous one, unfortunately prevailed among certain clerics.

Translation and Dissemination of the Quran Among Non-Muslims

Hazrat Mirza Sahib not only made the study of the Quran popular

1. There are two kinds of verses in the Quran, namely, the decisive and the allegorical --- the latter being those which are capable of different interpretations. The decisive verses are the basis of the Quran and contain the fundamental principles of religion. Some people seek to give their own interpretation to allegorical statements and are thus misled. See verse 3:7 of the Holy Quran. — Translator

among the Muslims, but he also wanted to convey the message of the Holy Book to non-Muslim nations for which he laid the foundation for its translation into foreign languages. Without a doubt, the various dignitaries of Islam have rendered valuable services to the Quran and have written commentaries on it. Besides Arabic, the Quran had been translated into Urdu and Persian, but these efforts were confined to the requirements of the Muslim community. The need of the time was to win over non-Muslims through the Quran so that Islam could begin its forward march again. So *Hazrat Mirza Sahib* laid the foundation for this among the Muslims. In *Izala Auham*, the first book in which he thoroughly argued his claim to be the Promised Messiah, he also wrote: "It is my heartfelt desire to prepare a translation and commentary of the Quran in English and to disseminate it in the West." This desire of *Hazrat Mirza Sahib* was fulfilled by his disciples. Today, as a result of *Hazrat Mirza Sahib's* inspiration, the Quran has been translated not only into English but many other languages of the world, for example, Dutch, German, Chinese, Gurmukhi, and Hindi. The grand objective that *Hazrat Mirza Sahib's* organization has set for itself is to translate the Quran into every language of the world and to carry its message to the people of all nations.

A Question for Fair-Minded People

Now I would like to ask all possessors of spiritual insight and fair minds whether a person who has rendered so much service to the Quran, who ascribed the highest priority to the Quran for purifying one's soul, who demonstrated that jihad should be waged with the Quran, who selected the Quran for the expression of his love, who demonstrated the Quran to be the guiding light for spiritual and temporal difficulties, who laid the foundation of Quran study classes in hundreds of locations, who manifested the greatness of the Quran in a manner that the nations of the world were subdued by his logic, is this person a lover of the Quran or its enemy? Do you not reproach all those who brand such a lover of the Quran and a servant of Islam as an unbeliever and a liar, and ridicule him? "I exhort you only to one thing, that you rise up for Allah's sake by twos and singly, then ponder!..." (34:46). This verse of the Quran exhorts the reader to ponder collectively in groups and individually in solitude on this matter and to try to reach an evenhanded decision. May Allah guide us all to the straight path. Amen. Is there someone who will reflect upon the following verses of *Hazrat Mirza Sahib* that he composed with profound sentiments?

We hold the beliefs of Muslims;

From the depth of our hearts, we are servants of the Seal of prophets

We loathe idolatry and innovations in religion;

We are the dust upon the path of the Prophet

We believe in all the prescribed religious commandments;
We give our body and soul in this way

Having relinquished our heart, only this body of clay remains,
Now the desire is to devote that as well

You apply to us the epithet of unbeliever;
O people! Why do you not fear God's retribution?

The Goal of His Life

Hazrat Mirza Sahib has himself stated the goal of his life in a pair of poetic verses — they are sufficient for an intelligent person to discern the true state of affairs. He says:

May my life be sacrificed in the path of the religion of Mustafa;
This is the essence of my most heartfelt wish, if so be my good fortune

ORIGINAL URDU DOCUMENT

میری رائی تو یہی ہے کہ جس امر پر انجمن کا فیصلہ ہو جائے کہ ایسا ہونا چاہیے اور کثرت زلے
 انجمن کو تو دہرا کر صحیح سمجھنا چاہیے اور وہی قطعی ہونا چاہیے لیکن
 اس قدر میں زیادہ لکھنا پسند کرتا ہوں کہ بعض دینی امور میں جو ہماری خاص اغراض سے
 متعلق رکھتے ہیں مجھ کو بعض اطلاع دی جائے اور میں یقین رکھتا ہوں کہ براہِ عملی صحت
 مندر میری رائی میں لگی لیکن صرف اسٹانڈنگ نکلنا مناسبی ذرا زیادہ اور میری رائی کا
 انجمن کی خاص ارادہ ہو اور یہ صورت صرف یہی زندگی تک ہے اور بعد میں ہر ایک
 امر میں صرف اس انجمن کا فیصلہ کافی ہوگا اور اللہ اعلم بالصواب۔

TYPED URDU DOCUMENT

یعنی — "میری رائی تو یہی ہے کہ جس امر پر انجمن کا فیصلہ ہو جائے کہ ایسا ہونا چاہیے۔ اور
 کثرت زلے اس میں ہو جائے تو وہی امر صحیح سمجھنا چاہیے۔ اور وہی قطعی ہونا چاہیے۔ لیکن
 اس قدر میں زیادہ لکھنا پسند کرتا ہوں کہ بعض دینی امور میں جو ہماری خاص اغراض سے
 متعلق ہیں۔ مجھ کو بعض اطلاع دی جائے۔ اور میں یقین رکھتا ہوں کہ یہ انجمن خلاف منشا میرے
 ہرگز نہیں کرے گی۔ لیکن صرف اسٹانڈنگ لکھا جاتا ہے کہ شاید وہ ایسا امر ہو کہ خدا تعالیٰ کا
 اس میں کوئی خاص ارادہ ہو۔ اور یہ صورت صرف میری زندگی تک ہے۔ اور بعد میں ہر ایک
 میں صرف اس انجمن کا اجتہاد کافی ہوگا۔" والسلام مرزا غلام احمد عفی عنہ ۲۷ اکتوبر ۱۹۰۷ء

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*Some of the entries in this Index that occur frequently
may be a sample of those entries and not a complete list.*

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