

**LIFE OF AHMAD<sup>as</sup>**  
**FOUNDER OF THE AHMADIYYA MOVEMENT**

by  
**A. R. DARD M.A.**  
Ex Imam London Mosque

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## About the Author

Ḥaḍrat Maulana Abur Rahīm Dard<sup>ra</sup>, (1894-1955) son of Ḥaḍrat Master Qadir Bakhsh<sup>ra</sup>, was born in Ludhiana and recieved his early education there, in Lahore and Patiala and did his M.A. He had the priviledge to be present at *Khutba Ilhāmīyah* by Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>, the Promised Messiah, and sharpened the pencils for the scribes.

He devoted his life for the cause of the Ahmadiyya Muslim Jamā'at in 1919 and settled permanently in Qadian. He was the Private Secretary to Ḥaḍrat Khalīfatul Masīh II<sup>ra</sup> from 1920-1924. He accompanied him to the Wembley Conference in 1924 and was appointed as the missionary in charge of the London Mission. He served as a missionary in England for a total of 10 years in two terms. The first mosque in Europe, the Faḍl Mosque in London, was built in 1926 under his supervision. He finally returned to Qadian in 1938.

With the consensus of the All India Kashmir Committee he became its Secretary. When after the Round Table Conference Quaid-e-Azam was disappointed with the attitude of Hindu leaders and had decided to settle in England for good, Ḥaḍrat Maulana Abdur Rahīm Dard's eloquent persuasion left him no escape and he finally returned to India and organized the Muslim League.

He served the Jamā‘at as Nāẓir Sadr Anjuman Ahmadiyya for many years, and accompanied Ḥuḍūr on various tours.

He was an eloquent speaker and a prolific writer. He had the honour to address the audience of numerous Annual Jalsa Salanas, and was the writer of scores of books in English and Urdu, and wrote dozens of articles in *The Review of Religions*.

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## Publishers' Note

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation (ﷺ) *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets<sup>as</sup> and messengers are followed by the symbol <sup>as</sup>, an abbreviation for (ﷺ) *‘Alaihissalām/ ‘Alaihimussalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the Companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for (رضي الله عنه/رضي الله عنهما/رضي الله عنهم) *Radī Allāhu ‘anhu/‘anhā/‘anhum* (May Allah be pleased with him/her/with them). <sup>th</sup> stands for (رحمته الله) *Rahimahullāhu Ta‘ālā* (may Allah’s blessing be on him). <sup>at</sup> stands for (أيده الله) *Ayyadahullāhu Ta‘ālā* (May Allah, the Al-Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.

ح	<i>h</i> , a guttural aspirate, stronger than h.
خ	<i>kh</i> , pronounced like the Scotch ch in 'loch'.
ذ	<i>dh</i> , pronounced like the English th in 'that'.
ص	<i>s</i> , strongly articulated s.
ض	<i>ḏ</i> , similar to the English th in 'this'.
ط	<i>ṭ</i> , strongly articulated palatal t.
ظ	<i>z</i> , strongly articulated z.
ع	‘, a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
ق	<i>q</i> , a deep guttural k sound.
ء	’, a sort of catch in the voice.

**Short vowels are represented by:**

- a* for —َ— (like *u* in 'bud');  
*i* for —ِ— (like *i* in 'bid');  
*u* for —ُ— (like *oo* in 'wood');

**Long vowels by:**

- ā* for —َـ or َـ (like *a* in 'father');  
*ī* for ِـ or ِـ (like *ee* in 'deep');  
*ū* for ُـ or ُـ (like *oo* in 'root');

**Other:**

- ai* for ىَ— (like *i* in 'site')<sup>♦</sup>;

---

♦ In Arabic words like شَيْخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

*au* for و — (resembling *ou* in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'ڪے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.\*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran<sup>\*\*</sup>, Hijra, Ramadan, Hadith, ulama, umma, sunna, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for ع, ' for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

## Publishers

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\* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publishers]

\*\* Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran. [Publishers]

## Foreword to the Present Edition

*Life of Ahmad* is no ordinary biography. It is an account of the Reformer of the latter days, the Promised Messiah and Mahdi, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, India, (1835-1908), whose advent was prophesied not only by the Holy Quran and the Holy Prophet<sup>sa</sup> but also by other Prophets and scriptures. He was the greatest follower of the Holy Prophet<sup>sa</sup>, the one who obeyed his Master<sup>sa</sup> with such devotion the example of which is not to be found anywhere else. He loved his Master<sup>sa</sup> with such intensity and devotion that his being drowned in the being of the Holy Prophet<sup>sa</sup> and it was because of this that Almighty Allah, in an age of darkness, revealed Himself to him and vouchsafed to him His revelation. And with his advent the Quranic prophecy of the Second Coming of the Holy Prophet<sup>sa</sup> was fulfilled. The Quran also prophesied وَإِذَا الرُّسُلُ أُقْنِتَتْ 'and when the Messengers are [in the latter days] made to appear at the appointed time'. This prophecy was also fulfilled by his coming. He was the Messiah for the Christians and Muslims, Krishna for the Hindus, Buddha for the Buddhists, etc. The Second Coming of all of whom was prophesied in their respective scriptures. The mission of the Promised Messiah and Mahdi<sup>as</sup> was to bring about the renaissance of Islam, to bring all the followers of the various religions into the fold of

Islam and to establish its supremacy over all other religions, ideologies and creeds. He says:

'The task for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and restore the ties of love and sincerity between them. Through the proclamation of truth and by putting an end to religious conflicts, I will bring about peace and manifest the Divine verities that have become hidden from the eyes of the world. I am called upon to demonstrate spirituality which lies buried under egoistic darkness. It will demonstrate in practise, and not by words alone, the Divine powers which penetrate into a human being and are manifested through prayer... Above all, my task is to re-establish in people's hearts the eternal plant of the pure and shining Unity of God which is free from every impurity of polytheism, and which has now completely disappeared. All this will be accomplished, not through my power, but through the power of God, Who is the Ruler of the heaven and the earth.'

*[Lecture Lahore, Rūḥānī Khazā'in, vol. 20, p.180]*

'If you are honest, then be thankful and fall prostrate with gratitude that you have been born in the time awaited by your ancestors, and long for by countless souls who have passed on to the next life. It is upto you to value it and take

advantage of it or to ignore it. I repeatedly state and cannot restrain myself from announcing that I am the one who has been sent at the right time for the reform of mankind so that faith might be re-established in the hearts of people.'

[*Fat-ḥe-Islam, Rūḥānī Khazā'in*, vol. 3, p.7]

'...Infringing upon the rights of the individual and slaying innocent people had become part of the Muslim belief and, in consequence of this false doctrine, thousands of innocent people had been put to sword by savages. On the other hand, disregard of the rights of the Creator had also reached its pinnacle and had been of Christian doctrine...'

[*The British Government and Jihad, Rūḥānī Khazā'in*, vol. 17, pp. 27, 28]

'God wills that of all the souls that inhabit the different parts of the world—whether it be Europe or Asia—those who are pure should be drawn towards Unity, and that His creatures should be united in one faith. This is the objective with which he has raised.'

[*Al-Waṣīyyat, Rūḥānī Khazā'in*, vol. 20, pp. 306-307]

The biography was written by a young companion of the Promised Messiah<sup>as</sup>, Abdur Rahim Dard M.A., and was first published in 1948. He covers the life of the Promised Messiah<sup>as</sup> upto 1901. The Manuscript of the second part could not, unfortunately, be published.



This second edition of the biography which is being published by Islam International Publications Ltd., will, I hope, be as enthusiastically received as was the first edition. It is indeed an important addition to the literature of the Ahmadiyya Muslim Jamā‘at.

Mirza Anas Ahmad  
M. A. M. Litt. (OXON)  
Wakīlul Ishā‘at  
09 December 2007



## CHAPTER 1

**"THE MIGHTY HOUR"**

Give heed to the voice from the heavens:

'The Messiah<sup>as</sup> has come! the Messiah<sup>as</sup> has come!'

Listen also to the words of the earth:

'The Leader of the age is here!'

From the heavens doth come a shower of mighty signs, and the earth

Declares that now is the appointed time.

For me the two bear witness, and cry aloud

As a restless wind that won't be stilled.

(Ahmad<sup>as</sup>)

The present age is crying for the advent of the Messiah. A modern writer says:

'Like Israel at Sinai this modern world of ours has made new gods for itself to worship... Man has succumbed to the temptation to worship the works of his own hands, and to ignore the One from whom all inspiration for achievement proceeds. Indeed, under the strain and stress of

modern life, induced to no small degree by the very enlightenment that has come to the world during recent years, the thought of God has utterly vanished from the minds of multitudes. Of such it would be true to say that "God is not in all their thoughts."

In every age the god of gold has had his faithful devotees. Avarice has always brought a large following to worship at his shrine. But, today, almost all the world bows down in homage... Shorn of their veneer of benevolence, however, these great national gambles merely give further indication of the general trend towards the shrine of Mammon... Allied to the lure of sweepstakes is the betting evil, ever present, but taking on rapidly-widening dimensions... It is the greed of gain, the longing for money without labour, that make dog-racing and horse-racing so popular today. Yet gambling, like Mammon, is a god of sorrow. It has ruined countless homes. Every day it raises false hopes of fortune in thousands of hearts only to dash them pitilessly to the ground. It saps vitality, spoils love for honest toil, and breeds dissatisfaction, discouragement, and despair.

Another deity of the modern world is the god of pleasure... In most countries today the uppermost thought in the minds of the populace is "sport". The daily conversation of millions is

concerned chiefly with nothing more elevating than the conflicts of rival football teams, the possible issue of a cricket match; the result of a boxing contest, the latest racing tips, or the rise of some new star in the tennis, theatre, or cinema heavens...

This gazing and gambling upon the fierce contests of highly-paid professionals, this wild orgy of pleasure seeking that seems to have captured our modern world, is ominously reminiscent of the scenes connected with the gladiatorial combats in the Roman Coliseum. And it should not be forgotten that the decay of the Roman Empire began when the people, ignoring the stern times in which they were living, cried to the Emperor: "Give us bread and circuses." Civilization might well ask itself today if it is not witnessing a repetition of history.'

An American writer says:

'There are multitudes of people in the United States who see moving pictures every day: hundreds of thousands of working girls and school children who see moving pictures every noon and night. There are literally millions of children in our great centers who know nothing of love, work, home life, business, politics, nature, or anything else save what the movies have to tell them.

Through almost every performance there runs a "sex element", a leaven of licentiousness, which pervades and spoils the whole.

Music also has been affected, resulting in the horrible distortion known as Jazz... The "music" in almost any respectable parlour would give the alienist material for a whole survey of the degeneracy of modern taste. The dance has been similarly influenced. The old folk-dances are far too tame for modern young people. They have been changed to suit the passions of the times, bringing the participants into such attitudes that their grandmothers, could they see them, would blush for shame.

Upon the altar of the pleasure god many costly libations are offered. In Britain alone, despite the hard times and unemployment, £260,000,000 a year is spent on alcoholic liquors, as against £80,000,000 for bread and £70,000,000 for milk...Hundreds of millions expended annually with no return save broken homes, spoiled lives, and crowded prisons. Could folly be carried further? Why is it tolerated? There is only one answer. The people want it. The craving for drink must be satisfied. The god of pleasure must have his due.

As it was in the days of Rome, of Pompeii, of Sodom and Gomorrah, so it is today. Only nowadays the diabolical deeds that brought fair manhood and womanhood to ruin in those

olden times, that dragged cities and nations to destruction, are practised on a worldwide scale. Not openly, everywhere, it is true; but there is no country whither one can flee from them. The corruption has become a world disease, a cancerous growth upon the home life of this last generation, blighting, maiming, spoiling, wrecking. So widespread is the evil that it can be nothing short of a satanic plot to plunge the world in ruin and bring the fair edifice of our civilisation crashing about the heads of a disillusioned race.

We face today the greatest crisis in the history of mankind. All the past pales before the stupendous issues of this mighty hour.

Like a mammoth liner torn from its moorings and rudderless, the world tosses helplessly upon a raging ocean of trouble and distress. Giant waves of passion beat against it, while swift currents of terror and despair carry it ever nearer to the gaunt, cruel rocks that loom through the darkness ahead.

Though equipped with every modern invention, every comfort of civilisation, every aid to material pleasure, none of these lessens its peril. Strong men mount the bridge and seize the helm in vain. It no longer obeys them. The ship is out of control. At the mercy of winds and waves it drifts on towards destruction. Never was mankind in such desperate straits.

Though blessed with all the achievements of a veritable golden age, it faces staggering problems that baffle its wisest sons.

Perilous indeed are the times in which we live. Mighty forces have been unleashed and, like untamed beasts, are stampeding through the earth defying the control of men. Gigantic, world-embracing movements are on foot, some for good, and many for evil. Events of the first magnitude follow one another with dazzling rapidity. Everything happens on a huge, unprecedented scale. The pace is terrific.'

In this epoch of unprecedented disintegration—economic, political, moral, social and religious—the holy flames kindled by the Prophets of God throughout the ages have all been quenched in the blood of man; and the ceaseless wrangling of the various contending forces has sucked the life-blood from the very hearts of men and nations.

In a recent Encyclical the Pope declared the present crisis to be 'Perhaps the most serious and widespread since the Deluge.' It appears God is again saying to a Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.' 'We are living', said Mr. H. G. Wells, in an address at the London School of Economics, 'in a civilisation which is very rapidly going to pieces ... Just as in the time of Noah<sup>as</sup>, when the flood came, we must build an Ark amid the waste of ruin that is around us.'



The times are no doubt like the age of Noah<sup>as</sup>. There is a universal demand for an Ark. The world needs a Deliverer. Human effort has failed. Could a Loving God forsake His creatures entirely? Would He leave them all to perish? No, certainly not. He is not vindictive. His Mercy encompasses all things. He has sent a Noah<sup>as</sup> and he has already built an Ark. He calls out:

'A deluge of God's wrath is now at its height.  
And only those who take refuge in Noah's<sup>as</sup>  
Ark may be saved.

'Seek me in truth and sincerity of heart. The good lies only in this. All around prowl beasts of prey and in me alone is to be found the tower of refuge.'

Ahmad<sup>as</sup> of Qadian is, no doubt, the only refuge now. He is indeed the hope of the ages. The light that shone on Sinai, the light that brightened the lives of the fishermen of Galilee, the light that illumined the world from the heights of Faran that light is now aflame in the wilderness of Qadian on the high banks of the river Beas.

God shall establish truth, justice, and love on earth through Ahmad<sup>as</sup> and there shall be established a permanent relationship between man and his Creator; the wicked shall leave their transgressions; and virtue shall reign supreme.

Blessed are those that make their peace with God!

## CHAPTER 2

### **AHMAD'S<sup>as</sup> FOREFATHERS**

Ahmad<sup>as</sup>, the Promised Messiah, Founder of the Ahmadiyya Movement, belonged to a very distinguished family.

He was a descendant of Haji Barlās, who was the uncle of Amir Timur. It is an established fact that Timur belonged to the famous tribe of Barlās which had lived and ruled in Kish for 200 years. This part of the world was known in ancient times as Sogdiana of which Samarkand was the capital. The *Encyclopaedia Britannica* says that the Sogdians...were a tribe of Iranians. The word 'Samarkand' itself is of Iranian origin. The word 'Barlās' also is Iranian and means 'a brave man of noble stock.' Hence the Promised Messiah<sup>as</sup> was originally Iranian by race, though he and his family were all known as Mughals in India.

A member of the family, Mirza Hādī Baig, came to India from Samarkand with Babar, the first Mughal Emperor of India, or perhaps slightly later, on account of domestic dissensions or an affliction. He brought with him his followers and servants, the party

consisting of about 200 persons. He was treated by Babar with great respect; and he selected for settlement a place about 70 miles from Lahore, and founded a village on a flat piece of ground below which, at a distance of nine miles to the north-east, flows the river Beas. The village was named Islampur.

As he belonged to the ruling family, a *jagir* consisting of several hundred villages was immediately granted to him by the Emperor, and he was also appointed Qazi of the surrounding district. The name of the village, therefore, became Islampur Qazi, signifying that it was the seat of the Qazi. Gradually Islampur was dropped and it was known only as Qazi. The letter 'ق' is often popularly pronounced as 'd' and Qazi in the course of time was converted into the present form, Qadian.

The village continued to be the seat of the family; and, though they lived far from the imperial capital (Delhi), members of the family filled important offices during the rule of the Mughals. In the days of the decline of Mughal rule Mirza Faiz Muhammad, the great-grandfather of the Promised Messiah<sup>as</sup>, took measures to suppress the anarchy that prevailed in the Punjab, whereupon, in the year 1716 A.D., the Emperor Farrukhsiyar bestowed upon him the rank of *Haft Hazārī*, thereby authorising him to keep a regular force of 7,000 soldiers. It may be mentioned here that this rank was, till the reign of Farrukhsiyar, reserved

mainly for members of the royal family.<sup>1</sup> In addition to it the Emperor also conferred on him the title of *Azādud Daula*, i.e., Strong Arm of the Government.

After the death of Mirza Faiz Muhammad, his son, Mirza Gul Muhammad, was engaged in a desperate struggle against the forces of anarchy, in the Punjab. This happened during the reigns of Muhammad Shah, Shah Alam and Alamgir II, and from the imperial despatches which were addressed to him it appears that he continually warned the Emperors at Delhi of the coming dangers. He, however, received no actual support from Delhi beyond verbal promises of help; and, unaided by the central government, he continued his struggle for the consolidation of imperial authority. When the power of the Mughals declined and the Punjab was torn up by petty chiefs, the family remained in quasi-independent possession of Qadian and its surrounding country, about 60 square miles in area.

Mirza Gul Muhammad was a very able man and he became the independent chief of Qadian. His army, consisting of infantry and cavalry, numbered 1,000. He had three guns. He ruled over 85 villages. He was a very righteous and generous man. Hundreds of people ate at his table. He patronised learning and paid stipends to about 500 persons. He was a holy man and loved the company of the righteous.

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<sup>1</sup> Maulawī Muhammad Zakāullah says in his *History of India* that the Nizam of Hyderabad (Nawab Mir Qamar-ud-Din Khan) was also given the rank of *Haft Hazārī* (Vol. 9, p. 108).

Attracted by his righteousness and the encouragement he gave to learning, he was surrounded by about 400 men given to the pursuit of knowledge and virtue. His purity and piety, his courage and determination, his sympathy and generosity are still well-known in the neighbourhood. He was wise, sagacious and firm. It is said that he fought single-handed against 1,000, and routed them all. He was a brave soldier in the day, and a pious devotee in the night. In those days Qadian, because of its religious atmosphere, was often spoken of as 'Mecca'.

It is said that Ghiyāthud Daula, a minister of the Imperial Government, once visited Qadian and, seeing the dignity of Mirza Gul Muhammad and his little court, was deeply impressed and remarked, with tears in his eyes, that if he had known that such a great and noble member of the Mughal dynasty was living in this jungle he would have tried to save the Muslim Empire by putting him on the throne at Delhi. This would have been by no means impossible in those days. At first Ranjit Singh owned only nine villages, but in a very short time he actually became the ruler of the whole of the Punjab. Muslims, however, were passing through evil times, and their empire could not be saved.

During the last illness of Mirza Gul Muhammad, a physician prescribed brandy as a medicine, but he resolutely refused it and preferred to die rather than find himself placed in a situation where he might appear to violate the Quranic injunction against

alcohol. He died in about 1800 A.D. (It may be remarked here that this refusal to take brandy in the circumstances was really an example of over-cautious piety. In such an extreme case there is nothing religiously wrong in it).

Mirza Gul Muhammad was succeeded by his son Mirza 'Aṭā Muhammad. By this time the Sikhs had risen to power and those of Ramgarh entered into a league with some of the neighbouring families. The state became so crippled that out of 84 villages of the *Ta'alluqa* of Qadian yielding an annual income of Rs. eight lacs,<sup>2</sup> only the capital was left. Qadian was then like a fortress, being surrounded by a wall 22 feet high and about 18 feet wide. There were four towers in which was lodged the army with a few guns. At last, possibly in 1802, the Sikhs of Ramgarh, Jassa Singh or his followers, found their way into Qadian through treachery, and the members of the family were all made prisoners. Everything was looted. Mosques and buildings were pulled down, and one of the mosques was turned into a *Gurdawāra*, i.e., a Sikh temple, which can be seen to this day. The whole of the library containing a large number of valuable books was burnt to ashes. A number of people were killed, but the members of the family were spared and on a cold wintry night they were all expelled from Qadian. They had to leave the town by night, shivering with

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<sup>2</sup> *Shamsheer Khalsa* Part II, page 284, by Giyān Singh, Guru Gubind Singh Press, Sialkot, 1892.

cold and overcome with grief. They repaired, shuddering and exhausted, to a village called Begowal, where, though they begged no shelter, Sardar Fateh Singh Ahlūvalia, an ancestor of the Maharaja of Kapurthala, treated them with kindness, and extended to them a practical sympathy that they had neither solicited nor expected. In consideration of their sad plight he granted them an allowance for their maintenance, which was, however, by no means adequate for their needs. The family remained there for about 16 years. Jassa Singh died in 1803, and was succeeded by his nephew, Divan Singh, who ruled over Qadian for about 15 years. Mirza 'Aṭā Muhammad was poisoned in 1814 by his enemies. His son Mirza Ghulam Murtaza was quite young at that time, but he brought his father's body to Qadian, so that he might be buried in the family cemetery and thus the ancestral connection with Qadian and the claim over the estate might remain intact. The Sikhs opposed this; but the local population, consisting of humble people, were very much excited and the Sikhs, fearing open rebellion had to give in.

Then followed the reign of Maharaja Ranjit Singh, who gradually brought all the petty chiefs of the country under his sway. In about 1818 he allowed Mirza Ghulam Murtaza, the son of Mirza 'Aṭā Muhammad, to return to Qadian. Mirza Ghulam Murtaza and his brothers thereupon joined the Sikh army and rendered excellent services in several places, including the frontier of Kashmir, which was

annexed by Ranjit Singh in 1819. He took Peshawar in 1823.

During this period of military service under Ranjit Singh Mirza Ghulam Murtaza's burden of affliction and adversity was to some extent lightened, but the Sikhs were still in power and the family remained in straightened circumstances. Mirza Ghulam Murtaza was much worried. It is said that he travelled far and wide but no ray of hope was yet visible. In moments of distress and disappointment he even thought of going to Kashmir and settling there; for he had already served there in the capacity of a *Şūba*, a kind of Governor. He devoted his time to study and prayer. He tried his luck at the court of Ranjit Singh, but the court was dissolute, and nothing availed. Ranjit Singh was, however, so impressed with Mirza Ghulam Murtaza's goodness and nobility that in the latter period of his reign, sometime in 1834-35, he restored to him five villages out of his lost ancestral estate. This was about the time of the birth of the future Prophet. Thus the very birth of Ahmad<sup>as</sup>, the illustrious reformer of the world, blessed his parents and his family in a wonderful manner. Light came and darkness vanished. The days of adversity were turned into peace and prosperity. They had a twofold reason for gratification: they were restored to peace, and they came to enjoy religious freedom.

The whole family felt the change in its fortunes and attributed it to the happy birth of their blessed son. And it proved to be a blessing for the whole



country, as better days were in store for all. The Sikhs lost power in a few years. Ranjit Singh died in 1839. During the next ten years British rule was extended to the whole of the country, ushering in the most peaceful and prosperous era in the history of India. The Sikhs made, in their last days, an abortive effort to kill Mirza Ghulam Murtaza and his brother, Mirza Ghulam Muḥyuddīn, who were confined by them in Basrawān, near Qadian; but they were soon rescued by their younger brother, Mirza Ghulam Haidar.

*The Punjab Chiefs* by Sir Lepel Griffin and Colonel Massy, revised by Mr. (now Sir) Henry Craik (1910) contains the following account of the family:

'In 1530, the last year of the Emperor Babar's reign. Hadi Baig, a Mughal of Samarkand, emigrated to the Punjab and settled in the Gurdaspur district. He was a man of some learning and was appointed Qazi or Magistrate over 70 villages in the neighbourhood of Qadian, which town he is said to have founded, naming it Islampur Qazi, from which Qadian has by a natural change arisen. For several generations the family held offices of respectability under the Imperial Government, and it was only when the Sikhs became powerful that it fell into poverty.

Gul Muhammad and his son, Ata Muhammad, were engaged in perpetual quarrels with Ramgarhia and Kanahaya Misals, who held the country in the neighbourhood of

Qadian; and at last, having lost all his estates, Ata Muhammad retired to Begowal, where, under the protection of Sardar Fateh Singh Ahluvalia (ancestor of the present ruling chief of the Kapurthala State) he lived quietly for twelve years. On his death Ranjit Singh, who had taken possession of all the lands of the Ramgarhia Misal, invited Ghulam Murtaza to return to Qadian and restored to him a large portion of his ancestral estate.

He then, with his brothers, entered the army of the Maharaja, and performed efficient service on the Kashmir frontier and at other places.

During the time of Nau Nihal Singh, Sher Singh and the Darbar, Ghulam Murtaza was continually employed on active service. In 1841 he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of the insurrection there; and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother Ghulam Muhi-ud-Din also did good service at this time. When Bhai Maharaj Singh was marching with his force to Multan to the assistance of Diwan Mul Raj, Ghulam Muhi-ud-Din, with other Jagirdars, Langar Khan Sahiwal and Sahib Khan Tiwana, raised the Muhammadan population, and with

the force of Misra Sahib Dayal attacked the rebels and completely defeated them, driving them into the Chenab, where upwards of 600 perished.

At annexation the jagirs of the family were resumed, but a pension of Rs. 700 was granted to Ghulam Murtaza and his brother, and they retained their proprietary rights in Qadian and the neighbouring villages. The family did excellent service during the Mutiny of 1857. Ghulam Murtaza enlisted many men, and his son, Ghulam Qādir, was serving in the force of General Nicholson when that officer destroyed the mutineers of the 46th Native Infantry, who had fled from Sialkot, at Trimughat.

General Nicholson gave Ghulam Qadir a certificate, stating that in 1857 the Qadian family showed greater loyalty than any other in the district.

On June the 11th, 1849, Mr. J. M. Wilson, Financial Commissioner, Lahore, wrote from Lahore to Mirza Ghulam Murtaza:

'I have persued your application reminding me of you and your family's past services and rights. I am well aware that since the introduction of the British Government you and your family have certainly remained devoted, faithful and steady subjects and that your rights are really worthy of regard. In every respect you may rest assured and satisfied that the

British Government will never forget your family rights and services which will receive due consideration when a favourable opportunity offers itself. You must continue to be faithful and devoted subjects as in it lies the satisfaction of the Government as well as your own welfare.'

Mr. Robert Cust, Commissioner of Lahore, wrote to him on September 20th, 1858:

'As you rendered great help in enlisting sowars and supplying horses to Government in the Munity of 1857 and maintained loyalty since its beginning up to date and thereby gained the favour of Government, a Khilat worth Rs. 200 is presented to you in recognition of your good services and as a reward for your loyalty. Moreover, in accordance with the wishes of the Chief Commissioner, as conveyed in his letter No. 576, dated 10th August, 1858, this parwana is addressed to you as a token of satisfaction of Government for your fidelity and repute.

Sir Robert Egerton, Financial Commissioner, Punjab wrote to Mirza Ghulam Qadir on 19th June, 1876:

'I have perused your letter of the 2nd instant, and deeply regret the death of your father Mirza Ghulam Murtaza, who was a great well-wisher and faithful chief of Government. In consideration of your family services I will esteem you with the same respect as that bestowed on your loyal father. I will keep in

mind the restoration and welfare of your family when a favourable opportunity occurs.'

The impression that the loyal and active aid rendered by the family made on the mind of General Nicholson (of whom Sir John Lawrence writes in his Mutiny Report that 'without General Nicholson, Delhi could not have fallen') may be gathered from the letter which he wrote in August, 1857, only a month before his death. It was addressed to the elder brother of the Promised Messiah<sup>as</sup>, and ran as follows:

'As you and your family have helped the Government in the suppression of the Mutiny of 1857 at Trimmu Ghat, Mir Thal, and other places with the greatest devotion and loyalty, and have proved yourselves entirely faithful to the British Government, and have also helped the Government at your own expense with 50 sowars and horses, therefore, in recognition of your loyalty and bravery this parwana is addressed to you, which please keep with yourself. The Government and its officials will always have due regard for your services and rights, and for the devotion you have shown to the Government. After the suppression of the insurgents I will look to the welfare of your family. I have also written to Mr. Nisbet, Deputy Commissioner, Gurdaspur, drawing his attention to your services.'

It should be noted here that in their early days the Qadian family could not be expected to show any

sympathy towards the British Government. The reason for this was that they belonged to the ruling family at Delhi. When they saw, however, that the Mughal rule had lost its usefulness to the country and that India now needed a new power to regain its former glory, they set themselves whole-heartedly to support the British Government to the best of their ability, even at the sacrifice of their private sentiments and ambitions.

Mirza Ghulam Murtaza was a great physician. He had studied medicine at Baghbanpura under Rūḥullah and at Delhi under the Sharif Khan family. He treated people free of charge, expecting nothing in return. He attended to rich and poor alike. Raja Tejā Singh of Batala once offered him a large amount of money and a Khilat with two villages, Shitabkot and Hasanpur, in return for his medical services. The two villages had once belonged to his ancestral estate, but he declined them, saying that it would be derogatory for him and his children to accept any fee.

Maharaja Shair Singh once came to Kahnuwan on a hunting trip. Mirza Ghulam Murtaza was also with him. An attendant of the Maharaja caught a severe chill. Mirza Sahib cured him with an ordinary inexpensive prescription. Then Shair Singh himself caught a similar chill. The Mirza Sahib prescribed for him a very expensive medicine, upon which the Maharaja asked his reason for this differential treatment. The Mirza Sahib answered that he did not think the attendant was equal in status to the

Maharaja. Shair Singh was greatly pleased with this reply.

The Mirza Sahib was magnanimous towards his enemies. A Brahmin named Joti, who had gone to court against him, was treated most sympathetically by him in his illness. A man once congratulated him on the death of one of his enemies. The Mirza Sahib was most displeased, and turned him out of his company.

He had a keen sense of self-respect. Once he went to see Mr. Robert Cust, Commissioner of Lahore, on some business. In the course of conversation, Mr. Cust asked him with an official air the distance between Srigobindpur and Qadian. The Mirza Sahib said he was not there as a peon to answer such questions and rose to leave. The Commissioner realised his mistake and was much impressed by this display of independence and dignity.

One of Mirza Sahib's sons, Mirza Ghulam Qādir, was a Sub-Inspector of Police, and Mr. Nisbet, D. C., once suspended him. The D. C., spoke of it to the Mirza Sahib when he came to Qadian, whereupon Mirza Sahib said that if his son was really guilty he should be punished in such a manner that his punishment should serve as an example to the sons of all respectable families. The D. C. was much pleased and pardoned Mirza Ghulam Qādir, saying that the son of such a father needed no punishment.

People were filled with awe at the sight of the Mirza Sahib. He had an imposing appearance and

nobody dared look him in the face. Mirza Imam Dīn, a nephew of his, once procured Sochet Singh of Bhaini to kill the Mirza Sahib. He has stated that he went on several occasions over a wall with the intention of killing him, but whenever he looked at him he felt afraid and dared not approach him.

Mirza Ghulam Murtaza was also a poet. His *Takhalluṣ* was *Taḥsīn*. I give here a few verses composed by him:

اے وائے ماہہ ماچہ کر دیم ..... کر دیم نا کردنی ہمہ عمر  
 درد سر من مشو طیبیا ..... این درد دل است درد سر نیست  
 کہ جب تدبیر کرتا ہوں ..... تو پھر تقدیر ہنستی ہے

Mirza Sultan Ahmad has said that once he collected all Mirza Ghulam Murtaza's poems and sent them to Hafiz Umar Darāz, Editor of the *Punjabi Akhbār*, but unfortunately the latter died soon after and the poems were all lost. Mirza Ghulam Qādir also was a poet. His *Takhalluṣ* was (*Maftūn*) *Mahzūn*.

The Masjid Aqṣā was built by Mirza Ghulam Murtaza. The piece of land on which it stands belonged at that time to the Sikhs, and he bought it at an auction at the then very high cost of Rs. 700. He had made up his mind to buy it at any cost, as he wanted to make amends for the worldly pursuits in which he had spent his life. People taunted him for building such a big mosque while there were no worshippers for it. Little did they know that it was to be crowded with devotees, and that the sincerity with which it was built was to be reflected in the necessity



to extend it again and again. He also tried to regain possession of a mosque which had been converted into a temple; but the legal proceedings he instituted failed.

Mirza Ghulam Murtaza tried all his life to regain possession of his ancestral estate. He spent about Rs. 70,000 on litigation to this end but did not gain much. No one in the family helped him in these efforts, which they knew would prove vain, but whatever little he succeeded in gaining was shared by his collaterals. This was because, through the stupidity of his agent, the names of his collaterals were, along with that of the Mirza Sahib, entered in the papers as proprietors of the estate.

Once in a dream Mirza Ghulam Murtaza saw the Holy Prophet<sup>sa</sup> coming in state to his house. He ran to receive the Holy Prophet<sup>sa</sup> and thought of offering *Nadhar*—an Eastern form of homage similar to the oblation of gold, frankincense and myrrh offered to Jesus<sup>as</sup> by the Wise Men of the East. When, however, he put his hand into his pocket, he found that he had only one rupee and that it was a counterfeit coin. This brought tears to his eyes. At this point he awoke. This he interpreted to mean that the love of God and His Prophet<sup>sa</sup>, mixed with the love of this world, is nothing better than a false coin. His disappointment with regard to his worldly affairs was very keen and he often regretted that he had not served God with all his means and power. He directed in his will that he should be buried in a corner of the mosque he had

built in the centre of the town so that, perchance, God would have mercy on him. He fixed as the site for his tomb the spot where it stands in accordance with his wishes. He died of dysentery in June 1876, at the age of 85 when the mosque was nearing completion.

Mirza Ghulam Murtaza was married to Charāgh Bibi, the sister of Mirza Jamī'at Baig of Aima, a village in Hoshiarpur district. Charāgh Bibi was a generous, hospitable, cheerful and good-hearted lady of exemplary piety. She looked after the poor while they lived and, when they died, provided them with decent burial. Through prosperity and adversity she remained a devoted wife and an excellent companion to Mirza Ghulam Murtaza, who had deep respect for her. He always sought her advice on account of her prudence, sagacity and virtue.

She was a most loving mother. She lavished her most tender care upon her children. The worldly members of the family perhaps looked upon the holy-minded Ahmad<sup>as</sup> as a worthless young man, but his other worldliness appealed most of all to his mother.

She died in 1868 and was buried in the family cemetery (known as Shah Abdullah Ghāzī) in the west of Qadian. The Promised Messiah<sup>as</sup> had loved her deeply and whenever he spoke of her his eyes used to fill with tears. He used to go to her grave and there pray for her. May she rest in peace for ever and ever!

## CHAPTER 3

### **WORLD PREPARATIONS**

The arrival of an illustrious prince in his realm is hailed by a general commotion. Each and every department is set in motion, and preparations befitting the occasion are made in the country and in the towns. There is a show of strength to warn evil-doers and check the forces of disorder. Every effort is made to smooth and decorate the prince's path and provide facilities for his visit. Prisoners are set free in his honour, and offences are condoned as a mark of royal mercy, so that all may heartily partake in the festive celebration of the auspicious occasion. Similar is the case with a heavenly Messenger. God is the Supreme Ruler of the universe and His Messengers are Divine Princes.

When darkness engulfs the world and evil reigns supreme, when vice increases and virtue declines, when righteousness is rare and wickedness abounds—in such days, the mercy of God necessitates the raising of a Divine Messenger to reform and regenerate humanity and to bring mankind back to

God. Angels are, therefore, set to work and preparations are made for his advent. Movements are set on foot to counteract the forces of evil. The hearts of men are inclined to God. Means are discovered that prove helpful to the propagation of truth. Facilities are provided and arrangements are completed for the commencement of his work. But all this is done in a peculiar manner. It is not every eye that can see the hand of God. The work of His Servant often starts in a humble manner; material means are not placed at his disposal in the beginning. He works against overwhelming odds, but angels help him most mysteriously, and he succeeds finally in establishing an order of things in which virtue, peace and prosperity reign supreme. The same happened with the Promised Messiah<sup>as</sup>, who was born in 1835.

The papacy had been the greatest stronghold of the Trinity, hence the Unity of God was moved against it and forces were born from within the fold of Christianity that dealt blows to its prestige and were a warning of the approach of one who was to raze its fortresses to the ground. The whole of Christendom was shaken to its foundations when in 1812 Napoleon transported to Fontainebleau Pious VII, the then vicegerent of 'the only begotten son' of God. European sovereigns afterwards united in making an effort to uphold the power of the Cross and 'The Holy Alliance' was signed in 1815 by the emperor of Russia, the emperor of Austria, the king of Prussia, and also by other European kings, who appended their names to it

a little later. They solemnly declared and published 'in the face of the whole world their fixed resolution... to take for their sole guide the precepts of that Holy Religion... which must have an immediate influence on the Councils of the Princes, and guide all their steps, as being the only means of consolidating human institutions.' They did their utmost to serve and uphold their 'Holy Religion'; but it was not to be; God had ordained otherwise. The Prince of peace was earning to break the Cross. Therefore the object of their Holy Alliance was frustrated by the vigorous diplomacy of Castlereagh, and the experiment came to an end in 1823. The Revolution of Paris in 1830 dealt a severe blow to the Holy Religion and further weakened its prestige. It established a bourgeois monarchy in France, and Catholicism lost its privileged position as the State religion. The repercussions of the Paris Revolution were felt all over Europe.

The provinces of Romagna and the Marches in Italy rose in 1831 and shook off the papal yoke with surprising ease. The liberal movement also progressed throughout Europe.

Turkey had been looked upon as the seat of the Muslim Caliphate, and a religious halo was supposed to surround the Turkish Sultan. But as the time had come to establish in the world a true caliphate by the birth of the Promised Mahdi<sup>as</sup>, Turkey had to be divested of much of her glory and power. In 1832 she lost Greece, which became an independent State by

the Treaty of London. Her lessened prestige had already received a severe blow from the bombardment and capture of Algiers by the French in 1830; and her position was further embarrassed by revolts in Bosnia and Albania, when news reached Constantinople that Muhammad Ali, the viceroy of Egypt, had invaded Syria in 1831. He was looked upon as the champion of Islam against the infidel caliph. He became master of the holy cities along with Syria. Turkish power simply collapsed before him. On the other side the 'Treaty of Unkiar Skelessi', in 1833, seemed to place Turkey wholly in the power of Russia.

British rule, under which the Promised Messiah<sup>as</sup> was destined to undertake the regeneration of the world, was by the time of his birth established in many parts of the world. In the West the British had acquired British Guiana, Trinidad, Alberta and Manitoba; in the South they had taken Gibraltar, Sierra Leone, Ascension, South Africa, Mauritius and Tristan da Cunha; and in the East their empire had extended to Malta, Aden, India, Ceylon, the Straits Settlements, Hong Kong, Australia, Tasmania and New Zealand.

The triumph of the spirit of toleration in religious matters, so essential to the work of the Promised Messiah<sup>as</sup>, was completed in Great Britain when the Catholic Emancipation Bill was passed in 1829. This measure was based on the principle of the abolition of discrimination in civil matters and the equality of political rights. The Catholics, on the other hand, were

required, in their oath of allegiance, to disclaim the deposing power of the pope and the doctrine that he possessed any temporal or civil power, direct or indirect, within the realm.

Lord Bentinck did some spade-work in India by the abolition of some cruel rites unworthy of the name of religion. He also effaced humiliating distinctions, and granted a certain amount of freedom of speech.

A change was brought about in the mentality of the people, who had hitherto shut themselves up within their own boundaries. The self-sufficiency of Japan, for instance, was disturbed, and her rigorous enforcement of the policy of seclusion the least symptom of predilection for any alien creed exposed a Japanese subject to severe penalties and any attempt to leave the boundaries of the realm involved decapitation was brought to an end in the early part of the nineteenth century.

Christian missionary activity had also become worldwide since 1804, when the British and Foreign Bible Society was established. Missionaries then began to be sent to all nations and the Bible was translated into all languages.

As it was reserved for the Promised Messiah<sup>as</sup> to bring to perfection the work of all the Prophets of God who had appeared in various parts of the world throughout the ages, and as it was he who had in actual practice to preach unto all the nations of the earth and to unite them into one common bond of brotherhood, it was necessary to provide for him

facilities which had never before been granted to any of his predecessors. His privileges were, therefore, unique. Not only was the geographical study of the world completed before his advent—but inventions were made by means of which the various parts of the world were brought more closely together than ever before.

Means began to be devised for the carrying on of worldwide propaganda, and ways of communication began to be developed which abolished the old barriers of time and space

Curiously enough, Prosper Enantim visited Egypt in 1833, in connection with a scheme for making a canal across the isthmus of Suez, which, like the canal across the isthmus of Panama, was part of the St. Simonist programme for the regeneration of the world. The Suez Canal was completed by 1865. This shortened considerably the arduous and long journey to the East round the Cape of Good Hope.

The iron press was invented by the end of the 18th century, and the first really practical printing machine run with steam power was produced and put into use in 1814.

As for conveyance and transport, the first practical steam carriage was constructed in 1802 and by 1824 a number of such vehicles were being used with considerable success. Daimler invented in 1885 the internal-combustion motor consuming petroleum spirit. The first steamship began to ply between



Liverpool and Glasgow in 1815. The first railway line was opened in Great Britain in 1825.

Electric telegraphy came into use in 1820 and communication between the various parts of the globe was thus very much accelerated. The first magneto-electric machine was devised in 1832.

The discovery of anaesthetics was made in 1846 and the value of antiseptics in the treatment of wounds was recognised in 1867. Pasteur's investigations into the germ theory of infectious diseases were begun about 1850 and the malaria protozoon and the tubercle bacillus were isolated in 1880.

Electric lighting became commercially possible in 1879 and the telephone was invented in 1876. The X-ray was discovered in 1895.

The minds of the people were also turned towards the coming event. The followers of all religions seemed to expect the Promised Reformer. The Muslims expected, according to the prophecies contained in their scriptures, the appearance of the Mahdi and the Messiah. Their expectations, like the expectations of the Jews at the advent of Jesus<sup>as</sup> were strange and fantastic. They expected somebody who would come in the guise of a temporal king, a bloody warrior who would kill all infidels by waging a holy war and thus bring about the promised millennium.

In 1831 William Miller of America began to lecture, arguing that the two thousand three hundred days mentioned in Daniel 8:14 meant 2,300 years, that these years began with Ezra's<sup>as</sup> going up to Jerusalem

in 457 B.C., and, therefore, would come to an end in 1843. Miller then urged his hearers to make ready for the final coming of Christ in that year for, according to Roman chronology, he declared, the year was 1844. There was great excitement. Many left their businesses and, in white muslin robes, on house-tops and hills, awaited the epiphany.

Edward Irving (1792-1834), a divine of the Scottish Church and founder of the Catholic Apostolic Church, also believed in the near approach of the second advent.

There was another movement that gathered strength at the time of the birth of the Promised Messiah<sup>as</sup>; and, like the sounding of a trumpet in the heavens, it seems to have been a signal for the uplift of humanity. It was the movement for the emancipation of the slaves of the world. In 1831 Garrison started the *Liberator* in Boston, which proved to be the beginning of an agitation that eventually pervaded and filled every part of the country. The Anti-Slavery Society was organised in 1833, and the Slave Emancipation Act, freeing all slaves throughout the British empire, came into force in 1834. As a result of this, thousands of slaves were emancipated at once. It looks very much like the old custom of releasing prisoners and freeing slaves on the occasion of the birth of a royal son.

A mighty prince indeed, whose birth occasioned so many and such great preparations on so gigantic and extensive a scale!

## CHAPTER 4

### BIRTH AND CHILDHOOD

The first son of Mirza Ghulam Murtaza died in his infancy and was followed by a daughter who was named Murād Bibi. She was a most pious woman. Then was born Mirza Ghulam Qādir (d. 1883 at the age of 55), who was followed by one or two children, who also died in infancy. It is said that Charāgh Bibi, the wife of Mirza Ghulam Murtaza, had been long praying for a son who would live long when Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> was born, on a Friday morning, the 13th of February, 1835.<sup>3</sup> He was born immediately after a twin sister (Jannat), who died a few days later. Muḥyuddīn Ibn Arabī had prophesied that the Promised Messiah would be born a twin.

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<sup>3</sup> Muslim	14 Shawwāl,	1250
Jewish		5594
Kali Yuga Era		4936
Vikrama Samvat Era	1 Phagan,	1891
Parsi Era		1203

The name of the untrained midwife of the village who was present at his birth was Lādu. He was given suck for a few days by Mā'ī Sahib Jān, the wife of his uncle Mirza Ghulam Haidar. The mother's milk was not sufficient for the twins.

According to Biblical chronology Ahmad<sup>as</sup> was born in the latter part of the 6,000th year after Adam's<sup>as</sup> birth, and this was also in accordance with prophecies. There were great rejoicings at his birth. Those who looked at the babe were struck by the divine halo that encircled the swaddling clothes, and thanked God for the manifold blessings that he had brought to the whole family.

As he grew up the mother took him several times to her parents at Aima, in the Hoshiarpur district. Young and old in that little village took an interest in the boy. Ahmad<sup>as</sup> used to play about in the dry beds of the hill streams that during the rainy season flow down the plains of the Hoshiarpur district. He amused himself there in bird-nesting. He might also have, sometimes, enjoyed 'sparrow pies'. This was fitting in the life of one who, like Jesus<sup>as</sup>, was later to insist that the loving care of the Heavenly Father regarded man as of greater worth than many sparrows. Little did Ahmad<sup>as</sup>, however, know that his capturing sparrows was but a preparation for his later ministry as the fisher of men whose nets would eventually be filled with the souls of the greater part of the human race.

Once Ahmad<sup>as</sup> was playing in the fields at Qadian and wanted to get something from home. A man was tending his goats nearby and Ahmad<sup>as</sup> asked him to fetch it for him. The man said that he was looking after his goats and therefore could not go. Ahmad<sup>as</sup> offered to look after them in his stead, whereupon the goatherd went and fetched the required article while

Ahmad<sup>as</sup> remained tending the herd. Here we have an unconscious symbolisation of the character of the good shepherd, which has provided an elevated symbol in the great religions of the world. The Holy Prophet<sup>sa</sup> had also been the paid shepherd of the Meccans (*Bukhārī*).

Once his playmates asked him for some sugar. He went into his house and filled his pockets with white stuff, thinking it was sugar. While coming out he also felt a desire for something sweet and so took a big pinch of the stuff—and was nearly choked because it was salt. This incident may appear to the uncritical as merely that of thoughtlessness; but in the light of later events, the more reflective person may well ponder and ask whether this was not the first awakening of a mind that, immersed in holy things, lived in an atmosphere of purity not of this world.

An interesting anecdote of his childhood may be mentioned here. While he was a mere child he once requested a girl playmate of the same age as himself, to whom he was afterwards affianced, to pray for him that he might 'be granted the grace of prayer.' This yearning for the grace of prayer in his childhood, in a home devoted to worldliness, proved him to possess a heart pure in a wonderful measure and destined to work a mighty change in the world.

There existed no school, college or educational institution in those days, and knowledge was generally at a discount. But as Ahmad<sup>as</sup> belonged to a noble family, his father engaged a tutor for him when

he was six or seven years of age, i.e., about 1841. The name of the tutor was Faḍl Ilāhī. He was a resident of Qadian and belonged to the *Ḥanafī* school, and taught his pupil the Holy Quran and a few elementary Persian books.

About 1845, when Ahmad<sup>as</sup> was about ten, another tutor was employed. His name was Faḍl Ahmad. He came from Ferozewala, district Gujranwala, and belonged to the *Ahl-e-Hadith* school. His son, Mubārak Ali of Sialkot, became afterwards a follower of Ahmad<sup>as</sup>. He was a good and pious man and worked hard with his pupil. He instructed Ahmad<sup>as</sup> in the elements of Arabic grammar.

When Ahmad<sup>as</sup> reached the age of 17 or 18 a shia named Gul Ali Shah<sup>4</sup> of Batala was appointed his tutor, and Ahmad<sup>as</sup> learnt more of Arabic grammar and something of logic from him. This method of instruction was in accord with the routine followed in those days. In addition to this, Ahmad's<sup>as</sup> father, being an experienced physician, instructed him in the rudiments of medicine.

But learning was altogether at a discount. Ignorance reigned supreme. It was really an age of

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<sup>4</sup> He was a great smoker and some of his pupils would make fun of him, but Ahmad<sup>as</sup> never joined them and always remained respectful. And thus, uninspired of applause and undeterred by ridicule, he gave early evidence of his courageous determination to remain loyal to his principles.

Gul Ali Shah taught Ahmad<sup>as</sup> at Qadian in the beginning; later Ahmad<sup>as</sup> went to Batala. L. Bhīm Sain and Muhammad Husain were also among the pupils of Gul Ali Shah in those days. In Batala Ahmad<sup>as</sup> stayed in a building which belonged to his father; it was probably situated near Achlī gate in Miyān Mohalla.

darkness and people paid little attention to education. The Sikhs did not encourage learning and the country was in a state of chaos. It should not, therefore, be supposed that Ahmad<sup>as</sup> had a good or liberal education. Compared with the standard of modern education his teachers themselves did not know much. His fellow-students are known as men of very mediocre attainments; and, as a matter of fact, the education of those days consisted merely in the reading of Urdu, Persian and Arabic, and the ability to speak and write Persian. There were no facilities whatever for the acquisition of higher education. That which distinguished Ahmad<sup>as</sup> from other students and from other members of his family was however, that he was fond of study. He was so fond of his father's library that many a time his father had to remonstrate with him, fearing that he might injure his health. The father was anxious to wean him from studious habits and to see him engaged in assisting him in his worldly affairs. A good deal of his time, however, was spent in the mosque, reading the Holy Quran, and he was fond of pacing up and down—a sign of restless energy.

Ahmad<sup>as</sup> was not fond of games or sports. He seldom took an active part in any of them, although it is said that on several occasions he acted as an umpire or a referee.

Ahmad<sup>as</sup> could swim and ride. He has said that he was once nearly drowned, and that an old man saved his life. He had never seen the old man before and never saw him again. He was once riding an

impetuous horse, which got out of control, crashed against a tree and was instantaneously killed.

People usually kept and used weapons in those days and to be acquainted with the use of the sword, the bow or the gun was generally considered a sign of respectability. Fencing was a popular game. It is to be remarked that Ahmad<sup>as</sup> never cared for such war-like sports and never indulged in any of them even in his youth. This was perhaps due to the fact that he was a prince of peace in the making.

When Ahmad<sup>as</sup> was about 16 years of age he was married to Hurmat Bibi, the daughter of his maternal uncle, Mirza Jamī'at Baig. It is significant that the marriage of his elder brother Mirza Ghulam Qādir with Hurmat Bibi, the daughter of Mirza Ghulam Muḥyuddīn, had been celebrated in the same house for several days with great pomp and ceremony; and it is said that there were provided twenty-two dancing girls to entertain the guests on that occasion. But as a fitting contrast to all this, there was nothing of the kind at the marriage of Ahmad<sup>as</sup>, which was celebrated in a simple manner and strictly in accordance with the teachings of Islam. The first son was born when Ahmad<sup>as</sup> was about 18 or 19 years of age. The child was named Mirza Sultan Ahmad. Two years later was born the second son, Mirza Faḍl Ahmad.

The crushing defeat of the Sikhs at Gujrat, on February 21st, 1849, had delivered the Punjab into the hands of the British, and it was annexed on April 2nd,



1849. The Board of Administration carried on till 1853, when a chief commissioner was appointed for the province.

With the advent of British rule in the Punjab, almost the entire estate of Mirza Ghulam Murtaza was confiscated. A pension of Rs. 700 per annum was granted to him and his brother, and they retained their proprietary rights over Qadian and the neighbouring villages. And thus was established the resemblance between Ahmad<sup>as</sup> and Jesus<sup>as</sup> in so far as neither inherited possession of the ancestral estate.

Ahmad's<sup>as</sup> father subsequently spent thousands of rupees in an endeavour to recover his jagirs, but all his efforts proved of no avail. This disappointment continued to affect him till the last day of his life. Ahmad<sup>as</sup> says:

'My father, on account of his many disappointments, remained always pensive and sad. He had spent close upon Rs. 70,000 in going to courts of justice, and contesting cases which were bound to be fruitless, because the lands which belonged to our forefathers had long passed out of our possession and the recovery of them was but a forlorn hope. The disappointment, with its consequent sorrow and grief, made a maelstrom of the life of my father, and the sight of his pitiable plight helped me to work a holy change in my own life, because the misery of his life reminded me of that immaculate life which was free from all

worldly turmoil. He still remained master of a few villages and received an amount from the British Government in reward for good services, plus the pension of a certain post he had held. But since all these were very inconsiderable compared with what he had once enjoyed, he remained always depressed and sad and often gave vent to his regret, saying that had the pains he had taken for vile worldly preferment been for the sake of religion, they would have served to make him a saint.'

Such was the lesson which Ahmad<sup>as</sup> learnt in his childhood; and so deep an impress did it leave on his mind that he was completely weaned away from this world and the whole of his life was devoted to the service of God.

During the Indian Mutiny in 1857, when 'from village to village, from district to district, through hill, land and lowland, the signal—unexplained at the time, inexplicable still—sped; and in village after village, in district after district, the spreading of the signal was followed by the increased excitement of the people', the family of Ahmad<sup>as</sup> 'did excellent service'. Mirza Ghulam Murtaza 'enlisted many men, and his son Mirza Ghulam Qādir was serving in the force of General Nicholson when that officer destroyed the mutineers of the 46th Native Infantry, who had fled from Sialkot, at Trimughat'. These excellent services of the family were acknowledged and commended by British officers, and promises were made for the

restoration of the family property 'when a favourable opportunity occurs.' But that opportunity never occurred. Perhaps the British authorities could not forget the revolt of Delhi in 1857, during which the city mob had proclaimed a revival of the Mughal empire.

However, as a result of the mutiny the Government of India by the East India Company was brought to an end. On August 2nd, 1858, the Queen signed the act which transferred the Government of India to the Crown. On November 1st, 1858, at a grand durbar held at Allahabad, a royal proclamation was published which announced that the Queen had assumed the government of India. It explained the policy of political justice and religious toleration which it was her royal pleasure to pursue. Thus was introduced the peaceful revolution that followed the mutiny. It was really a preparation for the advent of the 'Prince of Peace'. Peace was proclaimed throughout India on July 8th, 1859.

## CHAPTER 5

### **EARLY LIFE**

Mirza Ghulam Murtaza was anxious to acquaint his son, Ahmad<sup>as</sup>, with the affairs of his estate and wanted him to devote himself to the restoration of the lost worldly glory of the family. Ahmad<sup>as</sup> had no such interest and his leanings were all in the opposite direction: 'not to become the richest in means, but in spirit; not the greatest in worldly position, but in true honour; not the most intellectual, but the most virtuous; not the most powerful and influential, but the most truthful, upright, and honest.' Yet he thought it his duty to carry out his father's wishes. Men inspired by high principles are often required to sacrifice all that they esteem and love rather than fail in their duty. None recognised more cheerfully than Ahmad<sup>as</sup> the duty of obedience and willing service. Hence, much against his own nature, he occupied himself for a considerable time in pushing on the legal proceedings that his father had started in the courts for the regaining of the ancestral estate. In obedience to his father, he had also to attend to agricultural affairs.

But his heart was not in these things and he did not always please.

The divisional commissioner was once coming to Qadian and Ahmad<sup>as</sup> was desired by his father to go out a distance of three or four miles to receive the high official, as people generally did in the country. But the idea was repugnant to Ahmad's<sup>as</sup> nature. He was civil but not servile. He might have gone out because of filial loyalty, but he happened to be indisposed at the time and could not do so. His father was, therefore, displeased with him although he knew perfectly well that his son was obedient and above all pious and righteous. Indeed, he would sometimes say that the manner in which Ahmad<sup>as</sup> was living was the best and only way but that worldly considerations made him anxious for his son's future.

As a matter of fact Mirza Ghulam Murtaza was very much disappointed in this respect. He looked upon Ahmad<sup>as</sup> as a stranger in the family, a guest who merely shared his table. He did not think that Ahmad<sup>as</sup> could manage affairs like his or have any dealings with men of this world. This often led him to express himself even in harsh and bitter words. He earnestly desired that Ahmad<sup>as</sup> should strive to better his worldly fortune. But God had designed other eminence for him. His mind felt more and more inclined to God. Indeed, he preferred to be left in the privacy of his own thoughts. He found all his pleasure in seclusion and obscurity. He coveted neither worldly nor religious fame and desired to lead the life of a

common mortal. He yearned after spiritual advancement and communion with God.

He says in one of his Arabic works:

I have a Friend and I am filled with His love.

And I have an aversion to all rank and dignity.

I see that the world and its votaries are stricken  
with famine.

But that the land of my Love never suffers from  
want.

Men incline towards worldly pleasures while I  
Incline towards the Face which gives delight  
and thrill.

I am attached to the shining skirt of my  
Beloved

So much so that what was dull and dark has  
been illumined in me.

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I have sworn that I will not part from Him.

Even though lions should tear my body, or the  
wolves.

The kingdoms of men depart with their death.

But the kingdom of my Love is not to part for  
aye.

In the performance of his filial duty Ahmad<sup>as</sup> had to undertake arduous journeys. Officials held their courts in Dalhousie and Lahore. The latter town is situated at a distance of about 70 miles from Qadian. The former is a hill station at a distance of about 100 miles and is about 8,000 ft. above sea level. In those days means of transport were crude and scanty. Therefore Ahmad<sup>as</sup>

had sometimes to go to Dalhousie on foot, which means that he had to put up with a good deal of inconvenience and discomfort. He did not go there 'in order to woo official favour in behalf of his family.' He had to go there in answer to court summonses. There was, however, one redeeming feature in these journeys. Not only did Ahmad<sup>as</sup> come in contact with the outside world, but the majestic mountain scenery with its beautiful verdure and running water filled his pure heart with the infinite beauty and glory of God. He loved the solitude of the mountains and felt that there he was nearer to his Creator.

There was, however, a long series of cases (mostly with tenants) with which Ahmad<sup>as</sup> had to deal. In litigation people do not generally care much for truth, honesty and righteousness. But in carrying out his father's wishes by faithfully conducting the legal proceedings, Ahmad<sup>as</sup> never lost sight of his duty to God, Whom he loved with all his heart and all his soul. If he had had his own way in the matter he would have given up all claim to his worldly possessions and would have devoted himself, even in those days, solely to the service of God. It was, however, the Divine will that he should come in actual touch with the people of this world and gain experience which was to stand him in good stead ever afterwards. He saw with his own eyes the greed, conceit, lust, wickedness and misery of this world, which he was one day to reform and regenerate. The more he saw of this world the more thoroughly was he

disgusted with its ways. He never failed, therefore, to perform his sincerest and truest devotions to God. However tired and busy he might be, he would never miss communion with God at the time of prayer.

In an Indian court parties to a suit have often to wait a long time outside the court before the judge summons them to his presence through a crier, who shouts out the name of the parties. No definite time of day is fixed for the hearing of particular cases. Many a time, therefore, it happened that Ahmad<sup>as</sup> was busy offering prayers at the time when the court summoned him to its presence; and on several occasions the proceedings began and ended in his favour before he could make his appearance in court.

Ahmad<sup>as</sup> once went to Lahore in connection with an important law suit and stayed there with Sayyid Muhammad Ali Shah, a resident of Qadian, who in those days lived at Lahore and worked in the forest department. A servant of the host used to bring food to Ahmad<sup>as</sup> in the chief court, where he had to remain in connection with the law suit. One day he told the servant to return home with the food, saying that he would have it at home. After a while Ahmad<sup>as</sup> arrived with a cheerful countenance and appeared to be in very good spirits. When he was asked whether he had won the case, he replied that he had lost it. People are generally grieved and shocked when they lose an important case. The result of this case was a bitter disappointment to his father and a great misfortune to the family. Grief and sorrow are, however, of no avail



in such circumstances. Ahmad<sup>as</sup> was happy in so far as he had done his duty to his father to the best of his ability, and more so because, as he said, he would now have more time at his disposal to devote to the service of God.

Mirza Ghulam Murtaza then thought of securing a government post for his son and in 1863 got him appointed as reader in a Sialkot court. Though Ahmad<sup>as</sup> did not like the work yet it was necessary that he should have the experience. To be worth anything, character must be capable of standing firm upon its feet in the world of daily work, temptation and trial; and able to bear the wear-and-tear of actual life. Cloistered virtues do not count for much. The life that rejoices in solitude may be rejoicing only in selfishness. Seclusion may indicate contempt for others; though more usually it means indolence, cowardice or self-indulgence. To every human being belongs his fair share of manly toil and human duty; and it cannot be shirked without loss to the individual himself, as well as to the community to which he belongs. It is only by mixing in daily life of the world and taking part in its affairs that practical knowledge can be acquired and wisdom learnt. It is there that we find our chief sphere of duty, that we learn the discipline of work, and that we educate ourselves in that patience, diligence and endurance which shape and consolidate character. There we encounter the difficulties, trials and temptations which, according as we deal with them, give colour to our entire afterlife;

and there too we become subject to the great discipline of suffering, from which we learn far more than from the safe seclusion of the study or the cloister. Contact with others is also requisite to enable man to know himself.

Whatever views may be held on this, Ahmad<sup>as</sup> worked at Sialkot for several years to the entire satisfaction of everybody concerned.

An Arab, Muhammad Ṣāliḥ, once came to Sialkot and the authorities suspected him of being a spy. The district magistrate summoned him for an interview but he knew no language save Arabic. Ahmad<sup>as</sup> was, therefore, called to be the interpreter—a duty which he performed satisfactorily.

Evening classes were started at Sialkot in those days, so that the clerks and readers of the court might have an opportunity of learning the rudiments of English; and it is said that Ahmad<sup>as</sup> joined these classes and read one or two primers which enabled him to recognise only the letters of the alphabet and read a few simple words. But as he discontinued his studies, it appears he soon forgot most of what he had learnt.

At Sialkot, Ahmad<sup>as</sup> came in touch with Christian missionaries. He held several debates with them. Elisha (Swift?), a native Christian missionary, who lived to the south of Hajipura, once had a discussion with Ahmad<sup>as</sup>. He asserted that salvation was impossible outside the fold of Christianity. Ahmad<sup>as</sup> asked him to define the word 'salvation', and explain

what he meant by it. The missionary failed to do so and concluded by saying that he had not studied logic.

The Rev. Mr. Butler, M.A., was a very learned Christian missionary and he had arguments with Ahmad<sup>as</sup> on several occasions. This missionary used to live near the village of Gohadpur. Once he asserted that Jesus<sup>as</sup> was born of a virgin so that he might inherit no sin from Adam<sup>as</sup>. Ahmad<sup>as</sup> pointed out that Mary<sup>as</sup> had already inherited the sin, if there was any, and moreover, that as it was Eve who caused Adam's<sup>as</sup> expulsion from paradise, Jesus<sup>as</sup> should have been born without a mother also in order to be sinless according to Christian beliefs. The missionary had no reply to this.

Mr. Butler liked Ahmad<sup>as</sup> very much and always spoke to him with courtesy and respect. Before going home he specially went to the Sialkot court to see Ahmad<sup>as</sup> who was sitting there on a mat on the floor like the rest of his fellow-workers. Mr. Butler seated himself by his side and, having talked with Ahmad<sup>as</sup>, said good-bye to him.

Mirza Murād Baig<sup>5</sup> of Jullundur, whose poetic name was Mawahḥad, told Ahmad<sup>as</sup> that Sir Sayyid Ahmad Khan of Aligarh had written a commentary on the Bible (1862) and that if he wrote to him it would be most useful. Ahmad<sup>as</sup>, thereupon, wrote to Sir

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<sup>5</sup> He used to come to Sialkot and later to Qadian to consult Ahmad<sup>as</sup> on religious matters. Often would he put before Ahmad<sup>as</sup> objections raised by Christians against Islam; and having learnt the answers he wrote articles in the *Manshūr-e-Muhammādī* in defence of the Faith.

Sayyid in Arabic. He also read later a part of his commentary on the Holy Quran but did not like it. It appeared to him that Sir Sayyid had, perhaps sincerely, adopted an apologetic attitude, as if there were anything in Islam that could not hold its own in the face of modern knowledge and science.<sup>6</sup>

Of his friends and acquaintances at Sialkot, mention may be made of the following: Shaikh Alladad, a munshi of the court; Sh. Faḍl Dīn, shopkeeper; Maulawī Maḥbūb ‘Ālam, a pious mystic of the *Naqshbandī* School; Naṣrullah, headmaster of the Mission School; Hakim Maṣṣab Ali, a local petition-writer and Hakim Husāmud-Dīn a local physician. The last-named gentleman read one or two books under Ahmad<sup>as</sup>. He became one of his devoted followers later. Ahmad<sup>as</sup> was friendly with L. Bhīm Sain, pleader, whom he had often met at Batala. He was an enlightened person, well versed in Persian, and therefore, there was an affinity between the two.

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<sup>6</sup> In his commentary of the Holy Quran Sir Sayyid wrote, in keeping with his own Rationalist views, that Jesus<sup>as</sup> was not alive in the heavens with his physical body. The book was published in 1880. Ahmad<sup>as</sup> read this commentary but he did not think much of it. Nor did he 'pick up the crumbs of Sir Sayyid's repast', as some of Sir Sayyid's admirers imagine in their rank ignorance. On the contrary, Ahmad<sup>as</sup> reiterated in the *Brāhīn-e-Ahmadiyya*, published in 1884, the popular belief that Jesus<sup>as</sup> was alive in the heavens and that he would come again to this world (pages 351 and 499 margin on margin No. 3). He was not afraid of Rationalism, before which Sir Sayyid bowed in abject submission. It was in 1891, when God informed Ahmad<sup>as</sup> that Jesus<sup>as</sup> had died, that he changed his belief in this respect. He would not depart from the orthodox view unless and until God instructed him clearly to do so.

Seeing the helpless and pitiable state of the vast number of uneducated people who could not defend their rights in the courts, Ahmad<sup>as</sup> thought of helping and serving them by becoming a lawyer, which was also the wish of his father. He, therefore, once read some books on law and appeared in the *Mukhtār* examination, but he did not succeed<sup>7</sup>. His friend, L. Bhīm Sain, was the only candidate who came out successful in the examination, concerning which Ahmad<sup>as</sup> had seen a vision, which was fulfilled. Meanwhile, he went deeper into the question of legal work, realised the various defects and unworthy aspects of the work of a lawyer and gave up the idea. He was destined to do something far better.

The Punjab University, which had been recently established, was in need of the services of a professor of Arabic, and Maulawī Sayyid Mīr Hasan suggested to Ahmad<sup>as</sup> that he should apply for the post, but Ahmad<sup>as</sup> had no wish to be a teacher in a worldly institution, feeling perhaps that God had ordained him for a far higher appointment in life.

Ahmad<sup>as</sup> had inherited the traditional sense of self-respect and independence which characterised the family. The superintendent of the deputy commissioner's office, where Ahmad<sup>as</sup> worked, was Pandit Sahj Rām,<sup>8</sup> and he was a bitter enemy of Islam.

<sup>7</sup> There is another report on this point to the effect that he studied the course but changed his mind and did not sit for the examination.

<sup>8</sup> Later he became clerk in the commissioner's office at Amritsar. Ahmad<sup>as</sup> was one afternoon reading the Holy Quran and all of a sudden he

He used to argue with Ahmad<sup>as</sup> and he always laboured under the misconception that because he held a superior position in the office he should have the upper hand in his religious argument. But nothing could deter Ahmad<sup>as</sup> from defending the truth. He always exposed untruth, though with due deference to the Pandit, who did not like Ahmad's<sup>as</sup> attitude and therefore often resorted to mean pinpricks in official matters. Ahmad<sup>as</sup>, however, did his duty most conscientiously.

There is an interesting anecdote related of Ahmad<sup>as</sup> when he was at Sialkot. One day when the offices had closed and everybody was going home, a few friends began to talk of running. Each claimed that he was a fast runner. Balla Singh said he could beat all of them and challenged all. Ahmad<sup>as</sup> thought deeds better than words and accepted the challenge. Sh. Alladad was appointed as referee, another referee was sent to the finishing post. Ahmad<sup>as</sup> beat Balla Singh. Better far the silent tongue and the eloquent deed.

While Ahmad<sup>as</sup> was at Sialkot, he used to entertain the poor and look after them and, as a result

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saw Sahj Rām in a waking vision wearing black clothes. He was in a miserable plight, pleading for mercy. The inspiration came to Ahmad<sup>as</sup> that he had died just at that moment. He came downstairs after seeing this vision and found his brother with six or seven of his friends talking about a job for his brother, who had just passed the Tahsildar examination. Ahmad<sup>as</sup> remarked that if Sahj Rām died it would be a fine vacancy for his brother. There was a peal of laughter at this odd remark about the death of a person who was hale and hearty. But, strange to say, within the next two days came news that Sahj Rām had actually died suddenly at that very moment.

of this, whatever he earned did not meet all his expenses. His father used, therefore, to send him regular extra amounts. Once his mother sent him four suits of clothes through Ḥayāt, a local barber. Barbers in India used to go on such errands in those days. Ahmad<sup>as</sup> gave one of these suits to Ḥayāt, who was very pleased at the generous gift. This same barber asked Ahmad<sup>as</sup> how he was getting on in service at Sialkot. Ahmad<sup>as</sup> replied it was no better than a jail for him. In another place he says that he lived there, 'alone in company and single in a crowd.' He lived in the town as if it were a jungle. He was in this world but not of it. Once people became curious as to why Ahmad<sup>as</sup> shut himself in a room every day. They were, however, profoundly impressed when they discovered him sitting on his prayer carpet with the Holy Quran in his hand, imploring God to grant him understanding of it.

He had rented a house<sup>9</sup> belonging to Umra Kashmiri, in the Mohalla where Maulawī Abdul Karīm was born.

He was always most usefully occupied and never wasted a moment of his life. Sometimes illiterate people came to see him on business after office hours; and he had to request the elder brother of his landlord, who was an influential man, to make them understand that he could do no more for them and that they should leave him alone. He wanted to be undisturbed

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<sup>9</sup> Later he shifted to another house in front of the *Jāmi'a* Mosque.

because it is in solitude that the passion for spiritual perfection best nurses itself. The soul communes with God in loneliness. In a small-natured man solitude only serves to make the hard heart still harder; but it is the nurse of great spirits, and in a large-natured man, solitude makes the pure heart purer. So Ahmad<sup>as</sup> spent his spare time in meditation and prayers.

Some time later Mirza Ghulam Murtaza needed Ahmad<sup>as</sup> and ordered him to return to Qadian. Ahmad<sup>as</sup> was already sick of service so tendered his immediate resignation and came home in 1868. One reason for his recall was the serious illness and death of his mother. She passed away before his arrival.

At Qadian, Ahmad<sup>as</sup> had to look after the affairs of the estate as he had done before. But the day was approaching when he was to be chosen to superintend affairs of a different nature altogether. Though its approach had been heralded by a vision four or five years before, yet a little incident that happened in 1868 or 1869 is most interesting and instructive. Muhammad Husain of Batala came to his native town having newly qualified as a Maulawī. As he belonged to the *Ahl-e-Hadith* sect his views were not approved by his fellow citizens. So a man came to Ahmad<sup>as</sup> and persuaded him to hold a debate with Muhammad Husain. Ahmad<sup>as</sup> went to Batala in the evening and found Muhammad Husain and his father in a mosque. Muhammad Husain opened the debate with a speech, in which Ahmad<sup>as</sup> found nothing to which he could take objection. Accordingly, he declared that there



was nothing in the speech that needed refutation. The party who had brought him was naturally upset and felt humiliated. So he became an object of ridicule to both parties.

But such was Ahmad's<sup>as</sup> love of truth and honesty that he did not care for anything that friends or foes might say. He looked on things as they were in themselves, not through the dim spectacles of vulgar estimation. He suffered every humility and indignity with a cheerful countenance. It is not every debater that can behave in like manner. People generally seek popular applause. It is only a man of sterling character who has the courage to speak the truth, even when it is unpopular. So God was immensely pleased with Ahmad<sup>as</sup>. The strength of character that he showed in such circumstances did great credit to him. That night, when he was alone with God, he received a revelation that God was pleased with his action and that He would bless him, so much so that kings would seek to touch the hem of his garments.

Sharampat Rā'i, an Ārya Samājist of Qadian, used to discuss religious matters with Ahmad<sup>as</sup> and refused to believe in the prophecies made by the Holy Prophet Muhammad<sup>sa</sup>. In 1868 his brother, Bashambar Dās, was sent to jail along with Khushhāl. An appeal on their behalf was pending in the Chief Court of the Punjab. Sharampat Rā'i came to Ahmad<sup>as</sup> and made a request for his prayers, remarking that, if it were possible to foretell the future, he would like to know beforehand the final decision of the Chief Court in the

case. He insisted upon it with a view to testing the truth of Islam. Ahmad<sup>as</sup> thereupon prayed to God and in answer to his prayer was told that the case would be remitted to the lower court, where the term of Bashambar Dās imprisonment would be reduced by half while Khushhāl, the other accused, would have to serve the full term. On receipt of news of the remission of the case to the lower court, it was given out in the night by Dhanpat, their relative at Qadian, that the accused were acquitted and that they had already reached home. Ahmad<sup>as</sup> was worried on account of the bad effect it might produce on the people regarding Islam. He, however, received a revelation that the news of the acquittal was false. The truth came out the next morning, and people marvelled at the wonderful manner in which God had informed Ahmad<sup>as</sup> beforehand of what was to happen.

There was another suit pending in a court, probably at Batala, which Ahmad's<sup>as</sup> father had brought against one of his tenants. He was told in a vision that his father would win the case and he mentioned it to Sharampat Rā'i. A few days later the tenant appeared in the court with some of his witnesses, unrepresented by any lawyer. On their return to Qadian they all declared that the suit had been dismissed. Sharampat laughed at Ahmad<sup>as</sup> and his vision. The latter was naturally extremely grieved at the news. But he at once received a revelation to the effect that his father had won the case: 'Why won't he believe?' On enquiry it was later found that Ahmad's<sup>as</sup>

revelation was true; the tenant and his friends had told a lie. His father had won the case.

About 1868, Mirza Ghulam Qādir became seriously ill. Though Ahmad<sup>as</sup> had seen a dream which meant that his brother would die, yet he prayed to God for his recovery. His prayer was accepted and it was revealed to him that his brother would recover, as he did.

Ahmad<sup>as</sup> devoted most of his time to study and the books that he studied most were the Holy Quran, *Bukhārī*, *Mathnavī Rūmī* and *Dalā'ilul Khairāt*. He had always a pile of books round him when he was at home, and he went out for walks to the north or the east side of Qadian. In his spare time he taught young children *Nimāz*. Bhai Kishen Singh had lessons in medicine. He also taught Mirza Sultan Ahmad and Ali Muhammad the usual courses of study in religion and oriental languages. As a pupil of Ahmad<sup>as</sup>, Mirza Sultan Ahmad became a zealous defender of Islam in his youth. He wrote several articles in the *Manshūr-e-Muhammadi* (Vol. 3, No. 23; Vol. 5, No. 1; Vol. 5, No. 4; Vol. 5, No. 13; Vol. 6, Nos. 2 & 30). The nature and the style of these articles show that they were all inspired by his father.

Ahmad<sup>as</sup> once put his foot on a stool which tipped over, causing the fracture of his right arm. The arm remained weak until the end of his life. He could not lift anything heavy; and even in prayers, while folding his hands over his chest he had to support his right arm with his left hand. It is related that his hair began

to turn grey when he reached the age of thirty, and that at fifty he had an entirely hoary head.

Ahmad<sup>as</sup> once had an attack of tuberculosis and suffered from it for six months. His uncle, Mirza Ghulam Muḥyuddīn,<sup>10</sup> nearly despaired of his life. But, thanks to the loving attention of his father, who treated him as his physician, he was completely cured.

The simplicity of his life was striking. He dressed in a plain fashion and ate whatever he was given. Plain living and high thinking was his motto throughout life. For his honesty, fairness and righteousness, he was held in high esteem not only by members of his own family but also by his enemies. They would often appoint him arbitrator in their disputes and abide by his decision.

He was once appointed as commissioner to record evidence in a marriage suit. He went to the place to make enquiries and was accompanied by an official peon, Mīrāñ Bakhsh by name. Officials generally think that they possess a right to demand in villages on such occasions hospitality not only for themselves but also for their servants and horses. But Ahmad<sup>as</sup> was very careful in such matters. He took with him not only his own food but also fodder for the horse he was supposed to ride. He did not, however, like to ride the horse himself. According to his practice, he asked the attendant to ride while he traversed the distance on foot. He ordered him, however, not to accept any gift

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<sup>10</sup> Father of Imam Dīn, Nizām Dīn and Kamāl Dīn. He was a Tahsildar.

from the parties. By his first act he displayed a consideration too rare in the so-called civilised countries of the West; and by the second, he set an example to all officials, that they should be free from every form of corruption and extortion and thus not betray the trust placed in them.

Nothing seemed to upset him. He was always cheerful. There was a beam in his eye—a beam of spiritual cheerfulness. This beam shed brightness, beauty and joy upon life in all its phases. It shone upon coldness, and warmed it; upon suffering, and comforted it; upon ignorance, and enlightened it; upon sorrow, and cheered it. He was, however, indignant at falsehood, selfishness, and cruelty. One who loves the right cannot be indifferent towards wrong or wrongdoing. There was one thing he could not bear—an indignity offered to his Master, the Holy Prophet Muhammad<sup>sa</sup>. Not that he would make an unseemly scene in public, but he would simply leave the place and the people who had not the sense to respect the greatest benefactor of mankind.

The Indian press was not then very strong. Ahmad<sup>as</sup> subscribed to the following local papers and read them regularly: *Safir* of Amritsar; Agnī Hotrī's magazine, *Hindu Bandu*, and *Manshūr-e-Muhammadi*: To the last named journal he sometimes sent articles. In the latter part of his life he read the *Akhabār-e-Ām* of Lahore.

Once Ahmad<sup>as</sup> was offered a very responsible and lucrative post in the education department of the

Kapurthala State but did not accept it. When his father asked the reason of his refusal, he said that he did not wish to entangle himself in worldly affairs and that all he needed was a couple of Khaddar garments and a little bread. His father was very much touched by this reply and said to an acquaintance, Ghulam Nabī, that, anxious though he was for Ahmad<sup>as</sup> as a father, yet he felt that Ahmad<sup>as</sup> was right in leading such a righteous and simple life.

Ahmad<sup>as</sup> was once appointed an 'assessor' (juryman) at the Sessions Court but declined to serve. Jhanda Singh of Kahlawan, a village near Qadian, says that through him Ahmad<sup>as</sup> was once called to his father's presence. His father wanted Ahmad's<sup>as</sup> consent to get him an appointment. Ahmad<sup>as</sup> replied that he had already got one, meaning thereby that he had entered the service of God and would not like to accept anything else.

As an expression of imaginative feeling, as the movement of an energy, as one of those great human forces which go to the development of the race, poetry in the wide sense has played as important a part as science. Hence the sincerity, the conscience, and the spiritual pathos of Ahmad<sup>as</sup> found expression in poetry. The divine spirit which surged within his bosom burst out in rhythm—not so much of art as that which art would fain catch, the rhythm of nature, of life itself. He did not write for profit, nor for pleasure and amusement. The world did not know until years afterwards that he used to write poems in Urdu and

Persian. He shunned publicity. His pathetic passages drew no tears so deep or so sweet as those that fell from his own eyes while he wrote them. The Persian poems that he wrote in those days were published only after his death. The work is known as *Durr-e-Maknūn*. I will not stop here to discuss the merits of his poems, which I shall speak of later in a separate chapter. What I wish to record here is the fact that he wrote poetry in those days, and that his *Takhalluṣ* was *Farrukh*.

To give an idea of his feelings and thoughts, I give a rough rendering of a letter that he wrote in Persian. It is addressed to his father; but as it is not signed or dated, it cannot be said whether it was actually delivered to him. This does not, however, detract in any way from the value of its contents:

'My revered father—May you live long and in peace. I wish to say that all around me I see, in towns and country, an epidemic that appears to separate friends from friends, and relations from relations. Not a year passes but that a calamity inflicts suffering on the world. In view of this, my heart has grown cold towards all around me, and I have turned pale out of fear. I often read the following verse of Shaikh Musliḥ-ud-Dīn Sa'dī Shīrāzī, and shed tears of regret and grief:

مکن تکیه بر عمر ناپائیدار ..... مباحش ایمن از بازی روزگار

Also the following verse from the work of Farrukh Qadiani saddens my heart:

بدینائے دوں دل میند اے جواں ..... کہ وقت اجل میرسد ناگہاں

Hence I wish I could spend the rest of my days in some solitary corner, drawing myself away from the company of men and busying myself with the remembrance of God. Perchance I may succeed in making up for lost time, and may be able to make amends for all my past:

عمرگذشت و نماز است جز از گامے چند ..... بہ کہ در یاد کسے صبح کم شامے چند

There is no stability in this world. All life is transient.

Islam does not permit monasticism or asceticism. But it does prescribe fasting as a means to the attainment of spiritual eminence. A short time before his father's death, Ahmad<sup>as</sup> was in a dream advised by an angelic presence to keep certain fasts in accordance with the usage of the Prophets of God to enable him to receive Divine blessings: so he resolved to observe these fasts secretly. He occupied in these days the upper room on the east of the well situated in the house and he arranged to have his meals brought to him in that room, where, by previous arrangement, he would secretly invite some poor children and orphans and would distribute his food amongst them. After two or three weeks he decided gradually to reduce his food, and managed subsequently to live on a small piece of bread which he took only once in 24 hours. In this



manner he fasted for eight or nine consecutive months. This opened up to him the spiritual kingdom. He saw wonderful visions and held converse with a number of the Prophets and saints who had gone before; and had experiences which perhaps none but the elect could understand.

In his opinion, however, it is not advisable for ordinary people to impose upon themselves such hardships, for some lose their senses and others contract fatal diseases as a result of their self-imposed privations.

As a rule Ahmad<sup>as</sup> did not like to seek the company of men; but he was always eager to visit a holy man. Maulawī Abdullah of Ghazni (Afghanistan) was an eminent personage. He was persecuted in his native country by fanatics; and, having been declared an infidel, he was expelled from Ghazni. He used to live in the neighbourhood of Amritsar. Ahmad<sup>as</sup> visited this holy man twice and took some present for him when he went to see him. The object for which Ahmad<sup>as</sup> saw him was not for personal profit or fancy, but to request him to pray for the welfare of Islam.

Once Ahmad<sup>as</sup> requested him for prayers at Khairdi, whereupon Maulawī Abdullah went to his house in the midday heat for that purpose and there received the following revelation. *أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ* i.e. Thou art our Master help us therefore against the disbelieving people (Al-Baqarah 2:287). He returned from his house at the time of *Zuhr* prayers and told Ahmad<sup>as</sup> with a smile, in Persian,

which was his mother tongue, that he had received a revelation and interpreted it to mean that God would help Ahmad<sup>as</sup> as He helped the Companions of the Holy Prophet<sup>sa</sup>. When Ahmad<sup>as</sup> reached Qadian he confirmed the same thing in a letter.

Similarly, there was another holy man named Sharaf Dīn. He lived at Sam, near Talabpur, in the Gurdaspur district, and Ahmad<sup>as</sup> visited him also for the same purpose.

In 1874 Ahmad<sup>as</sup> saw in a dream a most beautiful young boy, about seven years of age. In his dream Ahmad<sup>as</sup> looked upon him as an angel. He was sitting on a raised platform, which was perhaps covered also. The boy gave Ahmad<sup>as</sup> a most delicious and luminous nan (a kind of loaf). It was four times the ordinary size. While handing it to Ahmad<sup>as</sup>, he said, 'Take this; it is for you and for the dervishes who are with you.' This was a most significant dream; the bread being a symbol of the bread of life. As before, Ahmad<sup>as</sup> shared his food with others. He continued to do so ever afterwards and soon this idea developed into an ever expanding institution, which Ahmad<sup>as</sup> established at Qadian for the entertainment of all who came to him. It was indeed the fulfilment of the prayer: 'Give us this day our daily bread.' It is, in fact, the physical representation of the Kingdom of God on earth, so that His will may be done in earth as it is in heaven. It was to deliver mankind from evil that the *Langar Khāna* was later established by Ahmad<sup>as</sup> under Divine

command. To my mind, it was in a way the fulfilment of Jesus'<sup>as</sup> prayer, mentioned in the Holy Quran:

'O God our Lord, cause a table to descend unto us from heaven, that the day of its descent may become a festival day unto us, unto the first of us, and unto the last of us, and a sign from Thee; and do Thou provide food for us for Thou art the best provider.'

Ahmad<sup>as</sup> was in Lahore in 1876 when he had a dream from which he concluded that the time of the death of his father had approached. So he hastened to Qadian and found that although his father did not look ill he was suffering from dysentery.

The next day members of the family were all in attendance upon him, as was the custom of the country. It was a very hot day, and Ahmad<sup>as</sup> was told by his father that as he had been waiting upon him for some time he should retire for a little while and have a rest. Ahmad<sup>as</sup> withdrew to his room upstairs. There was nothing particularly serious about his father's illness. But while he was reclining it was revealed to him by God in Arabic that his father would die after sunset the same day. The news was naturally of a painful nature and made him sad. The thought, too, passed through his mind as to how, after his father was gone, he was to find a living. Upon this there came another revelation in which God consoled him and fully allayed his fears. The event is best described in the words of the Promised Messiah<sup>as</sup> himself. He writes:

'When I was informed that my father was to die after sunset, the news caused me the pang of grief instinctive to humanity, and since some of the important sources of our family incomes were bound up with his life, e.g., the pension and the good service annuity he received from the British Government, the thought passed through my mind as to what was to happen after his death, and there came a flutter in my heart that perhaps there would now come days of poverty and pain. All these thoughts passed through my mind in a moment, like a flash of lightning. Immediately there came over me a trance and the second revelation came **أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ** "Is not God all-sufficient for His servant?" The Divine revelation was immediately followed by a feeling of mental relief, as though some painful wound had been suddenly healed by a potent ointment—When the revelation came, I understood that God would not allow me to perish. I then wrote down the revelation and made it over to a certain Hindu Khatri, Malāwa Mal by name, who is a resident of Qadian and is still living. I also told him the whole story and sent him to Amritsar so that with the help of Hakim Maulawī Muhammad Sharif of Kalanaur he might get the revelation inscribed on a stone and have a seal made of it. I selected the Hindu for the work simply to make him as well as

Maulawī Muhammad Sharif witnesses of this grand prophecy. In due time Maulawī Muhammad Sharif got the signet made for only Rs. 5/-, and forwarded it to me, and it remains with me still.'

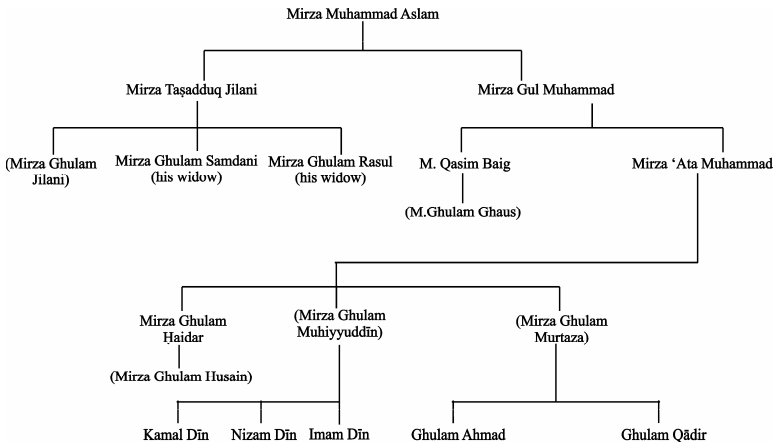
Ahmad's<sup>as</sup> father passed away after sunset in accordance with his son's revelation, and Mirza Ghulam Qādir, the eldest brother of Ahmad<sup>as</sup>, became the head of the family.

## CHAPTER 6

### AFTER HIS FATHER'S DEATH

By spending a very great sum of money from his own pocket Mirza Ghulam Murtaza had succeeded in regaining proprietary rights over Qadian and a few adjoining villages. But through the simplicity of his Mukhtar the names of all his relations were also entered in the government papers as proprietors<sup>11</sup>.

<sup>11</sup> According to the Settlement of 1865, the estate was divided into five parts; two-fifths belonged to the descendants of Mirza Taşadduq Jilani, two fifths to those of Mirza Gul Muhammad, and one-fifth to Mirza Ghulam Murtaza as the managing proprietor. To make this clear, I give here the relevant portion of the pedigree tree:



They had refused to join Mirza Ghulam Murtaza in his efforts to regain the ancestral estate because they had no hope whatsoever of any success; and had, therefore, not contributed anything towards the expense involved. They had, as a matter of fact, clearly told him that if he gained anything it would be his own property and that they would have no share in it. Mirza Ghulam Murtaza, therefore, remained in actual possession of the property as long as he lived and nobody had the courage to demand anything from him. But after his death they brought a lawsuit against Mirza Ghulam Qādir and Ahmad<sup>as</sup> to enforce their legal right of possession at the instigation of Mirza Imam Dīn.

Ahmad<sup>as</sup> prayed to God for success against the plaintiffs, but received a revelation to the effect that God would accept his prayers except those concerning his relations. At this Ahmad<sup>as</sup> gathered together all the members of his family and communicated to them the Will of God, which had been revealed to him; and he tried to dissuade his brother from continuing the litigation. But Mirza Ghulam Qādir was so convinced of his ultimate success that he did not pay much attention to Ahmad's<sup>as</sup> advice. The excuse he put forward was that a lot of money had already been spent; and that if Ahmad<sup>as</sup> had advised him earlier, the proceedings could have been stopped. The first court

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The names within brackets are of those who were entered as proprietors in the Settlement of 1865.

decided the case in his favour; but the Chief Court decided against him, and he had to pay all the costs. It was a great shock and a bitter disappointment to him. As a matter of fact, the descendants of Mirza Taşadduq Jilani and Mirza Ghulam Ghaus had sold their share of the property to Mirza A'zam Baig of Lahore, who was paying the costs of the case. The proper course, in the opinion of Ahmad<sup>as</sup>, was that his brother should enforce his right of preemption against Mirza Azam Baig of Lahore; but he did not listen to Ahmad<sup>as</sup> and went to the expense of thousands of rupees and then lost the property as well. He did not, however, give up actual possession of the property in his lifetime. It was Ahmad<sup>as</sup>, who after his death in 1883 asked his son, Mirza Sultan Ahmad, to hand over possession according to the decree, which he did.

### MĪR NASIR NAWAB<sup>ra</sup>

Mīr Nasir Nawab<sup>ra12</sup> of Delhi was a government servant who worked in the Canal Department. He had worked near Qadian before in connection with the canal which runs on the west side of Qadian. As in

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<sup>12</sup> The Mīr Sahib belonged to a most distinguished Sayyid family of Delhi and was a descendant of the well-known saint, Khwāja Mīr Dard through his daughter. This family was granted a big Jagir by the Mughal rulers on account of its high traditions of nobility. Some ruling families, like that of Luharu, gave their daughters in marriage to members of this family. The fact that Khwāja Mīr Dard gave his daughter in marriage to this family is also a proof of the eminent position which it enjoyed and of the degree of respect in which it was held in those days.

The Mīr Sahib joined the Canal Department in 1866; his uncle Nasir Husain was at Lahore in the same Department.



those days Mirza Ghulam Qādir also did some work on the same canal, Mīr Nasir Nawab<sup>ra</sup> became acquainted with him. Mīr Sahib's wife was once indisposed; and Mirza Ghulam Qādir suggested to him that he should consult his father, who was an experienced physician at Qadian. Mīr Sahib accordingly brought his wife to Qadian and consulted the Mirza Sahib, who wrote out a prescription for her and also talked with the Mīr Sahib<sup>ra</sup> about the visit that he paid to Delhi for the study of medicine.

The *Manshūr-e-Muhammadi* Vol. 3, No. 24, dated 13 Ramadan, 1291, (25. 10. 1874) contains a note from Mirza Sultan Ahmad to the effect that through the efforts of Mīr Nasir Nawab a Hindu of Sathyali, Bansī Dhar by name, who was secretary to the then canal contractor, had been converted to Islam and given the Muslim name of Abdul Haq.

The Mīr Sahib and his wife saw Ahmad<sup>as</sup> also for the first time while he was reading the Holy Quran in a small room on the ground floor. Little did they realise the full significance of their short visit to Qadian at that time. They came there to consult a physician and having done so went away. But this acquaintance proved to be the seed of a most intimate relationship between the two illustrious families. The glimpse they had of the son of their physician was a glimpse of their own future son-in-law.

When they came a second time to Qadian, Mirza Ghulam Murtaza had been dead a year and this time it was again at the suggestion of Mirza Ghulam Qādir

that the visit took place. They were staying at Tatla, a small village near Qadian. Mirza Ghulam Qādir offered them his own house at Qadian, saying that Tatla was not in any way a suitable place for them. He himself used to live at Gurdaspur and said that as Ahmad<sup>as</sup> did not come into the house much they would feel completely at home there. The Mīr Sahib agreed and came to Qadian. Mirza Ghulam Qādir used to bring them little presents when he came home from Gurdaspur and Mīr Sahib and his wife used to reciprocate his kindness. One day Shāmi kebabs (a special dish of roast meat usually minced and prepared with spices) were prepared. As Mirza Ghulam Qādir had left, the kebabs were sent to Ahmad<sup>as</sup>, his younger brother, who duly appreciated this act of kindness and acknowledged it suitably. This led to further acts of kindness on the part of Mīr Sahib and his wife. But when the wife of Mirza Ghulam Qādir came to know of it she was very much upset, for she was ill-disposed towards Ahmad<sup>as</sup> in those days. As she was the mistress of household, Ahmad<sup>as</sup> had to put up with much inconvenience and discomfort at home. But he bore everything with equanimity, patience and fortitude.

Ahmad<sup>as</sup> had to suffer the pinch of want, even in the necessities of life. Though he was entitled to an equal part of the property left by his father yet, seeing the fondness of his brother for the things of this world, he never demanded his share and remained content with the minimum of food and clothing, and thus

without any compulsion Ahmad<sup>as</sup> gave willingly his cloak to those who had asked of him only his coat. On one occasion Ahmad<sup>as</sup> requested his brother for a small sum of money to defray the subscription for a newspaper, but it was refused with the remark that a newspaper was an extravagance. This attitude of his brother gives an idea of the hardships that Ahmad<sup>as</sup> willingly underwent; and thus he shared the poverty common to all saints.

Mīr Sahib and his wife were very much impressed with the purity and piety of Ahmad's<sup>as</sup> character, and spoke to each other very highly of his virtues.

It has already been mentioned that Mirza Imam Dīn had made an abortive attempt to kill Mirza Ghulam Murtaza. It appears that there was bad blood between the two branches of the family. The strength and power of Mirza Ghulam Murtaza kept, however, all the turbulent elements under control; but his behest to his eldest son, Mirza Ghulam Qādir, was that he should be on his guard against them. When he died, Imam Dīn, as has been mentioned before, instigated the other relations and litigation was started. Consequently, Ahmad's<sup>as</sup> cousins remained a constant source of trouble to him. In fact, they proved to be the bitterest of his enemies. They were truly a wicked lot. They indulged in every vice and had no scruples. Their worst characteristic was that they ridiculed religion and did not believe in God. And it was this that kept them always at daggers drawn with Ahmad<sup>as</sup>. They laughed and jeered at him and did everything to

obstruct his work. Hence the wife of Mirza Ghulam Qādir, Ḥurmat Bibi, who was a sister of Imam Dīn, did not like Ahmad<sup>as</sup>. And in fact, it was due to these strained feelings that Ahmad<sup>as</sup> was indifferent towards his own wife, also named Ḥurmat Bibi, the mother of Mirza Sultan Ahmad and Mirza Faḍl Ahmad. Her brother (Mirza Ali Sher) was married to the sister of Mirza Ahmad Baig, Imam Dīn's brother-in-law. Faḍl Ahmad<sup>as</sup> was married to the daughter of Mirza Ali Sher. Her own leanings were also towards Imam Dīn and his party. She had no attachment to religion at all; and was always carried away by the dominating wave of godless ridicule which Imam Dīn and his friends ceaselessly levelled upon religion and Ahmad<sup>as</sup>. Therefore Ahmad<sup>as</sup> could not get on with her. He had ceased visiting her and for all practical purposes lived a single life. He continued, however, to arrange for her proper maintenance. The righteous are ever persecuted for the kingdom of Heaven's sake. A true saint rejoices, indeed, that he has been called upon to bear such suffering for the glory of God. And so, it was with Ahmad<sup>as</sup> in this respect.

Ahmad<sup>as</sup> was not a man of this world and always shunned its affairs; yet he was not slow in serving the best interests of society. He was ever ready to protect the honour of the weak. There came to Qadian in 1877, a vagabond Sādhū who began to take his physical exercises in public and to make a show of his muscular strength. The credulous Hindus began to look upon him as Hanūmān. As a matter of fact he

was an utterly immoral loafer and attracted round him all the wicked people of the neighbourhood. An Ārya, Kishan Singh, used to read medicine with Ahmad<sup>as</sup>. He came to him and said that the great Mirza, Ahmad's<sup>as</sup> father, was dead and that Mirza Ghulam Qādir, his elder brother, had entered service. Therefore, they could not do anything in the matter and that nothing could be expected of Ahmad<sup>as</sup> because he never took any interest in such affairs. Thereupon Ahmad<sup>as</sup> asked Kishan Singh what had happened. He told Ahmad<sup>as</sup> about the Sādhū and the immoral influence that he was exerting all round. Ahmad<sup>as</sup> was moved to action and immediately sent for the *Chaukīdār* of the village and gave him an order that the Sādhū should leave Qadian immediately. The order was given in such an authoritative and determined tone that no one could gainsay it and the Sādhū had to leave at once. He thus proved that righteousness is power.

Ahmad's<sup>as</sup> moral standard was lofty. His chief concern in life was spiritual progress. But he was not indifferent to physical cleanliness, which is said to be next to Godliness. In his own person he was scrupulously clean and always set an example to all in this respect. But his example was not always followed. The Indian standard of cleanliness, unfortunately, is not very high. It may be due to poverty and lack of education or it may just be a question of long-established habit. But it is true that in rural areas one sees heap after heap of dirt and filth

not only by the roadside but also next to the dwelling places of the people. The cultivator wants manure for his lands and this is often the cause of uncleanness in the villages. Then there is another habit which is common to village folk and towns-people alike. They squat and empty themselves in public thoroughfares and use as latrines any open space near their shops or houses. People did the same in Qadian. Ahmad<sup>as</sup> tried to put an end to this nuisance and make Qadian free from this kind of thing but he was able to make little headway against established habits. Once a high government official sent a circular containing instructions in the matter of sanitation. Ahmad<sup>as</sup> took advantage of this opportunity and wrote to the local authorities that the matter should be entrusted to the police.

Once Ahmad<sup>as</sup> had an attack of dysentery with colic and his condition became critical. Sh. Raḥīm Bakhsh, father of Maulawī Muhammad Husain, came from Batala to inquire after his health. It seemed to be an epidemic. Ahmad<sup>as</sup> frequently passed blood and he became so weak that there appeared no hope of his recovery. His relations were in despair. After 16 days of suffering God revealed a treatment to Ahmad<sup>as</sup>. He was directed to procure a basin full of river water and sand, and rub it on his hands, face, chest and back all the time repeating a prayer in Arabic. The process was started and it had a wonderful effect. He had been experiencing a burning sensation all over his body;

but the treatment gave him immediate relief and he recovered in a few minutes.

### AHMAD'S<sup>as</sup> APPEARANCE IN PUBLIC

When the views of Dayānand Saraswati, a Gujerati Brahman, (born in Kathiawar in 1824 and died at Ajmer on October 30th, 1883) met with scanty acceptance among the Brahmans to whom he introduced them, he turned to the masses and established Samājes in various parts of India; the first being at Bombay in 1875. In spite of his strenuous efforts to familiarise the people of Bombay and the U.P. with the doctrines of his faith, success worth the name did not crown them. But in the Punjab the case was different. Within two months the movement began to spread among all classes. Rich and poor, says one of his historians, literate and illiterate, atheist and agnostic, were one and all influenced by the Swamiji's teachings. He visited several towns in the Punjab in 1877, including Multan, Gurdaspur, Rawalpindi, Jhelum, Wazirabad, Gujrat, Gujranwala, Lahore, Amritsar, Jullundur, Ludhiana and Ferozepur. Wherever he went, he delivered lectures and held debates, and, as a result, many Samājes were established.<sup>13</sup> This is the reason why Ahmad<sup>as</sup> devoted most of his attention in these days to the Ārya Samāj.

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<sup>13</sup> The Ārya Samāj was properly established in Lahore, Amritsar and Rawalpindi in 1877  
Jhelum Multan, Ferozepur and Gurdaspur in 1878  
Gujrat and Peshawar in 1881.  
Delhi, Ludhiana, and Batala in 1882.

Sharampat Rā'i (born 1911 Bikramī or 1855 A. D. and died December, 28th: 1932 A.D.) was the Secretary of the Samāj at Qadian of which there were 15 members.<sup>14</sup> Mirza Ghulam Qādir had taken over entire charge of the home affairs after the death of Mirza Ghulam Murtaza. Ahmad<sup>as</sup> was, therefore, now free to devote his time wholly to the service of God. Sharampat Rā'i often met Ahmad<sup>as</sup> and discussed religious matters with him. But the time had now come when Ahmad<sup>as</sup> should come out in public and expose the errors of this newly-established cult.

Through the pages of the *Manshūr-e-Muhammadi* (issued from Bangalore from August 25th, 1872) dated 25 *Dhīqa'da*, 1294 A.H., No. 33, Vol. 6, Ahmad<sup>as</sup> made an important announcement. He declared that truthfulness in all human relationships was the foundation of all other virtues, and that we could judge the true worth of a religion by the measure of emphasis which it laid upon truthfulness. After twenty years research, he said, he had come to the conclusion that there was no other religion in the world which stressed the importance of this virtue to the extent to which Islam did. He offered Rs. 500 to the follower of any religion who could prepare a list

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Rohtak and Maghiana in 1883.

Sialkot and Kohat in 1884.

Bhera and Muzaffargarh in 1885.

Hoshiarpur, Shahpur, Hazara, Pind Dadan Khan and Dera Ismael Khan in 1886.

Qadian, Dina Nagar and Jhang in 1887.

<sup>14</sup>Administrative Report, Punjab.



of quotations from his standard scriptures which might exceed, equal or amount to one-half or even one-third of the quotations which he would bring forth from Muslim scriptures on the subject. But no one took up the challenge.

The Ārya Samāj published a statement in the *Vakīl*, Hindustan, dated December 7th, 1877, to the following effect:

'The souls that exist are infinite and so many in number that even God does not know their number; therefore, they will continue attaining salvation for ever and will never cease to exist.'

Ahmad<sup>as</sup> considered this a direct insult to the Almighty; and was, therefore, moved to defend the glory of God. He wrote a series of articles against this belief, which were published in the *Safīr-e-Hind* of Amritsar from February 9th, 1878, to March 9th, 1878. Swami Dayānand was touring the Punjab in these days. In these articles Ahmad<sup>as</sup> challenged the Samāj to vindicate their position and offered a prize of Rs. 500 to anyone who would prove the truth of the above statement. The arguments that Ahmad<sup>as</sup> put forward were so conclusive that L. Jīwan Dās, secretary of the central Samāj of the whole of the Punjab, was compelled to issue a statement in which he declared that the belief disproved by Ahmad<sup>as</sup> did not form part of the essential principles of the Ārya Samāj. He went even further. He said in the statement, published in the same paper, that members of the Ārya Samāj did not consider themselves the blind

followers of Swami Dayānand. They did not believe all that the Swami said, unless it was reasonable. This was a blow at the position of the Founder of the Ārya Samāj<sup>15</sup> himself, who made no attempt to defend himself. Nor could he give any reply to Ahmad's<sup>as</sup> articles. He had to declare, on the contrary, that the number of souls was not really infinite; but that the perpetual transmigration of souls was true. He invited Ahmad<sup>as</sup> to a debate on the point through a letter and also sent three members of the Samāj for this purpose. The invitation was promptly accepted by Ahmad<sup>as</sup>; and in an open letter, dated June 10th, 1878.

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<sup>15</sup> Bāwā Nārā'in Singh Vakīl, Secretary Ārya Samāj, Amritsar, made a confused attempt to answer Ahmad<sup>as</sup> in the *Aftāb-e-Punjab*, Lahore. He also suggested an amusing correction in the *Safīr-e-Hind*, dated February 23rd, 1878, to the effect that the word 'fine' should be used in place of 'prize' and that Ahmad<sup>as</sup> should satisfy him as to his capacity to pay the amount of Rs. 500. Ahmad<sup>as</sup> promptly made a fitting reply and declared that he was fully prepared to accept the conditions of Bāwā Nārā'in Singh. It is significant that Ahmad<sup>as</sup> included the name of Dayānand himself in the list of judges who were to decide the award of Rs. 500, with a detailed statement giving reasons for their decision. Nothing further was, however, heard from Bāwā Nārā'in Singh.

Munshi Gurdīyāl, a teacher in the middle school, Chiniot, wrote an article in the *Aftāb-e-Punjab*, dated May 16th, 1878. In it he dealt with the Samājist belief regarding all souls being uncreated. As he addressed Ahmad<sup>as</sup> in his article, Ahmad<sup>as</sup> had to write a reply which silenced the Munshi for ever.

It may also be mentioned here that the Samāj was originally founded at Bombay in 1875, but its principles had to be revised at Lahore in 1877. Even then a great controversy raged in the Samāj as to how far the opinions expressed by Dayānand were binding on the Samāj. In 1892 it split up into two sections; some members maintained that he was infallible, while others said that the teachings of Dayānand were not binding on the Samāj and that a member need believe in the Ten Principles only and in nothing further (See *The Ārya Samāj* by Lajpat Ra'i, Lahore, 1932, pp. 111—124).

addressed to Swami Dayānand, the acceptance was published in the *Brother Hind* of Lahore, dated. July, 1878. This journal was edited by Pandit Shiv Nārā'in Agnī Hotrī, who commented on the letter as follows:

'So far the Ārya Samāj have staunchly believed, according to the teachings of Dayānand based upon the authority of the Vedas, that the number of souls is infinite, but it now appears from Ahmad's<sup>as</sup> letter that when he refuted this doctrine, Dayānand was at last compelled to declare that the number of souls is not infinite, even though the transmigration of souls is true. Anyhow, what we wish to observe here is (1) Dayānand had convinced his followers, on the authority of the Vedas, that the number of souls was infinite and that they were self-existing; and now when this belief has been refuted, his confession that souls are really not infinite in number clearly shows that Dayānand is going against the Vedas. (2) If the Vedas really teach what Dayānand has now declared, it is certainly a serious reflection upon his position as a leader, in so far as he can draw two contradictory teachings from the Vedas. (3) If the Vedas are silent on the point, it is a reflection upon the Vedas.....'

The Editor also asked Bāwā Nārā'in Singh, secretary of the Samāj, Amritsar, whether he would now support Swami Dayānand in contradiction of his own

teachings as he had done before in endorsing his previous teachings. The Bāwa did not reply.

This gives us further evidence of the wonderful manner in which the spirit of God's wisdom descended upon Ahmad<sup>as</sup> in support of his ministry; for like Jesus<sup>as</sup> before him, he was enabled to refute the errors of false authority and of those wise only in the imagination of their own conceit.

Malāwa Mal (born 1912 Bikramī) was another Hindu who came in touch with Ahmad<sup>as</sup>. The association began like this. One day Malāwa Mal came to the Masjid Aqṣā with his teacher, Pīr Muhammad. Ahmad<sup>as</sup> was there to offer 'Ishā' prayers. On being asked, Pīr Muhammad told Ahmad<sup>as</sup> that Malāwa Mal was the son of Sohan Lāl at Qadian. Ahmad<sup>as</sup> had a short conversation in which he spoke to Malāwa Mal of the beauties of Islam. After a few days Malāwa Mal chanced to meet Ahmad<sup>as</sup> near his house, and the latter asked him to come and see him occasionally. In a few months they became well acquainted with each other. Malāwa Mal says that he liked the company of Ahmad<sup>as</sup> because he was a righteous man and there was always an intellectual and moral atmosphere about him. The life of a good man is really the most eloquent lesson of virtue. For some time, Malāwa Mal met Ahmad<sup>as</sup> every day after *Zuhr* prayers in the Masjid Aqṣā, and then after morning prayers. Apart from religious converse, Ahmad<sup>as</sup> used to tell moral stories. Sometimes they had an argument on some religious

point, but there was never any bitterness. The stories he told were from *Mathnavī Maulana Rūm* or *Tadhkiratul Auliya'*.

In 1877 or 1878, Ahmad<sup>as</sup> wrote an article against the Ārya Samāj, and in support of the superiority of Islam over other religions. He sent the manuscript in a cover open at the ends to the Vakīl Press at Amritsar at the rate prescribed for newspapers. This was allowed under section 12 of the Post Office Act 14 of 1866. But in this packet he also included a letter addressed to the manager of the press containing instructions about the article. Sending a letter in a packet was against the post office regulations. The punishment, according to the Government of India notification No: 2442, dated December 7th, 1877 section 43, was a fine of Rs. 500 or even imprisonment for six months (section 56 of Act 14 of 1866). The press belonged to Rulya Rām Vakīl, who was a fanatical Christian. Seeing a chance of persecuting Ahmad<sup>as</sup> through the agency of the law, Rulyā Rām lost no time in setting the law in motion against him. Ahmad<sup>as</sup> was summoned to Gurdaspur to answer the charge. Ahmad<sup>as</sup> consulted lawyers and he was advised that the only way of escape was to deny that he had put the letter in the packet. Ahmad<sup>as</sup>, however, resolutely refused to say anything but the truth. No considerations could, in his view, justify the sacrifice of truth, which ought to be sovereign in all the relations of life. Thereupon, Sh. Ali Ahmad, his lawyer refused to continue to defend him. But

Ahmad<sup>as</sup> was no moral coward; he appeared alone before a British magistrate to defend himself. His armour was his honest thought, and simple truth his utmost skill. He stated the truth to the court. He explained his action by adding that the contents of the letter were not of a private nature, as there was nothing in it except what related to the subject-matter of the article, and that he had no intention of defrauding or causing any financial loss to the post office. Truth went home to the magistrate's heart, and the arguments and eloquence of the prosecuting lawyers proved of no avail. Ahmad<sup>as</sup> was, therefore, acquitted at Dina Nagar because he valued truthfulness more highly than any other quality. He was courageously truthful, dutiful and manly.

Pandit Kharak Singh, a member of the Ārya Samāj, Amritsar, came to Qadian in 1878 and wanted to hold a debate with Ahmad<sup>as</sup>. It was settled that the subject of the debate should be 'Transmigration' and a comparison of the Vedas with the Quran. Accordingly Ahmad<sup>as</sup> wrote a paper<sup>16</sup> which was read out in a public meeting held for the purpose in the Takya Buddhan Shah. The Pandit tried to make an answer but felt unequal to the task, lost his temper and returned to his home, where he wrote to Ahmad<sup>as</sup> that he would like to continue the debate through the

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<sup>16</sup> The Holy Quran is the book of perfect guidance for man. It gives reasons in support of its teachings and contains everything that is necessary. Ahmad<sup>as</sup> put forward 17 points from the Quran in this connection and claimed that these excellent teachings were not found in the Vedas.

columns of a newspaper. Ahmad<sup>as</sup> promptly notified his willingness and suggested that the columns of the *Safir-e-Hind* (Amritsar) or the *Brother Hind* (Lahore), or the *Ārya Darpan* (Shahjahanpur) might be used for the purpose. He also proposed that Rajab Ali, a Christian missionary, and Pandit Shiv Nārā'in, a Brahmū Samājist, be appointed as judges of the debate so that it might draw the attention of the public and make it more interesting, useful and authoritative. In publishing his paper, Ahmad<sup>as</sup> addressed the following persons also; Pandit Kharak Singh, Pandit Dayānand, Bāwā Nārā'in Singh, Munshi Jīwan Dās, Munshi Kanahiya Lāl, Munshi Bakhtāwar Singh, Editor *Ārya Darpan*, Babu Sarda Parsād, Munshi Sharampat of Qadian and Munshi Indarman. He also promised a prize of Rs. 500. The paper covered fourteen pages of print, and contained six arguments in support of the thesis that God is the Creator of the universe, that human souls are not co-existent with God, and that they are all created by God. Hence the theory of Transmigration cannot hold good.

Pandit Kharak Singh appeared to have become thoroughly disgusted with the Ārya teachings. After some time he openly accepted Christianity, and wrote several pamphlets against the Ārya teachings. He never confronted Ahmad<sup>as</sup> again as long as he lived, in spite of his being challenged. Is it not strange that a zealous member of the Ārya Samāj, who comes to Qadian at the invitation of the local Āryas to oppose Ahmad<sup>as</sup> and defend the Samāj, becomes so disgusted

with the articles of his own faith that ultimately he not only disowns it but also denounces its teachings in public? It is true that he did not become a Muslim. Perhaps he did not possess enough courage. But the fact that after his discussion with Ahmad<sup>as</sup>, he could not continue to believe in the Ārya doctrines which he had come to Qadian to advocate is surely proof of the hollowness of Ārya doctrines.

Swami Dayānand wrote in his book *Satyārath Parkāsh* that Muslims called his co-religionists Hindus by way of contempt and that the word 'Hindu' means a slave, etc.<sup>17</sup> As it was a very mischievous suggestion, Ahmad<sup>as</sup> wrote an article which was published in the *Vakīl*, Amritsar, in 1879 or 1881, and in this he refuted the idea and showed that the word 'Hindu' was used to denote 'Indian' long before the inception of Islam itself. He gave quotations from the pre-Islamic literature of Arabia to show this use of the word 'Hindu'. He was supported by Mahesh Chand and the Rev. Thomas Howell of Pind Dadan Khan, who also wrote articles in the press on the subject.

Ahmad<sup>as</sup> wrote a long article in refutation of the doctrine of transmigration, which was published in the three issues of the *Hindu Bandū* of Lahore, dated February, March and April, 1879. He sent another instalment of the article to the Editor of the magazine,

<sup>17</sup>His word are

مسلمانوں نے عداوت سے آریوں کا نام ہندو رکھا ہے اس کے معنی ہیں دشت بچ کھیتی جھلی اور غلام۔ اس سے یہ نام بہر شٹ ہے۔  
(*Hindi Satyārath Parkāsh*, first edition, Star Press, Benares, 1875, chap.

3, p. 67). These words are not found in the later edition of the book.



but the latter did not publish it; because, as he wrote in his magazine, the Ārya Samājists had not been able to answer the excellent arguments which Ahmad<sup>as</sup> had already brought forward so ably in earlier issues. It is interesting to note in this connection that Sharampat Rā'i of Qadian ventured to come into the limelight by posing as a judge between Ahmad<sup>as</sup> and the Ārya Samājists. He wrote an article in his self-assumed capacity and sent it to the editor of the *Hindu Bandū*. But he must have felt embarrassed when the editor publicly exposed his lack of knowledge and ridiculed the contents of the article.

In 1879 Ahmad<sup>as</sup> had a discussion with Shiv Nārā'in Agnī Hotrī on the subject of 'Revelation'. Several letters on the subject were exchanged, and it appears that they were also published later in newspapers. Agnī Hotrī was a teacher of drawing in the Lahore Government School. He was editor and proprietor of the *Hindu Bandū* and was looked upon as a leader of the Brahmū Samāj (the Indian Theistic Church founded in Calcutta in 1828 by Raja Rām Muhan Roy—born in 1774, died 27-9-1833), a new sect which denied verbal revelation. His discussion with Ahmad<sup>as</sup> lasted from May 21st to June 17th, 1879. Kharak Singh's experience was repeated in the case of Agnī Hotrī. In later life he ceased to be a member of the Brahmū Samāj. Marvellous indeed is the mental transformation that Ahmad<sup>as</sup> worked so mysteriously in the minds of his opponents. They came to fight for their cause but they went away

convinced of their own error. What a mighty spiritual power Ahmad<sup>as</sup> must have possessed! Agnī Hotrī had denied the very possibility of Divine revelation and studied Ahmad's<sup>as</sup> writings only to refute them; but a time came when he not only severed his connection with the Brahmū Samāj but also claimed that he himself was the recipient of Divine revelation though later he founded a new church called the Dev Samāj. Whether he was right or wrong in his claim is not the point here, but it cannot be denied that the writings of Ahmad<sup>as</sup> wrought a fundamental change in him so much so that by an intellectual somersault he began to preach the very thing which he had fought against before. There is indeed, in this ample food for thought.

## CHAPTER 7

**HE STAKES HIS ALL FOR ISLAM**

In the beginning Ahmad<sup>as</sup> was content with contributing articles to newspapers; but when he saw that the enemies of Islam were getting bolder in their attacks and that Muslims, unable to withstand their assaults, were daily losing ground, his zeal for Islam was fired. Directed by a Divine revelation, he resolved to write a book expounding such data in proof of the truth of Islam as would completely disarm his opponents and stop them from venturing in the field against Islam ever after; and in case they did so, to furnish every Muslim with arguments sufficient to overwhelm such opponents. With this resolve, he started writing that mighty book now well-known by the name of *Brāhīn-e-Ahmadiyya*. Thus was fulfilled a vision of Ahmad<sup>as</sup>, which he had seen in 1864 or 1865 and in which he had met the Holy Prophet<sup>sa</sup>. Ahmad<sup>as</sup> had at that time a book in his hand which appeared to be his own work. The Holy Prophet<sup>sa</sup> took it from him and, as soon as his hand touched the book, it turned into a beautiful fruit. As the Holy Prophet<sup>sa</sup> cut this

fruit for distribution, honey flowed out of it in great abundance. He also saw that a dead person was restored to life by the Holy Prophet<sup>sa</sup>.

A portion of the book (probably 2500 pages) seems to have been completed by May 1879 when a notice concerning it was published in the *Ḍamīma Ishā'atus-Sunnah* No. 4. Vol. 2, pages 3 and 4 (issued in May 1879). In this Ahmad<sup>as</sup> says that the occasion for the writing of his book was the teaching of the Ārya Samāj who looked upon Moses<sup>as</sup>, Jesus<sup>as</sup> and Muhammad<sup>sa</sup> as liars and their sacred books as impostures. They had made it a habit to heap abuse upon all holy personages. A certain Ārya had been challenging Ahmad<sup>as</sup> for a long time through the columns of the *Safir-e-Hind*.

Ahmad<sup>as</sup> had no funds with which to publish his book. He, therefore, prayed to God; and then in obedience to a Divine command, he appealed to Muslims for contributions. He asked them to help in the publication of his work, by subscribing to the book in advance. The response was very meagre on account of the general poverty of Muslims and because of their utter lack of enthusiasm for their faith. Ahmad<sup>as</sup> did, however, get some donations and orders, which enabled him to produce the work. Khalīfa Sayyid Muhammad Husain of Patiala was the first to have the honour of sending a donation of Rs. 250. A few more followed.

The first two parts of the book were published in 1880<sup>18</sup>. The first was really a notice written in bold letters. Its publication produced a great effect in the country. The author undertook therein to describe the numerous excellences of Islam and announced that if the follower of any other religion proved the existence of similar excellences in his own faith—even of a half, of a fourth or of a fifth of them—or refuted his arguments in support of the Holy Quran, Ahmad<sup>as</sup> would present to him as a prize all his property, to the value of Rs. 10,000.

The third part followed in 1882, and the fourth in 1884. The delay in the publication of the book was due to various difficulties, particularly to the indisposition of the manager of the Safir-e-Hind Press, Amritsar. He was, it may be mentioned, a Christian. The publication of the fourth part was delayed in order that the author might be able to deal with all the hostile criticism that had been levelled at the previous parts. It appears to have been delayed also by the death of his elder brother Mirza Ghulam Qādir,<sup>19</sup> in 1883.

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<sup>18</sup> Ahmad<sup>as</sup> had arranged with Rajab Ali in 1878 to have the book printed at his press, the Safir-e-Hind, Amritsar. Sh. Nūr Ahmad says that the first part was printed there under his supervision and that after that he started press of his own, Riyāḍ-e-Hind, and Rajab Ali entrusted the printing of the second and the third parts also to Sh. Nūr Ahmad. When Ahmad<sup>as</sup> came to know that the book was actually being printed at the Riyāḍ-e-Hind Press he arranged the printing of the fourth part directly with Sh. Nūr Ahmad.

<sup>19</sup> He died at the age of 55. God had informed Ahmad<sup>as</sup> of his coming death. In his early life he had worked as a canal contractor. Later he joined

The fifth part appeared in 1905<sup>20</sup>, but it was a new book altogether and not a continuation of the original. As a matter of fact the book, which consisted of 300 arguments and was completed by May 1879 was not

the police. Then he became a *Dil'adār*, after which he was appointed superintendent of the deputy commissioner's office at Gurdaspur. He was the custodian of the traditions and the heritage of his ancestors. He managed the whole estate while Ahmad<sup>as</sup> remained busy with his own work. Mirza Ghulam Qādir's wife was known as Tā'ī Sahiba. She became a follower of Ahmad<sup>as</sup> many years after his death, at the hands of Ahmad's<sup>as</sup> illustrious son and second successor. They did not leave any children. They had a daughter, 'Iṣmat, and a son, Abdul Qādir, but both died in infancy. So they treated Mirza Sultan Ahmad as their son and he practically became their heir. The property really reverted to Ahmad<sup>as</sup>, who refrained from taking possession of it out of regard for their wishes. Mirza Ghulam Qādir was a brave man. General John Nicholson gave him a certificate saying that the Qadian family showed greater loyalty in 1857 than any other in the district.

<sup>20</sup> In its preface Ahmad<sup>as</sup> says that the fifth part was delayed for about 23 years and that during this period he had written about eighty books, 'out of which some were quite voluminous. But I could not attend to the completion of this hook. Several times I even felt regret at the long time for which the *Brāhīn-e-Ahmediyya* was postponed, but in spite of every effort and in spite of the fact that its subscribers most insistently demanded the book—during this long period of postponement opponents raised such objections in this respect as were extremely steeped in mistrust and abuse; in fact the long delay should have created objections in the minds of the people—the exigencies of Divine Decree did not allow me to complete this book. It shows that man cannot really go beyond the limits set by the decree of God. I am sorry, nay, I am pained to think that many of the subscribers of this book have left this world before its completion. But, as I have already written, man is under the decree of God. If the will of God does not agree with his will, then man cannot fulfil it however much he might try in a thousand ways. I had originally intended to write fifty parts, but now five are sufficient instead of fifty. The difference in (writing) the two numbers (in Urdu) is just a dot, hence that promise is fulfilled by the five parts'. In thus declaring five equal to fifty Ahmad<sup>as</sup> had probably in mind the words of God reported in a sacred tradition. God had intended to enjoin fifty obligatory prayers upon Muslims, but when the Holy Prophet<sup>sa</sup> in his *Mi'rāj* went before God to have them reduced, God said, *هِيَ خَمْسٌ وَهِيَ خَمْسُونَ* 'These are five and the same are fifty' (*Bukhārī*).

all published. The first four parts, which are printed, contain only one of the original 300 arguments. The author was unable to publish the whole of his manuscript because the events of his life took a different turn altogether commissioned him in March 1882, as a Reformer of this age; He said: قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ i.e., 'Say, I have been commissioned and that I am the first to believe'. Actually he undertook the work formally much later. This was certainly a far better way of vindicating Islam. Not only were the prophecies made in the book fulfilled, but God also gave Ahmad<sup>as</sup> better proofs of the superiority of Islam; and therefore, the old arguments were no longer required. It is said that the unpublished portion of the manuscript was afterwards accidentally burnt and destroyed in spite of the fact that Ahmad<sup>as</sup> took good care of it and kept it in a special box.

Ahmad's<sup>as</sup> opponents tried to make a fuss over the price of the book. What Ahmad<sup>as</sup> had originally promised in April 1879 was to give the subscribers ten parts, when ready, of 15 *Juz* each (one *Juz* equalled four pages of large size) for Rs. 5 paid in advance. He had at that time expected liberal donations from well-to-do Muslims; but when he found that the response was not what he had expected and the actual cost of printing also worked out to Rs. 25 he raised the price to Rs. 10 for Muslims and Rs. 25 for non-Muslims. His effort was to popularise the publication in the interest and service of religion. He sent out many

copies gratis and many in the vain hope that people would buy it or return it. He himself could not estimate the exact size of the book and therefore he did not fix any definite period within which it would be completed and printed. In 1884 four parts were published, and they made up about 150 *Juz*, the size which he had originally promised. So from the business point of view the first subscribers got full value for their money.

In September 1886, Ahmad<sup>as</sup> announced that as the original plan of the book was altered, he did not think it necessary to produce the 300 *Juz* he had intended; and still later when he found that he could not complete the book at all on the previous lines—God had commissioned him as a Reformer—he announced that he was prepared to return the money received for the book if its published portion was duly returned to him. A large number of people took advantage of the offer and actually got their money back. This announcement was repeated several times; in May 1893, in 1895, and on December 15, 1900 etc. The offer still stands. He had never intended to make money out of this holy undertaking; and it is certain that he did not gain anything out of it.

In appealing for contributions towards the publication of this great work, Ahmad<sup>as</sup> had never let any of his friends go begging for the purpose. He wrote to Mīr ‘Abbās Ali of Ludhiana on October 24th, 1883 as follows:



'This is the work of the Creator of the Heavens and the Earth. You or I need not go begging before mere worldly persons, lest it be disrespect to God. Those who have faith in Him do not knock at the doors of unbelievers, and become servile before them. You should give up this idea. If ever you have to say anything to a rich man who is worldly, you should be brief and to the point with him and ask of him only once; approach only the humble Muslims and think no more of the others. Please do not hesitate a bit in this matter'.

One year before Ahmad<sup>as</sup> had written to him as follows:

'As this work has been undertaken purely for the sake of God and as it is He Himself Who has willed it, therefore, you should note that such people should not be allowed to buy this book as have a merely commercial<sup>21</sup> interest in it. If people help in this work only for the love of religion, it would be better and blessed, because it is not a business enterprise.'

Mīr 'Abbās Ali requested Ahmad<sup>as</sup> to send a copy of the book to a rich man in Ludhiana, Shah Dīn by name. But when the book was sent the packet was returned unopened with the remark that the addressee

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<sup>21</sup> What a pure heart! Ahmad<sup>as</sup> instructs his follower in a private letter to note that he should not allow the holy undertaking to be polluted by any mercenary consideration. Yet his enemies have the impudence to say: 'It is on money that his attention is mostly riveted'.

did not want it. So Ahmad<sup>as</sup> again wrote to Mir ‘Abbās Ali that he should not approach such conceited people as could not appreciate the value of his work.

This helps us to understand Ahmad’s<sup>as</sup> noble resolve not to allow the things of God to become contaminated by the ways of the world. It is also an index of the sincerity and the perfection of his Faith.

Another interesting incident in connection with this book may be recorded here. Nawab Şiddīq Hasan Khan, who was originally a Maulawī of Qannauj and had later become a Nawab by marrying her highness the Begum of Bhopal, promised to buy the *Brāhīn-e-Ahmadiyya* because he was a learned man himself. But when the book was published and Ahmad<sup>as</sup> sent it to him (the first three parts), he returned it because the book contained a refutation of the Christian faith which was the religion of the rulers of the country. He thought that it would displease the British government if he became the purchaser of a book like this. He had opened the packet and read the book, and it had been rather carelessly repacked. The result was that when Ahmad<sup>as</sup> received the book it was found torn in several places. Hafiz Hamid Ali says he was present when the packet came. Seeing the damaged condition of the book Ahmad’s<sup>as</sup> face became flushed and he uttered the words, 'All right, please your government'.

A few months later the Nawab fell into disfavour with the British government and was deprived of his title. It was a bolt from the blue and the condition of

Şiddīq Hasan Khan became pitiable indeed. Maulawī Muhammad Husain and Hafiz Muhammad Yūsuf requested Ahmad<sup>as</sup> to pray for him. Ahmad<sup>as</sup> was righteously indignant at the Nawab's breaking his word for fear of the government. It was sinful to forsake his faith for a paltry reason. But Ahmad<sup>as</sup> was never vindictive. So he prayed to God out of mercy and the Nawab was saved further disgrace and punishment. The government restored his title but he did not survive the shock and shortly afterwards passed away. Ahmad<sup>as</sup> had prayed for him but would not for any consideration let him have the book again.

It would not be out of place to refer here very briefly to a few of the salient points in this great work. The second part deals with the erroneous beliefs of the Ārya Samāj, the need of revelation, and the superiority of the Holy Quran over other scriptures. Stress is laid on the necessity of basing all arguments in favour of a particular faith upon the authorised scriptures of that faith. The leaders of all religions should be duly respected so that the religious susceptibilities of their followers should not be wounded—a principle not generally followed by Ārya Samāj and Christian missionaries.

The beauties of the Holy Quran are explained in detail in the third part, and it is established that it is a unique book of perfect guidance for man, one that could have been revealed only by God. A great number of objections frequently raised against the

Holy Quran have been answered. The author claims that he is himself the recipient of Divine revelation and that he is ready to demonstrate its truth. The various forms in which God communicates His will to man are also authoritatively described.

In the fourth part are discussed the origin of human language, the nature and importance of miracles and the significance of a Prophet's foretelling of the future. Then the author deals with the Buddhistic, Christian, and Ārya Samāj conceptions of God, and shows the superiority of Islamic teachings. The principles of the Brahmū Samāj are subjected to exhaustive criticism and the Jewish scriptures are also compared with the Holy Quran. In short, the superiority of Islam over all other religions is from all points of view most conclusively established by cogent reasoning.

Maulawī Muhammad Husain of Batala, who later became the greatest opponent of Ahmad<sup>as</sup>, wrote an exhaustive and most favourable review on this great work immediately after its publication in the columns of the *Ishā'atus-Sunnah* (vol. 6, Nos. 6-11). I give here a quotation that will help to make a correct estimate of the value of this work. He says:

'In our opinion, from the point of view of the modern age, this book stands unique in the history of Islam. No book has ever been published like it in the past, and we cannot say anything about the future, which is known only to God. The perseverance of the author in the

service of Islam, through his life, his energy, pen, tongue, and every form of activity is almost unprecedented amongst Muslims. This should not be taken as Asiatic exaggeration. We challenge anyone to show us the like of this book.'

Although the plan on which the work was projected had to be abandoned halfway, because while the work was in progress Ahmad<sup>as</sup> was informed by revelation that a different way of service to the cause of Islam was perscribed for him; still the work, so far as it was completed, is sufficient to open the eyes of the world. After it was published, friends and foes alike acknowledged the high merits of the author. Among the enemies of Islam the work inspired awe and deterred most of them from venturing upon a reply.

The compilation of this great book (more than 600 printed pages of large size), the collection of necessary funds, the making of arrangements with a press at a distance of 36 miles from Qadian, the employing of *Kātibs*, the correction of handwritten copies and printed proofs, and the consequent correspondence and journeys must have demanded from Ahmad<sup>as</sup> a tremendous amount of constant attention and energy and caused him great mental strain, especially because lack of helpers compelled him to look after every detail himself. The book could not be entrusted to a publisher because there existed no publisher in the modern sense of the word. He had also to devise, direct, control and supervise its sale

and distribution. In the beginning only 700 copies were produced, but later the number was increased to 1,000. In a Western country this number would today seem ridiculously small; but in the nineteenth century, and in a country where literacy did not extend to even one per cent of the population it was a really difficult job to find Muslim customers on the one hand; and, on the other, representatives of other religions who could read the book. Addresses were collected and circulars and leaflets were sent in thousands to give it publicity. Some leaflets were produced in English also. There was no one at Qadian who could do the translation. For this purpose a special messenger had, therefore, to be sent to Amritsar or Lahore to contact somebody who knew English. As soon as the four parts were printed, in 1884, Ahmad<sup>as</sup> sent the preliminary notice of the book with a letter<sup>22</sup> under registered cover to well-known Christian missionaries in India, England and other countries, and also to Brahmū Samājists, Ārya Samājists, naturalists, ruling princes, *pīrs* and Muslim divines. This letter was to the effect that the author had been commissioned by God to regenerate mankind through meekness and humility, which characterised the way of Jesus Christ<sup>as</sup>. For this purpose he had written and published a book, reference to which would be found in the

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<sup>22</sup> A special messenger was sent to Lahore for the purpose of having this letter printed. Ahmad<sup>as</sup> had intended to send this letter to 2,000 distinguished persons but as the cost of postage would have been heavy, he was advised to have only 500 copies printed.

enclosed circular. Islam is the only perfect religion, and the Holy Quran is the actual Word of God. The truth, it was urged, could be tested by anyone who was prepared to come to Qadian and to stay with the author for one year as a seeker after truth. If the addressees of this registered letter did not care to pay attention to the matter, the author would have to refer to their indifference in the next volume of his book. The author was also prepared to pay damages at the rate of Rs. 200/- per month to anyone who came to Qadian for a year and did not see any heavenly sign in favour of Islam. He was even willing to receive the accredited representative or agent of an honest seeker after truth provided, of course, the principal was prepared to accept Islam or testify to the truth of the sign on the authority of his agent.

So anxious was Ahmad<sup>as</sup> to draw the attention of the world to the excellences of Islam that he was prepared to sacrifice everything that belonged to him, and the result was that in the course of a few years a great commotion was caused in the minds of people throughout the length and breadth of the country. Everybody was set athinking. The righteous flew to Ahmad<sup>as</sup> from all parts and recognised in him their saviour; and visitors and enquiries reached him every day. The sincerity, conviction and vigour with which he spoke struck everyone. The enemies of Islam seemed to have been taken by surprise. Even before the publication of Ahmad's<sup>as</sup> book they had, out of impatience, written swaggeringly in their papers that

they would write crushing replies; yet it seems that, when the memorable book actually appeared, Ahmad's<sup>as</sup> most vigorous and unassailable defence of Islam frightened them into ignominious silence.

While the third part of the *Brāhīn-e-Ahmadiyya* was being printed, Ahmad<sup>as</sup> received a letter from the secretary of the Anjuman Islamiyya, Lahore, in which it was proposed that a petition be sent to the government regarding the promotion of education amongst Muslims and the preservation of Urdu. In answer to this letter Ahmad<sup>as</sup> pointed out in the third part of his book, that such petitions were of no use; practical steps should be taken to convince the government of the loyalty of Muslims. To begin with, Muslim associations of Lahore, Calcutta, Bombay and other places should ask a few influential and learned Muslim divines to issue statements to the effect that, according to the teachings of Islam, jihad (holy war) was absolutely forbidden in this age and that it was unlawful to fight against the British government. He wanted these statements to be well produced in book form and widely circulated throughout the country. It would, he felt, dispel all suspicion on the part of the government and would convince it of the loyalty of Muslims. Ahmad<sup>as</sup> emphasised that the British government was a source of very great and manifold blessings to the people of India; and openly declared that its rule was better than that of all others. This was neither flattery nor expediency. Ahmad<sup>as</sup> was



thoroughly sincere. He spoke the truth and spoke it with courage and conviction.

Some Muslims took serious objection to Ahmad's<sup>as</sup> attitude and others wrote abusive letters to him because he gave the British government preference over all other governments. Consequently, Ahmad<sup>as</sup> again emphasised the good government of the British, and urged upon his co-religionists in the name of Islam to be grateful<sup>23</sup> to the British for the peace, security, freedom and prosperity which they enjoyed under it.

The Ārya Samāj were in the ascendant in those days and it appeared that their aggressive attitude and vituperations, supported by capitalism, would kill the very sense of decency among men. Christian missionaries, encouraged by the political domination of the British, already claimed that during the previous 50 years the number of Christians in India has increased from 27,000 to 500,000. The impact of the West upon Hinduism during the 19th century had brought forth the Brahmū Samāj, which declared that the basis of religious faith was supplied by the book of nature, which was wide open for everyone to read. These ideas were becoming very popular among the educated. The *Brāhīn-e-Ahmadiyya* at once checked

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<sup>23</sup> In *Nūrul Quran II*, page 2, Ahmad<sup>as</sup> says: 'This is quite true that we are grateful to the British government and are its well wishers... but, notwithstanding this, we do not think that it commits no mistake nor do we believe that its laws are based upon philosophical researches.' How stupid, therefore, of Ahmad's<sup>as</sup> enemies to say: 'He burns a votary's incense at the altar of English imperialism!'

the advance of all such movements in India and for a time paralysed the activities of all anti-Islamic agencies.

## CHAPTER 8

### SHOWING HEAVENLY SIGNS

Swami Dayānand was delivering lectures in the native states of Rajputana, having been invited there by the chief of Shahapur, when Ahmad<sup>as</sup> sent him a registered letter on April 20, 1883. He had already addressed him in several ways. In this letter he offered to send him free the *Brāhīn-e-Ahmadiyya* (of which three parts had been published by that time), if he would like to study the book. He also wrote that in whichever way Swami Dayānand liked he would prove to him the truth and superiority of Islam. Apart from the reasons which Ahmad<sup>as</sup> had given in the book, he was prepared to show him heavenly signs. But the Swami did not care to read the book, nor did he express any desire to hold a debate or to see any heavenly sign. In answer to Ahmad's<sup>as</sup> letters he resorted to sneer and ridicule. He did not know that his end was so near at that time. A few months later, however, when the Swami was staying as a guest of the maharaja of Jodhpur, Ahmad<sup>as</sup> received in August 1883 a revelation from on high that the end of

Dayānand was drawing near. He told Sharampat that he had seen Dayānand already dead in a vision. The Swami suddenly fell ill on September 30, 1883 and was removed to Ajmer for a change. There, in spite of the best medical aid, his condition grew worse and he died at about 6 p.m. on October 30, 1883. It is alleged that he was poisoned. (*Life of Dayānand* in Urdu by Lekhrām, Lahore, 1897).

Munshi Indarman Moradabadi (a bitter, enemy of Islam) was instigated by the then ruling prince of Nabha to oppose Ahmad<sup>as</sup>. Therefore he sent a reply to Ahmad's<sup>as</sup> registered letter from Nabha; and then wrote from Lahore asking Ahmad<sup>as</sup> to go to him, although Ahmad<sup>as</sup> had asked him to come to Qadian for the purpose. To Qadian, the Munshi said, he would come only for a debate. He further asked Ahmad<sup>as</sup> to deposit Rs. 2,400 in a bank. In response Ahmad<sup>as</sup> sent a great number of Muslims to the Munshi at Lahore with Rs. 2,400 in cash<sup>24</sup> and a letter. The Munshi should have waited at Lahore, for a week according to his own writing, but it appears that he left Lahore for Faridkot the very day he wrote the letter to Ahmad<sup>as</sup>. To bring the affair to a head, it was decided to issue the letter as an *Ishtihār* and, under registered cover, to send a copy of it to the Munshi at his address. In this letter Ahmad<sup>as</sup> drew the attention of the Munshi to the original invitation and its conditions, and pointed out that it was not a debate

<sup>24</sup> A Muslim of Lahore lent this sum to Ahmad<sup>as</sup> for this purpose.

that he had proposed. The Munshi could, if he liked to enter the lists in a spectacular manner, hold a debate with many other advocates of Islam. Ahmad's<sup>as</sup> chief anxiety was to show heavenly signs not claimed by others. He was, however, prepared to hold a written debate with the Munshi if he so insisted. The way had already been opened by the publication of his book. The Munshi should write a reply to the *Brāhīn-e-Ahmadiyya* and get Rs. 10,000. This letter was printed at the Siddīqi Press, Lahore, and was dated May 30th, 1885. In answer to it the Munshi issued a leaflet printed at the Mufīd-e-‘Ām Press, Lahore, in which he blamed Ahmad<sup>as</sup> for not holding the debate to which, he alleged, he was originally invited, despite the fact that he had come to Lahore for the purpose. He also wrote that the debate should be held, provided necessary arrangements were made with the police for its peaceful conduct.

Ahmad<sup>as</sup> again explained the purpose and the significance of his original invitation by means of an *Ishtihār* and also pointed out that a debate which needed the protection of the police even before it started could not be anything but injurious and a waste of time. An exchange of papers in a courteous manner might, however, be useful. But, as it was to show heavenly signs that he was commissioned, the Munshi should notify his acceptance within twenty days from the receipt of the *Ishtihār*, which was being sent under

registered cover. But Munshi Indarman<sup>25</sup> never had a genuine desire to hold a debate nor did he have the courage of his convictions. He, therefore, dared not accept Ahmad's<sup>as</sup> invitation.

Ahmad<sup>as</sup> always insisted that if he succeeded in showing heavenly signs, people must become Muslims and I think it was this which consciously or unconsciously deterred many from accepting his invitation. It is not an easy thing for people of weak character to cast off the fetters of old belief. In order to achieve such emancipation, spiritual fervour and insight are necessary, and such qualities do not belong to sordid grovellers after earthly dross, who spend the whole of their useless lives in materialistic darkness.

Pandit Lekhrām, an Ārya of Peshawar, wrote to Ahmad<sup>as</sup> from Amritsar, on April 3rd, 1885 that he would like to come to Qadian to see some heavenly signs and that Rs. 2,400, which he would not be able to withdraw, should be deposited in the treasury

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<sup>25</sup> He had written the following books: *Tuḥfa'-e-Islam* (Persian, 1274 A.H.). *Padash-e-Islam* (Persian, 18661), *Uṣūl-e-Dīn-e-Ahmad* (1869), *Ḥamla'-e-Hind*, *Samsam-e-Hind* and *Saulat-e-Hind* (1868). The last three were published a third time in 1880 at Muradabad. His publications were full of abuse and a constant source of grave provocation to Muslims. The *Jami Jamshed* of Moradabad, Vol. 5, No: 8, dated May 16, 1880, protested against them. So Indarman was prosecuted under Section 292 and 293 I.P.C. and a warrant was issued for his arrest on July 22, 1880. His books were then destroyed and he was fined Rs. 500. Swami Dayānand raised subscriptions to help Indarman and he accused Dayānand of misappropriating the fund. Dayānand in turn expelled Indarman from the Ārya Samāj. (I. *Life of Dayānand* in Urdu by Pt. Lekhrām, Lahore, 1897, pp. 812-820. II. *Swami Dayānand and his Teachings* in Urdu by Mehta Radha Kishen, Gilani Electric Press, Lahore, 1983 Samat, pp. 281-289).

beforehand by Ahmad<sup>as</sup>. Ahmad<sup>as</sup> wrote to him on April 7th, asking him to show if he was in any way the representative of the Ārya Samāj. But Pt. Lekhrām adopted a most discourteous and objectionable tone in his reply, dated April 9th. So Ahmad<sup>as</sup> invited him on April 16th, 1885 to come to Qadian to expedite the preliminaries personally; he also made it clear that he would be prepared to proceed in the matter in accordance with the advice of respectable Āryas like Munshi Jīwan Dās of Lahore. But Pt. Lekhrām had the audacity to write on April 29th a most insulting letter to Ahmad<sup>as</sup> and insisted on being shown a sign. As he was not a recognised leader of the Samāj and wanted the money to be deposited in advance, Ahmad<sup>as</sup> also asked him on July 17th, 1885 to deposit Rs. 2,400, to be forfeited if he did not become a Muslim after seeing the heavenly sign. In answer to this Pt. Lekhrām wrote on July 20th that he wanted to see a sun that should set in the east, etc. Ahmad<sup>as</sup> explained the position to him on July 31st, 1885; but in his letter dated August 5th, 1885 he went on in the same strain. So Ahmad<sup>as</sup> again asked him to come to Qadian and see him personally, but he was not prepared to be reasonable at all.

About November 18<sup>th</sup>, 1885 Pandit Lekhrām came to Qadian and declared that he wanted to hold a debate with Ahmad<sup>as</sup> and see a heavenly sign in favour of Islam. But the way in which he set about it showed that he had no genuine desire. A few letters were exchanged between Ahmad<sup>as</sup> and Pt. Lekhrām

but the debate could not be arranged. An agreement, however, was entered into and signed by the parties according to which Ahmad<sup>as</sup> was to become an Ārya or pay a penalty of Rs. 300 if his prophecy communicated to Pt. Lekhrām did not come true. The money was to be deposited with Sharampat. Pt. Lekhrām was to join Islam if the prophecy was fulfilled. This prophecy was made on February 20th, 1893 and will be discussed in detail later on. In this connection Pt. Lekhrām stayed at Qadian for several weeks and organised local Hindus in opposition to Ahmad<sup>as</sup>.

Another answer came from a Christian minister, the Rev. E. P. Soft,<sup>26</sup> who lived at Gujranwala and was supposed to be a specialist in Christian theology. He wrote to Ahmad<sup>as</sup> that (1) Rs. 600 should be sent to him at Gujranwala in advance. (2) In the event of his coming to Qadian, he should have at his disposal a comfortable house to stay in, and that if any inconvenience was caused to him he would return to Gujranwala. In this case the Rs. 600 would be forfeited. (3) The miracle and the sign which Ahmad<sup>as</sup> promised to show must be in the nature of a geometrical proof found in Euclid. Ahmad<sup>as</sup> replied that though he had not offered to advance any money for the purpose, yet he was prepared to deposit the amount in a bank. Regarding the demand for a

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<sup>26</sup> He was a convert from Hinduism and came originally from Gwalior. His name was Rām Chand. He died in 1887.



comfortable house, Ahmad<sup>as</sup> assured the minister that he would do his best to treat him as his guest and that if he liked he could satisfy himself by seeing the house beforehand. But Ahmad<sup>as</sup> made no secret of his surprise at the Christian missionary's demand for a comfortable house. It was not Christ-like, Ahmad<sup>as</sup> said. Neither did it show a genuine desire to seek the truth. Ahmad<sup>as</sup> further pointed out that there were a number of inaccuracies in Euclid, and said that the heavenly signs he would show would be of a much more cogent nature. It appears, however, that nothing came of this correspondence.

Other people might also have noticed Ahmad's<sup>as</sup> registered letter in one way or another but none came forward to give him a fair trial. Miracles and signs have always formed an integral part of religion but people have always doubted the very possibility of such occurrences. Here was an opportunity for skeptics, scientists and rationalists. Ahmad<sup>as</sup> did his utmost to draw the attention of the whole world to his claims. It is extremely puzzling, and indeed a great pity, that such a precious and rare opportunity was lost in settling unnecessary and irrelevant details. Honest seekers after truth should have taken all possible pains to make the experiment strictly under the conditions which Ahmad<sup>as</sup> had laid down for the purpose. It was highly unfair to interfere in the conditions which Ahmad<sup>as</sup> had every right to declare as necessary for the success of the experiment. No scientist would tolerate such interference in his

laboratory. Why then was Ahmad<sup>as</sup> not allowed to have his own way? As often happens, a majority of people must have been too busy for such pursuits. Those who honestly sought the truth came to the conclusion that Ahmad<sup>as</sup> was right, and followed him. But it appears that the people who smarted under Ahmad's<sup>as</sup> challenge and did not come forward to make the experiment were only those who were really insincere or timid.

The extreme solicitude of Ahmad<sup>as</sup> for the spiritual welfare of mankind drove him in these circumstances to seek solitude where he could be alone with God and implore Him to grant him a heavenly sign of such an extraordinary nature as would bring humanity back to God. Under Divine instructions therefore he repaired to Hoshiarpur in the beginning of 1886 (see Ch. 13) and there, after about a month of uninterrupted devotions and prayers, Ahmad<sup>as</sup> received the good news of a mighty heavenly sign from God which he published in a leaflet on February 20th, 1886. God promised to grant him an illustrious son. This son was born on January 12th, 1889. (For further details see Ch. 18).

Ahmad<sup>as</sup> had a transparent air of sincerity about him, which never failed to impress those who came in contact with him. He was in real earnest. Religion to him was not an amusement or a pastime. He realised the existence of God. He was fired, enthused and intoxicated by the Divine presence. He lived with God and God lived with him. He was at one with his

Creator. He loved Him with all his might and with all his soul.

A glimpse into his mind is afforded by the letters that he wrote to his friends and acquaintances. His letters to Mīr ‘Abbās Ali of Ludhiana from October 1882 to June 1885 are now available in print along with others. They throw a flood of light on a number of theological and spiritual matters; but the essence of them all is his love of God and His creatures which pervades every word.

Lachhman Rām, Phārā Mal, Bishan Dās, Tārā Chand, Nihāl Chand, Sant Rām, Fateḥ Chand, Harkaran, Baij Nāth and Bishan Dās Brahmin, the *Sāhūkars* of Qadian, wrote an interesting letter to Ahmad<sup>as</sup>. In their letter they said that he had sent registered letters to London and America inviting seekers after truth to come to Qadian if they wanted to see heavenly signs in favour of Islam, whereas they had a better right to witness the signs, being Ahmad’s<sup>as</sup> neighbours. They declared on oath that they were not extravagant in their demands, and said that they wanted to see only ordinary signs and prophecies such as are shown by the chosen ones of God. But they could not promise immediate conversion to Islam because they believed that real conversion can take place only when God guides men to the truth. It was, therefore, premature for them to bind themselves to a mechanical conversion. They would, however, testify through the medium of the press, to the fulfilment of Ahmad’s<sup>as</sup> prophecies. The

year in which the signs should be shown, they added, should begin from September 1st, 1885 and end in September 1886. In addition to this they promised whenever Ahmad<sup>as</sup> wanted them to come to him and sign a testimony to the making of any of his prophecies, they would do so.

Ahmad<sup>as</sup> acknowledged this letter and appreciated the moderate spirit in which the request was made. He promised to show a sign or make a prophecy within one year without fixing any date as to when the stipulated year should begin. Unfortunately, the date of the agreement is also not known. It was, however, duly published and attested by Mīr ‘Abbās Ali of Ludhiana, M. Abdullah Sanauri and M. Shahāb-ud-Dīn of Thih Ghulām Nabī. This agreement was printed at the Riyāḍ-e-Hind Press. Amritsar.

It appears that the date of the agreement was somewhere in the beginning of August 1885 because, in accordance with it a prophecy was written down on August 5th, 1885 and it was duly attested by four signatories. The prophecy was as follows: 'I have received a revelation about Mirza Imam Dīn and Nizām Dīn to the effect that within a period of 31 months they shall be stricken with an affliction, i.e., a person of their family, wives or children, shall die, causing a great shock and bereavement. This period will begin from today's date, which is 23rd of Sāwan, 1942, August 5th, 1885. Attested by Phārā Mal, Baij Nāth, Bishan Dās Brahmin and Bishan Dās.'

As soon as the 31st month arrived (February, 1888), they became impatient and dishonestly declared that the prophecy had not been fulfilled. (As a matter of fact they had become extremely nervous when the agreement was made public by a leaflet; and in their nervousness they had issued a leaflet in which they declared irrelevantly that they did not believe in any revelation other than that of the Vedas, etc.) But they were stunned into silence and stricken with shame when in the middle of the 31st month the daughter of Mirza Niẓām Dīn, who was a niece of Mirza Imam Dīn,<sup>27</sup> died at the age of 25, leaving behind her a very young child. Thus was fulfilled the word of God. It struck terror into the hearts of men, and people marvelled and wondered.

Some people are apt to scoff at prophecies. They think that prophesying is not necessarily a proof of Divine revelation or a distinctive characteristic of spiritual greatness; it may be nothing more than a happy guess or the result of empirical investigations. These objections do not, however, apply to Ahmad<sup>as</sup>. All his prophecies came from God through verbal inspiration. He was just an instrument and a mouth piece of God. It was beyond his power as a human being to make them. The fact that he sometime erred in his interpretation of them and that he openly admitted his error, proves him to be as honest and true

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<sup>27</sup> On August 13th, 1885, Mirza Imam Dīn had issued a leaflet in which he had denounced Ahmad<sup>as</sup>.

(See *Kulliyāt Ārya Musāfir* pp. 414-415.)

a Prophet as the truest Prophets of old. It should, however, be remembered that he made numerous prophecies which were all fulfilled according to God's wonderful ways.

Ahmad<sup>as</sup> once—in 1862 or 1863—saw a vision to the effect that Raja Teja Singh, who had been granted an estate in Batala tehsil in place of his Sialkot estate, had died. He spoke of it to his friend L. Bhīm Sain, a pleader in Sialkot. At about 2 p.m. the same day the then Commissioner of Amritsar came to Sialkot most unexpectedly and instructed the Deputy Commissioner to have a list prepared of all the property belonging to Raja Teja Singh, saying that he had died at Batala the previous day. L. Bhīm Sain very much wondered at the immediate fulfilment of Ahmad's<sup>as</sup> vision.

Once an English-knowing young man came to see Ahmad<sup>as</sup> in 1878. In his presence came the revelation in English: 'This is my enemy.' It referred to the young man, who was himself asked to translate it. He was really and truly an enemy of God.

Nawab Sardar Muhammad Ḥayāt Khan, a judge, was once suspended and prosecuted by the government on various charges. Mirza Ghulam Qādir asked his brother to pray for him. Ahmad<sup>as</sup> did so and was told in a vision that the judge would be acquitted and reinstated.

Several Hindus and Muslims were informed of this; and the judge was actually reinstated shortly afterwards.

In 1882 Ahmad<sup>as</sup> badly felt the need of money for an emergency which was known to his Ārya neighbours. He prayed to God that He might grant him the required amount so that the Āryas might also become witnesses of the Divine acceptance of his prayer in this connection. The same day he received a revelation to the effect that God was very near. The last sentence was added in English. It ran as follows: 'Then will you go to Amritsar.' For ten days Ahmad<sup>as</sup> received no remittance from anywhere, but on the eleventh day Muhammad Afdal Khan, settlement superintendent, Rawalpindi, sent him a money order for Rs. 110/- and more followed afterwards. The day he received the first remittance he had to go to Amritsar to appear as a witness in a court case. Thus was fulfilled the word of God.

## CHAPTER 9

### **MASJID MUBĀRAK**

Ahmad's<sup>as</sup> appearance in public through the press soon made felt the necessity of a mosque. Though the mosque is primarily meant to be a place for devotions yet it has always been more than that. It serves, says Hitti, as a general assembly hall and as a political and educational forum. The Holy Prophet<sup>sa</sup> used to sit in the mosque and strangers came to visit him there; he talked and they discussed religious and other matters with him.

The foundation of Masjid Mubārak was laid adjoining Ahmad's<sup>as</sup> house about the middle of 1883. It was a very small building at that time. One or two rooms were constructed over a roofed lane. By August 30th, 1883 (26th Shawwāl, 1300 A.H.) the steps leading from the lane to the mosque were completed. The whitewashing of the interior was not done till October 9th, 1883 (7th Dhilhij, 1300).

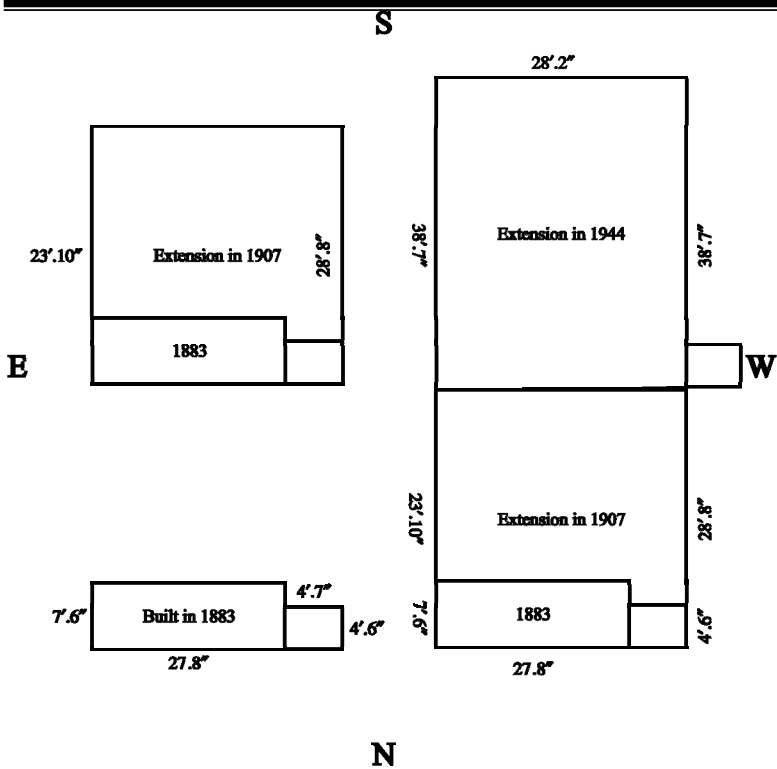
In Mecca the early Muslims had no special place of worship. It is said that the Holy Prophet<sup>sa</sup> used to perform the *Ṣalāt* in secret in the narrow alleys of



Mecca. Then the believers began to pray in a house. The simple mosque at Medina consisted of a courtyard open to the sky enclosed by walls of sunbaked clay. As a protection from the sun the Holy Prophet<sup>sa</sup> later extended the flat roof (palm leaves and clay) from his adjacent house to cover the whole open court. The first mosque erected in a conquered land was that of Basrah. This place of prayer was at first an open space fenced round with reeds. The edifice was later rebuilt of clay and sun-dried bricks and the roof was covered with grass.

The Masjid Mubārak was built under a Divine command. Ahmad<sup>as</sup> recieved several revelations concerning it. *أَمَّا بَرَكَاتُ لِلنَّاسِ وَمَنْ دَخَلَهُ كَانَ آمِنًا* i.e. There are blessings for the people in this mosque and he who enters it enters into peace. The following revelation contains the date of its construction (1300) *مُبَارِكٌ وَمُبَارِكٌ وَكُلُّ أَمْرٍ مُبَارَكٌ يُجْعَلُ فِيهِ* i.e. Blessor and blessed is this mosque and everything blessed takes place in it.

This mosque is considerably extended now towards the south. It was first extended in 1907 and then in 1944. Prayers are also offered in the open space on the flat roof of the mosque according to weather. I give below its dimensions:



## CHAPTER 10

**THE RED DROPS**

It was in May or June 1884 that Ahmad<sup>as</sup>, after offering the *Fajr* prayers one morning, retired into a tiny room on the east (now north-eastern corner) of the Masjid Mubārak. It was a cool place on account of the fresh plaster on the walls. He lay down on a charpoy (an Indian bedstead) which used to be kept there. There was no mattress or pillow on it. He lay facing the north, with his head to the west. One arm was pillowed underneath and other was resting over his head. M. Abdullah Sanauri began to press his feet—an eastern custom of massaging to show respect and devotion; and he says it was a Friday, the 27th of Ramadan. He was meditating upon the manifold blessings of the moment upon himself when he saw that the whole body of Ahmad<sup>as</sup> suddenly trembled. Ahmad<sup>as</sup> looked at M. Abdullah Sanauri, who saw that Ahmad's<sup>as</sup> eyes were filled with tears. A little later, he saw a drop of red liquid on one of his feet, just under his ankles, and it appeared to have just dropped there at that moment. 'I touched it with a

finger of my right hand,' he says, 'and then smelt it, but there was no smell of any kind. Then I noticed another big drop on his shirt, over his ribs. It was also fresh. I got up quietly and looked all round, to find out the source or cause of these drops. It was a very small and low-roofed room and I searched every nook and corner in order to satisfy myself thoroughly but could not trace anything visible which could have caused the red drops. Therefore I sat on the charpoy again and began to press the feet of Ahmad<sup>as</sup>. After a while he got up, went out and sat in the mosque. I followed him there and sat behind him to press his shoulders. I then asked him about the drops. He answered with indifference, but I asked him again the same question. Thereupon Ahmad<sup>as</sup> inquired as to what drops I meant. I pointed out the one on his shirt. He looked at it, and then explained to me by a few illustrations the phenomenon of *Kashf* by which certain things seen in vision actually materialise in the physical world.' What had happened was related by Ahmad<sup>as</sup> as follows: 'Whilst in a waking vision, I saw a beautiful big building. There was a couch in it on which sat an imposing figure. He was God Himself. I thought myself to be an humble officer of the Divine Court. I had written certain decrees which I placed before the Almighty for His signatures. I was asked to sit on the couch with deepest Fatherly affection and love. Then He dipped His pen in the red inkstand, shook it a little, and then signed the papers. The red drops you see are those that fell from His pen whilst He shook it.'

Ahmad asked M. Abdullah Sanauri to see if any of the drops had fallen on his clothes or cap; and to his boundless delight he found one on his own cap also.

M. Abdullah Sanauri was deeply moved and impressed by this mysterious phenomenon; and, being a personal witness of this little act of Divine creation, he requested Ahmad<sup>as</sup> to give him the shirt which bore the red drops. Ahmad<sup>as</sup> imbued with the same spirit as the Holy Prophet Muhammad<sup>sa</sup> hesitated a little, fearing that in the future his followers might begin to worship his shirt; but when M. Abdullah Sanauri pressed him for it Ahmad<sup>as</sup> gave it to him on condition that it should be buried with him when he died. M. Abdullah Sanauri was at that time twenty years of age. He had come to Qadian for the first time two years previously. He remained a most devoted disciple of Ahmad<sup>as</sup> for the rest of his life. He passed away on October 7th, 1927 on a Friday. He was buried clothed with the same memorable shirt bearing the Divine ink which he had carried with him day and night, at home and abroad, for 43 years. He never parted from it. It was a veritable sign of God and the most precious gift that a man could receive from on high. He treasured it, prized it and loved it and loved it as the greatest memento of his most beloved Master, whom he loved with all his soul and with all his heart. He had put it in a wooden box, specially made for it, with a glass top and had so folded the shirt as to show the red drops. I have myself seen it many a time. Under the orders of the Khalīfatul Masīh II<sup>ra</sup>, he

showed it to a great number of people so that the witnesses of this Divine sign might be numbered by thousands. Often would he look at it himself with eyes full of mixed feelings of sadness and joy. His face would glow at the sight of the priceless gift only to make him sadder at the painful idea of the gulf that separated him physically from the one whom he had served every moment of his life.

How interesting is this attitude when compared with both the belief and practice of early Christians concerning the so-called holy relics of Jesus<sup>as</sup> and the saints. According to the authorities, these were said to be endowed with many miraculous powers, which emanated from them. Tradition asserts that many miracles were actually wrought merely by touching these relics; and in the end this became so widespread that there is little doubt that the whole of the church relapsed into a form of paganism not far removed from the vicious superstitions of animistic customs.

Materialistic unbelievers will laugh and mock at the incident of the drops mentioned above. In 1926 there died the author of a once famous book called *Flat Land*. It described a world of two dimensions in which everything was flat. The flat inhabitants of this world were in no way impressed with the strangeness of their condition for they had no conception of the possibility of a third dimension. One of their number, a square, did become enlightened, but he was put in prison for life lest his heresy should disturb the minds and excite the curiosity of his fellow citizens. From

their own point of view his judges were perhaps justified. They had no senses by which they could perceive three-dimensional space, for their eyes were in their sides, and it seemed preposterous to allege the existence of that which could never be perceived. So unbelieving materialists live in a kind of *Flat Land*. Their senses enable them to perceive only certain aspects of the world. They have no reason to suppose that their knowledge is exhaustive or complete. They should not therefore forget that there may be other 'dimensions' of which they are quite unconscious.

They do not possess the eyes which open up vast vistas of spiritual realities. The spiritual world has its own system of laws. It would be idle for materialists to deny facts which belong to it. Before a man can claim knowledge of a thing, he must have some experience of it. An expert biologist or a chef, for instance, would only make a fool of himself if he interfered with a wireless set without knowing anything about radioactivity. It is impossible, however, to argue with the arbitrary.

The sceptics will doubt because they have always grovelled in the darkness of doubt. They are incapable of seeing the light. They are intellectually blind and bankrupt. They are not sure even of their own existence.

Honest seekers after truth will require proof. Proof they can have if only they are able to recognise it as such. Experience is a proof by itself and observation is the greatest reason. Seeing is believing. Here are

two most truthful persons who have never been accused of falsehood in any shape or form. They are not insane or feeble-minded. There is no ulterior motive behind what they actually saw. One of them sees the vision without knowing that the drops had actually materialised in this world, and the other simultaneously finds the drops without knowing anything about the vision. The drops were then seen by thousands of people. A search into the possible causes was immediately made on the spot and no explanation was found. What else, therefore, is required to give the occurrence the positiveness of proof? I maintain that in everything else we generally form our opinions only on such data; why, then, should people hesitate to believe in the happening just related?

Ahmad<sup>as</sup> was surrounded by all kinds of enemies and they could easily have raised all kinds of objections and have destroyed the significance of the sign; but, in spite of its repeated and emphatic publication, no one seriously tried to refute it. The only demand that was made was for a declaration of facts by M. Abdullah Sanauri, under a most solemn oath, the words of which were proposed by the enemies; and they were all stunned into complete silence when, in accordance with their wishes, he took the oath at Amritsar in 1919 amid a bitterly hostile gathering.

Muslims cannot object to these drops because they believe that Hasan Baṣrī once dreamt that Sham‘ūn



had returned to him the certificate which he had given to Sham'ūn. When Hasan Baṣrī woke up, he found that he had actually got the certificate with him. (*Tadhkiratul Auliya'*, p. 40). Similarly, Abdullah bin Jalā' dreamt that the Holy Prophet Muhammad<sup>sa</sup> had given him a loaf of bread of which he ate one half. When he woke up he found the other half of the loaf still with him (*Tadhkiratul Auliya'*, p. 498). Christians believe that 'about five thousand men, besides women and children' were fed with 'five loaves, and two fishes'. 'And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.' (Matth. 14:15-21).

## CHAPTER 11

### **VISITS LUDHIANA & SANOUR**

Early in November 1883, Ahmad<sup>as</sup> went to Amritsar in connection with the printing of the *Brāhīn-e-Ahmadiyya*. As Mīr ‘Abbās Ali and other friends were requesting him to visit Ludhiana he intended to go there from Amritsar; but there he became indisposed and his visit to Ludhiana was postponed. So he returned to Qadian on November 9th, 1883.

On December 19th, 1883 Ahmad<sup>as</sup> was ready to go to Ludhiana on a short visit to comply with the repeated requests of his friends but he received a letter from the Riyāḍ-e-Hind Press, Amritsar, informing him that the printing of his book was being delayed. The Chashma’-e-Nūr Press, Amritsar, had promised to print a portion of the book but the manuscript given to them had been destroyed. So it was necessary that Ahmad<sup>as</sup> should go to Amritsar and supervise the work personally. Probably he had to stay at Qadian during the Christmas holidays, because he was expecting some friends to come there in those days to see him. Accordingly he left for Amritsar on February

13th, 1884. Though the exact dates of his journeys are not known, it appears that he had to go to Amritsar more than once.

In view of the earnest appeals of his Ludhiana friends it is probable that he visited that town somewhere during the first quarter of the year 1884. Mīr 'Ināyat Ali, who is the son-in-law and nephew of Mīr 'Abbās Ali, says that Ahmad<sup>as</sup> was accompanied by Jān Muhammad, Hafiz Hamid Ali<sup>fa</sup> and Malāwā Mal. There was a crowd of people, including Nawab Muhammad Ali of Jhajjar, at the Ludhiana railway station to receive Ahmad<sup>as</sup>, though he was not personally known to the people there. Arrangements for his short stay were made in the Muhalla Sufian. He used to go out for walks and crowds followed him wherever he went. Though he stayed in Ludhiana only for two or three days, yet he left an indelible impression of righteousness and saintliness in the hearts of the people. Something seemed to draw people towards him and everyone who came to see him felt that he was in the company of a holy man. Seekers after truth and all lovers of Islam were comforted at seeing him. The righteous were thrilled with joy and bliss when they heard the words of wisdom which fell from his lips<sup>28</sup>. But the spirits of

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<sup>28</sup> It might be mentioned that those who could not see Ahmad<sup>as</sup> personally wrote to him letters seeking enlightenment; and if he had the time Ahmad<sup>as</sup> would also occasionally answer questions through the press for the benefit of the people. A certain Ārya of Akbarabad, Rām Charan by name, once asked the question, probably in a newspaper, why God created Satan and thus caused men to fall into error and sin. Ahmad<sup>as</sup> answered it

evil were unhappy and uneasy. The Divine lustre that his face shed all round made the covetous scribes and blind pharisees extremely nervous about their own bread and butter.

Referring to Ahmad's<sup>as</sup> visit to Ludhiana, Maulawī Muhammad Husain of Batala wrote in his periodical while reviewing the *Brāhīn-e-Ahmadiyya* that, as the Maulawīs Abdul 'Azīz and Muhammad, sons of Abdul Qādir, were disloyal to the government (vide *Ishā'atus-Sunna* No. 10, Vol. 6), they could not like Ahmad<sup>as</sup>, who condemned all manner of sedition and rebellion. Another reason which exasperated and alarmed the Maulawīs of Ludhiana, according to Maulawī Muhammad Husain, was that they were collecting funds when the author of the *Brāhīn-e-Ahmadiyya* came to Ludhiana at the request of the Muslims of that town. Seeing his hallowing influence and the blissful lustre that streamed out from him, they felt attracted towards him and most of them offered to contribute towards the publication of his important and valuable book; and the result was that the Maulawīs were deprived of their income. So they

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through the pages of the *Akhbār-e-'Ām* dated May 10th, 1885 and explained that God does not cause people to fall into error. He has, on the other hand, provided for the spiritual progress of man by supplying him with two external incentives, one for good and the other for evil. Man has then been given discretion. He can choose one or the other. God has further strengthened the incentive for good by endowing man with reason, revelation and heavenly signs and then He has devised punishment to deter man from choosing the evil course.

found fault with Ahmad<sup>as</sup> and quoted scripture against him.

Ahmad<sup>as</sup> visited Ludhiana again on October 14th, 1884 to inquire after the health of Mīr ‘Abbās Ali. He stayed there only for a day or two.

My uncle, M. Abdullah Sanauri, says that Ahmad<sup>as</sup> visited Sanaur also in 1884 at his request (he went from Sirhind) and blessed his humble home with his presence. My uncle’s grandfather, Muhammad Bakhsh, was alive at that time and had the honour of shaking hands with him. How sweet of Ahmad<sup>as</sup> to deepen and consecrate the bond of companionship with his humble servants with such acts of grace and kindness!

## CHAPTER 12

**MARRIAGE**

Mīr Nasir Nawab (born 1846, died September 1924), has already been mentioned in these pages. He belonged to a distinguished Sayyid family of Delhi.<sup>29</sup> His elder brother was married to the daughter of Nawab Amīn-ud-Dīn Khan, the father of Nawab Ala-ud-Dīn Khan of Luharu.

After his visit to Qadian, Mīr Sahib was anxious to find a suitable match for his daughter. Ahmad<sup>as</sup> offered himself as a candidate. The wife of Mīr Sahib naturally considered the disparity of age a hindrance to the match. She had already rejected several offers for the hand of her daughter. Mīr Sahib put before her the name of another applicant, but she did not like him

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Kh. Muhd. Nasir 'Andalīb

Kh. Mīr Dard

Zinatun Nisā' Begum

Shah Muhd. Naseer

Naṣīra Begum

Mīr Nasir Nawab.

and remarked that Ahmad<sup>as</sup> was a thousand times better than him. Mīr Sahib was already inclined towards Ahmad<sup>as</sup> so he immediately asked his wife whether she would now agree to Ahmad<sup>as</sup>. The question was urgent, Mīr Sahib pressed, and should not be delayed because their daughter was already 18. So his wife gave her consent. Mīr Sahib at once intimated this decision to Ahmad<sup>as</sup>, who reached Delhi a week later with a few of his Hindu and Muslim friends, including Sh. Ḥāmid Ali<sup>ra</sup> (born 1854, died 8-9-1919) and Malāwa Mal.

The relatives of Mīr Sahib did not, however, like this match. Ahmad<sup>as</sup> was too old; and, moreover, there was amongst the people of Delhi a strong dislike towards Punjabis on account of differences in language and customs. Mīr Sahib was, however, a very strong-willed man. He did not care much for these objections and the marriage ceremony was performed after, of course, the consent of the bride had been duly obtained. The *Mehr* (Muslim equivalent of a marriage settlement) was fixed at Rs. 1,100, which was the sum suggested by Mīr Sahib. The name of Ahmad's<sup>as</sup> wife, who is alive by the grace of God, is Nuṣrat Jahān Begum<sup>ra</sup>. The marriage took place on Monday, 27th Muḥarram, 1302 (November 1884); and the ceremony was performed by Maulawī Nadhīr Husain to whom Ahmad<sup>as</sup> gave Rs. 5 and a prayer mat. Ahmad<sup>as</sup> was about 50 years of age at that time, and the disparity of age reminds one of his spiritual Master's<sup>sa</sup> marriage with Ā'isha<sup>ra</sup>.

Ahmad<sup>as</sup> did not have much money for his marriage, so he had to borrow from his friends. Munshi Abdul Ḥaq<sup>ra</sup>, an accountant in Lahore, lent him Rs. 500 (Ahmad<sup>as</sup> later offered to repay this sum but Munshi Abdul Ḥaq requested him to accept it as a contribution towards the publication of his book, *Sirāj-e-Munīr*) and Hakim Muhammad Sharif of Kalanaur contributed Rs. 200 or Rs. 300. Half of the *Mehr* fixed is paid in cash to the bride. According to the custom of the country, Ahmad<sup>as</sup> should have taken with him a good many expensive clothes and ornaments, but he did not take much. All he had for various expenses at Delhi was Rs. 250 in cash. Therefore the relatives of Mīr Sahib poured forth further taunts at the marriage; but he took no notice of them. The relatives of Ahmad<sup>as</sup> were also not on very good terms with him and therefore no fuss appears to have been made on the occasion at Qadian. There was only one person who cared for Ahmad<sup>as</sup>, and that was Charāgh Bibi, the first mother-in-law of Ahmad<sup>as</sup>. She liked Ahmad's<sup>as</sup> wife, Nuṣrat Jahān<sup>ra</sup>. The rest of the family called her 'Dillīwālī' out of derision and contempt.

The young bride from Delhi must have felt herself a complete stranger at Qadian. Separated from her parents, living in a small village situated in an out of the way corner of the country, she must have experienced strange feelings. The ancient and big city of Delhi had been seven times the seat of the Imperial government before its occupation by the British. The



river Jumna, the Old Fort, palaces and mosques, the Mausoleum of the Emperor Humayun, the tomb of Feroze Shah, the Quṭub Minār, Niẓāmud Dīn Aulyā', covering an area of 45 miles, drew visitors and sightseers from everywhere. Its native craftsmen were famous for their jewellery, ivory carving, silver, brass and copper work, pottery, weaving and embroidery. There was nothing of the kind at Qadian. She must have missed even the streets of Delhi where had walked in the olden days mighty kings and queens. She had now come to a place unknown to the world. There was also the difference of language. The ways, manners and customs of the people must have appeared to her strange and queer. The cold and negative, nay, the positively bitter attitude of her new relatives must also have aggravated the feeling of change. Scarcely could she foresee the time when her new home was to become a thousand times dearer to her than Delhi. She has now lived in Qadian for more than sixty years; and none of those queer men and women who looked askance at her can be seen anywhere. The cold and tense atmosphere with which she was greeted as a bride has completely disappeared. She is now the Mother of the Faithful and thus reigns supreme in the hearts not only of the inhabitants of Qadian but also of the thousands that flock to this sacred place every year. She is enthroned in their affection as an Empress. And it is no exaggeration to say that the day is coming soon when kings and queens will seek blessings from her and her

children. May she live long in health, comfort and happiness.

Ahmad<sup>as</sup>, however, was not a man of this world. The attitude of his relatives did not worry him. He was perfectly happy. He saw in his marriage a wonderful fulfilment of the word of God. Two or three years previously God had spoken to him in these words:

(يا) أَحْمَدُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ i.e., 'O Ahmad live thou and thy wife in paradise!' أَشْكُرُ نِعْمَتِي رَأَيْتَ خَدِيجَتِي i.e. 'Be grateful for My favour, thou hast found my Khadija' الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لَكُمْ الصِّهْرَ وَالنَّسَبَ i.e., 'Praise be to Allah who honoured you with your wife and pedigree.'

When Ahmad<sup>as</sup> was anxious as to the expenses of the marriage, God told him:

ہر چہ بانیڈ نو عروسی راہمہ ساماں کنم ..... وانچہ درکار شما ماشد عطائے آں کنم

i.e. 'Whatever you will require for your marriage I shall arrange, and I will give you whatever you want.'

Concerning the fulfilment of these words Ahmad<sup>as</sup> wrote a long time afterwards: 'No father looks after his son as God did in my case. No mother in this world keeps awake in order to take care of her child as God took care of me.'

Not only did God provide Ahmad<sup>as</sup> with money and make all arrangements for his marriage, but He also strengthened his vital powers for this purpose. His friends were afraid in this respect. Hakim Muhammad Sharif spoke to Maulawī Muhammad

Husain of Batala of Ahmad<sup>as</sup> having nervous debility on account of diabetes and other ailments; and the Maulawī wrote a sympathetic letter to Ahmad<sup>as</sup> showing his concern. But it is a truth that God can bestow all kinds of powers upon His faithful devotees, and in proof of this, Ahmad<sup>as</sup> having been promised Divine assistance in all his marriage obligations, was, despite his weak debilitated state and relative old age, so blessed by God with renewed vitality that he left behind him three sons and two daughters, who are all alive today. May God bless them and keep them for ever and ever.

Christianity and some other religions seem to encourage celibacy. Jesus<sup>as</sup> is reported as having said, in Matth 19: 21:

'And there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it let him receive it.'

St. Paul is said to have taught

'That a struggling missionary body will find more freedom in its work in the absence of wives and children.' (G. G. Coulton, M. A. of Trinity College, Cambridge).

The apostles insisted 'that their converts should either not contract wedlock or should dissolve the tie if already formed.' The Spanish Synod of Elvira (A.D. 305) definitely forbade marriage to the higher clergy. Sacerdotal celibacy has been, more or less, an article of Christian faith. Sir Thomas More was driven to

declare, in answer to Tyndale, that the marriage of priests being essentially null and void 'defileth the priest more than double or treble whoredom.' For eight years it was felony in England to defend sacerdotal marriage as permissible by the law of God (Statute of the Six Articles; 31 Hen. VIII. C. 14). No wonder Christians find fault with the marriages of the Holy Founder<sup>sa</sup> of Islam!

It is true that the ideal life is not what Aristotle describes as 'the living as one likes'; but it is equally wrong to suppose that the supreme ideal can only be reached through a life of complete and continued asceticism. The true saint is not one who entirely shuts himself off from all practical responsibilities and denies himself every opportunity of contact and service. Islam means complete resignation to the will of God. It is a natural and practical religion. It consists in service to God and service to man. There is no conflict between the two conceptions; as a matter of fact, one is incomplete without the other. Islam, therefore, teaches us to live in this world, and at the same time it urges us not to be of this world. It regards the various faculties and instincts with which man is equipped as gifts of God. A proper and righteous enjoyment of these gifts is the best form of man's gratefulness to God. Hence the married state is not in any way incompatible with perfection. Marriage is a sacred and noble institution in Islam. It is no more harmful than eating and drinking. It does not interfere with spiritual development; and in its true form it is

essential to human progress. The essence of Islam is to live a full life. It is the effort to give effect to the soul's craving for a union with the Deity here and hereafter. Ahmad's<sup>as</sup> life is an illustration of this.

## CHAPTER 13

### **AT HOSHIARPUR**

Ahmad<sup>as</sup> had intended, in 1884, to go to Sojanpur, a small village in the district of Gurdaspur, with a view to spending 40 days in a quiet place in meditation and prayer and then to make a tour of India. My uncle, M. Abdullah Sanauri<sup>ra</sup>, had asked to be allowed to accompany Ahmad<sup>as</sup> in that holy undertaking. But time passed and Ahmad<sup>as</sup> waited for the Divine light to guide him in the selection of the place to which he should go. He really wanted from God a mighty sign which he could show to the world. At last, in January 1886, the Word of God came to him saying that he would get what he wanted in Hoshiarpur. So on the basis of this revelation he decided to go to Hoshiarpur.

Ahmad<sup>as</sup> wrote to Sh. Mehr Ali, a leading Muslim of Hoshiarpur, that he wanted to stay for two months at Hoshiarpur; and he asked him if he could find for him a two-storied house on the outskirts of the town. Sh. Mehr Ali had a house of his own which answered the purpose of Ahmad<sup>as</sup>. It was known as his Ṭaweila.

He offered it to Ahmad<sup>as</sup> and made the necessary arrangements for his stay there.

Ahmad<sup>as</sup> left Qadian for Hoshiarpur on Wednesday or Thursday, January 20th or 21st, 1886, in a *Behlī* (a bullock-driven carriage). He was accompanied by M. Abdullah Sanauri<sup>ra</sup>, Sh. Hamid Ali<sup>ra</sup>, and Fateḥ Khan of Rasulpur, a village near Tanda in Hoshiarpur district. While they were crossing the river Beas in an old-fashioned boat, Ahmad<sup>as</sup> is reported to have remarked that the company of a holy man was like journeying across a river: there was the hope of landing safely on the other side, but there was also the danger of being drowned. It proved a prophetic remark for one of his three companions on this occasion, namely Fateḥ Khan, who deserted him afterwards and was thus spiritually drowned. The party stopped a night at Rasulpur and reached Hoshiarpur on Friday, January 22nd, 1886.

Ahmad<sup>as</sup> occupied the upper story of the Ṭaweila and entrusted different duties to his three companions. M. Abdullah Sanauri<sup>ra</sup> was to prepare food for Ahmad<sup>as</sup> and serve it. Sh. Hamid Ali<sup>ra</sup> had to do the house work and also attend to visitors. Fateḥ Khan was required to do the shopping. It was then announced by means of handwritten leaflets that Ahmad<sup>as</sup> would not see anybody for 40 days. No one was to visit him or invite him out during this period. He announced, however, that at the end of this time, he would remain there for about 20 days more and

that he would then be glad to receive visitors. Strict orders were given by Ahmad<sup>as</sup> to keep the front door always bolted and that none even of his companions should disturb him. No one was allowed to go upstairs or to talk to him more than was necessary in answer to questions. He wanted his meals left upstairs, no one was to wait upon him, and the dishes and utensils were to be cleared when he had finished. He offered his prayers alone in his room upstairs. His instructions were carefully carried out and he was left undisturbed with God. He came down on Fridays and the party used to go to a solitary mosque situated in a park outside the town where Ahmad<sup>as</sup> led the *Jum'a* prayers. He also attended to his letters and read newspapers.

To the westerner, whose spiritual understanding has become warped by materialism, this sustained solitude may seem both unnatural and unnecessary; but it is the source of the saint's strength. From it he derives guidance; and his victory over the powers of darkness is in proportion to the intimacy of his communion with God. Ahmad<sup>as</sup> had reached a stage when he no longer considered himself the master of his own person. All his movements were controlled by God. He was expressly commanded to go to Hoshiarpur and from there he wrote in one of his letters (February 11th, 1886) to Munshi Rustam Ali<sup>ra</sup> of Jullundur that he could not say how long he would stay in Hoshiarpur. He could not even tell the route by which he would reach Qadian. Everything, he said,



was in the hands of God. This is the true meaning of Islam—perfect submission to the will of God. And it is only by such submission that the kingdom of God can come on earth as it is in heaven—and not by mere word of mouth repeated every Sunday or every Friday.

No one knows what Ahmad<sup>as</sup> did upstairs. M. Abdullah Sanauri<sup>ra</sup> used to take his food to him; and he says that once or twice Ahmad<sup>as</sup> told himself a little of the religious experience he was going through. Ahmad<sup>as</sup> was enjoying communion with the Almighty, Who would talk to him for a long time. Ahmad<sup>as</sup> held long discourse with his Heavenly Father and had wonderful experiences of His love and affection, which were of a nature too deep and intimate to be disclosed to the outside world. Once he told M. Abdullah Sanauri<sup>ra</sup> that God had revealed to him the following words: *بُورِكَ مَنْ فِيهَا وَمَنْ حَوْلَهَا* 'Blessed is the one in it and blessed are those who are around it.' He explained its meaning by saying that the first part referred to his own self and the second to his companions present there at that moment. Fateh Khan was absent at the time on an errand.

In view of the subsequent events of Ahmad's<sup>as</sup> life, this *Chilla* appears to have been a preparation and a prelude to his official inauguration as God's ambassador to the world. His credentials were prepared and he was given, as it were, an audience of the Supreme Sovereign. The mighty sign which Ahmad<sup>as</sup> asked of God was also granted him; and it

was broadcast by means of a leaflet issued on February 20th, 1886.

### MURLĪDHAR'S CONTROVERSY

At the end of these days of communion with God, Ahmad<sup>as</sup> saw a great number of people there and accepted many invitations of friends and acquaintances. In those days a religious controversy also took place there between him and Murlīdhar, an account of which is to be found in his book entitled *Surma Chashm Ārya*.

Murlīdhar was a leading Ārya Samājist of Hoshiarpur. He was a teacher of drawing in a local school. He came one day to Ahmad<sup>as</sup> in March 1886, and wanted to ask him a few questions about Islam. Though the Ārya was not a seeker after truth but merely wanted to hold a controversy, Ahmad<sup>as</sup> accepted the challenge.

Murlīdhar began, on the evening of March 11th, 1886, at the house of Ahmad<sup>as</sup>, with an attack on the miracle known as *Shaqquḷ Qamar* (the rending of the moon). The debate was to be carried on in writing by an exchange of two papers from each side. The papers were to be written there and then and read out in a public meeting. But Murlīdhar did not wait to hear the final reply from Ahmad<sup>as</sup>. He left the meeting on the lame excuse that it had become too late for him to stay there.

One of the audience, Shatru Ghan, repeatedly asked Murlīdhar to wait, but he would not listen. The

following are the names of a few of those who were present there that evening: Shatru Ghan, eldest son of Raja Rudder Sen, ruler of Suket; Shatranjī, younger son of the Raja of Suket; Janmī Jī, another son of the Raja; Babu Mulraj, copyist; L. Rām Lachhman, a headmaster of Ludhiana; and Babu Har Kishan Dās, a second master, of Hoshiarpur.

The second meeting took place at the house of Sh. Mehr Ali on March 14th, 1886. It was Ahmad's<sup>as</sup> turn to start, but Murlīdhar would not let him do so. He insisted that Ahmad<sup>as</sup> should first of all verify his statement made on the previous day to the effect that Swami Dayānand had written in the *Satyārath Parkāsh* that the souls of human beings fall as dew on vegetables and are born into this world after being swallowed by women. He insisted that Swami Dayānand had made no such statement. He was told that it was not right to drag the previous proceedings into the second meeting, and that, if he must have the reference, he could have it later<sup>30</sup>. But he was obstinate. The audience protested against his attitude,

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<sup>30</sup> The fact was that Ahmad<sup>as</sup> did not have any copy of *Satyārath Parkāsh* with him at that time, and the book which Murlīdhar offered for the purpose was written in Nagri, a language which Ahmad<sup>as</sup> did not know. Murlīdhar was further emboldened in his demand by his knowledge of the fact, which Ahmad<sup>as</sup> learnt later, that it was a late edition of the book and did not at all contain the passage quoted by Ahmad<sup>as</sup> from an earlier edition.

On his return to Qadian Ahmad<sup>as</sup> wrote about it to a Brahmū Samājīst gentleman at Lahore, Naubin Chandar by name, and he informed Ahmad<sup>as</sup> that the Ārya Samājīsts had deleted the statement under discussion from the book and that it was found only in its first edition which he possessed. So he supplied Ahmad<sup>as</sup> with the required quotation and it was published in the report of the controversy.

but he stuck to his point. To stop him from wasting time, Ahmad<sup>as</sup> gave him a pledge in writing that the required reference would be inserted in the report of the proceedings which was to be published. This was done, to the eternal shame of Murlīdhar. The reference is: Page 263, Sam. 8, Edition 1875.

Ahmad<sup>as</sup> wrote the first paper in which he pointed out that, according to the teachings of the Ārya Samāj, God could not create anything; and in so far as man could not attain to everlasting salvation, God was void of love. This paper was read out in one hour. Murlīdhar spent more than an hour, not in explaining and vindicating the position of the Samāj, but in pointing out that Ahmad<sup>as</sup> raised two questions instead of one. Ahmad<sup>as</sup> removed his misunderstanding, and then he took three hours in writing his answer, which was even then not complete. It had to be read out incomplete because he said the remaining portion would later be supplied at his own convenience. He was pressed to complete his answer there in the meeting, in which hundreds of people had gathered. But he neither completed his answer nor handed over the written portion to Ahmad<sup>as</sup> for reply; and instead of finishing the debate as previously arranged, he left the meeting, as before, under an excuse that he had to attend another meeting of the Samāj. The following are the names of a few of those who were present in that meeting: Sh. Mehr Ali, M. Ilāhī Bakhsh, Vakīl; Dr. Muṣṭafā Ali, Babu Ahmad Husain, Deputy Inspector of Police; Miyān Abdul Hakim, Miyān

Shahābuddīn, dafadar; L. Narā'in Dās Vakīl; Pt. Jagan Nāth, Vakīl; L. Rām Lachhman, headmaster; B. Harkishan Dās, L. Ganesh Dās, Vakīl; L. Sītā Rām, Shatru Ghan, Shatranjī, M. Gulāb Singh, M. Ghulam Rasūl, a teacher; and M. Fateḥ Dīn, a teacher.

Ahmad<sup>as</sup> was prepared to stay for two more days if Murlīdhar desired to complete the debate but the latter did not agree; therefore, Ahmad<sup>as</sup> returned to Qadian on March 17th, 1886; in one of his letters dated March 11th, he had written that he would leave for Qadian, on Tuesday, March 16th, 1886. I have also seen a notebook of my uncle in which it is definitely written that the party reached Qadian on the 17th.

It may be noted here that the sole aim of Ahmad's<sup>as</sup> controversy was to spread truth and refute error. It was entirely free from exaggeration, bitterness, and any show of spiritual pride. Ahmad<sup>as</sup> desired not to display his learning but to reveal the will of God. He loved not controversy for its own sake, but whenever he feared the truth to be in danger, he gladly undertook it as a holy duty. The modern man, on the contrary, refuses to take religion and theology seriously. It seems as though the many religious wars of the past have made him so fearful of conflict that he has swung to the other extreme and has developed a lamentable spirit of indifference towards the vital matters of faith.

'It is a very shallow view that so long as a man's conduct is honourable his creed is a

matter of no importance. Conduct depends on character, and character is built on creed. That is a point worth insisting upon, for there are many people who, while admitting the importance of right conduct, on which the happiness and well-being of society depend, yet fail to see that morality and faith are necessarily bound up together. Figs do not grow on thistles.'

## CHAPTER 14

**ADDRESSES THE ĀRYA SAMĀJ.***Surma Chashm Ārya*

By the end of September 1886, Ahmad<sup>as</sup> had prepared and published his book —*Surma Chashm Ārya* (priced Rs. 1/12/-) in which a report of the debate held with Murlīdhar at Hoshiarpur is recorded.

In April 1886, he made some enquiries from Amritsar and Lahore about the cost of printing, which was started in May or June. His idea was to have the book ready by the end of Ramadan, but heavy rains delayed the printer's work. When it was nearing completion he had to go to Ambala. He was so particular about it that he instructed the Riyāḍ-e-Hind press to send all the copies from Amritsar to Ambala (Hata Nag-Pahni, Muhalla Ghausian, Bungalow Muhammad Laṭīf), where he was staying, so that he could check the order of the pages of the book himself. He returned to Qadian on November 25th,

1886. The total cost of printing<sup>31</sup> was about Rs. 800, Rs. 500 of which he had borrowed from Munshi Abdul Ḥaq<sup>ra</sup>. About a hundred of the 1,000 copies printed were at once distributed free among non-Muslims. Maulawī Nūr-ud-Dīn<sup>ra32</sup> and Ch. Rustam Ali<sup>ra</sup> helped a great deal in the sale of the book.

<sup>31</sup> Ahmad<sup>as</sup> was in debt in those days. A Sāhukār of Qadian pestered him at Ambala with letters demanding a paltry sum of Rs 40/- or Rs. 50/-. There was Babu Muhammad at Ambala who was in distress and needed Rs. 150, the amount he had lent to Ahmad<sup>as</sup>. He promised payment to his creditors as soon as he received the sale proceeds of the publication for the production of which Ahmad<sup>as</sup> had borrowed the money. He was anxious to pay them off and did not like to disappoint them. He could not injure the feelings of Babu Muhammad by openly giving preference to the Hindu Sāhukār from whom probably, he had borrowed much earlier. So to ease the situation Ahmad<sup>as</sup> wrote two confidential letters to the Hindu Sāhukār to come to Ambala personally (as soon as he was asked) for payment. But Mammon worshippers are absolutely void of fine sentiments and the Banya mentality is impervious to all such niceties. Those private and confidential letters were maliciously published in an Ārya pamphlet in February 1887, with a view to throwing discredit upon Ahmad<sup>as</sup>.

<sup>32</sup> Born at Bhera, 1841. Came to Lahore at the age of 17. Learnt Persian and Arabic. Joined the Normal school at Rawalpindi in 1858. He was appointed headmaster at Pind Dadan Khan where he remained for four years. He again started his studies in religion and medicine. His love for good books was intense and he was a voracious reader. His insatiable thirst for knowledge and spiritual advancement took him to Rampur, Rohilkhand and Bhopal. Then he proceeded to the Holy Places in Arabia. At Mecca he studied under Sh. Muhammad Khazrajī, Sayyid Husain and Maulawī Raḥmatullah. He went to Medina and sat at the feet of Shah Abdul Ghānī, at whose hands he also took *Bai'at*. He stayed there for about a year and then returned to Mecca. He came back to India after finishing his studies. After staying at Bhera for some time he went to Jammu, where he gained influence and renown as State physician.

His righteousness, rectitude and daring trust in God brought him at last in touch with Ahmad<sup>as</sup>, whose first letter addressed to him is dated March 8th, 1885. Out of his deep devotion to God he migrated to Qadian, most probably in 1893. His soul was then at rest. He lived a very simple and austere life. In learning he was supreme but he sat like a babe at the feet of Ahmad<sup>as</sup>, his spiritual master. He wrote several books in defence of Islam



A few of the important questions discussed therein are the following: The miracle of the moon being rent in two parts, mentioned in the Holy Quran, is explained. The fact that most of the non-Muslim sources of our time are absolutely silent concerning this astronomical phenomenon detracts nothing from the value of the miracle. The historical value of the Quran itself cannot be ignored. The enemies of Islam could easily have refuted and contradicted the Quranic statements; but their silence shows that the miracle was an established and accepted fact. 'The *Moksha Parvan* of the *Mahabharata* mentions the splitting of the moon into two.' (English Translation of *Tuhfatul Hind*, Surat Deshi Mitra Press, 1899 p. 41. See also (1) *Tārīkh Farishta* Vol. II, Newalkishor Press, Cawnpur, February 1874, p. 369. (2) *Sautullahul Jabbār* by M. Muhammad Ali of Bachhraon, Siddīqi Press, 1286 A.H. p. 217). The meaning and nature of miracles in general is also discussed. No one has yet exhausted the knowledge of the working of nature. Hence there can be no real conflict between science and religion. If a phenomenon is well-attested and there exists strong evidence in its favour, science cannot reject it simply because it is new, unusual, extraordinary or mysterious, and merely because no explanation can be given of it. The principle of the Uniformity of Nature is based only on induction and

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and spent every minute of his life in the service of mankind. He was elected Khalīfatul Masīh in 1906 and died in 1914.

is a leap in the dark. It is nothing more than a hypothesis that works as far as the empirical problems of science are concerned, but its universal validity is incapable of demonstration.

Miracles are divided into four kinds (1) Intellectual, (2) Scientific, (3) Spiritual blessings, and (4) Apparent interference with the known laws of nature. The first three are of greater importance than the last.

The creation, nature and powers possessed by souls are also discussed. The Hindu theory of salvation is compared with the Muslim belief in heaven.

At the end of the book Ahmad<sup>as</sup> invited the whole of the Ārya Samāj throughout the country to a comparative study of the Vedas and the Quran. He suggested that a particular religious problem should be selected and that the followers of the respective faiths should then throw light upon it from the Vedas and the Quran. He was prepared to offer a prize to the Ārya who would produce a book on the subject showing the superiority of the Vedas over the Quran. If, however, no one came forward for this purpose within a period of three months and the Ārya Samāj did not cease vilifying Islam, he would then suggest another way of settling the dispute; and he made it clear that this would be the last resort, because there was no other way left open for the defence of Islam. This method is known in Arabic as *Mubāhala*.

ORIGIN OF *MUBĀHALA*

In Islam *Mubāhala* originated with its Founder. We read in the Holy Quran:

أَلْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦١﴾ فَمَنْ  
حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا  
نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا  
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦٢﴾

'This is the truth from your Lord, so be not of those who doubt. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come, let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.' (Āl-e-‘Imrān 3:61-62).

A Christian deputation came to the Holy Prophet<sup>sa</sup> from Najran in 10 A.H. It consisted of 60 men, headed by Abdul Masīḥ. The deputation was lodged in the Mosque. The Holy Prophet<sup>sa</sup> explained to them that Jesus<sup>as</sup> was not God, but a man and a Prophet<sup>as</sup>. When the discussion reached the limit and the Christians persisted in their erroneous belief, the Holy Prophet<sup>sa</sup> invited them as a last resort to pray earnestly with him that the curse of God might overtake the party that insisted on falsehood. A period of one year was fixed in which the effect of this prayer was to be judged. This is called *Mubāhala*.

*Mubāhala* is a most serious affair. It requires the whole courage of one's convictions. Vacillating and wavering minds can never undertake such a test. The deputation did not, therefore, dare to accept the challenge and preferred to go home assured of perfect religious freedom.

Religion may be an individual affair. It is, however, no light matter. There may be some people whose squeamishness shudders at the idea of invoking the Divine curse. Christians may think it to be against the scriptures, which teach: 'Love your enemies'. It is, therefore, necessary to throw some light upon this method of settling religious disputes, which was resorted to by the Holy Founder<sup>sa</sup> of Islam.

Islam teaches us in various ways to overcome evil with good. All our doings, if devoid of charity, are worth nothing. But it also teaches that charity should not be blind. It 'rejoiceth not iniquity.' We read in the Bible:

'Destroy thou them, O God; let them perish through their own imaginations, cast them out in the multitude of their ungodliness; for they have rebelled against Thee' (Ps. 5:10.)

'Plead Thou my cause, O Lord, with them that strive with me: and fight Thou against them that fight against me.....Let them be confounded, and put to shame'..... (Ps. 35:1, 4).

'Let death come hastily upon them and let them go down quickly into hell' (Ps. 55:15).

'Let his prayer be turned into sin. Let his days be few: and let another take his office. Let his children be fatherless: and his wife a widow. Let his children be vagabonds and beg their bread: let them seek it also out of desolate places. Let the extortioner consume all that he hath: and let the stranger spoil his labour. Let there be no man to pity him: nor to have compassion upon his fatherless children. Let his posterity be destroyed: and in the next generation let his name be clean put out' (Ps. 109:7-13).

'And of thy goodness slay mine enemies, and destroy all them that vex my soul, for I am thy Servant' (Ps. 143:12).

Jesus<sup>as</sup> too could not avoid imprecations. He says:

'Woe unto you, Scribes and Pharisees, hypocrites! For ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation' (Matth. 23:14).

Again he says:

'And these shall go away into everlasting punishment; but the righteous into life eternal' (Matth. 25:46).

In Mark 9:42. Christ says:

'And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.'

As a matter of fact, such curses are not vindictive or incompatible with true love. They are not the effects of passion or revenge. The real purpose is made clear in Ps. 58:11, where occur the words,

'So that a man shall say, verily there is a reward  
for the righteous: doubtless there is a God that  
judgeth the earth.'

It is to make a distinction between the righteous and the ungodly that a prophet of God prays in this manner, so that this may draw people to righteousness and deter them from ungodliness.

In *Mubāhala*, it should be noted, the curse of God is not invoked upon the enemy. The prayer to God is that His curse should overtake the one who insists on falsehood, and the fact that both parties voluntarily agree to pray in like manner precludes every possibility of malice or ill-will. Judgment is left entirely in the hands of God, with implicit faith. A somewhat parallel case is found in Ps. 7:3-5 where we read.

'O Lord my God, if I have done any such thing;  
or if there be any wickedness in my hands; if I  
have rewarded evil unto him that dealt friendly  
with me: yea, I have delivered him that without  
any cause is mine enemy; then let mine enemy  
persecute my soul, and take me: yea, let him  
tread my life down upon the earth, and lay mine  
honour in the dust.'

The result of such prayer is that the enemy of a righteous Prophet of God is not allowed to triumph

over him, and the honour of His Messenger is thoroughly vindicated and established.

Ahmad<sup>as</sup> also reiterated in the book his invitation to non-Muslims, and asked them to come to Qadian in order that he might show them Heavenly Signs in favour of Islam. This he had broadcast far and wide. Originally he had announced that such seekers after truth should stay with him for one year, but in this book he reduced the period to 40 days only. The period of three months, beginning from the date of the publication of *Surma Chashm Ārya*, was fixed for the acceptance of this invitation, which terminated on December 20th, 1886, but nobody seems to have come forward.

On the publication of this book, a leaflet was also issued in which Ahmad<sup>as</sup> offered reward of Rs. 500 to be awarded to an Ārya who, in the opinion of a Christian or a Brahman judge, should succeed in writing a refutation of his work. The prize could also be awarded if Munshi Jīwan Dās, Secretary of the Ārya Samāj, Lahore, declared on oath in a public meeting that the candidate had succeeded in refuting the arguments of Ahmad<sup>as</sup> contained in *Surma Chashm Ārya*. But if the curse of God overtook the Munshi within one year from his oath, it would be proof of the fact that he was guilty of making a wrong award.

The *Nūr Afshān*, dated January 6th, 1887, published the following:

'To speak the truth this book (*Surma Chashm Ārya*) has completely exposed the Ārya Samāj. It has destroyed the Samāj. It is only true and just to say that it is impossible to refute the conclusive arguments given in the book.'

Maulawī Muhammad Husain devoted about 14 pages of his paper *Ishā'atus-Sunnah* Vol. 9 No. 5 and No. 6, pp. 145-158) to this book and instead of reviewing it he gave quotations which he said spoke for themselves. He asked every Muslim to buy ten or twenty copies of the book for distribution amongst the Hindus so that the hostile activities of the Ārya Samāj against Islam might be checked.

Still another leaflet was issued after the publication of *Surma Chashm Ārya* in which Ahmad<sup>as</sup> suggested another method of settling religious disputes. The enemies of Islam should select two or three cardinal objections against Islam, which in their opinion were absolutely unanswerable. Ahmad<sup>as</sup> would then vindicate Islam on those very points; and if he failed to answer satisfactorily the objections raised, he would pay damages at the rate of Rs. 50 per objection. But, he declared, it would be essential for such an opponent to become Muslim if Ahmad<sup>as</sup> succeeded in answering the objections.<sup>33</sup>

<sup>33</sup> Ahmad<sup>as</sup> was also writing a book entitled *Sirāj-e-Munīr* in which he drew the attention of the people towards heavenly signs and wanted to publish it after the *Surma Chashm Ārya*. The estimated cost of producing 2,000 copies of this book was about Rs. 2,000. But as there was no printing press at Qadian, he had to go to Amritsar and Lahore for the printing of his books which entailed great expense, labour and energy. The paper required



It should not be supposed that the enemies of Ahmad<sup>as</sup> remained idle all this time. As a matter of fact it was their aggressive attitude that had moved him to stand up for the defence of Islam. Ahmad's<sup>as</sup> vigorous writings further exasperated the enemies of Islam, who renewed their attacks and burst out in violent abuse with greater venom and spite than ever before. Pt. Lekhrām produced the *Takdhīb Brāhīn-e-Ahmadiyya* along with *Nuskha Khabat Ahmadiyya* and also issued several leaflets. He also made fiery speeches in various parts of the country and poured out rank abuse upon the Founder<sup>sa</sup> of Islam. The Samāj also published a tract entitled *Surma Chashm Ārya kī Ḥaqīqat aur Fan Fareib Ghulam Ahmad kī Kaifiyyat*. Babu Partāp Bahādur, a member of the Ārya Samāj, Rawalpindi, also tried to write a reply and wrote a letter to Ahmad<sup>as</sup> in this connection. M. Abdullah Sanauri answered this letter on June 3rd, 1887, under Ahmad's<sup>as</sup> instructions saying that private correspondence was not of any use. The Babu should publish his book and then he would be exposed in public. A special leaflet was issued at the Chashma

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for it he wanted to buy from Delhi. But for one reason or another this book could not be completed. The *Muqaddama* of this book was published in the *Riyāḍ-e-Hind*, Amritsar, as a supplement to its No. 18, dated March 1st, 1886.

He tried to bring a press to Qadian from Lahore but the time had not become ripe for it; with the idea of having a printing press at Qadian in 1887, Ahmad<sup>as</sup> also thought of issuing a monthly magazine under the title قرآنی صدقاتوں کا جلوہ گاہ reference to which is found in his book *Shahna'-e-Haq*. This proposed monthly was also called أشعة القرآن and it was also intended to issue it in English. But the scheme did not materialise.

Nūr, Amritsar, on July 27th, 1886, in which Ahmad<sup>as</sup> was threatened with murder within three years.<sup>34</sup> On December 3rd, 1886, an anonymous letter was sent unstamped to Ahmad<sup>as</sup>, which definitely warned him of an intention to murder him. This is enough to show that the Samāj had nothing better to say.

Ahmad<sup>as</sup>, would not, however, be dragged into abuse. He would not retaliate. The matter was beneath his notice and, from the intellectual point of view, no reply was needed; but, as silence would further embolden his enemies and the public might have been misled, Ahmad<sup>as</sup> took the opportunity of further exposing the scriptures of the Ārya Samāj.

### *Shahna'-e-Haq*

By April 1887, he had written and published *Shahna'-e-Haq* (priced Rs. 12, Riyāḍ-e-Hind Press). For this he had to go to Amritsar, where he stayed at the house of Munshi Muhammad Umar, Katra Mahān Singh. In this book he corrected the mis-statements of his enemies. They had really published a pack of lies—Ahmad<sup>as</sup>, according to them, was heavily in debt and reduced to straitened circumstances; he was unacquainted with the Ārya scriptures, and was out only to make money. Ahmad<sup>as</sup> further pointed out that the proper course for the Samāj was to publish authorised translation of the Vedas, so that the world

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<sup>34</sup> On page 501 of the *Kulliyāt Ārya Musāfir* Pt. Lekhrām says in his *Ishthihār* in 1886 that Ahmad<sup>as</sup> would be finished within three years and his progeny would be no more.

might judge them for what they were worth. They might be the oldest books, but, merely because of this, they could not be regarded as superior scriptures. The conception of God in the Vedas was most primitive and imperfect. Ahmad<sup>as</sup> gave definite quotations, which showed that the Vedas inculcated the worship of fire, air, water etc. He also referred to the laws of Manu in which it is laid down that a low caste Hindu is to be put to death if he commits adultery with a high caste girl, but a Brahman can do so with impunity or by paying a fine.<sup>35</sup> If a Sudra is found listening to the Vedas, his ears are to be stopped with molten lead and wax: and if he should happen to read or memorize the Vedas, his tongue is to be cut off and his heart to be torn out of his body (*Gautam Smirtī, Ashta Dāsh Smirtī*, Shrī Vengteshar Press, Bombay, 1981 Samat, Chap. 12, p. 484).

Ahmad<sup>as</sup> also dealt with the few points raised by Pt. Lekhrām in his book *Takzīb Brāhīn-e-Ahmadiyya*<sup>36</sup>

<sup>35</sup> 'A man of the servile class, who commits actual adultery with the wife of a priest, ought to suffer death.' (*The Ordinances of Manu*, translated by Sir William Jones, London; 1796, p. 235, para 359).

'A Brahmin, who carnally knows a guarded woman without her free will must be fined a thousand panas, but only 500 if he knew her with her free consent.' (*Ibid*, p. 237, para 378).

'A Sudra though emancipated by his master, is not released from a state of servitude; for of a state which is natural to him, by whom can he be divested' (*Ibid*, p. 242, para 414).

<sup>36</sup> About this book of Pt. Lekhrām the Christian periodical *Nūr Afshān* was after all, compelled to write as follows in its issue of March 29th, 1888: 'Whatever truth there might be in it the author has certainly excelled even the worst of fanatics in abuse, trash, lies and fabrication. He has written such absurd and nonsensical things that no educated and civilised person would ever utter them, much less

(1887) and, in order to expose his ignorance, pointed out the fallacies in his arguments. For a fuller reply to Pt. Lekhrām's writings Ahmad<sup>as</sup> commissioned his friend Maulawī Nūr-ud-Dīn<sup>ra</sup>, because he was himself engaged on another important work. Maulawī Nūr-ud-Dīn<sup>ra</sup> wrote a crushing reply entitled *Taṣḍīq Brāhīn-e-Ahmadiyya* (1890). Pt. Lekhrām staggered under the blow.<sup>37</sup>

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put them in black and white. But in the words of the Editor of *Mihr Nimroz*, Bajnaur, he is a funny gossipper. The editor wrote this when he met Pt. Lekhrām. The words are very true. He is very good at manufacturing things.....'

Let me give here a specimen of the Ārya reasoning. Pt. Lekhrām wrote in his book that God has created the world. The *Nūr Afshān*, dated March 21st, 1888, asked as to how this statement could be true when the Ārya Samāj believed matter and soul to be eternal. To answer this question Pt. Lekhrām says:

'We do not regard the present universe, viz. the world made of matter, as eternal, because it has had a beginning we have said that God is the Creator because He has created the universe with matter and not out of mere nothing. Non-existence is nothing. But we regard matter as eternal—not the form of the universe made of matter.'

He says further:

'Just as God cannot die and He cannot be born and just as He cannot tell a lie and just as He cannot be two or three or four and just as He cannot be crucified, in the same way He cannot create anything out of nothing. It is a deception. In fact, you are not laughing at Knowledge but at God the Father in so far as you believe Him to be the God of nothing and the Master of non-existence. The husband of a widow or the child of a barren woman is nothing more than non-existence.'

Swami Dayānand and Pt. Lekhrām assert that Moses<sup>as</sup> was a fire-worshipper!

<sup>37</sup> A petition writer, Shahābud Dīn Chishtī, of Nakodar, Dist. Jullundur, was also moved to write a booklet entitled *تائید برائین احمدیہ* (Qaisarī Press, Jullundur, 1891) in refutation of Pt. Lekhrām's writings.

In June, 1887 Ahmad<sup>as</sup> went to Ambala Cantt. where his mother-in-law was seriously ill.

## CHAPTER 15

### **CHRISTIANS TAKE UP ARMS**

On March 20th, 1887 Ahmad<sup>as</sup> issued a leaflet declaring the fulfilment of his prophecy made on August 5th, 1885, regarding the visitation of an affliction upon his cousin's family, which has been mentioned before. On August 7th, 1887 was born Bashir I. and Ahmad<sup>as</sup> issued a leaflet to announce the birth of his son in accordance with the prophecy made on April 8th, 1886.

Christians were feeling very uneasy at the clear fulfilment of Ahmad's<sup>as</sup> prophecies. Rev. Imam-ud-Dīn, Rev. Thakar Dās and Rev. Abdullah Āthim had warned the people against the growing influence of Ahmad<sup>as</sup> through the pages of the *Nūr Afshān*, dated March 19th, 1885, April 2nd, 1885, and April 16th, 1885. The *Surma Chashm Ārya* had squashed the Ārya Samāj and the Christians feared that their turn was coming next. So in January, February, March and April 1887, they published a series of articles against Ahmad<sup>as</sup>, though in 1885 they had not liked to give him any prominence. The result of these articles was

that there was created a spirit of antagonism towards him among the Christian community in general.

In May 1888 Ahmad<sup>as</sup> was staying at Batala (he had gone there on account of the illness of his son Bashir I for medical treatment) at the house of Nabī Bakhsh Dhaildār, when on the 18th, which was a Friday, a Christian missionary named Fateḥ Masīḥ came to him and in a public meeting of over 50 Muslims and Hindus told him that he also claimed, like Ahmad<sup>as</sup>, that his prayers were answered by God and that he also received the Word of God which contained prophecies about the future. He challenged Ahmad<sup>as</sup> to compete with him in this respect and he suggested that both should publish their prophecies in the *Nūr Afshān*, a Christian paper issued from Ludhiana. The following Monday, May 21st, 1888, was therefore fixed for this purpose. The time arranged for the meeting was 10 a.m.

A great number of Muslims and Hindus gathered at the appointed time to hear the prophecies of Ahmad<sup>as</sup> and Fateḥ Masīḥ. But, to the astonishment of everyone, Fateḥ Masīḥ started talking of other things. The Christian missionary was reminded of the real purpose of the meeting and the public demanded that he should proceed with his prophecies, as, already arranged. Munshi Muhammad Bakhsh Mukhtar openly testified to the fact that Fateḥ Masīḥ had claimed powers similar to those of Ahmad<sup>as</sup>. He had also informed the Rev. Herbert Udney Weitbrecht Stanton, Ph. D. D. D. (District Missionary, Batala,

1884-1896) in writing of his having done so. In answer to this, Fateḥ Masīḥ declared that he did not really mean to claim that he was the recipient of revelation; but that he had merely put forward a counter-claim in the previous meeting in a meaningless manner because he was sure that Ahmad's<sup>as</sup> claim was also void of truth. Rā'ī Bashambar Dās, a leading Hindu of Batala, and Babu Gurdit Singh Mukhtar publicly censured the Christian missionary on the spot for making such a false claim. He was thus humiliated in the eyes of the public, and the meeting dispersed.

Ahmad<sup>as</sup> issued a leaflet (printed at the Shamsul Hind Press, Gurdaspur) on May 24th, 1888, in which he announced that he would stay at Batala till the end of Ramadan and that if any European Christian wished to come forward for the purpose, he would warmly welcome him. He specially addressed the Rev. H. U. W. Stanton, who was at that time in charge of the Christian Mission there. If the Rev. Mr. Stanton openly declared that Christians did not possess such powers, Ahmad<sup>as</sup> was prepared to make one-sided prophecies. He proclaimed, however, that they would admittedly be of an extraordinary character; and that if he did not do so, he would offer, Rs. 300 as damages for having wasted the valuable time of the Christian missionary. But there was one thing which was essential and it was this that if the Rev. Mr. Stanton was satisfied that Ahmad's<sup>as</sup> prophecy was really of a supernatural character, it should be



published in the *Nūr Afshān* with a definite undertaking on his part to embrace Islam on its fulfilment. The Rev. Mr. Stanton did not, however, think fit to come forward but went away to Simla. M. Abdullah Sanauri<sup>ra</sup> saw him as a seeker after truth and tried to persuade him to come forward, but without success.

Fateḥ Masīḥ proposed another method of test in the *Nūr Afshān*, dated June 7th, 1888. Four questions should, he said, be written on a paper at a public meeting held for this purpose, and they should be sealed and handed over to a person present there. Ahmad<sup>as</sup> should then be required to tell the people the contents of the paper. Ahmad<sup>as</sup> issued a leaflet on June 9th, 1888 (printed at the Riyād-e-Hind Press, Amritsar) in which he announced his acceptance of the proposal, but added that it was of no use to address Fateḥ Masīḥ, who had already proved his untrustworthiness in this connection. Ahmad<sup>as</sup> wanted the Rev. Mr. Stanton to come forward, in which case he undertook to disclose the contents within ten weeks, provided, of course, the Christian missionary gave a public undertaking to the effect that he would become a Muslim if Ahmad<sup>as</sup> succeeded in disclosing the contents, or, failing that, would pay Rs. 1,000 as damages to the Anjuman Ḥimāyat-e-Islam of Lahore. But no one came forward.

The vigorous defence of Islam by Ahmad<sup>as</sup> produced a profound impression upon the Muslim intelligentsia, and he was publicly recognised as a

champion of the Faith. The Riyāḍ-e-Hind of Amritsar published the following in its issue, dated March 1<sup>st</sup>, 1886:

'The excellent merits and high spiritual accomplishments of Mirza Sahib are too great for our humble observations in our journal. The cogent reasons and the brilliant arguments that he has brought forth in support of Islam and Truth in so beautiful a manner show beyond doubt that he has excelled the writings of the old and the new ulema in eloquence and presentation. Those who have read his work *Brāhīn-e-Ahmadiyya* will surely agree with us in saying that although the book was published several years ago and a prize of Rs. 10,000 was also promised in printed leaflets for its refutation, the opponents of Islam and the Holy Prophet have not had the courage to come forward in the domain of truth and get the prize.'

The high estimation in which Ahmad<sup>as</sup> was held in those days is also indicated by the following lines published in the news column of the Riyāḍ-e-Hind, dated June 18th, 1888:

'On the occasion of the Eid ul-Fitr the pride of Islam Janab Mirza Ghulam Ahmad Sahib, Chief of Qadian, who was staying at Batala, also graced the Eidgah. There was a gathering of about 4,000. As instructed by Janab Mirza Ghulam Ahmad Sahib, Maulawī Quadratullah

led the Eid prayers.' (See also *Riyāḍ-e-Hind*, dated May 28th, 1888).

The opponents of Islam had perceived in him a champion of the Faith much earlier. Through the pages of the *Nūr Afshān*, dated March 30th, 1882, Christians had challenged him to prove the superiority of Islam.

### SPITE OF CHRISTIANS

Fateḥ Masīḥ's disgraceful behaviour was obviously a reflection upon Christianity and his public defeat left a sting behind. It caused a commotion in the Christian community. Ahmad's<sup>as</sup> vigorous defence of Islam had already turned the attention of Christian missionaries towards him; and in him lurked vast potentialities for effectively stopping the spread of the Christian faith. They were anxiously awaiting an opportunity to humiliate Ahmad<sup>as</sup>. Fateḥ Masīḥ's recent disgrace rankled in their hearts and they determined to take revenge in a spiteful manner. They soon found an opportunity, and it was this:

Mention has already been made of Ahmad's<sup>as</sup> cousins, who were bitterly opposed to him on account of their utter irreligiousness. They were absolutely unscrupulous and often allied themselves with the enemies of Islam. They disbelieved in everything that Ahmad<sup>as</sup> had to say. In August 1885, they issued a leaflet asking Ahmad<sup>as</sup> to show them a heavenly sign, not that they were honest seekers after truth but only to bring ridicule upon him. They were stricken with

an affliction in accordance with Ahmad's<sup>as</sup> prophecy, when the daughter of Mirza Nizām Dīn died about the middle of February 1888, in the prime of her youth, leaving behind her an infant. But Ahmad's<sup>as</sup> cousins were so hardened in heart that this calamity did not produce any effect upon them and they continued in the same wicked ways. Ahmad<sup>as</sup> was sore grieved in his heart for their sake, and he often prayed for them. Meanwhile it so happened that Mirza Ahmad Baig, to whom was married 'Umrūn Nisā', a sister of Mirza Nizām Dīn and Imam Dīn, approached Ahmad<sup>as</sup> in connection with a private affair. Mirza Ahmad Baig's sister, Imam Bibi, was married to Mirza Ghulam Husain whose whereabouts had been unknown for 25 years. Mirza Ghulam Husain was a cousin of Ahmad<sup>as</sup>, and his property should, in his absence, have reverted to Ahmad<sup>as</sup>, but as Ahmad<sup>as</sup> was not keen on such matters it was assigned to his wife in the Government land revenue records at the time of the new settlement. Mirza Ahmad Baig persuaded his sister to transfer this property to his son, Muhammad Baig. But this transfer could not be completed unless Ahmad<sup>as</sup> agreed to it. Therefore Mirza Ahmad Baig was compelled to approach Ahmad<sup>as</sup> in this matter. Ahmad<sup>as</sup> had almost put his signature to the deed of gift drawn for the purpose when he thought of seeking Divine guidance—as was his usual practice in important matters. Ahmad<sup>as</sup> informed Mirza Ahmad Baig of his intention and he agreed to wait. Ahmad<sup>as</sup> resorted to *Istikhāra* at the request of Mirza Ahmad

Baig. As a result of this, Ahmad<sup>as</sup> received a revelation from God in which He desired that he should ask Mirza Ahmad Baig to give Ahmad<sup>as</sup> his daughter, Muhammadi Begum, in marriage. If he agreed to the marriage, it should prove a source of manifold blessings for all of them; but if he refused, it would be bad for Muhammadi Begum. Whoever would marry her after that would die in a period of 2½ years after the marriage, and her father would also die within three years of the date of the marriage. Other revelations that Ahmad<sup>as</sup> received ran as follows:

كَذَّبُوا بِآيَاتِنَا وَكَانُوا بِهَا يَسْتَهْزِؤْنَ

فَسَيَكْفِيكَهُمُ اللَّهُ وَيُرُدُّهَا إِلَيْكَ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ - إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ - أَنْتَ مَعِيَ وَأَنَا مَعَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا إِنَّا سَنُرِيهِمْ آيَاتٍ مُّبِينَةٍ أَنْزَلْنَا عَلَيْهِمْ هُمُومًا عَجِيْبَةً وَأَمْرًا غَرِيْبَةً وَنَجْعَلُ لَهُمْ مَعِيْشَتَنَا ضَنْكًا وَنَنْصَبُ عَلَيْهِمْ مَصَائِبَ فَلَا يَكُوْنُ لَهُمْ أَحَدٌ مِّنَ النَّاصِرِيْنَ -

While communicating this prophecy to Mirza Ahmad Baig, Ahmad<sup>as</sup> had written that as the matter was of a perfectly private nature he should not publish the contents. The real reason of this was that Ahmad<sup>as</sup> did not like the news of Mirza Ahmad Baig's own death to be unnecessarily broadcast. Ahmad<sup>as</sup> was reluctant even in informing him of it, but as Mirza Ahmad Baig entreated him very much, he told him the revelation. Mirza Ahmad Baig at once got into touch with his intimate friends and relations, Mirza Nizām

Dīn and Mirza Imam Dīn,<sup>38</sup> who were ever ready to find an opportunity of injuring Ahmad's<sup>as</sup> reputation. They showed this letter to Ahmad's<sup>as</sup> enemies, including Christian missionaries, with the result that this private letter was published without giving any names in the *Nūr Afshān*, dated May 10th, 1888 and a great deal of adverse criticism was then hurled at Ahmad<sup>as</sup>. (See for instance, *The Ārya Patrika*, Lahore, dated 12-6-1888, p. 5). To meet these scandalous objections, Ahmad<sup>as</sup> issued two leaflets, dated July 10th and 15th, 1888, respectively, in which he explained the whole situation and also gave further details of the prophecy which was to the following effect:

رَأَيْتُ هَذِهِ الْمَرْءَةَ وَأَثْرَ الْبُكَاءِ عَلَيَّ وَجْهَهَا فَفُكْتُ أَيَّتَهَا الْمَرْءَةُ تُؤْبِي  
 تُؤْبِي فَإِنَّ الْبَلَاءَ عَلَيَّ عَقَبِكَ وَالْمُصِيبَةُ نَازِلَةٌ عَلَيْكَ يَمُوتُ وَيَبْقَى مِنْهُ كِلَابٌ  
 مُتَعَدِّدَةٌ

This part of the prophecy was revealed a long time before, in January 1886, and it was communicated to Mirza Ahmad Baig, at Hoshiarpur in the presence of B. Ilāhī Bakhsh and Maulawī Burhānud Dīn<sup>ra</sup> of Jhelum.

In these leaflets Ahmad<sup>as</sup> made it clear that he was not himself keen on marrying the girl. As a matter of

<sup>38</sup> The *Riyād-e-Hind*, dated February 15th, 1886, Vol 1, No. 16, publishes the fact that Mirza Imam Dīn became an Ārya for a short time. 'As he could not be bothered with any fetters of religion,' it continues, 'he could not follow the Āryas, nor was fixed there any monthly allowance for him and he remained in penury as before, so he has devised a new plan,' he has become the head of the sweepers of Qadian.

fact he had already a wife and children. In a letter addressed to Maulawī Nūr-ud-Dīn<sup>ra</sup>, dated 20-6-1886, he says that the true state of his mind was that since the time he had received the Divine indication to marry, he was

'anxious and undecided and there is no escape from the Divine command. But I am reluctant by nature. Every time I wished in the beginning that this Divine decree might remain inoperative, but continuous revelations and visions indicate that this decree is unavoidable. Anyhow, I have made up my mind that however seriously such an occasion arises I will eschew it unless and until I am forced to it by an express command from God; because the burdens and the disagreeable responsibilities of polygamy are too many and there are a lot of evils in it and only those can guard against them who are commissioned to bear the heavy burden by God with His special decree for a special purpose of His through His special communication and revelation.'

It is clear therefore that he had made the proposal only in obedience to Divine commands and the real object behind it all was to show a heavenly sign to his cousins and relations, who had insistently demanded such a sign.

'It is purely a matter of a sign,' wrote Ahmad<sup>as</sup>, 'so that it may serve as a manifestation of Divine power for those relations who disbelieve

in God. If they accept it, it shall be a source of blessing and mercy. It shall save them from impending dangers. But if they reject it, God shall manifest His wrath in a dreadful manner.'

The fulfillment of this prophecy will be discussed later, but I would like to give here an English rendering of the private letter which was wrongfully published. A perusal of this letter will convince every sane person that there was nothing in it of which Ahmad<sup>as</sup> need have been ashamed. It is a monument to his sincerity and faith in God. Addressing Mirza Ahmad Baig in the usual fraternal manner he began as follows:

'According to a promise of mine I wish to lay before you today a command that I have received from on high about you; and I hope you will read it with attention without any misunderstanding. I have been commissioned in clear word that if you create the new relationship with me which is mentioned in the leaflet, dated February 20<sup>th</sup>, 1886, (copy of which is sent herewith), I should offer you every kind of good and sympathy. Let me give it in detail.

Through His holy revelation God had informed me that after my Delhi marriage I would be married to another blessed lady who would also bear me children, and that they would prosper and be blessed. This revelation was published on February 20<sup>th</sup>, 1886, at



Hoshiarpur, without giving full details. It was confirmed later by repeated revelations. I did not know at all up till now as to where and into which caste this marriage would take place. Now when I attended to your case for a few days, it was clearly revealed that you deserved favour and kindness. God does not wish to show you favour and kindness only, He also wishes to reestablish all the broken relationships through this new connection. Therefore, along with hope, in case of carelessness this Divine command contains an element of fear also. If this marriage does not take place, then it will not at all be blissful for you to marry her to anyone else. The end in that case will be pain, suffering and death. This much I have informed you briefly for the present. But instead of giving further details I request you most sympathetically and sincerely not to object to the proposal and reject it. You know God has given me of everything and there is nothing lacking. But as there has been disintegration and disunion in our small family and at the same time the love of religion has gone cold, therefore God wishes to link all these scattered leaves together with the same string; and God has declared you to be that link. So I am making this proposal solely in obedience to the Divine will. Most respectfully I request you for the hand of your eldest

daughter and hope you will think well of me and grant my request. God will ward off all evils through this marriage; He will protect you against calamities and will shower His blessings upon you. You do not know much about me and might think all sorts of things; but I assure you that this connection will prove a source of manifold blessings! You will enter a new world. This marriage is like seating your good daughter on the royal throne. It is admitting her into a heavenly life. If it so happens you will find in my person a devoted well wisher, the like of whom you will not find anywhere. As an earnest of this I promise (and I can fulfil it at any time you like) to give your daughter immediately one-third of the total land, property, etc. I own, as a gift to convince you that I am not a miser and that I want to be kind to you and show you favours.

I have always prayed that God may show so manifest a sign that my relations may be able to test it. So I know that He has granted the sign for this purpose; both of its sides are such that by testing them my truth and falsehood can be found out. Just as this marriage will prove a source of blessings to you, in the same way its blessings will extend to all houses of our kith and kin. It will affect all our brethren, so much so that it will create a new love amongst us. It may be hoped that, through this love, the

irreligiousness spreading in our homes will be removed. Nowadays our brethren, men and women, are absolutely ignorant of Islam. Things declared to be unlawful by God are regarded by them as lawful, and what is lawful is worse, in their eyes, than that which is forbidden. Punctilious regard for their social position is their Prophet and the people's approbation is their law. They would rather burn in Hell than submit to the commandment of God and His Messenger. They have become the enemies of religion and the votaries of unbelief. So God, the Almighty, wishes to show them now a flash of His powers that they may know that He exists.

As I see that this matter is decreed in every way in the heavens and that opposition to it will meet with Divine wrath, therefore, I would satisfy you fully that this marriage will entail no hardship. I shall have a separate house built for this purpose; and I shall carry out my duties in a most devoted manner. You will look upon this marriage as a great good fortune. The whole family will live in one place and God will thus gather together those who had been long separated. I shall not be found lacking in any way in anything. God will rain His blessings.

I have now laid before you the whole thing as God has informed me of it in truth I pray that He may incline you to this blissful proposal,

because everything is in His control. When He wishes a thing He himself makes hearts understand; otherwise hearts become crooked in no time.

You will be aware of the fact that I have challenged the whole world and I have distributed up till now about thirty thousand leaflets in support of my claim to Revelation. I have posted 500 registered letters to all countries. My brethren are, however, absolutely unacquainted with me. On account of their own misfortune they think me to be a fraud and a cunning person. God wishes that He may reveal my works to them also.

I have written the whole of this letter with heartfelt sympathy. I am a sincere well-wisher of yours. I hope that you will forgive me if any word appears harsh, because I am only a messenger from my Lord, the most High, and a sincere friend of yours.'

'And Peace.'

'Ghulam Ahmad'

P.S.

from Qadian.

'The contents of this letter should be guarded from strangers. You may read it out in the house in private and then let me know after full consideration. This secret is not known to anyone here because it is not proper to divulge such things in an immature state to the ignorant and to simpletons without any reason. This

letter is most blissful. It has been written at the command of God and contains, by way of prophecy, a number of unseen things which are not known to any one except God, the Knower of the unseen. So it is a matter of the highest importance and incumbent on you that you may preserve it with the greatest of reverence in a box as a sacred token. I am also sending it by registered post that I may have the satisfaction that I have conveyed the Divine command to you. And peace be on him who follows the guidance.' (*Nūr Afshān*)

## CHAPTER 16

### **SUSPICIONS OF CO-RELIGIONISTS**

On November 4th, 1888, Bashir I died and the enemies of Islam made much extravagant commotion about it. They fabricated all kinds of lies against Ahmad<sup>as</sup>, so much so that even his own co-religionists felt uneasy. The objections raised on this occasion have been dealt with elsewhere; but there is one most fundamental point that needs attention here.

For several years Ahmad<sup>as</sup> had now spent the whole of his energy, time, attention and resources in the service of Islam. He had written books, issued leaflets in thousands, held debates and made speeches to fight the rising tide of anti-Islamic movements. He had arrested the progress of the Ārya Samāj and checked the spread of the Christian faith. He had drawn the attention of the world towards him. And there was one thing that had characterised and dominated all his efforts right through: this was his anxiety to demonstrate the excellence and superiority of Islam and to do this through Heavenly Signs as a thing apart and distinct from his polemics. He had

broadcast invitations throughout the world by means of leaflets published for this purpose; he had explained the significance and importance of this method; he had promised rewards and undertaken to pay damages. He had reduced the period of test from one year to only 40 days, but no one came forward to give him a fair trial. As an alternative, he was now making prophecies in the name of God; and he claimed that the Creator of the universe was in most intimate touch with him, that it was He Who spurred him on in his work and who was his entire and sole support. He was actuated and filled with the Divine presence. To him it seemed the only effective way of establishing the superiority of a religion, but the more he emphasized this aspect of Islam, the more complicated became the situation. Righteous people, no doubt, gathered round him from all parts of the country, but the result on the whole did not seem to him to be very encouraging. Consequently, he reviewed the whole of his policy. The attitude of Muslims also appeared to him somewhat suspicious. His friends wrote to him sympathetic letters in which they suggested that it would be better if he did not lay so much stress on his prophecies and Heavenly signs. Some of them went so far as to assert that foretelling the future did not after all conclusively prove that he was from God. It was possible, they intimated, for every man to foretell the future more or less in a conjectural way, irrespective of his faith. They thought Islam did not gain much by this manner of

defence. This attitude of his Muslim friends naturally set Ahmad<sup>as</sup> thinking, and he evidently came to the conclusion that the case was much more serious than he had thought it to be. He was living with God and in God—of this he was absolutely certain. His personal experience of Islam was perfectly genuine. Hence there must be something wrong with his co-religionists; and this was actually the case. They had themselves become bankrupt in spiritual matters. They had strayed from the right path.<sup>39</sup>

<sup>39</sup> That Muslims were in fact negligent of their religious duties is not disputed. Their ideas were generally corrupted. I quote here two particular instances which came to the notice of Ahmad<sup>as</sup> in those days:

A Maulawī, Muhammad Imam-ud-Dīn by name, who was a retired Munşif, was labouring under a novel misconception. He thought that the Holy Quran just completed the previous scriptures in so far as it made up their deficiency and supplied further details and that therefore it was necessary to study and act upon the previous scriptures, which were indispensable for all. He was a man full of vanity and wanted Ahmad<sup>as</sup> to go to him so that he could point out to Ahmad<sup>as</sup> his mistakes. Ahmad<sup>as</sup> wrote to him two letters, dated April 28th, 1888, and September 30th, 1889. In these letters he explained to Imam-ud-Dīn that the previous scriptures were not preserved in their original form and were very much interpolated and corrupted. The Holy Quran, on the other hand, claimed that it contained all the truths ever revealed to any Prophet. The Hadith also was necessary. With regard to the Torah and the *Injīl* he summarised them by saying (Al-Baqarah 2:220) *إِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا* i.e. the evil of the two was greater than their good.

Sayyid Mazhar Husain of Allahabad seemed to be a pantheist. So Ahmad<sup>as</sup> answered him on August 16th, 1888, by writing that creation was distinct and separate from the Creator. One could say that the creation was nothing, but it could not be called God. In his letter, dated August 23rd, 1888, he further pointed out that there was a lot of suffering and also disappointment for man in his life, which was incompatible with the Nature of God. So a weak mortal could not be God.



## CHAPTER 17

**COMMANDED TO TAKE BAI'AT**

Ahmad<sup>as</sup> issued a momentous tract on December 1st, 1888, which was printed at the Riyād-e-Hind Press, Amritsar. It is known as *جہانی تقریر برواقع وفات بشیر*.

In this tract, having dealt with the passing phases of the agitation, Ahmad<sup>as</sup> struck a deeper note. He was not concerned, he said, whether people agreed with him or not. He did not care whether people accepted his claim or rejected it. It did not matter if they praised him or condemned him. He was too preoccupied for these things. He had turned away from everybody in order to concentrate his attention upon the Living God. He would carry on His work though he knew that some even of his co-religionists treated his way of doing it with contempt. He excused all such people because, he said, they had not his knowledge of God. Let them go their own way, while he went his. It was really a parting of the ways. He had reached a point where he vividly realised that he was not only required to cope with foreign invasion, but also to deal with rebels and revolutionaries within

the ranks of Muslims. There was trouble within, and it was there that he saw a storm brewing. He faced the situation immediately and in a straightforward manner. He told his friends that they should beware of themselves. Love of the world seemed to have paralysed their hearts; spiritual leprosy had stricken their limbs; and they were blind to the clear manifestation of Divine power shown through his prophecies and Heavenly Signs. He now invited Muslim divines to come to him and see for themselves unmistakable proofs of the truth of his claims. He told them plainly that Islam was not a religion of mental gymnastics; it was a living religion and those who really acted up to it actually became the recipients of Divine revelation.

At the end of this tract Ahmad<sup>as</sup> added a paragraph in which he conveyed to the world a most important message that he had received from on high. It ran as follows:

I have to convey here another message to mankind in general and to Muslims in particular, which is that I have been commanded to take *Bai'at* of those who are seekers after truth so that they may know what true faith and righteousness are. They should give up indolence, faithlessness and all manner of iniquity, so that they may find the way that leads to the fountain of Divine love. Those who feel prepared for this should come to me so that I may befriend them and try to lighten their

burden. God will bless them through my attention and prayer, provided they are fully prepared to carry out Divine instructions. This is a Divine command and I am hereby, today, conveying it to all. The Arabic text of the revelation is:

إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ - وَاصْبِرْ لِفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا -  
الَّذِينَ مِيَايَعُونَكَ إِنَّمَا مِيَايَعُونَ اللَّهَ - يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

i.e. When thou hast made up thy mind thou must trust in God. Make an ark under Our eyes, and under Our command. Those who will take *Bai'at* at your hands will really be giving their hands into the Hand of God. The Hand of God is over their hands.'

Ahmad<sup>as</sup> had received this revelation about 10 months previously.

## CHAPTER 18

**BIRTH OF FADL-E-UMAR<sup>ra</sup>**

After publishing the *Brāhīn-e-Ahmadiyya* which supplied a most reasoned basis for religion and established the superiority of the Holy Quran over all other scriptures of the world, Ahmad<sup>as</sup> wanted to confirm, demonstrate and vindicate the truth, excellence and beauty of Islam by heavenly signs. In those days he was hardly known beyond the Punjab and, so far as the outside world was concerned, he lived a life of relative insignificance. In that state Ahmad<sup>as</sup> offered to the whole world to show heavenly signs, but Hindus, Christians and Muslims would not give him a fair chance. Therefore in his extreme solicitude for the spiritual welfare of mankind he sought, as has already been related, a place where he could be absolutely alone with God to implore His mercy. So he was directed by God to repair to Hoshiarpur; and there, like Moses<sup>as</sup> on the Mount,<sup>40</sup> he

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<sup>40</sup>And Moses was in the Mount forty nights' (*Exod.* 24:18). God had addressed Ahmad<sup>as</sup> in 1883 as follows: 'Thou holdest among men the position of Moses<sup>as</sup>.'

spent full 40 days in prayer and communion with God. Towards the close of this period He gave him the glad tidings that his prayers were accepted. He was given a mighty heavenly sign—a living sign of the Living God.

A special leaflet announcing this wonderful sign was issued on February 20th, 1886. It was also published as a supplement to the Riyāḍ-e-Hind, Amritsar, dated March 1st, 1886. God addressed Ahmad<sup>as</sup> as follows:

'I give you a sign of mercy even as thou hast asked. I have heard thy supplications. And with My Mercy have I clothed thy prayers with acceptance. And I have blessed for thee thy journey (the journey to Hoshiarpur and Ludhiana). So a sign of Power, Mercy and Nearness is given to thee. A sign of Grace and Bounty is granted to thee. The key of victory and triumph is given thee. O conqueror, peace be with thee. God has spoken so that those who seek life may be saved from the claw of death and that those who are buried in graves may come out of them, and that the excellence of the religion of Islam and the dignity of the Word of God may become manifest unto the people, and that Truth may come with all its blessings and falsehood may run away with all its wretchedness, and that people may know that I am the Mighty, I do what I wish, and that they may be convinced that I am with thee, and that

those who believe not in God and reject His religion and His Book and His Holy Messenger Muhammad<sup>sa</sup> may find an open sign and that the way of the offenders may become manifest.

Glad tidings to thee. He shall be an intelligent boy. He shall be of thy own seed and of thine own progeny and race. He shall be thy guest. His name is Enamuel (Emmanuel?) and also Bashir. He is given the holy spirit. He is free from sin. He is the light of God. Blessed is he who comes from the heavens.

With him is *Fadl*, who shall come with his coming. Much greatness, grandeur and wealth shall belong to him. He shall come into the world, and he shall cure many of their diseases through his Messianic power and with the blessings of the spirit of truth. He is the Word of God; because the mercy and jealousy of God have sent him with the glorious word. He shall be extremely intelligent and gifted with wonderful understanding. Meek of heart shall he be. He shall be filled with all kinds of knowledge appertaining to things external and hidden. He shall make four of three (its meaning is not clear to me). It is a Monday. Blessed is the Monday. A loving son. Great is his name. He is a manifestation of the First and the Last; an image of truth and glory; as if God Himself has come down from heaven. His advent shall be most blessed, and it shall be a

manifestation of the Divine glory. The Divine Light is coming—the light Divine! God has anointed him with the scent of His pleasure. We shall put our own Spirit into him. He shall be under God's protection. He shall grow up with amazing speed. Prisoners and slaves shall be released through him. His fame shall spread into the corners of the earth. Nations shall be blessed through him.'

The beauty, glory and grandeur of these Words of God brought tears of joy to the eyes of the faithful. They recognised God and their faith was increased. His enemies were cowed into silence. But some of Ahmad's<sup>as</sup> stupid opponents<sup>41</sup>—Hafiz Sulṭānī

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<sup>41</sup> On March 18th, 1886, Pt. Lekhrām issued a reply in the form of an *Ishtihār* which is typical of the Ārya Samāj mentality. I give here most reluctantly a few quotations. Pt. Lekhrām reproduced a few words of Ahmad<sup>as</sup> and then added his own reply to those words:

'Mirza—This booklet is nearing the end and is the work of a few weeks.

Reply—To me also God has revealed the fact that a few false stories have been mentioned in it, which have no beginning and no end. Rather from beginning to end it is a collection of fancies.

Mirza—I respectfully submit that I wish no ill to anyone. God knows that I mean good for all.

Reply—God knows well that there is no evil-wisher as you are. The truth is that the price of your wishing ill or good is only Rs. 5 or Rs. 7. He who pays you gets your good wishes, otherwise your wishing evil is an admitted fact.

Mirza—I declare most solemnly that my heart is full of good wishes.

Reply—When your warner and bearer of glad tidings (meaning the Holy Prophet Muhammad<sup>sa</sup>—Author) took an oath according to surah Taḥrīm and broke it, how can your oath be trusted.

Mirza—Prophecy No. 1.

Reply—When it is the very first prophecy, then according to your own words all other prophecies mentioned in the *Brāhīn-e-Ahmadiyya* are false.

Mirza—He shall be extremely intelligent and gifted with wonderful understanding.

Reply—He shall be extremely dull and idiot.

Mirza—His fame shall spread into the corners of the earth.

Reply—Why have the first three remained unknown? Now God says, it is absolutely wrong. Even in Qadian many will not know the name of that disgraceful fellow.

Mirza—Thy progeny shall not end, it will prosper till the last day.

Reply—Your progeny shall very soon come to an end, at the utmost your name will be forgotten in three years.

Mirza—God shall keep thy name with honour till the day when the world comes to an end.

Reply—God says : You will be known to some extent in Qadian for a few days in extreme disgrace and ignominy, then you will disappear absolutely.

Mirza—I shall spread thy call unto the corners of the world.

Reply—When even Muhammad's wish was not realised in this respect how can yours...

Mirza—And they (i.e., those who love thee and follow thee) shall overcome those who bear thee envy and enmity and shall have the upper hand till the Resurrection Day.

Reply—What are your people? One is L. Sharampat Rā'i, the witness of your prophecies, and the other is Abdullah Sanauri; and there are one or two other beggars. Give them a few rupees and they begin to praise, otherwise blame. You make a fraud and they become the witnesses. You have adopted all the ways of Muhammad.'

At the end Pt. Lekhrām adds the words:

'Whatever I have written in this *Ishtihār* has been written, word by word, at the command of God.'

(*Kulliyāt Ārya Musāfir*, Part III, pp. 493-499, printed at the Mufīd-e-Ām Press, Lahore, 1904; Publisher: Manager, Satya Dharam Parchārak Press, Hardwar District Saharanpur).

The *Ishtihār* is full of offensive abuse. I have selected the least objectionable portions to give an idea as to what Pt. Lekhrām was. Needless to say, the replies are utter nonsense. No wonder he was murdered in broad daylight by the Divine hand in accordance with the prophecy of the Promised Messiah<sup>as</sup>.



Kashmiri and Şābir Ali of Qadian—suggested that the birth of a son had already taken place but that it was being kept secret, and that the prophecy was, therefore, a fraud. To refute this lie, Ahmad<sup>as</sup> issued a leaflet on March 22nd, 1886, in which he announced that his wife was at that time staying with her parents at Şadar Bazaar, Ambala, and that he would pay the expenses of anyone who wanted to go there to make sure that the case was not as alleged.

In the same leaflet, Ahmad<sup>as</sup> definitely fixed a period of nine years during which the promised son would be born. He said: 'Such a son shall be born within a period of nine years according to the Divine promise.' Munshi Indarman Muradabadi and others objected to the fixing of this period by saying that it was too long, and that even in the ordinary course a son could be born to a married couple within this long period. Ahmad<sup>as</sup> issued another leaflet on April 8th, 1886, in which he dealt with this objection. He pointed out that it was not an ordinary son that was promised him. The prophecy spoke of an illustrious son,<sup>42</sup> and no period of time could be too long for the fulfilment of this purpose.

Ahmad<sup>as</sup> turned to God for further inspiration, whereupon He revealed to him that a son would be born to him in the near future—the next birth or the one immediately after the next. Ahmad<sup>as</sup> made it clear

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<sup>42</sup> It appears that Ahmad<sup>as</sup> had had an inkling of this in the beginning of 1884 also; because he is said to have spoken of it to some Hindu acquaintances at that time.

in the leaflet (dated April 8th, 1886) that he was not sure whether this son would be the one previously promised for whom a period of nine years had been fixed. At any rate, this prophecy spoke of a son being born in the near future, and it was made to show that the fixing of a period of nine years was not based on chance. God was Almighty and He could give Ahmad<sup>as</sup> a son in a much shorter period and make his birth a sign to silence his opponents in regard to the question of time also.

A few advance copies of this leaflet were sent to the following: M. Indarman, Pt. Lekhrām, Pt. Shiv Narā'in, M. Jiwan Dās, L. Rām Lachhman, the Rev. Imād-ud-Dīn, L. Murlīdhar, the Rev. Thākar Dās and M. Abdullah Āthim. These people were the leaders of the opposition to Ahmad<sup>as</sup> throughout the country.

On April 15th, 1886, a daughter ('Iṣmat) was born to Ahmad<sup>as</sup>. A storm of ridicule and abuse was raised by the sworn enemies of Islam, who were bent at any cost upon throwing mud at the Champion of Islam. The Christian paper *Nūr Afshān* (dated June 3rd, 1886), Pt. Lekhrām of the Ārya Samāj (vide his *Ishthihār* dated, April 25th, 1886), Nabī Bakhsh, a Muslim of Lahore, and others declared that the prophecy was falsified by the birth of the daughter. Mīr 'Abbās Ali of Ludhiana, however, issued a leaflet on June 8th, (printed at the Shula Nūr Press, Batata) in which he drew the attention of the people to the manifest distortion of facts on the part of the opponents of Ahmad<sup>as</sup>, who, a few days later, also

issued a leaflet (printed at the Riyāḍ-e-Hind Press, Amritsar) in which he explained the situation and pointed out that there was nothing in the prophecy to confine the birth of a son to that particular occasion. The time appointed for the birth was by no means at an end and therefore there was no reason for them to feel exultant over the matter. Soon after this, however, in accordance with the prophecy made on April 8th, 1886, a son was born on August 7th, 1887 (16 Zīqa‘da, 1304 A.H.) in the early hours of the morning. The boy was named Bashir Ahmad (now generally known as Bashir I.) His birth was made public the same day by means of a leaflet. The fact that a daughter had previously been born served to dispel the doubts of those who had written that during the period of pregnancy it could somehow be ascertained whether the child would be male or female. In this manner, it was proved beyond the shadow of doubt that the prophecy was not a biological calculation or a conjecture, but that it was a revelation from on high.

At the birth of Bashir I Ahmad<sup>as</sup> received hundreds of letters asking him if the son was the promised one who would be illustrious. Ahmad<sup>as</sup> replied by saying that he had received no clear indication of that, and therefore, could not definitely say that it was the promised son. Considering the Divine praise bestowed on the boy regarding his

goodness and perfect righteousness,<sup>43</sup> Ahmad<sup>as</sup> was inclined to think that it might be the same boy. But as there was no clear revelation on the point, he did not definitely commit himself to anything of the kind. For the same reason, he did not make any announcement in public.

Yet when Bashir I died on November 4th, 1888, at the age of 16 months, the enemies of Islam tried to raise a commotion in order to throw discredit upon Ahmad<sup>as</sup> by saying that the boy who died was the one who should have lived to become the Promised Reformer. Ahmad<sup>as</sup> waited for a while in the hope that his enemies would cool down; but when he saw that they were deceiving the public, he issued a detailed reply in the form of a leaflet dated December 1st, 1888. This is known as *Sabz Ishtihār* (the green leaflet) because it was printed on green paper at the Riyād-e-Hind Press, Amritsar.

In this leaflet, Ahmad<sup>as</sup> pointed out that he had never declared that Bashir I was the son for whose birth the period of nine years was fixed. Bashir I was born in fulfilment of a separate prophecy contained in the leaflet which was published on April 8th, 1886. There was certainly no revelation which declared that Bashir I was the Promised Reformer. Even if Ahmad<sup>as</sup> had looked upon him as such, it could detract nothing from the value of the prophecy. His own conjecture

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<sup>43</sup> The boy was also called Mubashshar, Nūrullah, Sayyib and Charāgh Dīn.

could not be faultless. A Prophet's own interpretation may sometimes be wrong. It has been always the case with the Prophets of God. But the Word of God cannot err. In this case, however, Ahmad<sup>as</sup> had never put any definite interpretation on the prophecy, so there could be no mistake about it. As a matter of fact, the death of Bashir I was also in fulfilment of a portion of the original prophecy made on February 20th, 1886, which ran as follows:

'I shall multiply thee exceedingly and shall bless thy children. But some of them will die in their infancy.'

Bashir I died in infancy and thus this prophecy was fulfilled. So Ahmad<sup>as</sup> emphasised the importance of his mission, and explained that the object of his prophecies was to demonstrate that Islam was a living religion. Honest seekers after truth were satisfied, but those who were bent on finding fault were not guided in the right path. Such perverted natures always grovel in darkness and doubt.

Ahmad<sup>as</sup> reiterated in this green leaflet that the Promised Reformer called Bashir II would surely be born within the period fixed for his birth and said that his name would be Mahmūd; and on the basis of his revelations he also called him Faḍl and Faḍl-e-Umar.

On Saturday, Jan 12th, 1889, (9 Jamādī I, 1306 A.H.) a son was born<sup>44</sup> who was given the name of

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<sup>44</sup> The birth took place in the room over which now stands the room known as *Baitul Fikr*. The northern wall of the roofed lane under Masjid Mubārak is the southern wall of that room.

Mahmūd, and his birth was made known the same day by means of a leaflet. It was also written therein that he had not yet been informed as to whether this boy was the one who was to be the Promised Reformer. Later on, however, Ahmad<sup>as</sup> definitely declared in his books, *Sirāj-e-Munīr* (p. 31), *Tiryāqul Qulūb* (1902, pages 40, 42), *Ḥaqīqatul Wahī* (p. 260) and *Nuzūlul Masīh* (p. 192), that he was the same son. Under Divine instruction the son himself has now claimed that he is the Promised one.

He was born in exact fulfilment of the prophecy of his birth. In the leaflet issued on March 22nd, 1886, it was foretold that he would be born within a period of nine years; and in accordance with it he was born within this period i.e., on January 12th, 1889. His name was also foretold.

He was a sickly child. His eye-sight was weak. Therefore he could not learn much at school. He could not pass even the matriculation examination.

He took *Bai'at* at the hands of his father on 3-10-1898 and later read the Holy Quran and some Hadith with Maulawī Nūr-ud-Dīn<sup>ra</sup>.

Subsequent events show that he is beyond the shadow of doubt the Promised illustrious son. Much greatness, grandeur and wealth belong to him. He is curing many diseases through his Messianic power. He visited Palestine and Damascus in 1924 and the people spoke to him there as their ancestors had addressed Jusus<sup>as</sup>. The spirit of truth and holiness is with him. He is extremely intelligent and gifted with

wonderful understanding. He is under God's protection and his enemies are afraid of him. He has grown up with amazing speed. He is the Divine light that illuminates the hearts of seekers after truth. He dispels all darkness of doubt with his glorious word. He is a blessing himself and a source of blessings for the whole world.

His fame has spread into the corners of the world. He is known from Lahore to London, from Kobe to Cairo, and from Chicago to Hong Kong. Thousands owe him allegiance in West Africa. His disciples have been subjected to persecution and martyrdom in Moscow and Kabul. The streets of Mecca, Damascus and Baghdad are not unknown to his followers. His representatives are working in Rome, Mauritius, Singapore, Batavia-Centrum, Haifa, Nairobi and Buenos Aires. The newspapers of Budapest, Melbourne, New York and Warsaw have published long accounts of the Movement led by him. Students of religion come in large numbers to sit at his feet from the Dutch East Indies and other distant parts of the world.

At the early age of 25 he was elected as Head of the Ahmadiyya Movement and the ability and devotion displayed by him in his youth were of a very high order and under his leadership the Movement made progress so astounding that it could scarcely have been imagined. It has now become a world Movement. Since he became its Head great and stupendous changes have taken place in every part of

the world and in every phase of human life. The world has been, as it were, in the melting pot. The Movement has spread to all parts of the world in spite of bitter opposition at home and abroad. He is a nation-builder and his nation is the whole of mankind. He has organised the Community in a wonderful manner by establishing various departments at its headquarters. They include finance, education, missionary work, publications, hospitality and justice. He is an excellent orator and a great author. He has written more than a score of books on some vital problems of the day. He can speak for six or seven hours continuously while thousands of eager listeners sit round him with rapt attention. He can sway the masses with his zeal, sincerity and devotion. He impresses the learned with his knowledge and erudition. He is a born leader of men and possesses personality, charm and magnetism. He is affectionate, loving and loyal. He is no respecter of persons but; believes in the rule of law. He is a fast friend and a formidable foe. He is magnanimous, generous and meek of heart; but he is by no means weak, sentimental or squeamish. He is a first-class statesman, a sympathetic ruler and a sagacious administrator. He is firm as a rock and his iron resolve and determination can move mountains. He says what he means and means what he says. He is one of the greatest geniuses that the world has ever seen, yet he works hard and endeavours ceaselessly to emancipate and ameliorate mankind intellectually and spiritually.



By his prayers he works wonders day and night; and those who come in closer touch with him become thoroughly convinced of his moral greatness and spiritual grandeur. In fact, the nearer one gets to him, the more deeply and devotedly one respects, loves and admires him.

## CHAPTER 19

**BAI'AT AT LUDHIANA**

It was in March 1882, that Ahmad<sup>as</sup> received the first Divine command which made him a reformer. Righteous people requested him to accept their *Bai'at* (spiritual allegiance) as early as 1883, but he did not like the idea and as he had no such authority from God, he always expressed his inability to do so. He was commanded by God in February or March 1888, to lay the foundations of the Community by inviting people to *Bai'at*. But he did not want all and sundry to join the faith and therefore waited for a suitable opportunity which presented itself when, at the death of Bashir I, men of weak and superficial type separated themselves from him.

It may be noted here that if Ahmad<sup>as</sup> had been a self-appointed, worldly leader this was a most inopportune time for such a venture. People were denouncing him because they said that the death of Bashir I (November 4th, 1888) had falsified his claims. But as Ahmad<sup>as</sup> was commanded by God, he had no regard for ridicule nor did he seek popular

favour; on the other hand, he selected a time which, according to human and worldly calculation, was the least fitted for such an enterprise. On December 1st, 1888, he issued an *Ishtihār* inviting people to *Bai'at*.

On January 12th, 1889 (9 Jamādī I, 1306 A. H.) the blessed day when his Promised Illustrious Son Mahmūd Ahmad was born—Ahmad<sup>as</sup> announced the conditions of initiation into the movement. He said:

'The man who accepts *Bai'at* should firmly make up his mind—First, that up to the day of his death he shall abstain from *Shirk*, i.e., setting up equals to God. Secondly, that he shall keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and, in short, every kind of evil: And shall not allow himself to be carried away by his passions, however strong they may be. Thirdly, that he shall pray five times a day without fail according to the commands of Allah and His Messenger, and to the best of his ability shall try to offer his *Tahajjud* prayers (prayers in the latter part of the night), to invoke the blessings of God (*Durūd*) upon His Prophet<sup>sa</sup>, to ask pardon for his sins and the help of God and, remembering the blessings of God, he shall always praise Him. Fourthly, that he shall in no way harm God's creatures in general and Muslims in particular under the influence of his passions—neither with his hands, nor with his tongue, nor

by any other means. Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he shall prove himself faithful to God; and that in every condition he shall accept the decree of God; and that in this way he shall be ready to bear every kind of insult and pain. At the time of any misfortune he shall never turn away from Him but rather cleave the closer. Sixthly, that he shall not follow vulgar customs, and shall abstain from evil inclinations; and that he shall completely submit to the authority of the Holy Quran; and that he shall make the sayings of God and His Messenger the guiding principles of his life. Seventhly, that he shall completely discard pride and haughtiness and shall pass his days with humility, lowliness, courtesy and meekness. Eighthly, that he shall consider religion, the honour of religion and the well-being of Islam dearer than his life, wealth and children—in short, dearer than everything else. Ninthly, that he shall, for God's sake, show sympathy with the creatures of Allah; and to the best of his power he shall use his natural talents for the welfare of God's creatures. Tenthly, that he shall establish a brotherhood with me (Ahmad<sup>as</sup>) on condition of obeying me in everything good, and maintain it to the day of his death; and this relationship shall be of such a high order that its example shall not be found

in any worldly relationship either of blood relations or of servant and master.'

In March 1889, Ahmad<sup>as</sup> went to Ludhiana, and there issued a leaflet on the fourth of that month. In it he said that he would stay in the town up to March 25th,<sup>45</sup> at a house near that of Munshi Ahmad Jān. Muḥalla Jadīd. Those who wished to become his followers should for this purpose reach Ludhiana after March 20th. After the 25th, such people should come to Qadian. He also explained the meaning, the necessity and the importance of *Bai'at*. He also proposed to keep a regular record of the name and address of every follower. He said further:

'God wishes to found a Community of the Faithful, to manifest His Glory and Power. He will make the Community grow and prosper to establish the Love of God, righteousness, purity, piety, peace and goodwill among men. This shall be a group of men devoted to God. He shall strengthen them with His own Spirit, and bless them and purify them. He shall multiply them exceedingly as He has promised. Thousands of truthful men shall join His ranks. He shall Himself look after them and make the Community grow, so much so that its numbers and progress shall amaze the world. The Community shall be a lighthouse so high as to illumine the four corners of the world. The

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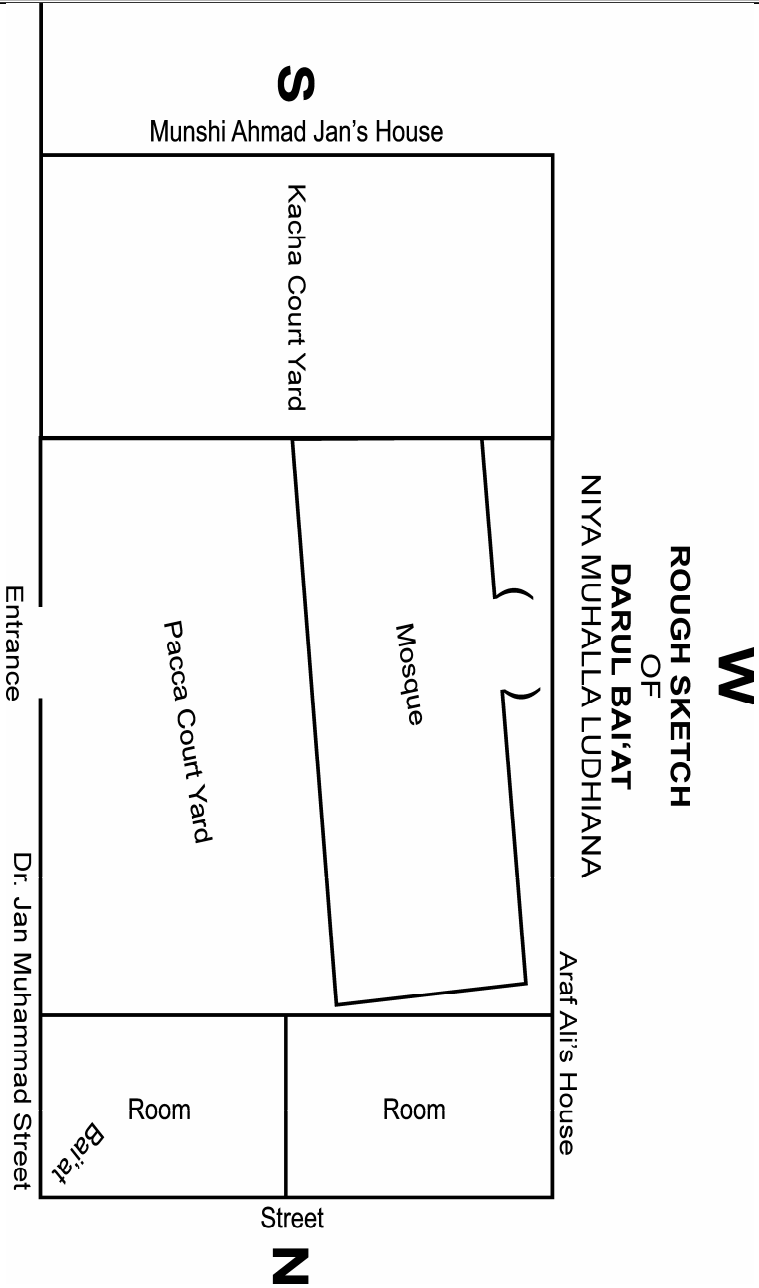
<sup>45</sup> Actually he stayed at Ludhiana till April 18th.

members thereof shall serve as models of Islamic blessings. My true followers shall excel every other people. There shall always rise among them, till the Judgment Day, personages who will be the chosen ones of God in every respect. So has decreed the Almighty. He does as He chooses.'

After the publication of this leaflet, Ahmad<sup>as</sup> had to go to Hoshiarpur for a few days; for he had been invited by Sh. Mehr Ali on the occasion of his son's marriage. He was accompanied by M. Abdullah Sanauri, Sh. Hamid Ali and Mīr 'Abbās Ali. He seems to have stayed at Hoshiarpur on March 16th, 17th and 18th, 1889.

The formal initiation began on March 23rd, 1889 (20 Rajab, 1306 A. H.). The building in which the foundation of the Community was laid is a small, unpretentious one. On its north and east are two lanes. There was an open space between the northern and southern rooms. There were no rooms on the west and east. The *Bai'at* was taken in the eastern room of the northern wing. The site has subsequently been acquired by the Community and the northern room repaired, but its original shape was retained. There are no rooms now in the south and a mosque has been recently built there in the open space.

Ahmad<sup>as</sup> sat in the north-eastern corner of the room. Sh. Ḥāmid Ali was posted at the door, and the disciples were called by him as Ahmad<sup>as</sup> desired. Maulawī Nūr-ud-Dīn<sup>ra</sup> was called in first of all. Then



were called Mīr ‘Abbās Ali, Miyan Muhammad Husain Moradabadi, and M. Abdullah Sanauri. One or two more were thus called in as named by Ahmad<sup>as</sup>, after which Sh. Hāmid Ali was told to admit them one by one. At the beginning *Bai‘at* was taken of each one in private, but afterwards people entered the *Bai‘at* even in groups.

The ceremony was very simple. Ahmad<sup>as</sup> sat on the covered floor and stretched out his right hand and caught hold of the right hand of the disciple who repeated the words Ahmad<sup>as</sup> said while his hand was kept clasped. The words were as follows:

'I repent today, at the hand of Ahmad<sup>as</sup>, of all the sins and bad habits to which I was addicted; and most truthfully and solemnly do I promise that, to the last day of my life, I shall eschew, to the best of my ability, all manner of sin. I will hold my faith above all worldly considerations. I shall try, as far as I can to observe the ten conditions of *Bai‘at* laid down in the leaflet dated January 12th, 1889. I seek forgiveness of God for my past sins.'

These words were repeated in Urdu; and after this the following words were repeated in Arabic:

أَسْتَغْفِرُ اللَّهَ رَبِّي أَسْتَغْفِرُ اللَّهَ رَبِّي أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ  
إِلَيْهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاعْفِرْ لِي ذُنُوبِي فَإِنَّهُ  
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ۔



i.e. 'I ask forgiveness of Allah, my Heavenly Father, (three times) for all my sins, and turn to Him. I bear witness that there is none worthy to be worshipped except God who is One and who has no partner. And I bear witness that Muhammad<sup>sa</sup> is His Servant and Apostle. O my Heavenly Father, I have wronged my soul and I confess all my sins. Do Thou forgive me my sins as there is none other who can forgive.'

Ahmad<sup>as</sup> then drew away his hand and lifted up both his hands in prayer. The disciple also did the same. When the prayer was finished the ceremony was completed. There was no immersion, baptism or anything else which characterises initiation into other faiths, where there is grave danger of the letter of the law replacing its spirit.

*Bai'at* is not merely a ceremony of initiation, but also a most solemn covenant with God through the leader, who takes hold of the hand of the initiate in order to impress upon him the solemn nature of his undertaking. This contact also helps to deepen consciousness of obligation and to increase strength to carry it out.

The Holy Founder of Islam took special *Bai'at* on three different occasions. One is mentioned in Al-Fath 48:19 of the Holy Quran on the occasion of Hudaibiyya, and is known as *Bai'at-e-Riḍwān*. Twice *Bai'at* was taken at Mecca before the flight. In the first there were only 12 men and the promise was:

'We will not serve any one but Allah; we will not steal, we will not commit adultery, we will not kill our children, we will not slander, and we will not disobey the Prophet<sup>sa</sup> in anything that is right.'

The second took place at Aqaba, where 73 men undertook to defend the Holy Prophet<sup>sa</sup>. Women also swore a pledge of allegiance to the Holy Prophet<sup>sa</sup>; and this is mentioned in Al-Mumtahinah 60:13 of the Quran. It may be mentioned here that at the *Bai'at* of women there was no clasping of hands. The Holy Prophet<sup>sa</sup> never touched the hands of a woman not related to him within the prohibited degrees.

### THE VENUE

The selection of Ludhiana for *Bai'at* seems to be something more than an accident. Ahmad<sup>as</sup> appears to have left Qadian for Ludhiana for the purpose of taking his wife to her parents. But one is inclined to think that the Divine Hand was at work. Hence, it would be well to know a little more about this town which Ahmad<sup>as</sup> had visited more than once before the *Bai'at*.

It is situated in the Punjab, eight miles from the Sutlej and 190 miles by road north-west of Delhi. It is an important railway junction. In 1901 its population was 48,640, and in 1921 51,880. It is a big grain centre, and its manufactures include shawls etc. (by Kashmiri weavers), scarves, turbans, furniture and carriages.

The *Ludhiana Gazetteer* says:

'Few districts possess greater historical interest than Ludhiana, which must from its situation have been at all periods the scene of the most important events. Lying as it does on the high road from Central Asia, it would be crossed by each successive wave of conquest or immigration; and when we come to historical times, we find that some of the most decisive conflicts for empire took place in this neighbourhood.

The town of Ludhiana was founded in 1481 by two of the Lodi race (then ruling at Delhi), from whom it derives its name, and was built in great part from the prehistoric bricks of Sunet. The Lodies continued in possession until 1620, when it again fell into the hands of the Rais of Raikot. Throughout the palmy days of the Mughal Empire, the Raikot family held sway, but the Sikhs took advantage of the troubled period which accompanied the Mughal decadence to establish their supremacy south of the Sutlej. Several of their chieftains made encroachments on the domains of the Rais, who were able to hold their own only by the aid of George Thomas, the famous adventurer of Haryana. In 1806 Ranjit Singh crossed the Sutlej and reduced the obstinate Muhammedan family, and distributed their territory amongst his co-religionists.'

It is said that Shah Shuja', King of Afghanistan, stayed at Ludhiana; he was driven out of his country by Mahmūd Shah and found refuge and a pension in British territory. The town came under the British about the time of Ahmad's<sup>as</sup> birth.

Bute Shah says:

'In the reign of Sikandar, son of Bahlol Lodi, the people about Ludhiana were oppressed by the plundering Biluchis, and applied to the Emperor for assistance. Sikandar, in answer to their prayer, sent two of his Lodi Chiefs, by name Yusaf Khan and Nihang Khan, with an army. These Chiefs fixed on the present site of Ludhiana city, which was then a village called Mīr Hota, as their headquarters and restored order to the country about... Nihang Khan remained at Mīr Hota as the Emperor's Lieutenant; and called the place Ludhiana (about 1481 A. D.). He was succeeded by his son and grandson. The latter, Jalāl Khan, built the fort of Ludhiana out of the bricks found at Sunet.

On the downfall of the Mughal Empire it passed quickly into the hands of the Rais about the year 1760. Maharaja Ranjit Singh took it with the rest of the country from Rani Bhag Bhari in 1806 and gave it to his uncle Rajah Bhag Singh of Jind. When Sir D. Ochterlony advanced to the Sutlej in 1809 land was allotted to us for a cantonment to the west of the town,

but we held nothing else till 1835, when, on the death of Rajah Sangat Singh, the town and country about became our own possessions.'

There are two points which strike one in connection with Ludhiana. It was in the days of Ahmad<sup>as</sup> a very active centre of Christian missionaries. The leading Christian paper, *Nūr Afshārī*, was published from here. Its first issue was dated, March 6th, 1873.<sup>46</sup> The Mission High School of Ludhiana was one of the oldest schools in India, and it was in a very flourishing condition. Another high school was known as the Christian Board School, and was run on residential lines. The former has been recently converted into a market and the school has ceased to exist, which is a sure sign of the decay of the Mission. But Dr. E. Brown's female hospital, founded in the autumn of 1894 by the American Presbyterian Mission (North India School of medicine for Christian Women), shows that Christian missionary activity is still carried on in that town though it has now lost most of its momentum.<sup>47</sup> In those days Muslim

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<sup>46</sup> The *Civil and Military Gazette* began to be published from Lahore on Thursday, December 19th, 1876.

<sup>47</sup> The Western Foreign Missionary Society of America sent two young missionaries of the American Presbyterian Church to India. They sailed from Philadelphia on May 30th, 1833, with their wives. They belonged to the Presbyteries of New Cartle and Huntingdon and the students of Princeton Theological Seminary saw them off with shouts. They reached Calcutta on October 15th. Mrs. Lowrie died there on November 21st. The Rev. William Reed and his wife sailed for America on July 23rd, 1834, for reasons of health and he died at sea. The other, the Rev. J. C. Lowrie, D. D., son of a judge of the Supreme Court of Pennsylvania, reached Ludhiana on November 5th, 1834, and laid there the foundation of the first Christian

priestcraft also was in the ascendant in Ludhiana. Very influential Maulawīs lived there and their followers were spread far and wide. Maulawī Abdul Qādir and his sons Abdul ‘Azīz and Muhammad, who had taken an active part in the Mutiny of 1857 and were supposed to be the ringleaders, had come to Ludhiana and settled there after they had been granted a pardon. They played a prominent part in the public

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Mission in the Punjab. Ranjit Singh gave Lowrie a horse and Rs. 2,183/10/5. The population of Ludhiana at that time was about 20,000. A Sikh Rajah, who was under the protection of the English, ruled the town; there were no Christians in the Punjab before this. The Rev. John Newton and the Rev. James Wilson and their wives arrived in December, 1835. Six weeks after their arrival Lowrie was obliged to leave, never to return. His health was failing. While leaving India he expressed the hope that 'the Mission established at Ludhiana would be the morning star preceding the full day of Gospel light and influence among the interesting people of India.'

The Rev. M.A. Sherring says on page 218 of his history of *Protestant Missions in India* (London, 1875):

'The first mission introduced into the country of the Five Rivers was established at Ludhiana by the American Presbyterians in 1834. At that time a school was existing in this city, which had been opened by Sir Claude Wade, the Political Agent of the English Government, and which was attended by the sons and other relatives of Sikh Sardars or Chiefs, of Afghan exiles, and of respectable natives of the city. The school was transferred to the mission, but its generous founder continued to support it so long as he remained in that part of the country; and it is still, I believe, under the superintendence of the Mission. As early as 1837 a Christian Church was formed at Ludhiana.'

On page 221 he says:

'In the mutiny the Mission Church in the city of Ludhiana was destroyed by fire. The school building shared a similar fate.....the paper room.....the church on the mission premises (distinct from that in the city above alluded to) were set on fire.....On the arrival of the mutineers, the native Christians.....found shelter on the premises of one of the Cabul princes living in the neighbourhood.....'

controversy held at Faridkot (January 1st, 1883 to January 11th, 1883) between the Ahl-e-Hadith and the Ahl-e-Sunna under the patronage of the Rajah. Maulawī Muhammad once went to Patna in Behar and published there a tract resulting in bloodshed.

## CHAPTER 20

### VISIT TO ALIGARH

In 1884 Ahmad<sup>as</sup> had intended to go round India. In 1886 he went to Hoshiarpur under Divine orders. To fulfil his old desire of travelling to other parts of India, Ahmad<sup>as</sup> went, after *Bai'at*, to Aligarh accompanied by M. Abdullah Sanauri<sup>ra</sup>, Mīr ‘Abbās Ali and Sh. Hāmīd Ali<sup>ra</sup>. He stayed at the house of Sayyid Tafaḍḍul Husain Tahsildar. A friend of the host invited Ahmad<sup>as</sup> and his companions to a meal at his house. Food was served on small tables decorated with flowers, round which sat the guests on the carpeted floor. This was somewhat unusual, as people usually took their meals sitting on the covered floor, having the food placed in front of them on the floor and using no tables. Mīr ‘Abbās Ali, therefore, considered it an innovation against Islam. Ahmad<sup>as</sup> told him that there was nothing wrong in it, and that Islam did not inculcate such fanaticism. But Mīr ‘Abbās Ali’s conception of Islam proved so narrow that he actually went without food. The little tables were entirely obnoxious to him. It was a trifling



matter and may only have been an idiosyncrasy of the moment; but it is just these trifles that reveal the true and inner nature of a person and give an insight into character. It is significant that this man deserted Ahmad<sup>as</sup> later and joined the lists against him.

Another incident which happened at Aligarh at that time may also be mentioned here. Ahmad<sup>as</sup> was requested by a Maulawī, named Muhammad Ismael, to make a public speech. Though Ahmad<sup>as</sup> was not at all well at the time, his love for Islam made him consent. Arrangements were therefore made for his speech, and it was duly advertised. But when the appointed time approached, Ahmad<sup>as</sup> told the Maulawī that he had been forbidden by God to make the speech.<sup>48</sup> People tried to persuade him to keep his word and not disappoint the public, but he would not listen to anyone. He said he could not disobey God under any circumstances. The Maulawī was very much upset, and became his bitter enemy. Ahmad<sup>as</sup> was accused of cowardice, ignorance and imposture but he was so confirmed in his conviction and he was so devoted, obedient and faithful to God that he cared nothing for the ridicule<sup>49</sup> of the world. He stayed a

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<sup>48</sup> Ahmad<sup>as</sup> says that it was for reasons of health that he was forbidden.

The Maulawī later wrote a book against Ahmad<sup>as</sup> and therein prayed for his death. This book was yet in the press when the Maulawī died. His friend omitted the prayer from the printed book but M. Abdullah Sanauri<sup>ra</sup> had seen it in its original form.

<sup>49</sup> Sir Sayyid Ahmad Khan also made Ahmad<sup>as</sup> the target of his ridicule in his vanity and conceit. He offered to become his disciple and then go to Hyderabad where Ahmad<sup>as</sup> should show some of his false miracles and he would go round singing his praises. Then the State in its simplicity would

week long at Aligarh before he returned to Ludhiana, but made no speech there.

Ahmad<sup>as</sup> returned to Qadian about April 18th, 1889. In October his mother-in-law fell ill and he had to go again to Ludhiana, where he stayed till November 11th. He paid another visit to Ludhiana in the beginning of February 1890, and stayed there for about a month. Towards the end of March 1890, he became ill and went to Lahore for medical consultation and treatment in the first week of May 1890, and stayed there with his son Mirza Sultan Ahmad who was an assistant Tahsildar there at that time. His illness continued till the middle or end of June, and it was so serious that once a rumour went round that he had died. Early in July, he again went to Ludhiana for a change of air and stayed there in Muhalla Iqbāl Ganj at the house of Shahzāda Ḥaidar. Mīr Nasir Nawab was also at Ludhiana. He returned to Qadian on Wednesday, October 15th, 1890.

It should not be supposed that Ahmad's<sup>as</sup> work consisted only in writing books, issuing leaflets and making speeches. This alone was enough to keep him busy; but side by side with this he had to attend to

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give Rs. 10,000 out of which Sir Sayyid would have two-thirds and one-third would be Ahmad's<sup>as</sup>.

It is curious indeed to note here that Sir Sayyid was later on stricken with sorrow and grief when he and his college suffered a loss of Rs. 1,05,490/- through Shām Bihārī Lāl. The shock nearly killed him. When Ahmad<sup>as</sup> knew from God that Sir Sayyid Ahmad Khan was approaching death he invited him to accept the truth by means of an *Ishtihār* dated March 12th, 1897, but the world was too much with him. He had even discontinued offering the *Ṣalāt* and observing the fasts.

other matters also, which were by no means less important. During the last seven years Ahmad<sup>as</sup> had received at a rough estimate no less than 90,000 letters, to which he had to reply himself. The writing of 35 letters a day is not an easy job for a man who is also required to make speeches, hold debates, and write books. He had no secretaries or assistants, and no stenographers or typists. He also interviewed more than 60,000 persons, to whom he had to explain the teachings of Islam. He had also to play the host to all who visited him, for Islam inculcates most cordial hospitality towards all guests. There were no hotels in Qadian where visitors could find board and lodging nor were there any big shops and provision stores. Ahmad<sup>as</sup> had, therefore, to make all kinds of arrangements, and he always looked after his guests himself, even unto minute details. He had to request his devoted friend at Jullundur, Ch. Rustam Ali, to buy for him and send ghee, vegetables, chutney, aerated waters, pan, etc. to Qadian.

He and his family were subject to human ills and, like the rest of the people of the country, they had their share of suffering inflicted by sickness. As there was no hospital at Qadian he had to go sometimes to Batala and Lahore for medical advice and treatment. Once he had to stay at Batala for this purpose for about a month because his son Bashir was ill. Then he paid visits to the sick and sometimes undertook long journeys for this purpose to distant places like Ludhiana and Jammu.

He took an active interest in the welfare and happiness of his friends. He thoroughly believed in the saying: *خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ* i.e. the best of men is one who does most good to them. He created a genuine spirit of fellowship and brotherhood amongst his friends and acquaintances, so much so that this spirit developed, in a great many cases, into the closest ties of relationship. He would go out of his way to make people righteously happy, and in this he made no distinction between high and low. Where he was anxious to bring domestic felicity to Maulawī Nūr-ud-Dīn<sup>ra</sup>, he did not forget his humble servant Pīrañ Ditta, about whom he wrote a number of letters to Ch. Rustam Ali. He never hesitated to put in a good word if it helped anyone. He requested his friends to help those who needed help in getting employment. He wrote letters for Abdullah Khan, the younger brother of Fateḥ Khan of Rasulpur, and also obliged Babu Ilāhī Bakhsh in the same manner. He recommended Mīr ‘Abbās Ali’s son for a post in Jammu. Even his bitterest enemies knew that he would not disappoint them in such matters. Even when Mirza Imam Dīn asked him to write a recommendation for him Ahmad<sup>as</sup> did not refuse him, though it meant considerable embarrassment.

Occasionally he received questionnaires for reply. The Anjuman Ḥimāyat-e-Islam once circulated some objections raised by a Christian, Abdullah James. Ahmad<sup>as</sup> also received a copy of this circular. He was not sure that the Anjuman would publish any answers

that he might write as it had already failed to publish an *Ishthihār* which Ahmad<sup>as</sup> had sent it; yet, in spite of indifferent health, he could not help writing, on account of his intense love for Islam, an answer to these objections.

I give here the sum and substance of the questions and their answers:

1. The Quranic words (Āl-e-‘Imrān 3:61) *فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ* i.e. so be thou not of those who doubt (*Al-Baqarah* and *Al-An‘ām*) show that the Holy Prophet<sup>sa</sup> had doubts about his own mission. Therefore he could not be a true Prophet of God.

In answer to this Ahmad<sup>as</sup> pointed out that the Quranic words were not addressed to the Holy Prophet<sup>sa</sup>. After explaining the meaning of the two verses, he referred to other verses which show that the Holy Prophet<sup>sa</sup> was thoroughly convinced of his mission. Says the Quran:

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي (Al-An‘ām 6:58) وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾ (Al-Nisā’ 4:114) قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ (Yūsuf 12:109) مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١٠٠﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٠١﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٠٢﴾ (Al-Najm 53:12,18,19)

i.e. (1) Say, I stand on a clear proof from my Lord. (2) And Allah has sent down to thee the Book and Wisdom, and taught thee what thou knewest not and great is Allah’s grace on thee

(3) Say, this is my way; I invite unto Allah on sure knowledge. (4) The heart of the Prophet was true to that which he saw. (5) His eye did neither swerve nor transgress. Verily, he saw some of the greatest signs of his Lord.

There is, he said, nothing at all in the Holy Book which could possibly lend support to the assertion that the Holy Prophet<sup>sa</sup> had any doubt. On the other hand, he pointed out; there was ample material in the Bible to show that Jesus<sup>as</sup> was actually the victim of doubt. His last words: 'Eli Eli lama Sabaqtani' clearly show that he had not much conviction left.

2. Muhammad was never given any miracle according to the Quran (See *Al-'Ankabūt* and *Banī Isrā'īl*.)

Ahmad<sup>as</sup> answered this by quoting the two passages in full:

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ... وَهُمْ لَا يَشْعُرُونَ

(*Al-'Ankabūt* 29:51-54)

i.e. 'Yet they say, why are not signs sent down to him from his Lord? Say, the signs are with Allah only and I am but a plain warner. Is it not enough for them that we have sent down to thee the Book which is recited to them? Verily, in this is mercy and a reminder to a people who believe. Say, Allah is sufficient as a witness between me and you. He knows all that is in the heavens and the earth. And as for those who believe in falsehood and disbelieve in Allah,

they it is who are the losers. They ask thee to hasten on the punishment and, had there not been a term named, the punishment would have come upon them and it will surely come upon them unexpectedly, while they perceive not.

The words make it clear that unbelievers want to see the signs of punishment and destruction and God refers them to the signs of mercy which He has shown. Nowhere does the Quran say that the Holy Prophet<sup>sa</sup> is given no sign. What it lays down is that, God does not show the kind of signs which unbelievers ask for. That God does show signs is clear from a large number of verses. (See Al-Qamar 54:3) **إِنْ يَرَوْا آيَةً يُعْرِضُوا** i.e. but if they see a sign they turn away and (Āl-e-‘Imrān 3:106) **مِنْ بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ** i.e. after the signs had come to them). It was Jesus<sup>as</sup> who refused to show signs (See Mark 8:11, 12).

The second passage referred to in the objection is:

**وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا... إِلَّا نَحْوَيْفَا**

(Banī Isrā’īl 17:59, 60)

'There is not a township but we shall destroy it before the Day of Resurrection or chastise it with a severe chastisement. That is written down in the Book. And nothing has hindered us from sending signs save that the former people rejected them. And We gave the Thamud the she-camel as a visible sign. But they wronged her. We send not signs save to warn.'

It is clear from this that only those signs are withheld which were shown to previous peoples and rejected. But these words do not mean a general negation of signs. Then Ahmad<sup>as</sup> explains how various kinds of signs were actually shown. Unbelievers were punished. The lives of believers were transformed. The Quran is a miracle in itself. Again, he says that the miraculous influence of the Quran can be demonstrated by the fact that by following it man can become the recipient of the word of God even today.

3. If Muhammad<sup>(sa)</sup> were a Prophet, he would not have confessed ignorance and he would not have made a wrong statement about the number of the people of the Cave and he would not have said that the sun sets in a bog.

To answer this objection Ahmad<sup>as</sup> explained that the assertions were all based on misunderstanding. According to Islam, a Prophet of God is not Omniscient. He knows only that which God reveals to him. To say that the number of the people of the Cave given in the Quran is wrong is a mere assertion. No reason has been given; so it does not prove anything. The setting of the sun in a bog is not a statement of actual fact. It is only a description of what one sees, and it cannot be denied that the sun does really appear sometimes to set in a bog according to the lie of the land. There is nothing wrong in it. In view of this objection; how will Christians explain the falling of the stars and the darkening of the sun and the moon which are mentioned in their scriptures as the signs of



the second coming of Christ? A single star can smash the whole of the earth and when all the stars fall and the sun is darkened, how can the people see the son of man coming down from the heavens? Anjuman Himāyat-e-Islam, Lahore, published these questions and answers in the form of a booklet at its own expense and spoke very highly of Ahmad<sup>as</sup>.

## CHAPTER 21

### CLAIMS TO BE THE MESSIAH

In 1890, Ahmad<sup>as</sup> wrote another book in Urdu, entitled *Fath-e-Islam*. It was printed at the Riyāḍ-e-Hind Press, Amritsar (Price, As. 8). Seven hundred copies were printed, of which 300 were set apart for Muslim, Hindu and Christian divines and for those who could not afford to buy it. The second book that he wrote in the same year is called *Tauḍīḥ-e-Marām*<sup>50</sup>. It was also printed at the Riyāḍ-e-Hind Press, Amritsar (Price, As. 8). These two books were published early in 1891, together with *Izāla'-e-Auhām*, which will be mentioned later.

Referring to the various iniquities of the age, Ahmad<sup>as</sup> declared in these books:

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<sup>50</sup> In this Ahmad<sup>as</sup> gave a beautiful commentary of the Quranic Chapter 91. It entitled Al-Shams, and explained that man was the crown of creation and that angles, stars, the elements and everything were subservient to him. Incidentally, he also threw light on the functions and nature of angels. Gabriel's functions are particularly discussed. He also described the vast scope of spiritual progress that is open to man, and explained that inspiration and visions were the distinguishing features of God's true saints and Prophets and that this door was open to all. Therefore it was nothing unusual or impossible that in this age he should be chosen by God as the Promised Reformer.

'I say it over and over again, and nothing can stop me from saying it, that I am the one who has been sent to regenerate mankind so that religion and the love of God may be established afresh in the hearts of men, I have been sent like the one who came after Moses and whose spirit was taken up into the heavens during Herod's reign, after much suffering '(*Fath-e-Islam*).<sup>51</sup>.

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<sup>51</sup> He also discussed the five ways in which he was striving to achieve his purpose: (1) publications, (2) leaflets, (3) interviews, (4) correspondence and (5) *Bai'at*. He needed funds for carrying on his work, therefore he appealed to Muslims for help. He had devoted friends like Maulawī Nūr-ud-Dīn<sup>ra</sup>, each of whom was prepared, he said, to bear the entire cost of his publications, but this he would not allow. He wanted the whole community to co-operate with him so that they might all be blessed.

He made special mention of a few of his devoted followers, such as Maulawī Nūr-ud-Dīn<sup>ra</sup>, Sh. Muhammad Ḥusain<sup>ra</sup> of Moradabad, Hakim Faḍl Dīn<sup>ra</sup> of Bhera and Mirza A'zam Baig<sup>ra</sup> of Samana.

At the end of this book he announced that he would welcome all kinds of questions, and also objections against Islam, the Holy Quran, the Holy Prophet<sup>sa</sup> and his own self: and that, if they were communicated to him, he would answer them all together in book form. This announcement is dated 10th Jamādiyuthhānī, 1308 A. H.

## Ahmad<sup>as</sup> claimed to be the Messiah<sup>52</sup> and the Mahdi promised in the scriptures on the basis of

<sup>52</sup> It should be noted in this connection that, in a letter addressed to Maulawī Nūr-ud-Dīn<sup>ra</sup>, Ahmad<sup>as</sup> had written on March 8th, 1885, as follows:

'The undersigned author of the *Brāhīn-e-Ahmadiyya* has been commissioned by God to try, in the spirit of the Prophet of Nazareth, the Israelite Messiah, to regenerate mankind through perfect humility, meekness, humbleness, and solicitude and to show to those who are unaware of the right way the straight path, by walking in which true salvation is attained and in this very world are seen the signs of heavenly life and the rays of acceptance and belovedness.'

A letter to the same effect was broadcast by Ahmad<sup>as</sup> in 1884 when the *Brāhīn-e-Ahmadiyya* was printed. As already mentioned, it was really in 1882 that he received the first revelation from God which commissioned him as a Reformer.

Prophets of God are not very eager to assume the responsibility of the Divine commission. They are no doubt best fitted for the job. They do, in actual practice and right from the very beginning, the work of a Reformer in their own quiet way. But if left to themselves they would perhaps never come out in public as reformers. Even then they are always anxious to confess and declare their own unworthiness before the Majesty of God—all the more so to implore Divine help and protection. Says David:

'But I am a worm, and no man; A reproach of men, and despised of the people' (Psalm 22:6).

Prophets of God, in fact, rely wholly on God's grace and not at all on any merit of their own. Hence, when called upon by God they are filled with awe and feel unequal to the task.

Explaining the hesitation of Jeremiah in this respect Dr. John Skinner, D. D. says:

'He exclaims that he is not fit for this task; at least, he is not fit for it yet. Ah, Lord God behold, I know not how to speak: for I am a child' (Jere. 1:6).

It is not a rejection of the heavenly vision, but a sincere plea for delay, as if he had said, May I not wait till I can speak with the wisdom and authority that come with years. But the call is inexorable; and Jeremiah's misgivings are overcome by the assurance that the message he is to deliver and the strength to utter it are not his own, but the word and power of the Almighty.

Moses<sup>as</sup> had similar feelings. The Holy Prophet<sup>sa</sup> also experienced the same; he began to preach Islam openly in public three years after his call. (*Sīratun Nabī<sup>sa</sup>* Part I, Shibli, Azamgarh, 1339 A. H. Edition 2nd, p. 195.)

Divine revelation received by him directly from God: جَعَلْنَاكَ الْمَسِيحَ ابْنَ مَرْيَمَ i.e. We have made thee the Messiah, son of Mary. So far as his own claim and conviction were concerned this revelation was enough. A true believer needed no further proof. But the people whom he addressed wanted scriptural evidence on the point for their satisfaction and acceptance. So he had to refer to various prophecies in which the advent of the Messiah and Mahdi was mentioned.

Jesus<sup>as</sup> said,

'If I go and prepare a place for you, I will come again' (John 14:3); and his word, it is said, 'endureth for ever' (Peter 1:25).

The Holy Spirit said that,

'he himself shall descend from heaven '(1 Thes. 4:16), and 'shall appear a second time' (Heb.4:28).

The Apostles' Creed declares that Christ 'shall come to judge the quick and the dead.' The Nicene Creed (325 A. D) says that,

'Christ shall come again with glory to judge the quick and the dead, and whose kingdom will have no end.'

In the Dutch creed it is set forth that,

'Our Lord Jesus Christ shall come from heaven corporally and visibly.'

The Rev. I.M. Haldeman states that it is a fact wholly beyond dispute that of all the wonderous things in the

Bible, including the creation of the world, the stupendous fall of man, the birth of Christ, and his death and resurrection, none occupies the space or receives such attention as the Second Coming.

'The statement concerning the Second Coming of Christ', he adds, 'occurs in the New Testament once in every twenty verses.'

Then he says:

'Oh! if he do not come, it is the withering and the blight and the overthrow; All Scripture goes down pell-mell into the abyss of untruth and unreality, or is whirled away like fallen leaves of a dying tree and scattered on the windy blast.'

Some Christians, however, have taught themselves to think, perhaps tired of waiting, that his coming only means acceptance of him by conversion by the witness of the spirit or by the acknowledgement of his reign over the Church. But the Rev. W. E. Blackstone very rightly refutes this idea:

'There are a portion of the Israelites in the present day,'

He says,

'Who style themselves "reformed" or "liberal". They likewise spiritualise the Old Testament prophecies and have therefore ceased to look for any literal Messiah. That even Jews should thus join with Gentiles in "spiritualising" Scriptures is a marvellous sign of the times in which we live. (When the son of Man cometh

shall He find the faith on the earth? Luke 18:8); and the same process of spiritualising away the literal sense of these plain texts of scripture will sap the foundation of every Christian doctrine and leave us to drift into absolute infidelity, or the vagaries of Sweedenborgianism. Mr. J. Monro says that the word which is used chiefly to describe the Second Coming is "parousia" and it certainly implies a literal and personal presence.

Ahmad<sup>as</sup> explained that the prophecies about the Second Advent did not mean that Jesus<sup>as</sup> himself would come down from the heavens. If this were really possible, Elias<sup>as</sup> or Idris<sup>as</sup> would also have descended physically from the heavens according to the scriptures. But the verdict of Jesus<sup>as</sup> in this matter is clear and conclusive:

'For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come' (Matth. 11:13, 14).

Again we read:

'And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them. Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples

understood that he spake unto them of John the Baptist' (Matth. 17:10-13).

About his own coming Jesus<sup>as</sup> says to his disciples:

'Ye shall not see me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord' (*Matth.* 23:39).

Here he clearly tells his disciples that he will not reappear himself, but another person will appear in his name.

The word Mahdi means literally 'the guided one,' and, as all guidance is from Allah, it has come to mean the divinely guided one.

'It is applied especially, as a name, to the Mahdi of whom the Prophet gave good tidings that he would come in the End of Time' (Ency. of Islam).

Ibn-e-Khaladun (d. 808 A.H. 1406 A.D.) in his *Muqaddama* gives 24 traditions bearing upon the Mahdi and adds six variants, but he criticizes the authenticity of them all. In the *Tadhikira* of Al-Qurtubī there is a further mass of luxuriant detail which Ibn-e-Khaladun has evidently disdained to incorporate.

Nawab Şiddīq Hasan Khan of Bhopal, an eminent theologian of the Ahl-e-Hadith sect, took great pains to 'collect all the traditions regarding the advent of the Mahdi and published his work *Hijajul Kirāmah* in 1291 A. H. (Shāhjahānī Press, Bhopal). He says on page 365:



'There is no doubt that in the chain of the narrators of most of the traditions there are persons who were careless, of bad memory, weak or of feeble judgment and had other faults ... These weak and faulty traditions, taken collectively, bear evidence to the truth of the fact that the Mahdi shall appear in the latter days, though there are very few of them that are pure.'

On page 384 he says:

'All the traditions that relate to the appearance of the Mahdi, the events, the occurrences, the dangers and the conquests of time, etc., only show the truth of his appearance, in whatever way it may be'.

The Ency. of Islam says:

'But it is plain, too, that the doctrine of the Mahdi arose late and was not generally received...The later, therefore, we go and the more popular are our sources, the more fixed do we find the belief in the eschatological Mahdi. The more, too, the Muslim masses have felt themselves approved and humiliated, either by their own rulers or by non-Muslims, the more fervent has been their longing for this ultimate restorer of the true Islam and conqueror of the whole world for Islam.'

Eliminating all such wishful thinking and brushing aside all later accretions to the prophecy, one is compelled to conclude in the light of facts that the

appearance of the Mahdi, apart from the Messiah, was never really meant. Mālik<sup>th</sup>, Bukhārī<sup>th</sup> and Muslim<sup>th</sup> are the earliest and the greatest authorities on Hadith, but it is most significant that they do not mention the appearance of the Mahdi at all in any of their collections. They speak of the advent of the Messiah only. And *Ibni Mājah* makes the point clear when it reports the saying of the Holy Prophet<sup>sa</sup> لَا مَهْدِيَ إِلَّا عَيْسَىٰ i.e. there is no Mahdi but ‘Īsa<sup>as</sup>. *Musnad Ahmad bin Hanbal* also records:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُوشِكُ مَنْ  
عَاشَ مِنْكُمْ أَنْ يَلْقَىٰ عَيْسَىٰ ابْنَ مَرْيَمَ إِمَامًا مَهْدِيًّا وَحَكَمًا عَدْلًا  
فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ-

'Abu Huraira says that the Holy Prophet<sup>as</sup> said:  
It is just possible that, he who lives of you  
might meet Jesus the son of Mary who is the  
Mahdi and a just judge; he will break the Cross  
and kill the Swine.'

It is clear from these words of the Holy Prophet<sup>sa</sup> that he means the advent of only one individual who is given two different names (‘Īsa and Mahdi).

Having established the fact that the Mahdi is no other than the Messiah promised to Muslims, let us now turn to the authentic traditions which speak of the advent of the Messiah. *Bukhārī* records a saying of the Holy Prophet<sup>sa</sup> through Abu Huraira as follows:

وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا  
فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخُزَيْرَ وَيَضَعُ الْحَرْبَ وَيَفِيضُ الْمَالَ حَتَّى لَا  
يَقْبَلَ أَحَدٌ حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا۔

'By the One who owns my soul, it is nigh, of a certainty, that the son of Mary will appear (come and stay with you) among you: He will be a judge, he will be just; so he will break the Cross (refute Christian doctrines with reason and arguments.—*Commentary on Bukhārī* by 'Ainī) and kill the Swine;<sup>53</sup> and he will stop war: and wealth will increase so that no one will accept it; and a single *Sajdah* will be better than the whole world and all that there is in it.

There are two points which need explanation: (a) to signify the coming of the Messiah<sup>as</sup> the Holy Prophet<sup>sa</sup> has used the word نزل. Christians as well as later Muslims say that this word signifies, 'he descended from a high place'. Therefore Jesus<sup>as</sup> must come down physically from the high heavens, (b) The Holy Prophet<sup>sa</sup> says that the son of Mary will come, so it must be Jesus<sup>as</sup> himself who should come personally and not anyone else.

The Holy Prophet<sup>sa</sup> has himself cleared these two points. He says:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

<sup>53</sup> This does not mean here the pig; the word is used here in a figurative sense and denotes a greedy, dirty and annoying person—an abomination. Killing also is not with any material weapon, but through spiritual means.

How will you be when the son of Mary comes and stays with you: He will be your Imām from among yourselves (*Bukhārī*).

The son of Mary had died long before and it is an established fact that the dead can never return to this world (Al-Anbiyā' 21:96). So it is obvious that the Holy Prophet<sup>sa</sup> could not mean the coming of the same son of Mary<sup>54</sup> who was put on the Cross. But he has further made his meaning clear by saying that he would be 'from among yourselves,' i.e. he would neither descend from the heavens nor would he be the same son of Mary, who is dead; but, on the other hand, he would appear from among the Muslims of the age.

As the promised Imam was to be the Messiah, therefore the Holy Prophet<sup>sa</sup> called him the Son of Mary. The name of one is generally given to another when there is striking resemblance between the two. Abu Sufyān, after meeting Heraclius, said to his companions:

لَقَدْ أَمَرَ أَمْرًا بِنِ ابْنِ أَبِي كَبْشَةَ إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ

'Of a certainty, the son of Abi Kabshah has succeeded, because even the king of Banī Aṣfar fears him' (*Bukhārī*).

Everyone knows that the Holy Prophet<sup>sa</sup> was not the son of Abī Kabshah, but Abu Sufyān calls him as such

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<sup>54</sup> The fact that the physical features of Jesus<sup>as</sup> and the Promised Messiah described by the Holy Prophet<sup>sa</sup> (see *Bukhārī*) are not the same is a proof positive of the fact that they are really two different persons and not one and the same.

because he believed in the Unity of God like the son of Abī Kabshah.

It should also be remembered that the word نزل may mean 'he descended' but it cannot, by any stretch of meaning, signify 'he descended physically from the heavens'. There is not the slightest justification for this. The same word is used about the coming of the Holy Prophet<sup>sa</sup>. Says the Holy Quran;

'Allah has indeed sent down to you an admonition, a Messenger, who recites unto you the clear signs of Allah' (Al-Talāq 65:11, 12).

But no one can say that the Holy Prophet<sup>sa</sup> came down from the heavens physically. Then God says: 'We sent down iron' (Al-Ḥadīd 57:26), and we know that it is not thrown down from the heavens. A poet says:

نزلت على آل المهلب شانيا-غريباً من الأوطان في زمن المحل

(حماسه)

'I came and stayed with the children of Muhallab as a guest' in winter, while I was a stranger, in the days of famine.'

Here the word نزلت means 'I came and stayed as a guest' 'انزل بالمكان' means: 'He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place' (Lane).

Ahmad<sup>as</sup> also explained that his advent was foretold in the Holy Quran (Al-Fatiḥah 1:7; Al-Nūr 24:56, Al-Muzzammil 73:16). The following verse of the Holy Book refers clearly to Ahmad<sup>as</sup>:

'And remember when Jesus, son of Mary, said, O children of Israel, I am Allah's messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad<sup>as</sup>. And when he will come to them with clear proofs, they will say "This is a clear fraud"' (61:7).

With the prophecy of the Second Advent of the Messiah is also mentioned in the Scriptures another prophecy about the appearance of the *Dajjāl* or Antichrist. Christians have been taught that Antichrist would show as God (II Thes. 2:4) before the coming of the Messiah and that it is with the brightness of his coming that Antichrist would be destroyed. Muslim records a tradition from Nawās bin Sam'ān<sup>ra</sup> in which the Holy Prophet<sup>sa</sup> spoke of the *Dajjāl* and his extraordinary works and then said that the *Dajjāl* would be destroyed by the Messiah. This prophecy teems with expressions which are evidently metaphorical, and no sane person could take them in their literal sense. Yet there are in it definite clues which help to indicate its true meaning.

The Holy Prophet<sup>sa</sup> said:

'Those of you who witness the appearance of the *Dajjāl* should read the introductory verses of the surah Al-Kahf, for their recital will serve as a protection for you against his danger' (*Muslim and Musnad Ahmad bin Hanbal*).

The verses are:

'Praise be to Allah Who hath sent down the book...that it may warn those who say "God hath begotten a son." No knowledge have they thereof, nor had their fathers. Grievous is the word that comes out of their mouths. They speak naught but a lie' (18:2, 5-6).

It is clear that the reference here is to present-day Christians who hold that Jesus<sup>as</sup> is the only begotten son of God. Again the Holy Prophet<sup>sa</sup> said:

'Between the creation of Adam<sup>as</sup> and the last day there is no danger greater than that of the *Dajjāl*' (*Muslim*).

The greatest danger described in the Holy Quran is:

'Almost might the heavens be rent thereat, and the earth cleave asunder, and the mountains fall down in fragments, because they ascribe a son to the Gracious One'. (19:91, 92)

Here again the reference is to the people who uphold the Cross. Arabic lexicons also support the conclusion that the *Dajjāl* is the name of a people. The word *دَجَال* means 'a great company of men travelling together, covering the ground by their multitude or a company of men journeying together carrying goods for traffic' (*Lane*). It says further that the *Dajjāl* is 'so called from *دَجَل*, because of his lying or because he will traverse most of the regions of the earth—or because he will cover the earth with the multitude of his forces.' The Holy Prophet<sup>sa</sup> said that the *Dajjāl* 'Will go all over the world except Mecca and Medina' (*Bukhārī*).

The Christian nations<sup>55</sup> of Europe have indeed traversed the whole earth. They have distorted the simple teachings of Jesus<sup>as</sup>, and their missionaries have taken the Cross, with amazing speed over land, across the seas and in the air to every nook and corner of the world.

It is, however, gratifying to note that Ahmad<sup>as</sup>, the Promised Messiah, has now broken the Cross, in accordance with the prophecy, by refuting the doctrine of the crucifixion of Jesus<sup>as</sup>. He has proved beyond the shadow of doubt that Jesus<sup>as</sup> did not die on the cross and that he left Palestine and died a natural death in Srinagar (Kashmir), where his tomb still exists.

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<sup>55</sup> To emphasize their political domination the Holy Quran (18:95, 21:97) calls them *Yājūj* and *Mājūj* (Gog and Magog). Christian writers say that they are 'the hardy races of N. W. Asia and N. E. Europe.'



## CHAPTER 22

### ANGER OF MULLAHS

These books, *Fath-e-Islam* and *Tauḍīḥ-e-Marām*, roused the ire of the orthodox ministry. Abdul Jabbār of Amritsar was very angry indeed. Abdul Ḥaq Ghaznavi, a follower of Abdul Jabbār, challenged Ahmad<sup>as</sup> to *Mubāhala* to settle the question of the death of Jesus<sup>as</sup>, whom they believed to be sitting alive in the heavens in his physical body. He declared on the basis of his 'revelations' that Ahmad<sup>as</sup> was an infidel and that he would be thrown into hell because he claimed to be the like of Jesus<sup>as</sup>. This *Ishtihār* was widely distributed by the followers of Abdul Jabbār, and Ahmad<sup>as</sup> received a copy on February 9th, 1891. So he wrote a letter to Maulawī Abdul Jabbār about the challenge, saying that he believed Abdul Ḥaq to be a follower of his. In this letter Ahmad<sup>as</sup> affirmed that he had claimed to be the Promised Messiah on the basis of direct revelation received from on high. He made it clear that Jesus<sup>as</sup> had died and could not come again. He admitted the possibility of the advent of other Messiahs also. But so far as his own claim was

concerned he was prepared to enter into *Mubāhala* if necessary though, according to his own belief, *Mubāhala* was not necessary or permissible to settle minor differences of opinion amongst Muslims. Anyhow, if eminent mullahs like Nadhīr Husain of Delhi, Muhammad Husain of Batala and Ahmadullah of Amritsar signed a fatwa to the effect that *Mubāhala* was permissible in such cases, then he would have no course left open but to go to Amritsar for the purpose of the *Mubāhala* and Abdul Ḥaq must in that case bring with him his family and his friends, as required by the Holy Quran. This letter is dated February 11th, 1891, and was published in a supplement to the *Riāyḍ-e-Hind*, Amritsar, dated March 15th, 1891, pages 1-4.

In answer to this Abdul Ḥaq issued another *Ishtihār*: If *Mubāhala* was not permissible amongst Muslims, why had Ahmad<sup>as</sup> asked Maulawī Muhammad Ismael through the pages of his book, *Fath-e-Islam*, to hold a *Mubāhala* with him? To explain this Ahmad<sup>as</sup> issued an *Ishtihār* on April 12th, 1891, and pointed out that the matter then under discussion had not been a minor difference of opinion. Maulawī Muhammad Ismael had invented an atrocious lie against Ahmad<sup>as</sup> by saying that a most reliable friend of his, Sayyid Ahmad, had gone to Qadian and seen there with his own eyes some astronomical instruments by means of which Ahmad<sup>as</sup> foretold the future and that his claim to revelation was all a fraud. This was not a difference of opinion. The

Maulawī had brought a specific charge against Ahmad<sup>as</sup> on the basis of his own evidence which Ahmad<sup>as</sup> knew for certain to be a deliberate fabrication. In such a case *Mubāhala* was permissible. It is also permissible with an unbeliever who affirms that he knows for certain that Islam is not the right religion and that it is a fact that a being other than God can and does possess Divine attributes. But *Mubāhala* is not permissible amongst Muslims to settle minor differences. ‘Ā’isha<sup>ra</sup> refused to believe in the Holy Prophet’s<sup>sa</sup> physical ascension to the heavens, much against the accepted opinion of the Muslims. Sayyid Abdul Qādir Jīlānī<sup>th</sup> believed that the son of Abraham<sup>as</sup> chosen for sacrifice was Isaac<sup>as</sup> and not Ismael<sup>as</sup> as believed by the rest of Muslims according to Ibni Taimiyya. But never in the history of Islam did anyone challenge them to settle such theological differences through *Mubāhala*. The curse of God is invoked in *Mubāhala* on a liar who deliberately invents a lie, and not on one who simply holds any wrong or erroneous belief.

It may be legitimately asked here that if *Mubāhala* was not at all permissible, why did a Prophet of God express his willingness to enter into it at all or seek a fatwa on the point? Ahmad<sup>as</sup> has himself answered this question. In a letter to Khan Muhammad Ali Khan<sup>ra</sup> of Malerkotla he wrote in those very days that he had not asked for the fatwa because his knowledge was imperfect or because he was not sure on the point. He only wanted his enemies to understand the

position clearly and then determine their attitude towards him. There should be no mincing of matters on either side. If they were really and truly convinced that Jesus<sup>as</sup> was alive in the heavens in his physical body, and if after listening to his claims and arguments they positively declared that Ahmad<sup>as</sup> was an impostor, then *Mubāhala* was the final resort. If, however, they wavered in their beliefs and had any doubts regarding him, then *Mubāhala* was out of the question. In short, what Ahmad<sup>as</sup> wanted was an Islamic *Mubāhala* and not what he called an Afghani *Mubāhala*. He further said that the Holy Prophet<sup>sa</sup> had resorted to it only when he had preached the Divine message for several years. He would be satisfied if a meeting of learned people were called along with those who wanted *Mubāhala* so that he might first admonish the people, which is the way of the Prophets, and then explain his position and mission fully with reasons and argument. After this his opponent should have the chance of explaining his own position. He made it clear that he was not afraid. He only wanted everyone concerned to realise the significance and seriousness of the course proposed. If he had not asked the mullahs to give their fatwa, they could have afterwards easily declared the *Mubāhala* void and thus disowned all responsibility for the consequences. Ahmad<sup>as</sup> wanted to make it a real *Mubāhala* so that it might truly bring down the Judgment of God and not afford an opportunity for non-Muslims to laugh at Islam.

Another reason why Ahmad<sup>as</sup> did not rush into *Mubāhala* was that he had not yet received any Divine command in the matter. He lived with God and it was a sacred principle of his life not to take any step without His permission. In fact, he wrote to Maulawī Nūr-ud-Dīn that he was fully aware of the evil effect of the propaganda carried on by Abdul Ḥaq and Abdur Raḥmān of Luckhooke (son of Maulawī Muhammad) but he was waiting for the Divine command in the matter. As the time for *Mubāhala* had not yet come therefore everybody had to wait.

Maulawī Muhammad Husain of Batala, a great friend of Ahmad<sup>as</sup>, was also much perturbed. *Fath-e-Islam* was being printed at the Riāḍ-e-Hind Press, Amritsar, he happened to go there and saw the proofs of it. He wrote a letter on January 31st, 1891, asking whether Ahmad<sup>as</sup> had really claimed to be the Promised Messiah (*Ishā'atus Sunnah*, Vol. 12, No. 12). Ahmad<sup>as</sup> thought it sufficient to write only 'Yes' in answer. Muhammad Husain had asked him to say Yes or No. Ahmad's<sup>as</sup> reply is dated February 5th, 1891.

It appears that the other mullahs approached Muhammad Husain and instigated him to stand up against Ahmad<sup>as</sup>. He was known to be an active supporter of the author of the *Brāhīn-e-Ahmediyya*, to which he had paid glorious tributes through the pages of his Journal, *Ishā'atus Sunnah*. He must have been under the impression that Ahmad<sup>as</sup> had risen in public estimation simply because he had patronised and

praised him. So the mullahs thought that by turning Muhammad Husain against Ahmad<sup>as</sup> they would be dealing a severe and staggering blow from which Ahmad<sup>as</sup> could not easily recover. If Ahmad<sup>as</sup> had been hankering after power or pelf, if he had been a self-appointed reformer or an impostor, if he had been a leader elected by the people, if he had been a dictator owing allegiance to a party, indeed if he had owed anything to any man, he would surely have taken care not to offend anyone. He must have consulted his comrades and catered to the wishes of his supporters. On no account could he have ignored suggestions coming from men holding key positions in public life. But Ahmad<sup>as</sup> did nothing of the kind. His trust was in God and God alone. When (on February 11th, 1891,) Muhammad Husain tried to dissuade him from the path of his duty and threatened to wield his mighty weapon against him if he did not withdraw his claims, Ahmad<sup>as</sup> remained calm and firm as a rock. He wrote (about February 14th) to Muhammad Husain:

'I am not at all concerned with victory or defeat; all I want is to remain a devoted and obedient servant of God. I know that you mean well, but I think it would be better if you first talk to me on the subject and see my books before you write anything. I am not at all sorry or grieved to know that friends like yourself intend to oppose me because I believe that this opposition will be for the sake of truth. I saw in

a vision yesterday that I was writing on my arm, that I was alone and God was with me.'

With this letter Ahmad<sup>as</sup> sent his two books *Fath-e-Islam* and *Tauḍīḥ-e-Marām*. Though he was not feeling fit for travel—for several months he had been indisposed on account of the heavy strain entailed by his work and had to offer his daily prayers sitting with great discomfort, so much so that sometimes he felt giddy even in this posture and had to break off his prayers—yet on account of deep sympathy he expressed his willingness to go to Batala if Muhammad Husain liked to have a talk with him. But the Maulawī had made up his mind without hearing him or reading his books, so he started his mad and futile campaign against the truth. But how wonderful is the faith of the Prophets of God! Instead of feeling upset and hurt at Muhammad Husain's unreasonable attitude, Ahmad<sup>as</sup> saw in it the fulfilment of an old vision of his.

On January 5th, 1888, he had seen that Muhammad Husain had published a writing against Ahmad<sup>as</sup> of which the heading was 'Mean', which referred to him. In the same vision Ahmad<sup>as</sup>, after reading the writing, had enquired from Muhammad Husain why he had published it in spite of his instruction not to do so.

Ahmad<sup>as</sup> wrote to Muhammad Husain informing him of this vision and asking him, according to the Islamic way, not to oppose him and to refrain from meddling in a matter of which he had no certain

knowledge. But the vanity and conceit of the Maulawī goaded him on in his reckless march to disbelief and destruction. How subtle are the forces which govern spiritual life and how small is the margin of safety in the matter of human choice! Only by the grace of God can man save himself!



## CHAPTER 23

**THE PHARISEE OF BATALA**

On February 10th, 1891, Maulawī Muhammad Husain of Batala wrote the following letter to Maulawī Nūr-ud-Dīn from Lahore:

'Copies of the letters which have passed between myself and Mirza Sahib have been sent to you so that you may have a say in the matter if you are so inclined. I am determined to refute the claim of Mirza Sahib. You always talk about him with others, but when I said something to you about Mirza Sahib you were displeased.<sup>56</sup> If it is the same with you still, then I have nothing to suggest; but if you have the courage of hearing and saying anything about him, then it would be better if you could come to Lahore and have a talk. *Tauḍīh-e-Marām* and *Izāla'-e-Auhām* cannot prove his claim. (The writer of this letter had not yet seen *Fath-e-Islam* and *Tauḍīh-e-Maram*; *Izāla'-e-Auhām*

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<sup>56</sup> According to Maulawī Muhammad Husain himself he had asked the addressee of this letter to admonish the author of the *Brāhīn-e-Ahmadiyya*.

had not even been published yet—Author). If you can do something, you should, there is time yet.'

To this Maulawī Nūr-ud-Dīn<sup>ra</sup> sent a characteristic reply as follows:

'I have been convinced for a long time of your determination to oppose Mirza Sahib. Who looks to the light of the stars, Sir, in the presence of the sun? The Mirza is alive and I am not unacquainted with his claims. This matter has now come before the public; therefore there is no occasion for private correspondence. I can discuss with people. That is my business. I have no need to present myself before you to correct matters of faith. More than this I do not write because I despair of you.'

Muhammad Husain complained to Ahmad<sup>as</sup> against the above attitude of Maulawī Nūr-ud-Dīn<sup>ra</sup>. A strange mentality! It seems that the mind of Muhammad Husain was unhinged the moment he had decided to oppose Ahmad<sup>as</sup>. He was really upset at the claim of Ahmad<sup>as</sup> to be the Promised Messiah. Ahmad<sup>as</sup> had asked Muhammad Husain in the beginning to have a talk with him; he had advised him to study his writings and then form a definite opinion. But Muhammad Husain would do nothing of the kind. This shows that he was not a seeker after truth. He did not want to have an exchange of ideas with a view to finding out the truth. He just wanted to injure the

feelings of Maulawī Nūr-ud-Dīn<sup>ra</sup> by finding fault with Ahmad<sup>as</sup>. Maulawī Nūr-un-Dīn<sup>ra</sup>, being a devoted disciple of Ahmad<sup>as</sup>, would not listen to any nonsense against his spiritual master from Muhammad Husain. In this Maulawī Nūr-ud-Dīn<sup>ra</sup> was doing no wrong to Muhammad Husain. But he complained of it and complained to the very personage against whom, in his madness, he really wanted to start a campaign! At first Ahmad<sup>as</sup> did not desire to say anything in the matter. On February 20th, or 21st, he simply informed Muhammad Husain that he could not interfere. The reason for this was that the cause of complaint concerned his own person. But when pressed in the matter Ahmad<sup>as</sup> wrote on February 23rd to Muhammad Husain that his writing was harsh as compared with that of Maulawī Nūr-ud-Dīn<sup>ra</sup> and further remarked that in forming this opinion he had not been in any way partial towards Maulawī Nūr-ud-Dīn<sup>ra</sup>.

Prophets of God are not arbitrary judges or mere philosophers. Their love for the moral and spiritual amelioration of mankind supercedes every other consideration. They care little for their own prestige. So Ahmad<sup>as</sup> took this opportunity of impressing upon Muhammad Husain the supreme necessity and importance of humility for man. In the same letter he wrote to Muhammad Husain:

'God likes humility and humbleness; and the dealings of the Muslim divines with their fellow-beings should be of the highest

excellence. What is religion, in support and defence of which efforts are being made day and night? Only this—that all our states, actions, movements and conditions should be regulated by the Will of God and His Messenger<sup>sa</sup>. I think that of all aspects of human morals God does not like anything so much as meekness, humility, humbleness and every form of lowliness which excludes conceit.

I remember once having a conversation with an extremely irreligious Hindu. He overstepped all bounds in heaping words of contempt on the true faith. Being jealous for the faith I acted upon the Quranic teachings: "Be severe on them" to some extent. But as the harshness was directed towards a particular person a revelation came to me saying: "You have been harsh. Kindliness is meet, Kindliness." After all, if we look at things in justice what are we and what is our Knowledge? If a little bird pecks in an ocean, what can it lessen of this ocean? Only this is better for us that we should remain dust as dust indeed we are. When our Lord does not like of us conceit and vanity, why should we have them at all? Humiliation is better for us than a respect which brings upon us the wrath of God.'

Side by side with this correspondence other important incidents were also taking place. As a result of the general commotion caused by the claims of Ahmad<sup>as</sup>,

people began to take an active interest in religious matters. Hafīz Muhammad Yusuf, a Ḍill‘adār, tried to arrange a meeting between Muhammad Husain and Maulawī Nūr-ud-Dīn<sup>ra</sup>. He wrote a letter to Ahmad<sup>as</sup> for this purpose and also went to Jammu to request Maulawī Nūr-ud-Dīn<sup>ra</sup> personally to come to Lahore and meet Muhammad Husain so that he and his friends might have an opportunity of listening to both of them and thus forming an opinion on the claims of Ahmad<sup>as</sup>. Ahmad<sup>as</sup> wrote to Maulawī Nūr-ud-Dīn<sup>ra</sup> that there was no harm in going to Lahore for this purpose. The original suggestion of this meeting came from Sayyid Fateḥ Ali Shah, Deputy Collector of canals, a resident of Lahore. It appears that Ahmad<sup>as</sup> too was invited to this meeting; but he wrote to Maulawī Nūr-ud-Dīn<sup>ra</sup> that it would not be possible for him to go to Lahore in the cold and wet weather for reasons of health, particularly because he had already arranged to go to Ludhiana with his family. In his state of health it would have been really too much for him to go to Ludhiana and then travel back to Lahore for the proposed meeting, after which he would have to go to Ludhiana again.

If, however, his attendance at the meeting was considered necessary he suggested that it should take place at some date in April. In the meantime the meeting should be well advertised. Invitations should be issued to leaders and learned and righteous men. If possible the *Mubāhala* asked for by his enemies, Miyān Abdul Ḥaq and Maulawī Abdur Raḥmān,

should also take place so that the matter be settled with them.

Muhammad Husain wanted to hold a discussion with Ahmad<sup>as</sup> in the presence of other mullahs, an idea which Ahmad<sup>as</sup> did not very much like.

He wrote to Muhammad Husain,

'It seems idle to have a discussion because God has vouchsafed to me knowledge which I cannot ignore. In the same way you are not a man who would give up your ideas. I have been shown a way which cannot come under discussion; and believing is not seeing. I can of course attend the meeting of divines with the idea that God might draw the heart of any of those who are present towards the truth which He has shown to me. So I can attend if you agree, to the following:

1. The meeting should not be confined to a few mullahs who claim leadership for themselves because they will not be pleased with me unless and until I follow their ideas and their own peculiar opinions. To them my answer every time is: "Verily the guidance of Allah is the only real guidance". If this is going to be a public meeting to some extent, then it is possible that the heart of anyone might turn towards the truth and I might be rewarded for it. So I would like this meeting not to be confined to a few mullahs.

2. The second condition is that this discussion, which will be only for the promulgation of truth, should be carried on in writing; because it is an oft-repeated experience that a verbal debate leads ultimately to mischief.

3. That group of divines should also join this meeting who have, on the authority of their revelations, declared that I am accursed, being an infidel who cannot be guided. They want *Mubāhala*. Maulawī Abdur Raḥmān of Lukhooke declares me to be an unbeliever and an infidel and Miyān Abdul Ḥaq Ghaznavi says that I am accursed. Maulawī Abdul Jabbār believes in their revelations and follows them. So these three must join the meeting so that if they declare *Mubāhala* to be permissible in these circumstances it may also take place there and then; because my health does not allow me to undertake the journey again and again.

4. You should be selected to carry on the discussion in writing on behalf of all the opposing mullahs, because I do not like to hear unnecessarily jeers and gibes and abuse from different people.

5. It is for you now to fix any convenient date and inform me and Maulawī Nūr-ud-Dīn<sup>ra</sup>. As I am indisposed and weak, I would like to bring him with me so that if I become too weak

and unable to carry on the discussion he may do so on my behalf.

6. If you are going to the south of India, would it not be better to hold this meeting at Ludhiana, which is on your way. Thus I would be saved the hardship of undertaking a journey in my weak state of health. Otherwise I am willing to come to any place which Maulawī Abdur Raḥmān and Ghaznavi mullahs like.'

In the same letter (dated March 8th, 1891, written from Iqbal Ganj, Ludhiana) Ahmad<sup>as</sup> suggested on further consideration that the meeting should take place at Amritsar on March 23rd.

He also informed Maulawī Nūr-ud-Dīn<sup>ra</sup> and wrote to him that it was no use holding a secret meeting with opponents who had already, openly and publicly, condemned him and declared him to be a Kafir. Ahmad<sup>as</sup> also asked him to reach Amritsar on the 23rd.

It is clear from the above that Ahmad<sup>as</sup>, like all the great reformers of the world, was anxious to bring mankind back to God. That was his central interest and concern. If Muhammad Husain or anyone else wanted to see him in private with a view to understanding his message, he was quite willing. If there was any possibility of approaching honest seekers after truth through a discussion or a meeting he was ready for it. He promised Muhammad Husain (vide his letter dated March 14th, 1891, from Ludhiana, Muhalla Iqbal Ganj) that he would present



himself at such a meeting, humbling himself like dust, and that he was prepared to hear even extreme abuse without uttering a word of complaint. He even begged Muhammad Husain to allow him to issue handbills notifying such a meeting. But Muhammad Husain did not agree to it. He just wanted to arrange a private meeting in which only the confirmed enemies of Ahmad<sup>as</sup> should confront him all together. None of them had the courage of seeing Ahmad<sup>as</sup> alone to have an exchange of views or to hold a discussion with him in public. A lie has no legs; it cannot stand alone. It appears that they were all afraid of Ahmad<sup>as</sup> and each one of them was conscious of the fact that by himself he could not defeat Ahmad<sup>as</sup>. None of them felt equal to him singly and they all wanted to raise only a hostile crowd against him.

Anyhow, no meeting took place on the 23rd at Amritsar and Ahmad<sup>as</sup> issued a leaflet, dated March 26th, 1891, from Ludhiana, in which he proclaimed:

'Of a truth Jesus<sup>as</sup>, son of Mary, is dead, and his soul is resting with his cousin Yahya's<sup>as</sup> soul in the second heaven. The Messiah for this age whose advent in the spiritual sense was foretold in the authentic traditions is myself. This is the doing of God.'

He also declared that he was prepared to hold a debate in writing on the subject. For this he invited all the mullahs, especially Muhammad Husain, Rashīd Ahmad Gangohī, Abdul Jabbār Ghaznavi, Abdur Raḥmān Lakhooke, Sh. 'Ubaidullah, Abdul 'Azīz of

Ludhiana and Ghulam Dastgīr of Qasur. But the mullahs would not agree.

There were, however, other people who were anxious to know more about Ahmad's<sup>as</sup> claims. Khan Bahādur Sayyid Fateḥ Ali Shah of Lahore, Deputy Collector, Canals; Hafiz Muhammad Yusuf, Maulawī Abdul Ḥaq, Maulawī Amīr Dīn, Mirza Amānullah and others of Lahore were, it appears, the readers of the *Ishā'atus-Sunnah* and were also acquainted with Ahmad<sup>as</sup> and Maulawī Nūr-ud-Dīn<sup>ra</sup>. Hafiz Muhammad Yusuf and Munshi Abdul Ḥaq<sup>ra</sup> had also gone to Jammu to request Maulawī Nūr-ud-Dīn<sup>ra</sup> to come to Lahore and explain to them the whole situation. Ahmad<sup>as</sup> had desired, for various reasons, that Maulawī Sahib should come to Ludhiana. There was Sh. Abdur Raḥmān, a young convert from Hinduism, waiting for him and Maulawī Abdul Karīm had also come there. So he reached Ludhiana on April 12th, and having discussed all matters with Ahmad<sup>as</sup>, Maulawī Sahib came to Lahore on the evening of the 13th and stayed with Munshi Amīr Dīn. At 10 p.m., says Muhammad Husain, Hafiz Muhammad Yusuf sent Haji Muhammad Dīn, the brother of Munshi Amīr Dīn, to Muhammad Husain to tell him that the Maulawī Sahib had reached Lahore and that Muhammad Husain should come in the morning to have a talk with him. But Muhammad Husain would not comply with their wishes unless and until Maulawī Sahib requested him in writing to hold a formal debate with him. This nobody had in view.

They wanted to have and arrange just an exchange of views with the object of understanding the real situation. So Hafiz Muhammad Yusuf sent Miyān Rajab Dīn to Muhammad Husain with the same message with his personal letter (published in the *Punjab Gazette*, dated April 25th, 1891). Miyān Rajab Dīn prevailed upon Muhammad Husain and he promised to come. Miyān Rajab Dīn again went, the following morning, with Muhammad Chattū to fetch Muhammad Husain and he reached the house of Munshi Amīr Dīn at 6:30 a.m. It appears that this meeting lasted about three hours. There were present there Maulawī Abdullah Taunkī, Sh. Khudā Bakhsh, Khan Bahādur Sayyid Faqīr Jamāl Dīn, Maulawī Abdul ‘Azīz, Maulawī Abdur Raḥmān and others. Most of the time was spent by Muhammad Husain in asking Maulawī Sahib technical definitions which had little or no bearing on the claims of Ahmad<sup>as</sup>. Munshi Muhammad Dīn, a B.A. student of Aligarh, recorded the questions and answers. I give here three of them which seem to be the most relevant ones:

Muhammad Husain: Has Prophethood been terminated or not?

Maulawī Sahib: Law-bearing prophethood has been terminated. No person can bring a new law.

Muhammad Husain: Can there be a new Prophet who brings no new law but follows the law of Muhammad and is called a Prophet, like the Israelite Prophets who followed the Torah and were called Prophets?

Maulawī Sahib: Not unlikely; may be.

Muhammad Husain: Was the name Ibn-e-Maryam understood in the time of Holy Prophet<sup>sa</sup> in any other sense except Jesus<sup>as</sup> son of Mary, the Israelite?

Maulawī Sahib: Wherever it occurs in the Holy Quran it means the same person, but I do not know whether the Companions always understood it in the same sense or used it to denote the like of him as well.

Three hours had been wasted and Muhammad Husain was still entangled in his technicalities and Maulawī Nūr-ud-Dīn<sup>ra</sup> had urgent work to do, so he requested those present to excuse him. They all agreed, as they saw no reason to detain him longer. Many of those present were the friends of Muhammad Husain and respected him also. But it appears they had also become sick of listening to his irrelevant technicalities. Muhammad Husain was annoyed. In his journal (Vol. XIII, No. 1) he wrote afterwards that the audience were so much influenced by the words of Maulawī Nūr-ud-Dīn<sup>ra</sup> that they could not think of anything else. He also found fault with Hafiz Muhammad Yusuf and Munshi Amīr Dīn in so far as they insistently took Maulawī Sahib away from the meeting and did not even let him sign the written report of his questions and answers.

Maulawī Nūr-ud-Dīn<sup>ra</sup> took this opportunity of explaining further the claims of Ahmad<sup>as</sup> to Hafiz Muhammad Yusuf and Munshi Amīr Dīn and others and then left Lahore on April 15th, at 5 p.m. and informed his master at Ludhiana of all that had

happened at Lahore. A report of it was published in a supplement to the *Punjab Gazette* dated April 25th, 1891.

Muhammad Husain was extremely mortified at what had happened. His boast was, as he himself says in his journal, that it was his review of the *Brāhīn-e-Ahmadiyya* published in his journal No. 7, Vol. 7 that had made Ahmad<sup>as</sup> a possible *Walī* (saint) and *Mulham* (a recipient of God's word). But for his journal the people would have given him no attention. It was, he thought, only the *Ishā'atus Sunnah* that had established Ahmad<sup>as</sup> as a saint in the hearts of the people. And now at the very first opportunity a disciple of Ahmad<sup>as</sup> comes to Lahore and in a few hours the very pick of his friends and supporters are so deeply influenced by him that Muhammad Husain's own presence and show of erudition prove absolutely vain. He feels that he is losing ground among his own sympathisers. This realisation was naturally painful and almost made him crazy. At 11 a.m. on April 15th, he sent the following telegram to Ahmad<sup>as</sup> at Ludhiana:

'Your disciple Nūr-ud-Dīn<sup>ra</sup> began debate and ran away. Send him back or come yourself, otherwise it will be considered as your defeat.'

This telegram reached Ahmad<sup>as</sup> late at night. So he wrote a reply from Iqbal Ganj, Ludhiana, on the 16th and to save time a special messenger was sent to deliver it. Muhammad Husain received it on the 17th.

In this reply Ahmad<sup>as</sup> told Muhammad Husain that defeat and victory were in the hands of God. He who is granted victory in the heavens, the same will get it on the earth, though it be after some time. Then he drew Muhammad Husain's attention to the facts. Maulawī Nūr-ud-Dīn<sup>ra</sup> had gone to Lahore at the request of Hafiz Muhammad Yusuf and returned to Ludhiana when he and his friends, Munshi Abdul Ḥaq, Munshi Ilāhī Bakhsh, Munshi Amīr Dīn and Mirza Amānullah were all satisfied. They had asked Maulawī Sahib questions, they had heard Muhammad Husain's talk and formed their opinion. One thing is certain. They did not like the long-winded way of Muhammad Husain and openly said that he would take perhaps years to finish his technical questions and that neither Maulawī Sahib nor anyone else could possibly stay there for so long. Ahmad<sup>as</sup> further wrote that if Muhammad Husain was so anxious to hold a debate as his telegram indicated he was prepared to accept the challenge, but the debate should not be verbal. There should be two written papers, one from each side. The papers should be written on the spot and read out in the meeting and a signed copy of each paper should be handed over to the opposite party. Muhammad Husain should write the first paper.

It was a simple matter. Ahmad's<sup>as</sup> claim was well known and he based it on the word of God which he received. Muhammad Husain should have shown that such a claim was in direct contravention of Muslim scriptures and then Ahmad<sup>as</sup> could have said what he

wanted to say in his defence. The people could draw their own conclusions. But Muhammad Husain did not care so much for truth as for his personal status and position.

In his letter dated April 16th, Ahmad<sup>as</sup> wrote to Muhammad Husain that if he did not receive any reply from him till April 20th, his letter of the 16th, would be published. Muhammad Husain sent two replies: (1) No. 200, dated April 17th, and No. 207, dated April 18th, (published in the *Ishā'atus Sunnah* No. 1, Vol. 13). But he would not come to the point. Ahmad<sup>as</sup> again wrote to him on April 20th, 1891, from Iqbal Ganj, Ludhiana, summarising the situation and asking him not to waste any more time in irrelevant matters. But Muhammad Husain insisted on the same thing in his letter No. 225 dated April 22nd, from Lahore. Ahmad's<sup>as</sup> letter dated April 16th, and Muhammad Husain's dated April 22nd, were published in a supplement to the *Akhbār Punjab*, Sialkot, dated April 25th. The editor of the paper added his own opinion and remarks also, which displeased Muhammad Husain, and he wrote another letter (No. 149, dated April 26th, from Lahore, published in his journal No. 3, Vol.13) to Ahmad<sup>as</sup>, who ended the meaningless correspondence by his final letter which ran as follows:

'Received your kind letter. I do not find in it any new point necessitating a reply. My claim to be the Promised Messiah<sup>as</sup> is based on Divine revelation. If you had proved that this claim

was against the Holy Quran and Hadith and I had failed to refute your arguments in writing, then you could have shown yourself to be in the right in the eyes of the audience; and in your words I would have recanted from the Revelation. But only God knows why you were anxious not to choose the right course. Anyhow, begin now to write a refutation of my book *Izāla'-e-Auhām* and the people will judge for themselves.'

In the meantime the mullahs of Ludhiana—Abdullah, Abdul 'Azīz, Mushtāq Ahmad, and Shah Dīn—began to run down Ahmad<sup>as</sup> in their sermons and often challenged him from their pulpits to hold a discussion with them on the subject of the death of Jesus<sup>as</sup>. Ahmad<sup>as</sup>, therefore, issued a leaflet on May 3rd, 1891, from Iqbal Ganj, Ludhiana, in which he accepted their challenge but suggested that the debate should be conducted on the following lines:

1. It should take place in the house of a prominent person of the town. A disinterested European or a Hindu official, accompanied by a few constables, should be present.

2. A non-Muslim clerk should be employed to reduce to writing the questions and answers of the parties. Equal time and an equal number of questions should be allowed to each party.

3. The papers should be confined to the subject under discussion. Irrelevancies and interruptions should be avoided and condemned.



4. The clerk or the parties should read out the papers to the meeting.

5. Each party should hand over a signed copy of the paper to the other party.

But none of the mullahs came forward to hold the debate.

In this leaflet Ahmad<sup>as</sup> also addressed Maulawī Muhammad Hasan of Ludhiana, a leading member of the Ahl-e-Hadith, and asked him to bring, if he liked, his leader Maulawī Muhammad Husain of Batala for the purpose of the debate. Muhammad Husain had alienated the sympathy of some of his friends at Lahore, and did not want to lose any more friends. So he reached Ludhiana on May 9th, 1891, and, without losing time, sent Muhammad Hasan to see Ahmad<sup>as</sup>. But he would not take any risk, so wrote a letter in the name of Muhammad Hasan and asked him to deliver it personally to Ahmad<sup>as</sup> and bring his reply in writing without having any conversation with him on the subject.

In his leaflet Ahmad<sup>as</sup> had invited the mullahs to hold a debate with him as to whether Jesus<sup>as</sup> was alive or dead, but Muhammad Husain said in his letter that the debate should take place on the question of Ahmad's<sup>as</sup> claim to be the Promised Messiah. Ahmad<sup>as</sup> wrote back that the subject of discussion should be the death of Jesus<sup>as</sup> because the revelation that he had received ran as follows:

'مسیح ابن مریم رسول اللہ فوت ہو چکا ہے اور اس کے رنگ میں ہو کر وعدہ کے موافق تو آیا ہے۔'

If Jesus<sup>as</sup> was alive, his claim to be the Promised Messiah would automatically be disproved. But Muhammad Husain did not agree.

Seeing that Muhammad Husain began to take undue advantage of the situation and preached against Ahmad<sup>as</sup> in season and out of season, Ahmad<sup>as</sup> at last decided to leave him no loophole. He, therefore, wrote to Muhammad Hasan on May 27th, that he was willing to hold a debate with Muhammad Husain on the subject of his claim to be the Promised Messiah. He also explained that his claim was based on Divine revelation and it was not possible to discuss a revelation as such. The truth of a revelation is, as a rule, manifested slowly by the course of events. It is not possible to argue with a Prophet. The question of the life or death of Jesus<sup>as</sup> could naturally form a subject of discussion. But as Muhammad Husain would not agree to this reasonable course he decided to accede to Muhammad Husain's request because his duty was to vindicate the truth in whatever manner it might be possible.

The conditions under which the discussion was to take place were settled and the debate was opened by Muhammad Husain on July 20th, 1891, at the house of Maulawī Muhammad Hasan, near Masjid A'wānañ. A report of it was published in book form entitled *Al-Haq* having been edited by Maulawī Abdul Karīm<sup>ra</sup>. The debate lasted for about 12 days. It was arranged that the debate should be carried on in writing by the exchange of signed papers which

should be written by the parties in the meeting and read out in public. The reading of the papers was not to be interrupted by any verbal remarks, and nothing was to be said in the meeting that was not written down and handed over to the contending party. It is a pity, however, that Muhammad Husain never touched the real subject of debate and spent 12 days in discussing the value and importance of Hadith, which in its general aspect had nothing to do with the subject under discussion.

Ahmad's<sup>as</sup> papers are original and inspired. Without using any erudite technicalities he has explained the relative position and importance of the Hadith and the Quran. Let me give here the sum and substance of these papers:

### THE HADITH AND THE QURAN

The authority of the Quran is supreme. It says:

'In which Hadith would they believe after Allah and His verses' (Al-Jāthiyah 45:7).

Again it says:

'In which Hadith would they believe after the Holy Quran.' (Al-Mursalāt 77:51).

The Quran is the Hadith of God and there can be nothing better and more authoritative. If, therefore, we come across any Hadith which is directly opposed to the express words of the Quran and defies all possible efforts at reconciliation, we shall have to discard that Hadith outright. If, however, the contradiction is only apparent, we should try our best to reconcile the two;

and if we find that the Hadith is not opposed in any way to the express and clear words of the Quran, we should accept it, provided, of course, that it is otherwise authentic.

The Holy Quran is the undiluted Word of God and therefore it must prevail over everything else. The following verses make this position quite clear: 'There is nothing doubtful in it.' (Al-Baqarah 2:3). 'It is surely the decisive word' (Al-Ṭāriq 86:14). 'God it is Who sent down the Book with Truth and well balanced judgment' (Al-Shūrā 42:18). 'The Quran is not a fabricated Hadith' (Yūsuf 12:112). 'Falsehood cannot approach the Quran from the front or from behind' (Ḥā Mīm Al-Sajdah 41:43). 'Say, verily the heavenly guidance is the only true guidance' (Al-Baqarah 2:121). 'He who follows my guidance shall never go astray nor experience any privation' (Al-Baqarah 2:39). 'Follow ye what has been sent down to you from your Lord and do not follow aught besides it' (Al-A'rāf 7:4, 5). 'Allah has sent down the best of Hadith' (Al-Zumar 39:24). 'It is light illumined' (Al-Nūr 24:36). 'And certainly it is the truest of truths' (Al-Hāqqah 69:52).

The Hadith also teaches the same thing. *Talwīḥ* relates a Hadith to the following effect:

'You will find a large number of Hadith after me, so when a Hadith is related to you, judge it according to the Book of Allah and accept it if it agrees with the Book and reject it if it does not.'

In *Tafsīr Husainī* is written that in Kitāb Taisīr, Shaikh Muhammad Ibn Aslam Ṭusī relates that the Holy Prophet<sup>sa</sup> said:

'Whatever you relate of me should be first judged by the Book of Allah, if it agrees with the Book it is mine, otherwise not.'

Umar<sup>ra</sup> says: *Ḥasbunā Kitābullah*, i.e., 'The Book of Allah is all in all for us.' Imam Nawāwī says, in his commentary on the *Muslim*, 'The ulema are unanimous on the point that the most authentic books after the Quran are the *Sahīḥain*.' In *Mishkāt* we read as follows: Ḥārith A'war says:

'I went to the Mosque and found the people discussing Hadith. I went to Ali<sup>as</sup> and informed him of it. He asked if they were really doing so. I said, Yes. He said, I have heard the Holy Prophet<sup>sa</sup> say, There shall arise a mischief. I asked him as to how we should get out of it. The Holy Prophet<sup>sa</sup> said, You can get out of it through the Book of Allah. It tells you of the past, of the future, and of the present. It is the decisive word. There is nothing wrong in it. He who forsakes it intentionally shall be punished by God and he who seeks guidance elsewhere shall be led astray. It is the strongest link with God. He who speaks with it says the truth. He who acts upon it shall be rewarded. He who judges with it judges with justice. He who invokes it is guided to the straight path.'

*Dār Qutnī* records the following words of the Holy Prophet<sup>sa</sup>:

'My word cannot or does not cancel the Word of God.'

To throw further light on the relative position of the Hadith and the Quran, Ahmad<sup>as</sup> points out that Hadith are of two kinds.

(1) Hadith relating to the practice of Islam including all essentials of the faith, modes of worship, agreements, contracts or covenants, dealings or business and all other Islamic commandments and ordinances. This kind of Hadith is most authoritative and constitutes the most important part of the whole Hadith literature. It is believed to be at one with the Book of Allah in so far as it supplements, amplifies, interprets, illustrates, and clarifies the injunctions incorporated in the Word of God. This Hadith is binding upon Muslims and owes its importance not so much to the authenticity of its verbal source of transmission as to the indisputable fact of its being actually incorporated into the very texture of Muslim ritual, which has been practically handed down to posterity through successive generations. Strictly speaking, it may be said that this Hadith deals with the *Sunna*.

It is chiefly to this kind of Hadith that the Quran refers in these words:

'And what the Prophet has given you, hold it fast and what he has forbidden you, go not near it' (Al-Hashr 59:8).

It is this kind of Hadith which cannot go against the Quran which says:

'The Prophet does not speak anything out of his own desire, it is nothing but revelation from on High'. (Al-Najm 53:4, 5)

The Holy Prophet<sup>sa</sup> also says: 'Nothing proceeds from me but truth.'

Darmy tells us on the authority of Hasan that Jibrīl used to bring the Sunna to the Prophet<sup>sa</sup> as he used to bring the Quran. This is why Darmy, Imam Yaḥyā bin Abī Kathīr, Imam Shaʿrṇī and others have gone to extremes in asserting that: 'Sunna is superior in authority to the Book of Allah.'

But it must be remembered that the Hadith at its best and in its entirety does not really teach us anything over and above the Quran which says about itself:

'And we have sent down the Book upon you which contains everything'. (Al-Naḥl 16:90)

Again it says:

'We have left no deficiency in the Book regarding anything'. (Al-Anʿām 6:39)

The only difference as a matter of fact is that what appears to be an addition to the Quran in the opinion of the uninitiated erudite is nothing but a true interpretation and application of the Quran and the spirit of the Quran itself in the eyes of the elite and the chosen ones of God. To understand and interpret the Holy Book in this manner requires, however, a very high standard of spiritual excellence.

'None but the pure can penetrate it', says the Quran'. (Al-Wāqī'ah 56:80)

Everyone evidently cannot do so.

The following quotation from *Nūrul Anwār* (page 91) is very interesting:

'It is related of the Holy Prophet<sup>sa</sup> that he sent Mu'ādh<sup>ra</sup> to Yemen and asked him as to the authority on which he would decide matters. He replied, "With the Book of Allah." "If you cannot find it in the Quran?" asked the Holy Prophet<sup>sa</sup>. "With the Sunna of the Prophet<sup>sa</sup> of God," said Mu'ādh<sup>ra</sup>. "If you do not find the thing you want in the Sunna?" asked the Prophet<sup>sa</sup> of God. "I shall form my own opinion in the matter." said Mu'ādh<sup>ra</sup>. "That's right," said he, "I am pleased with your answer, praise be to God."

It cannot be said that the above contradicts the words of God: "There is everything in the Quran." The words of the Holy Prophet<sup>sa</sup> mentioned above are, "If you cannot find it in the Quran?" Now if one is unable to find anything in the Quran, it does not mean that the thing does not really exist there. That is why the Holy Prophet<sup>sa</sup> has used the words "if you cannot find". He did not say "if it be not in the Book."!

(2) The second kind of Hadith is those which are not accompanied and confirmed by *Ta'āmul* or Sunna (practice). The authenticity of such Hadith is based only on oral authority and on the general goodness and truthfulness of the reporters who have been the



means of their transmission. This kind of Hadith has nothing to do with any religious ritual or practice. It relates either to things and events of the past or to those of the future. Such Hadith should be accepted only with great care. It must be judged by the Quran, because there lurk in its transmission possibilities of all sorts of errors and misunderstandings which cannot be totally eliminated.

A number of errors have, as a matter of fact, crept even into the most authentic collection of traditions. In *Bukhārī*, for instance, there is the contradiction regarding the *Mi'raj*. In one tradition it is said that the Holy Prophet<sup>sa</sup> saw Moses<sup>as</sup> in the sixth heaven and in another Abu Dhar relates that he saw Abraham<sup>as</sup> (and not Moses<sup>sa</sup>) in the sixth heaven. In the same book it is said that the *Mi'raj* took place while the Holy Prophet<sup>sa</sup> was quite awake but Malik and Shuraik bin Abdullah say that he was asleep at the time. Hafiz Abu Sakriyya bin Sharaf Nawāwī says the words: ذَالِكَ قَبْلَ أَنْ يُوحَىٰ إِلَيْهِ in the Hadith of Shuraik found in *Bukhārī* and *Muslim* concerning the *Mi'raj* are a clear mistake (vide *Minhāj*, commentary on *Muslim*). Allāma Taftazani points out in the *Talwīḥ* that he knows a Hadith of *Bukhārī* which is a mere fabrication. In the شرح مسلم النبوت we read that in both *Bukhārī* and *Muslim* there have been reported some contradictions. Imam Nawāwī says, in vol. II page 90, commenting upon a Hadith of *Muslim*, that we are compelled to think that its narrators are not truthful.

In short, the second kind of Hadith cannot be implicitly accepted. But it must be clearly understood that *Bukhārī* and *Muslim* undoubtedly constitute the nearest approach to truth. The mistakes and discrepancies enumerated above have, as a matter of fact, been discovered by a spirit of ultra-exactitude; otherwise, they are few and insignificant that they are quite negligible. They do not detract anything from the unique position to which these collections are entitled. It would therefore be gross injustice to minimize their importance in any respect. They are a direct contrast to Christian scriptures, about the authenticity of which serious doubts have always been entertained even by Christians themselves.

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Ahmad's<sup>as</sup> direct and immediate communion with God is prominent in this debate. He regards visions, revelation and inspiration as the best means of understanding and interpreting the Hadith and the Quran. His last paper, which was written on the 29th but read out on the 31st (to suit the convenience of Muhammad Husain), concludes as follows:

'Those who look upon me as an impostor and regard themselves as righteous and pious, should know that I am prepared to vindicate my position against them according to the Quranic verse: "Do ye work according to your ability; I too will work" (Hūd 11:94). Let us fix 40 days for this purpose and seek some heavenly distinction and the one who comes out

righteous in this manner and is able to reveal some Divine secrets through His assistance shall be considered truthful. Listen to me, all ye who are present here, that I declare, on a most solemn oath, that if Muhammad Husain can, by turning to God, show any heavenly signs or reveal any Divine secrets as I can do, I shall be prepared to be slaughtered with any instrument that my opponents like and they can claim also from me any damages they like. A warner came into the world and the world accepted him not, but God will accept him and will establish his truth with mighty signs. In conclusion, I have to say that I have finished this discussion; if Muhammad Husain has anything to say on the subject, he can publish it separately in his journal. It is not at all right to lengthen preliminary matters any more. I am, however, prepared to carry on the debate on the original subject regarding the claims that I have made.'

The directness with which Ahmad<sup>as</sup> invited Muhammad Husain to cut short the useless discussion of irrelevant matters and the sincerity with which he appealed to the public regarding the truth of his claims and mission had instantaneous effect and Muhammad Husain, who had spent 12 days in avoiding the situation, painfully realized that he could no longer succeed in his evasive game. Consequently, he lost his temper and violated the conditions under which the debate was arranged. He interrupted the reading of

Ahmad's<sup>as</sup> paper and burst out in vile vituperation in an attempt to incite his friends to disorder. The public was already sick of this long and irrelevant controversy. Ahmad<sup>as</sup>, therefore, did not hand over his last paper to Muhammad Husain and thus the debate was terminated.

There were about 300 persons who attended the last meeting, including local gentry and the editors of the *Punjab Gazette*, Sialkot, and the *Nūr Afshān*, Ludhiana. But Muhammad Husain had the presumption to issue a leaflet<sup>57</sup> the very next day in which he blamed Ahmad<sup>as</sup> for violating the conditions of agreement and very cleverly appended the signatures of his own intimate friends in support of his vain assertions. It is evident that he did not succeed in getting the signatures of respectable and disinterested persons who were present, like Kh. Ahsan Shah, Hon. Magistrate of the town; M. Mirān Bakhsh, accountant; Shahzāda Abdul Majid<sup>fa</sup>, Dr. Mustafa Ali, Kh. Muhammad Sattār Shah, Kh. Abdul Qādir, Master Charāgh Dīn, Munshi Muhammad Qāsim, Master Qādir Bakhsh, and Miyān Shair Muhammad Khan. He declared that Ahmad<sup>as</sup> had fled from the meeting and in support of this he mentioned an incident which was a pure invention. He said that at the conclusion of the

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<sup>57</sup> Ahmad<sup>as</sup> issued a letter on August 1st, 1891, printed at the Dabdaba Iqbal Rabbī Press, Ludhiana. In this Ahmad<sup>as</sup> again invited Muhammad Husain to have a discussion with him on the real subject under dispute. He suggested that it should be held at a central place like Lahore. But Muhammad Husain did not find it convenient to accept this invitation.

debate Ahmad<sup>as</sup> immediately stole into a carriage that was waiting for him at the door and hurried away so that his friends had to get into the carriage while it was moving. The fact of the matter was that the carriage belonged to M. Mirān Bakhsh, who had come to the meeting in it, and it was he who rode back in it. Ahmad<sup>as</sup> walked home through the town (Kharādioñ wala Bazaar, Chaura Bazaar and via Sunahrī Masjid) in the ordinary way along with his friends, who numbered about 30. Muhammad Husain invented other falsehoods and excited the ignorant and illiterate masses against Ahmad<sup>as</sup>. The whole town was agitated, because Muhammad Husain fanned the flames of hatred and bitterness. Therefore, he was ordered by the District Magistrate to leave the town. A breach of the public peace might have occurred if he had not done so. As a mere precaution, Ahmad<sup>as</sup> also considered it best to leave the town for a short time. He went to Amritsar for a few days. His enemies took advantage of this opportunity and circulated a rumour that Ahmad<sup>as</sup> was also turned out of the town. Therefore, Ahmad<sup>as</sup> wrote a letter to the District Magistrate of Ludhiana to find out if there was any objection to his staying in Ludhiana. In reply, he was informed on August 16th, 1891, that he had every right to stay there as a peaceful citizen and that Ahmad's<sup>as</sup> presence was not in any way dangerous to the public peace as was the case with Muhammad Husain. Therefore, Ahmad<sup>as</sup> went back to Ludhiana,

where he stayed a considerable time before returning to Qadian.

An open letter was subsequently addressed to the orthodox mullahs of India by a number of educated Muslims of Lahore in which they wished the mullahs to hold a debate with Ahmad<sup>as</sup> on the original and important question under dispute, i.e., the death of Jesus<sup>as</sup> and the claim of Ahmad<sup>as</sup> to be the Promised Messiah, so that they might be able to form their opinion on these matters. A similar letter was also written by a hundred Muslims of Ludhiana. Ahmad<sup>as</sup> expressed his willingness in writing on August 23rd, 1891. Both these letters and Ahmad's<sup>as</sup> answer were published in a supplement to the *Riyāḍ-e-Hind*, dated August 24th, 1891. But it appears that none of the mullahs had the courage to come forward in response to these requests within the fixed period of one month.

The effect of the debate which had been held with Muhammad Husain at Ludhiana was deep and widespread. The whole of the province throbbed with keen interest and men and women of all creeds and persuasions were set thinking. In Ludhiana and its neighbourhood Ahmad<sup>as</sup> became the talk of the day. Mullahs spoke of him in their sermons. Christian ministers were agitated in their hearts. Ārya Samājists watched his every movement and wished in vain that he should be brought to naught. Children and passers-by wondered when they looked at him. Schoolmasters discussed Ahmad<sup>as</sup> in their vacant periods. Seekers after truth and the righteous in heart followed him

wherever he went and eagerly listened to him, and their joy and faith increased.

In a corner of Ludhiana there stood an old house where lived a schoolmaster in a village atmosphere. He walked about a mile every morning to reach his school which was run in the town by the American Presbyterian Church. This schoolmaster was my father. He attended the debate of Ahmad<sup>as</sup> with Muhammad Husain every day. He was deeply impressed. Ahmad's<sup>as</sup> reasons were most convincing, his bearing throughout the debate was most noble and he was always surrounded by a truly spiritual atmosphere. Having heard the words of wisdom from Ahmad<sup>as</sup>, my father could hardly contain himself. At school he would speak of Ahmad<sup>as</sup> with his pupils and his colleagues. At home he would talk of him with all, especially with my grandfather. (The latter happened to be a very strong-willed person, never missed his daily prayers and always listened to Maulawī Abdul 'Azīz on Fridays.) The mullahs had fanned the flames of hatred against Ahmad<sup>as</sup> to such an extent that the people could hardly hear his name mentioned anywhere. When my father spoke of Ahmad<sup>as</sup> at home, my grandfather became so bitterly furious that he actually struck my father several times in a fury. In loving obedience and filial loyalty my father bore with everything, but did not desist from seeing Ahmad<sup>as</sup> every day. He had indeed become a devoted disciple of the Promised Messiah<sup>as</sup> and suffered cheerfully at the hands of his own father. Truly had

the Prince of Peace brought a sword which set the father against his own son! My father's righteousness and affection, however, gradually softened the heart of my grandfather and at last when Ahmad<sup>as</sup> visited our house in 1905, I myself was a witness to the fact that my grandfather became an ardent admirer of the Promised Messiah<sup>as</sup>.



## CHAPTER 24

**PREACHES UNTO EAST AND WEST**

It should not be supposed that Ahmad's<sup>as</sup> attention was engrossed entirely by Muhammad Husain. His solicitude for the spiritual regeneration of mankind knew no bounds. God spoke to him in these words:

'Perchance thou wilt destroy thyself in thy anxiety that they should become believers.'

He preached to the people in writing and by word of mouth, and spoke many other words of wisdom and invited people of other faiths to the truth and made plain the error of their ways and preached the word of God to them.

There was a Hindu doctor of Jammu, Jagan Nāth by name, who demanded a sign from Ahmad<sup>as</sup> through Maulawī Nūr-ud-Dīn<sup>ra</sup>. He would believe in Ahmad<sup>as</sup> if he restored the dead to life and gave sight to those who were born blind. But he did not understand that it was not conformable to the will of God to effect the conversion of human souls by their mere astonishment at external signs. Signs, said Ahmad<sup>as</sup>, he could show and wonders in abundance,

but not in a way which would defeat the very object of heavenly signs. If the sun is darkened and the moon turned into blood and the stars of heaven are shaken and the dead rise up from their graves to testify to the truth of a Prophet, there would not be left much of what is called faith. Everybody would be more or less compelled to believe and there would be left no choice or merit. It is therefore enough for a sign that it should surpass mere human power. But the stubborn unbelief of the doctor wanted protents and prodigies only as an amusement to gratify his presumptuous and unspiritual demand.

Many multitudes awaited Ahmad<sup>as</sup> at every point of his career, and while he was at Ludhiana crowds followed him. As has been mentioned before, this town was an active centre of Christianity; therefore, Christians too came to see him and asked him all kinds of questions. The courtesy and meekness which characterises Christians in general afforded a contrast to the furious and fiery temper of Muslim visitors. Ahmad<sup>as</sup> noticed this difference and took the opportunity of preaching to the Christians the truth of Islam. He issued a leaflet on May 20th, 1891, and appealed to them in love and meekness to discard their erroneous belief. Jesus<sup>as</sup>, he said, had died for ever like all human beings. So the Maker of earth and heaven had Himself informed him. Christians should ponder over it in all earnestness and he was prepared in all humility to help them and save them from the deadly error which had eaten up their souls.

Addressing them he would say:

'Verily, I say unto you that Jesus<sup>as</sup> himself shall testify against you before the Father and shall disown you; for he always preached that thou must honour the Father above all things, and he always taught God alone has the knowledge of things hidden, and He alone has power, and all signs are with Him, and He alone will judge, and He alone is the Master and He alone is the Giver. But ye have cast aside his words and, while professing to love him, ye act like enemies; and, calling yourselves his disciples, ye have destroyed the work of his lifetime; and then you are satisfied that he will come back and reward you.

Ye misguided people, he will not reward you but will prove your guilt. Behold! I have been sent in his name to point out to you the error of your ways and to warn you of the day when the heavens shall be shaken and the earth shall tremble, and that which a man's hands had fashioned and which appeared goodly in his sight and of which he was proud shall compass his ruin, and his own handiwork shall destroy him and the fruits of his labour shall kill him, and that which a man rejoiced in will push him into the grave.

Repent, therefore, before that hour arrives and accept him of whom ye were told by the Messiah in his first advent, and to whom he

calls you in his second. If ye accept him, I shall testify it of you before the Father and shall declare your righteousness unto Him, and ye shall find His pleasure and realise His mercy.'

In spite of the fact that Ahmad<sup>as</sup> was thus busy preaching the word of God he found time to publish his work entitled *Izāla'-e-Auhām*<sup>58</sup> in two volumes, in the month of Zil Hij 1308 A.H. (1891 A.D.).

The book begins with a comparison of the miracles shown by Jesus<sup>as</sup> and Ahmad<sup>as</sup>. The author answers a great number of objections raised by his enemies. He compares the strong language occasionally used by him in his writings with the words of Jesus<sup>as</sup> and the Quran and discusses its necessity and justification. Then he explains the meaning of the signs and the prophecies mentioned in the scriptures relating to the second advent of the Messiah<sup>as</sup> and shows that they have all been fulfilled in him. The death and the alleged resurrection of Jesus<sup>as</sup> are fully discussed in the light of Christian and Muslim scriptures. He puts forward valuable and definite criteria with which the truth of his claim can be tested and false Messiahs can be easily identified.

Towards the end of the book Ahmad<sup>as</sup> also refers to the views of Sir Sayyid Ahmad Khan, K.C.S.I., published in the *Aligarh Gazette*, regarding revelation, which was, he said, just a brain wave or an idea put

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<sup>58</sup> It was the same size as *Fateh Islam* and *Tauḍīh-e-Marām* but covered about 1,000 pages. It was priced at Rs. 12/- each volume and 700 copies were printed at the Riyāḍ-e-Hind Press, Amritsar.

into the mind. Being the recipient of Divine inspiration and revelation, Ahmad<sup>as</sup> tells him that he is prepared, if he so wishes, to vindicate and demonstrate the claim of the Prophets that they hold verbal communion with God. Ahmad<sup>as</sup> also pointed out that Sir Sayyid was contradicting his own previous writing (See *تبيين الكلام* page 7 on the point).

In short, in this book Ahmad<sup>as</sup> called men to God and invited all mankind to enter His Kingdom. And it is most remarkable that when this book was being written and his enemies, proud in their strength, imagined that they would grind him to powder, the Mighty Lord, who had sent him to require His rights of men, gave him repeated assurances of His favour and support and comforted him by saying:

'Thou wilt appear as one vanquished but shalt triumph in the end and thine shall be the final victory.'

'God hath willed to spread thy uniqueness, thy greatness and thy perfection.'

'God shall reveal thy face and shall lengthen thy shadow.'

'I shall glorify thee unto the corners of the earth and shall exalt thy name and shall cause men to love thee.'

In this book Ahmad<sup>as</sup> also published a vision of his. His words are—

'The rising of the Sun from the West (as predicted by the Holy Prophet<sup>sa</sup> of Islam) means that Western countries, which have for

centuries been in the darkness of unbelief and error, shall be illumined by the Sun of righteousness, and shall share in the blessings of Islam. And I once saw myself (in a vision) standing on a pulpit in London and delivering a reasoned speech in English on the truth of Islam and thereafter catching several white-feathered birds sitting on small trees, whose bodies resembled those of partridges. I understood this to mean that, though it may not be given to me to proceed personally to London, my writings would be published among those people and many righteous Englishmen would fall a prey to the truth. Western countries have so far not been conspicuous for their attachment to spiritual truths, as if God had bestowed spiritual wisdom on the East only and wisdom of the world on Europe and America. All the Prophets<sup>as</sup> from the first to the last have appeared in Asia, and spiritual men other than the Prophets who attained nearness to God have also been confined to the Eastern peoples. But God wishes now to extend His Beneficence to the West'. (*Izāla'-e-Auhām*, p. 516)

The meaning of this passage is perfectly clear. Many years ago God informed the Promised Messiah<sup>as</sup> that Islam would be propagated in Europe through him, that the means of such propagation would be his writings, and that in the end the West would share the

blessings of the Faith as it shares today the good things of the world.

No doubt in the vision it was he himself who was delivering the speech, but as a Prophet is represented by his followers, particularly by his successors (Khulafa), the vision meant that he or one of his representatives or successors would proceed to England to call men to Islam, and indicated that Islam and Ahmadiyyat would be preached from a pulpit or a stage and that men would accept it and be blessed. All this has happened according to the vision. His own son and successor visited London in 1924.

The fulfilment of this vision is not a mere coincidence. The importance of an event can only be measured when all the circumstances attending it are known. Now consider the circumstances under which this vision was published and in which the man who published it was placed.

When the vision was published the Christian religion was so powerful that it overawed Muslims. Not only did European and Christian writers prophesy the complete annihilation of Islam by Christianity in the course of a century, but Muslim writers also had begun indirectly to admit that this might be so. Some Muslims, under the guise of religious reform, started a movement for a mutual understanding between Islam and Christianity on the basis of the assumption that both were true and of the necessity of avoiding collision between them, for these men feared that Islam could not withstand Christianity. Others had

started writing appologies on behalf of Islam, and tried to explain that certain Islamic doctrines to which Europe took exception were really no part of Islam; that Islam taught exactly what Europe approved of; that Islam was revealed in an age of darkness when the Arabs were in a very degraded condition; that many of the doctrines and commandments of Islam were meant only to improve the condition of the Arabs and were not of universal application; that they would now be repealed by a conference of Muslim doctors and ulema; and that the Holy Prophet<sup>sa</sup> used to preach to the Arabs with due regard to their national and religious prejudices and that his meaning was really different from that which his words would ordinarily bear. In short, the Muslims had begun to admit by their conduct that the days of Islam were numbered; they had lost not merely the power to take the offensive but even the heart to defend Islam; they were ready to surrender, and awaited only the offer by Christianity of terms under which they would not be treated as mere savages.

On the other hand, the man who published this vision had practically no following. He had just proclaimed his claim to Messiahship, which had aroused universal resentment and opposition. The Government looked upon him with suspicion and the people were hostile to him; Christians, Hindus and the very Muslims whose faith he championed were opposed to him, the last most bitterly of all. His claim was novel and unexpected. The Muslims were



expecting a warrior Mahdi and a Messiah who should descend from the skies; and this man claimed to be not a warrior but a peaceful and peace-making Mahdi and taught that the Mahdi and Messiah were one and the same person who was not to come from the skies but was to appear from the earth; and, strangest of all, that he was the person who was both Mahdi and Messiah, a person who possessed no distinctive mark of learning, rank or honour.

Again, travelling to distant countries requires money, and this man had at the time a following of forty or fifty persons, all of whom save one or two in comparatively easy circumstances were extremely poor, earning on an average less than five shillings a week, out of which they had to provide for all the needs of their relatives and themselves. Now in these circumstances, living 6,000 miles away from Europe, in a country which formed part of the British empire and which was at that time in a condition of extreme political degradation, in a province which was regarded as the least intellectual and most backward in India and which is situated at a distance of several hundred miles from the ocean, being resident of a village which was eleven miles from the nearest railway station and which was at that time served only twice a week by the post, the postmaster being also the village schoolmaster, and which could boast of no higher educational institution than a vernacular primary school (for such was Qadian at the time), this man proclaimed that God would propagate his

doctrine in the West, that it would be preached from platforms and pulpits, and that men would accept its truth and join his movement. And all this in fact has come to pass; his movement spreads and men of all classes join it; it reaches, and begins to attract, the truth-loving spirits of the West. This vision has been fulfilled in a most remarkable way. We have now a regular mission in London with a Mosque, and a number of Englishmen have really become the followers of Ahmad<sup>as</sup>.

It may also be mentioned that within a year of the publication of Ahmad's<sup>as</sup> book *Izāla'-e-Auhām* an Englishman came to Qadian from Madras and accepted Islam at his hands.

## CHAPTER 25

### **CHIEF SCRIBE OF DELHI**

After a short visit to Qadian, Ahmad<sup>as</sup> returned to Ludhiana and then went to Delhi, which was supposed to be the centre of oriental learning. He reached Delhi on September 29th, 1891, and stayed at Kothī Nawab Lohāru, Ballīmarañ.

He learned at Delhi that there existed a great deal of misunderstanding regarding his claims. His opponents had spread a spirit of bitter opposition. The mullahs had caused a storm by telling the people that Ahmad<sup>as</sup> did not believe in Islam. Therefore, he issued a leaflet on October 2nd, 1891, by which he sought to remove these misunderstandings and placed before the public his claims and mission. He was prepared, he declared, to hold a discussion with Maulawī Muhammad Nadhīr Husain or Maulawī Abu Muhammad Abdul Ḥaq, who were both looked upon as the highest authorities on orthodoxy. The discussion, he suggested, should be in writing and on the subject as to whether Jesus<sup>as</sup> was alive or dead according to Muslim Scriptures. If Jesus<sup>as</sup> were really

still alive, he would, he said, automatically withdraw all claim to be the Promised Messiah.

Abdul Haq had an interview with Ahmad<sup>as</sup> and wished to be excused from being drawn into the public eye as he preferred to remain in his cell and had no desire to issue forth. But Nadhīr Husain (the teacher of the Ahl-e-Hadith section of the ulema in all Hindustan) and his disciple Muhammad Husain (who also reached Delhi chagrined at his Ludhiana discomfiture) were very vociferous in denouncing Ahmad's<sup>as</sup> claims. Therefore, he issued another leaflet on October 6th, 1891, repeating his invitation to a debate. It was really the only course against the vicious machinations of the priests. Ahmad<sup>as</sup> was prepared, he said, to hold the debate in Nadhīr Husain's own place, without insistence on the presence of any European officer, if Nadhīr Husain openly undertook, by means of an *Ishtihār*, to be responsible for the proper conduct of the debate in writing. This leaflet was printed at the *Akhabār Khair Khāh* Hind Press, Delhi. Instead of meeting Ahmad<sup>as</sup> in a decent manner, the mullahs resorted to a mean trick. Without consulting or even informing Ahmad<sup>as</sup> they announced that a debate would be held with Ahmad<sup>as</sup> on a certain date. Ahmad<sup>as</sup> was invited to the place at the time of the meeting when his house was surrounded by hundreds of angry people who were hurling abuse upon Ahmad<sup>as</sup> from the street. Obviously, the mullahs had excited the ignorant people and had incited them to molest Ahmad<sup>as</sup> so that

he might not be able to attend the meeting. Fiery speeches were already being delivered at the place where the debate was supposed to take place. The mob was trying to break open the doors of the house where Ahmad<sup>as</sup> and his wife and children were staying. It was with very great difficulty that serious trouble was averted. It was absolutely impossible to leave the house in such circumstances. The mullahs, therefore, immediately announced that Ahmad<sup>as</sup> had not come out for the debate because he was afraid of Nadhīr Husain. When Ahmad<sup>as</sup> wrote a letter to Nadhīr Husain he answered in ostensible disdain, on October 13th, 1891, by saying that his pupils, Abdul Majīd and Muhammad Husain, would reply on his behalf and that Ahmad<sup>as</sup> should address his pupils, in future.

Ahmad<sup>as</sup>, therefore, issued a leaflet on October 17th, in which he explained the situation and exposed the tricks of the mullahs in their nakedness. He challenged Nadhīr Husain to a decisive debate in such terms that he was compelled to take notice of the leaflet. Ahmad<sup>as</sup> suggested October 18th, 19th or 20th for the debate and offered a reward of Rs. 25 for each Quranic verse or authentic tradition quoted by his opponents which showed that Jesus<sup>as</sup> was still alive in the flesh in the heavens. To leave him no loophole of escape, Ahmad<sup>as</sup> asked Nadhīr Husain to declare (in case he was not prepared to hold a debate) on a most solemn and emphatic oath, after hearing Ahmad's<sup>as</sup> reasons in a meeting on the point, that Jesus<sup>as</sup> was

really alive in the body in the heavens. Then the matter would be left in the hands of God, to Whom Ahmad<sup>as</sup> would pray for a decisive judgment, and he believed that the wrath of God would overtake Nadhīr Husain within one year on account of his transgression in misleading the people.

The disciples of Nadhīr Husain were much perturbed at the proposal and began to raise difficulties. But the populace were insistent and Nadhīr Husain agreed to the debate to be held on October 20th in the Juma' Masjid. More than 5,000 people gathered on that day in the Mosque. The European Superintendent of the city police was himself present there with an Inspector and a police force adequate for the occasion. There was great agitation in the city. Feelings ran high and there was great tension. The disciples of Ahmad<sup>as</sup> gathered round him. Ch. Sher Muhammad, uncle to Maulawī Sher Ali<sup>ra</sup>, was left at the house with another friend. It so happened that, like Jesus<sup>as</sup>, Ahmad<sup>as</sup> had only twelve disciples with him at that time. They accompanied him to the cathedral Mosque in horse-driven carriages, and there the party walked through the angry crowd straight to the mihrab and took their seats. Many of the crowd had pieces of stone concealed in their clothes and were prepared to stone the Promised Messiah<sup>as</sup>. Many of them were armed with sticks and knives and raised a clamour that this man who claimed to be the Messiah should not leave the Mosque alive. A little later Nadhīr Husain also

arrived with Muhammad Husain and Abdul Majīd. They were seated in the adjoining veranda. It was the time of 'Asr. Ahmad<sup>as</sup> and his disciples had already offered their prayers at home and the rest of the assembly offered their prayers there immediately before the proceedings began.

Ahmad<sup>as</sup> sent a note to Nadhīr Husain asking him to start the discussion on the subject mentioned in his challenge or to take the oath. But he was not prepared to do anything of the kind. He wanted to discuss a new subject, probably the question of Ahmad's<sup>as</sup> being the Promised Messiah<sup>as</sup>. As the conception of the second advent was intimately connected with the death of Jesus<sup>as</sup>, it was impossible to discuss the one without the other. If Jesus<sup>as</sup> was still alive, the question of Ahmad's<sup>as</sup> Messiahship could not arise at all. It was a sheer waste of time. Moreover, it was not the subject agreed on for discussion. And if a departure were once made, the debate would drift from one subject to another and would never come to an end.

Nadhīr Husain<sup>59</sup> then declared that as Ahmad<sup>as</sup> did not believe in miracles, the *Mi'rāj*, and the angels, he was an infidel and therefore no discussion was possible with Ahmad<sup>as</sup> on any subject unless he

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<sup>59</sup> Born at Surajgarh, District Mongher, in 1805 A.D. Came to Delhi in 1828. Kept in Rawalpindi Jail for one year, (1864—65) under suspicion. Died on October 13th, 1902. During the last quarter of the century, his judgment was affected, and his fatwas issued during this period are not trustworthy. (See his Life written by Faḍl Husain, Akbari Press, Agra, 1908. pp. 81, 307).

settled with him the question of his creed. Ahmad<sup>as</sup> assured him that his beliefs did not differ from those of the orthodox community except in regard to the death and return of Jesus<sup>as</sup>, and that therefore discussion was possible only on these two points. Nadhīr Husain, however, did not agree nor would he take any oath. The audience was becoming impatient. Kh. Muhammad Yusuf, a leading Muslim lawyer and Honorary Magistrate of Aligarh, happened to be present at the meeting. He asked Ahmad<sup>as</sup> if he really disbelieved in miracles, the *Mi'rāj* and angels etc., to which Ahmad<sup>as</sup> replied in the negative. Muhammad Yusuf asked Ahmad<sup>as</sup> to confirm his statement in writing, so that he might read it out to the public to satisfy the mullahs. Ahmad<sup>as</sup>, thereupon, gave him the following writing:

'In the name of God, the Beneficent and the Merciful. Be it known that the only matter which is under dispute is the belief that Jesus<sup>as</sup> is still alive in the flesh in the heavens. I do not believe it. There is nothing in the Quran or in authentic Hadith to support it. On the contrary, the Quran and the Hadith clearly indicate that Jesus<sup>as</sup> died like all other human beings. I hereby undertake here to withdraw my claim to Messiahship, if Nadhīr Husain can prove otherwise from the authentic scriptures. I shall not only renounce my claim but will also burn and destroy all books on the subject. The other accusation regarding my disbelief in *Lailatul*



*Qadr*, miracles, the *Mi'rāj*, and *Khatm-e-Nubūwwat* are all entirely false and unfounded. My beliefs are exactly the same as those held by the orthodox community. The objections raised against my books *Tauḍīḥ-e-Marām* and *Izāla'-e-Auhām* are all wrong and mistaken. Now I affirm the following in front of all those present here in this House of God: I believe that Muhammad<sup>sa</sup>, was the *Khātamun Nabiyyīn*. To believe otherwise is to go outside the pale of Islam. I also believe in angels, miracles and *Lailatul Qadr*. I also declare that I shall shortly write a book to remove all such misunderstandings. In short, all other objections levelled against me, excepting my claim to prove the death of Jesus<sup>as</sup> and to be the Promised Messiah, are wrong, absurd and based on misunderstanding.'

The above writing was read out aloud and the European official also tried to explain the position to the people; but there was so much excitement and agitation that nothing could be heard and Nadhīr Husain obviously did not intend to hold the debate. The mullahs apprehended that the writing would expose their deceit, so they caused an uproar. Therefore, the authorities responsible for the maintenance of law and order thought it necessary to disperse the meeting. Nadhīr Husain and his pupils immediately left the mosque. When the crowd thinned, Ahmad<sup>as</sup> also came out through the northern

gate, where the party had left their carriages. But there was no carriage at all, although the return fare had been paid in advance to make sure of conveyances for the return journey. The mob had frightened away the drivers and Ahmad<sup>as</sup> had to wait for a quarter of an hour. The mob pressed towards him and threatened to attack and destroy him. His twelve disciples formed a ring round him and these brave champions of God were daunted neither by the numbers nor by the arms of their opponents. Every one of them was only too ready to lay down his life for the Prophet<sup>as</sup> of God. But the Superintendent of police arrived with a force of constables and opened a way for him through the crowd. He suggested that Ahmad<sup>as</sup> should get into his carriage and drive home under police escort. So Ahmad<sup>as</sup> got into the carriage with Maulawī Abdul Karīm<sup>ra</sup>, and the rest of the party walked home on foot—Sayyid Amīr Ali Shah<sup>ra</sup>, Ghulam Qādir Fasīh<sup>ra</sup>, Muhammad Khan<sup>ra</sup> of Kapurthala, Hakim Faḍl Dīn<sup>ra</sup> of Bhera, Pīr Sirājul Ḥaq<sup>ra</sup>, and six others.

But he was not safe even in the house, for the people were uncontrollable and sometimes entered the house by violence and sometimes obtained entry in the guise of police officers.

These things, however, did not interfere with him and he went on working as God commanded and ever prayed to Him humbly that He might open the eyes of mankind so that they might look upon His face and not be shut out from His palace for their enmity towards him.

He went on preaching, saying:

'God has sent me to deliver the captives, and to comfort those that are heavy-laden and to relieve them of the burdens which men have put upon their backs. I have come to cleanse mankind from the leprosy of sin and to lead them back to God; I have come to remove hatred, jealousy, envy and strife and to establish peace, goodwill and love.'

When the priests saw that their efforts were of no avail they circulated several handbills which were full of abuse and ridicule. To counteract their evil effect and to vindicate his position, Ahmad<sup>as</sup> issued a detailed *Ishtihār* on October 23rd, 1891, which was printed at the Iftikhār Press, Delhi. In all sincerity, he again appealed to the good sense of the people and also asked Nadhīr Husain to ponder the matter calmly in the fear of God of which apparently he had none.

A detailed report of everything that happened was published in a supplement to the *Punjab Gazette*, dated November 14th.

Seeing that learned mullahs like Muhammad Husain and Nadhīr Husain were afraid of Ahmad<sup>as</sup> and actuated by a certain amount of jealousy and rivalry, a mullah of Bhopal—Muhammad Bashir—made bold at the invitation of the people of Delhi to have a discussion with Ahmad<sup>as</sup> on the subject of the death of Jesus<sup>as</sup>. The; mullah wrote to Ahmad<sup>as</sup> on 9 Rabī‘ul Awwal 1309 A.H from Bhopal, Muhalla Gujarpura.

Ahmad<sup>as</sup> wrote to Maulawī Muhammad Ahmad on October 15th, 1891, intimating his acceptance of the proposal to hold a written debate with Maulawī Muhammad Bashir on the question of the death of Jesus<sup>as</sup>. He then wrote three letters to Maulawī Muhammad Bashir on October 21st, 22nd and 23rd and the following points were further laid down: The debate should begin after the Friday prayers in Ahmad's<sup>as</sup> house. (2) Maulawī Muhammad Bashir would write the first paper. (3) Maulawī Muhammad Bashir would bring only 10 men with him. (4) Maulawī Muhammad Husain and Maulawī Abdul Majīd would not be allowed to take part. (5) Not more than five papers would be exchanged. It should be noted that it was not agreed that the papers would be written in the meeting.

The debate started on the 19th of Rabī'ul Awwal, 1309 A.H. (October 23rd, 1891) on a Friday. Muhammad Bashir quoted in his first paper five verses of the Quran to show that Jesus<sup>as</sup> was still alive in the flesh. Later, however, he himself admitted that there was really only one verse on which he based his contention: (Al-Nisā' 4:160) <sup>60</sup>إِنَّ مِنْ أَهْلِ الْكِتَابِ الْأَلْيُومِنِينَ <sup>60</sup>أَهْلِي قَبْلِ مَوْتِهِ Ahmad<sup>as</sup> was not fond of displaying his learning, so he refuted his argument in as brief a space as possible, after which the mullah began to repeat the same thing over and over again. Anyhow, Ahmad<sup>as</sup> terminated the debate (probably on October 28th,

<sup>60</sup> This verse is discussed on pp.224-227.

1891) after an exchange of three papers<sup>61</sup> instead of five as originally arranged. He had to leave Delhi suddenly as his father-in-law was ill.

Ahmad<sup>as</sup> left Delhi for Patiala probably on the day on which the debate was finished. It appears he came to Patiala to see Mīr Nasir Nawab, his father-in-law, who was posted there in those days. Ahmad<sup>as</sup> stayed at the house of Sh. Faḍl Karīm. On October 30th a local mullah, Muhammad Ishāq, came to see Ahmad<sup>as</sup> and had a talk with him on the subject of the death of Jesus<sup>as</sup>. The mullah's friends spread the news in the town with the comment that Ahmad<sup>as</sup> had been defeated by the mullah. Therefore, Ahmad<sup>as</sup> had to issue a leaflet on October 31st in which he asked the Mullah to have a debate with him. He waited there till November 2nd, but the mullah did not come forward. Then Ahmad<sup>as</sup> returned to Qadian.

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<sup>61</sup>These papers were all published in book form entitled *Al-Ḥaq*, Delhi.

## CHAPTER 26

**JESUS<sup>as</sup> IS DEAD**

The three books of Ahmad<sup>as</sup>—*Fath-e-Islam*, *Tauḍīh-e-Marām* and *Izāla'-e-Auhām*—spread far and wide. They brought tears of joy to the eyes of the righteous, for they recognized the word of their God. They circulated these books among their friends and relations so that they might also partake of the spiritual blessing. The hearts of seekers after truth were illumined and they were comforted by the reasonable exposition of their problems which they found in these books. The number of the faithful increased. But the blind leaders of the blind stumbled and fell. One wonders at their mentality. The type of mullah who opposed Ahmad<sup>as</sup> in those days has now completely disappeared from the scene. Already the youth of today is openly asserting in India that the Ahmadis are telling incredible stories when they tell him that his parents and their spiritual leaders really believed that Jesus<sup>as</sup> was still alive in the heavens with his physical body and that he would descend one day and establish Islam with the sword. But it is a fact that

they did seriously believe in such things. Here are the names of a few publications. By الدليل على اثبات حيات ميسح Karam Ilāhī, printed at the Islamia Press, Lahore, 1-7-1891 (2) الفتح الرباني في الرد على القادياني by Shaikh Husain bin Muḥsin Anṣārī, written in Bhopal and printed at the Anṣārī Press, Delhi, 1311 A.H. (3) غايت المرام Qazi Muhammad Sulaimān of Patiala, printed at the Islamia Press, Lahore, 1892. (4) *Dirratud Durrānī* by Muhammad Hadirulla Khan, printed at the Hāshmī Press, Meerut, 1318 A. H. The last publication was almost entirely destroyed by an extraordinary flood.

It is indeed distressing to think of the long and horrible spectacle presented by Christians in so far as they have marred the sacred pages of human history throughout the ages. Evil indeed was the day when the idea of the Trinity was conceived. Not only were the simple and sublime teachings of Jesus<sup>as</sup> corrupted, but a systematic and organised effort has since been made on a worldwide scale to uphold the untruth in every possible manner. If God had not happily promised the complete preservation of the text and the meaning of the Holy Quran, they might well have succeeded in interpolating and distorting the Holy Scripture just as they have done with the Bible. In the dark ages, however, it appears that through their persistent and insidious efforts they succeeded in deceiving a number of Muslims by manufacturing false stories about Jesus<sup>as</sup> (see *Fathul Bayān*, Vol. 2. p. 49). They exploited the craze of the credulous for curiosity, and thus in course of time put into their mouths what they

themselves wanted to say. Fabrication assumed the guise of fact; and Muslims began to interpret the words of the Quran in accordance with untrue and fantastic stories. I cite here a passage of the Holy Quran round which has been cleverly woven a stupid texture of pure lies and fabrication. It runs:

(Al-Nisā' 4:157-60) **وَبِكْفَرِهِمْ وَقَوْلِهِمْ ... يَكُونُ عَلَيْهِمْ شَهِيدًا**

Before giving the whole of its correct translation I should like to take its parts and point the erroneous conclusions drawn therefrom. The words **وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ** (Al-Nisā' 4:158) simply mean 'they did neither kill him nor crucify him'; but it is concluded that, as Jesus<sup>as</sup> was neither killed nor crucified, he must have gone up to the sky!

The other words (Al-Nisā' 4:158) **وَلَكِنْ شَبَّهَ لَهُمْ** are said to mean that the likeness of Jesus<sup>as</sup> was cast upon another person. The curious part of it is that there is not only one story that speaks of the casting of the likeness of Jesus<sup>as</sup>; there are several stories. I give below in two opposite columns the various versions to bring out the extreme absurdity of all such traditions.

- |   |   |
|---|---|
| 1. The likeness of Jesus <sup>as</sup> was cast upon only one of his disciples.   | 1. The likeness was cast upon all of his disciples. |
| 2. Jesus <sup>as</sup> invited his disciples to have his likeness cast upon them. | 2. God cast his likeness upon an enemy.             |



- |   |  |
|---|--|
| 3. There were at that time 12, 17, 18, 19 disciples with him. | 3. There was with him only one person on whom the likeness was cast. |
| 4. The man on whom his likeness was cast said 'I am Jesus.'   | 4. The man on whom the likeness was cast said 'I am not Jesus.'      |
| 5. Jesus <sup>as</sup> was very restless that night.          | 5. He was quite calm.  |
| 6. The man on whom his likeness was cast was a jew.           | 6. He was a disciple.  |
| 7. The likeness was cast.                                     | 7. It was not cast.  |
| 8. Another person was killed.                                 | 8. No one was killed.  |
| 9. A few persons arrested Jesus <sup>as</sup> .               | 9. Four thousand Jews came for the purpose.                          |

Intelligent commentators like Abu Ḥayyān have discarded all such stories. The words of the Quran (Al-Nisā' 4:158) **شُبِّهَ لَهُمْ** according to the idiom of the language only mean that the matter was made obscure for them, or that Jesus<sup>as</sup> was made to appear to them like one crucified.

Then there are the words (Al-Nisā' 4:159) **بَلِّغْهُ إِلَىٰ رَبِّهِ** which are interpreted to mean that Jesus<sup>as</sup> was lifted up to the sky, while the words are wholly inapt to convey that meaning.

The word **بل** shows that it has been used for the refutation of some false charges stated against Jesus<sup>as</sup> in the previous lines—the charges were about his birth

and death; to refute these charges Allah says that He exalted him and made him honourable in His presence. There are no words here to show that Jesus<sup>as</sup> was taken up to heaven both in body and in soul. Every Muslim prays while sitting in his *Ṣalāt* وَأَرْفَعُنِي but no sane person would ever believe that it means bodily uplifting of the devotee. Allah is not confined to the blue sky. He is Omnipresent. If Jesus<sup>as</sup> is gone to Him he should also be wherever He exists. It is really an idiom expressive of one's spiritual dignity and honour. There is a tradition in the *Muslim*, the well-known authority in Hadith, which throws a flood of light on this point and clearly shows that even if the word سَمَاء (sky) had been used here instead of Allah, even then the verse could not have meant anything else but spiritual honour and exaltation. It runs as follows:

إِذَا تَوَاضَعَ الْعَبْدُ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ السَّابِعَةِ

'When a person shows humility, Allah lifts him up to the seventh heaven.'

Will the mullahs draw the same conclusion here also? Will they believe that every act of humility literally lifts a person up to heaven in both body and spirit? Certainly, there can be no bigger folly than such an inference. Why then draw such inferences in the case of Jesus<sup>as</sup>? Why should he be sent up to heaven alive? Was not this earth sufficient for him?

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ۖ أَحْيَاءَ وَأَمْوَاتًا ۖ ﴿٧﴾

'Have We not made the earth sufficient for the living and the dead?' (Al-Mursalāt 77:26-27)

The last portion of the verse under consideration is said to be the strongest argument in support of physical ascent. It is translated as follows:

'There is no Jew or Christian who shall not believe in Jesus<sup>as</sup> before his death.'

Do these words by themselves show that Jesus is now sitting in the sky in his physical body? But the fantastic conclusion is drawn thus. As, according to this translation, Jews and Christians have not all believed in Jesus<sup>as</sup>, therefore he must be alive. But it is forgotten that if Jesus<sup>as</sup> be supposed to be alive, even then all Jews and Christians cannot believe in Jesus<sup>as</sup>; because many generations of them are dead. How can they then believe? So it is clear that if they have all to believe in Jesus<sup>as</sup>, it must be supposed that along with him Jews and Christians are also alive, which is obviously absurd.

Now I give here the correct translation of the passage without twisting the words so as to yield farfetched meanings:

'And because of their disbelief and their uttering against Mary a grievous calumny and their saying, "We have slain the Messiah, Jesus, son of Mary, the messenger of God!"—they slew him not, nor crucified him, but he was made to appear to them like one crucified, and those who differ about him are certainly in doubt by reason of this fact; they have no

knowledge thereof, but only follow a conjecture; they slew him not for certain. Nay, Allah exalted him to Himself and Allah is Mighty, Wise. And there is none among the people of the Book but will believe in this fact (the crucifixion of Jesus<sup>as</sup>) before his death; and on the day of Resurrection Jesus shall be a witness against them.' (Al-Nisā' 4:157-160).

It should be noted that the Jews speak here of Jesus<sup>as</sup> as a Messenger of God while as a matter of fact they do not believe him to be one. The reason is simple. They call him so only derisively because *Deut.* 21-23 says:

'He who is hanged is accursed of God.'

What the Quranic verse lays down is that every Jew and Christian must, according to their creeds, continue to believe in the death of Jesus<sup>as</sup> on the Cross. The Jew because he wants to show that the curse of God fell upon Jesus<sup>as</sup>, and the Christian because he wants to affirm the doctrine of Atonement. Anyhow, it is clear that there is nothing in the Quran which refers in any way to the corporeal ascension of Jesus<sup>as</sup> to heaven.

On the other hand, there are many verses in the Holy Quran which clearly refer to the death of Jesus<sup>as</sup> as having happened according to the ordinary laws of nature governing mortal beings. I cite here a few of them:

'And when Allah will say, "O Jesus, son of Mary, didst thou say to men," Take me and my

mother for two gods beside Allah? He shall answer," Holy art Thou... I said nothing to them save that which Thou didst command me, to wit, "Worship Allah, my Lord and your Lord". And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the watcher over them, and Thou art witness over all things.'

It is clear from these words that Christians have begun to worship Jesus<sup>as</sup> and Mary<sup>as</sup> since the death of Jesus<sup>as</sup> and not before, He does not say here that he ever returned to this world. In another place the Quran says:

'And those on whom they call beside Allah create not anything, but they are themselves created. They are dead, not living; and they know not when they will be raised' (Al-Naḥl 16:21, 22).

Now it is an admitted fact that Christians worship Jesus<sup>as</sup> and call on him, therefore according to this verse Jesus<sup>as</sup> is dead and not living. Again we read:

'And Muhammad is naught but a Messenger. Verily all Messengers have passed away before him. If then he dies or be slain, will ye turn back on your heels?' (Āl-e-‘Imrān 3:145).<sup>62</sup>

<sup>62</sup> See *Tafsīr Mazharī* by Sanā’ullah of Panipat and *Tafsīr Tabṣīrur Raḥmān* by Zainud Dīn Ali Mahāmī and *Tafsīr Jāmi‘ul Bayān* by Sayyid Mu‘īnud Dīn Ibn-e-Ṣafīyyud Dīn and *Futūḥāt-e-Ilāhiyya* and *Tafsīr Ṣāfi*.

Mahmūd Shaltoot, an eminent theologian of Al-Azhar, Cairo, declares that Jesus<sup>as</sup>, according to the Quran, is not alive in the heavens and that he

When the Holy Prophet<sup>sa</sup> died Umar<sup>ra</sup> would not believe it. So Abu Bakr<sup>ra</sup> recited this verse and then Umar<sup>ra</sup> realised that he had actually died like the rest of the Prophets (*Bukhārī* and *Qaṣṭalānī* and *Kitābul Milal wan Niḥal* by Shahrastānī).

I may also mention here one or two other traditions which show that Jesus<sup>as</sup> is dead and cannot return to this world., *Ibni Kathīr* Vol. 2, *Alyawāqītu wal Jawāhir*, *Sharah Mawāhibul Ludunniyya*, Vol. 6, *Fathul Bayān* Vol. 2, and *Madārijus Sālikīn* of Ibnī Qayyam Vol. 2, all mention a saying of the Holy Prophet<sup>sa</sup> to the following effect:

'If Moses<sup>as</sup> and Jesus<sup>as</sup> were alive, they could not but follow me.'

Again, the following books record the tradition that Jesus<sup>as</sup> had lived for 120 years: *Hijajul Kirāmah* (p. 428), *Ibni Kathīr* Vol. 2, *Mawāhibul Ludunniyya* Vol. I, *Kanzul 'Ummāl* Vol. 6.

It should be remembered that, according to Islam, the dead do not return to this world, He who is dead is gone for ever.

Times have indeed changed. Ahmad<sup>as</sup> says:  
'The Islamic prophecy that the Promised Messiah would break the Cross indicated that in his time, with God's will, means would be brought into existence with which the truth about the Crucifixion would be laid bare. Then

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died like all mortal beings. (See the Weekly *Ar-Risālat*, dated 11-5-1943, Vol. I, No. 642).

would the end come and the days of this doctrine would be numbered. But not with any war and violence. It would, on the other hand, come about only through heavenly means which would appear in the world by way of scientific research and inference' (*Jesus in India*).

These words of Ahmad<sup>as</sup> are absolutely true. The present is the age of reason and research. Ahmad<sup>as</sup> has indeed laid bare the truth about the Crucifixion.

For centuries the Christian world had remained engulfed in complete darkness with regard to the Crucifixion. It appears that the horrors of the Inquisition had benumbed and paralysed the very brain of man. Even the neighbouring countries and communities had been deceived and duped. It is really with the approach of the advent of the Promised Messiah<sup>as</sup>, like the approach of sun that the spiritual darkness in which mankind was engulfed began to be dispelled. (See the *Review of Religions*, London, Sept. 1938). Ahmad<sup>as</sup>, the Promised Messiah was born in 1835, and a little earlier, thoughtful people, called Rationalists among Christians, had begun to look upon the Crucifixion from a different angle of vision and as the advent took place truth began to dawn upon them more and more clearly.

Dr. Elsie Louise Morris, of 229, Alexandria street, Los Angeles, 'in making copies of rare books and manuscripts in the Library of the Christian Israelites

about 1904 came across the MS. copy<sup>63</sup> of a letter (published in 1919) of the Essene Elder in Jerusalem to his brother elder in Alexandria,' in which the eye-witness states as follows:

'Joseph and Nicodemus examined the corpse, and greatly moved, the latter, pulling Joseph aside, "As sure as I know anything about organical life and nature, as sure it is possible to save him." But Joseph did not understand him, and he advised us not to tell John anything of what we had heard. Indeed, it was a secret which was to save our brother from death. Nicodemus shouted, "we must immediately have the corpse with its bones unbroken, because he may still be saved; then conceiving his want of caution, he went on in a whisper, saved from being infamously buried." He persuaded Joseph to set aside his interests, to save their friend by immediately going to Pilatus and prevailing upon him to allow them to take Jesus from the cross that very night and put him in the sepulchre, hewn in the rock close by, and which belonged to Joseph.

My dear brethren, I will let you know that Pilate often sold the bodies of the crucified to

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<sup>63</sup> It is curious how some Christian missionaries lose their balance of mind. Rev. W. P. Hates of the old, St. John's College, Lahore, was particularly upset at the discovery of this book. He says: 'the English is so full of grammatical errors and so unidiomatic, that the book does not deserve the serious attention of any student'.



their friends, that they might bury them. And the centurion was friendly to me, as he had conceived from the events that Jesus was an innocent man. When the two thieves were beaten by the soldiers with heavy clubs, and their bones broken, the centurion went by the cross of Jesus, saying to his soldiers, "Do not break his bones, for he is dead".

For Pilate had a great reverence for Joseph, and secretly repented of the execution. When Nicodemus saw the wound, flowing with water and blood, his eyes were animated with new hope, and he spoke encouragingly, foreseeing what was to happen. He drew Joseph aside to where I stood, some distance from John, and spoke in low, hurried tone, "Dear friends, be of good cheer, and go to work. Jesus is not dead; he only seems to be because his strength was exhausted". While Joseph was with Pilate I hurried over to our colony, and fetched the herbs that are useful in such cases. But I advise you not to let John know that we intend to reanimate the corpse of Jesus, for I fear he could not conceal his joy; and dangerous indeed would it be to let the people know it, as our enemies would then put us to death, as well as him.

Now thirty hours had passed since the assumed death of Jesus. And when the brother heard a slight noise in the grotto, and stepped in

to watch what would happen, he smelt a strange odour in the air, as is natural when the earth is going to vomit fire. And the youth saw with untold joy that the corpse moved the lips and breathed. He hastened to assist him, and heard slight sounds rise from his breast, the face assumed a living appearance, and the eyes opened and gazed astonished at the novice of our order.

Nicodemus, who was an experienced physician, said on the road that the peculiar atmosphere in the air by the revolution of the elements was beneficial to Jesus, and that he never had believed that Jesus actually was dead. And he said that the blood and water that flowed from the wound was a sure sign that life was not extinct.'

Dr. B. F. Austin, of Los. Angeles, says:

'There is absolutely nothing in the truthful story of the Crucifixion to render the death of Jesus on the cross a necessity. In the first place, only the hands were pierced, as we learn on the best authority. The suffering and danger from loss of blood and pain from the hand wounds was very much lessened by the custom of binding the arms very tightly to the cross, partially stopping the blood circulation and benumbing the pain by pressure upon the nerves. Those crucified in other lands were allowed to remain on the cross till death resulted naturally from the

crucifixion, and in some cases, we are told, survived for a week after the infliction of the penalty. Jesus, a sensitive, that is peculiarly a sufferer, after the flogging and burden-bearing, naturally swooned under the pain of the crucifixion. There is no mention in the 'Letter' of any wound in the feet, or any healing treatment applied thereto.

If Jesus were, therefore, as the 'Letter' states, a member of the Order of the Essenes, and were befriended, as far as the rules of the Order would allow any public activities in apparent opposition to the State, by members of his Order, what is more natural to suppose than that he was shielded from having his bones broken by the soldiers, and his body carefully laid away in the sepulchre of another Essene and, by arts of healing well known to the Order, restored to consciousness and to active life again?

The actual flowing of water and blood from the wound in the side is a great physiological proof that life was not extinct in his body at that time.'

H. Spencer Lewis has written a *Mystical Life of Jesus*, in which he states that Jesus<sup>as</sup> did not die on the Cross and that the Essene physicians helped him to regain strength and vitality.

Mr. E. B. Docker., M. A., District Court Judge, Sydney, holds the same view in his valuable book *If Jesus did not die upon the Cross* (1920).

*Dog Jesus pa Korset:* (pp 190, Stockholm, 1928) is an excellent and brilliant book in the Swedish language. It was written by Dr. Hugo Toll, the most eminent medical authority of Sweden, who remained in charge of the Stockholm Hospital from 1897 to 1923. The learned Doctor proves medically that Jesus<sup>as</sup> did not die on the cross.

But it must not be forgotten that the number of such thoughtful people, in different parts of the world, is extremely small. In the great multitude of the world it is like a stray streak of light which tries to penetrate into the pitch darkness of the night with the approach of the sun.

The Jews as a body still persist in their false belief that Jesus<sup>as</sup> was an impostor and so died on the cross as a criminal. The Christian churches continue to believe that he died an accursed death on the cross and rose up from the dead because he was the only begotten son of God. The Muslims cling to their dying belief that Jesus<sup>as</sup> is still alive in the heavens with his physical body. But nevertheless it is true that, through heavenly means, the hearts of men in general are fast swinging away from all such untenable doctrines and inexplicable mysteries. The irrefutable evidence that Ahmad<sup>as</sup>, the Promised Messiah, has collected; the testimony of every possible description that he has put forward; and the vast store of reasons and arguments

that he has supplied have caused an irresistible ferment in the world of religion. It was God who revealed the truth to the Promised Messiah<sup>as</sup>. Jews, Christians and Muslims are all questioning their beliefs. And the day is not distant when truth will be recognised by men in increasing numbers and the darkness of falsehood and doubt will ultimately disappear from the whole world. Staunch advocates of the doctrine of the death of Jesus<sup>as</sup> on the cross and his resurrection have already turned into wavering apologists, having no confidence in themselves and a growing sense of shame seems to have overtaken them.

Strauss and Milligan allege that the early Christians were very enthusiastic about the resurrection and that therefore Jesus<sup>as</sup> must have died on the cross and risen again from the dead. To say that their enthusiasm itself is a proof of supernatural resurrection is only a fantastic conclusion of pure Christian credulity or sheer intellectual bankruptcy. As a matter of fact the New Testament does not even indicate that they had any enthusiasm at all (For a detailed refutation of this theory see the *Review of Religions*, London, Sept. 1938). There are others, a vast majority of the Christians of today, who have now ceased to believe in such inexplicable mysteries. Some of them even say that the death of Jesus<sup>as</sup> on the cross is not a fundamental doctrine of the Christian faith. This is the position which was taken up by Karl August Hase (1800—1890). When I wrote and

published a tract, putting before Europe the reasons which the Promised Messiah<sup>as</sup> has given to prove that Jesus<sup>as</sup> did not die on the cross, in London in 1924 (its German translation was published from Berlin in 1925), I received a number of letters from the Christian authorities of various places in which they took up the same attitude.<sup>64</sup>

Such Christians, in their bewilderment, forget the fact that if Jesus<sup>as</sup> did not die on the cross there could be no Atonement. God did not then reconcile mankind to Himself in Jesus<sup>as</sup>, and there was no vicarious sacrifice and no Saviour. If there was no risen Saviour there was no experience of God coming through the humanity of Jesus<sup>as</sup> and there was no son of God. If there was no son of God the doctrine of the Holy Trinity falls to the ground. With all these distinctive features gone there is nothing left of the creed of Christianity.

'There is another group of modern Christians who are much more advanced and independent in their

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<sup>64</sup> It reminds one of a similar attitude adopted against the Promised Messiah<sup>as</sup> by the mullahs of India. When he first proclaimed that Jesus<sup>as</sup> did not ascend to heaven with his physical body and that he died a natural death, the mullahs were infuriated and declared him to be an apostate and an infidel. But now the times are changed. The Promised Messiah<sup>as</sup> has established the fact that Jesus<sup>as</sup> died a natural death in Kashmir. So people are no longer interested in the old controversy. Now the same mullahs simply adopt the attitude that the question is immaterial to Islam! it is not fundamental; we need not discuss it! Needless to say, if Jesus<sup>as</sup> was really alive in the heavens and it was he who was to come, there was no chance for Ahmad<sup>as</sup> to claim himself to be the Promised Messiah.

views. Their confusion is worse confounded. I reproduce here the words of a typical exponent.

Dr. Albert Schweitzer, of the University of Strassburg, says:

"There is nothing more negative than the result of the critical study of the life of Jesus. The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God never had any existence... This image has not been destroyed from without, it has fallen to pieces, cleft and distintegrated by the concrete historical problems which came to the surface one after another...The historical foundation of Christianity as built up by rationalistic, by liberal, and by modern theology no longer exists; but that does not mean that Christianity has lost its historical foundation. Jesus means something to our world because a mighty spiritual force streams forth from Him and flows to our time also. This fact can neither be shaken nor confirmed by any historical discovery. It is the solid foundation of Christianity... further we must be prepared to find that the historical knowledge of the personality and life of Jesus will not be a help, but perhaps even an offence, to religion. But the truth is, it is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it.'

But the learned writer does not say what the spiritual force is which is supposed to be streaming forth from Jesus<sup>as</sup>. If he lives only in the imagination of the people like all other legendary figures and Christians are compelled to look upon him only as an excellent character in fiction, we are afraid there is nothing left of Christianity as a religion. Perhaps critical scholars will do well to revise their position in regard to the historicity of Jesus Christ<sup>as</sup>. The spiritual force supposed to be coming from him is a still more evasive thing. It will simply melt into nothing at the very touch of modern criticism. Falsehood has no legs. The Promised Messiah<sup>as</sup> has 'come like the dawn with a flood of light, that darkness may flee away!' The old heathen gods who had crept back and who had dug themselves in once more are already being thrown out of the churches; it will not take long to disillusion the minds of the people of this will-o'-the-wisp of an imaginary spiritual force.

A lot of intelligent Christians already realise that there is something essentially wrong with their Faith. It has indeed disappeared to a very great extent from Russia and Germany. About Britain Dr. W. R. Mathews, Dean of St. Paul's, speaking at a conference of the Modern Christians Union at Cambridge in 1935, said:

'I do not believe that more than 20 per cent of the people of this country are in any possible sense of the word Christians.'

Now the percentage is far less.



The discovery of the tomb of Jesus<sup>as</sup> (See Chapter 65) is really the last nail in the coffin of the false Christian god who had been bolstered up throughout the world for nearly two thousand years with every earthly art, artifice, artificiality and violence. It has not only dethroned him from the hearts of men, but has also brought him down from the heavens to be buried here below. The shrine in Kashmir does not contain only the earthly remains of Jesus<sup>as</sup>, the Prophet of God, but with its discovery is also buried the imaginary and unholy figure of Antichrist, known as the only son of God, which had usurped the place of Jesus<sup>as</sup> in the world after him.

This also has been brought about with scientific research and heavenly means, not by war or violence.

## CHAPTER 27

### **FIRST AHMADIYYA CONFERENCE**

At Qadian Ahmad<sup>as</sup> wrote a booklet of about 40 pages which was printed at the Riyāḍ-e-Hind Press, Amritsar. Two thousand copies were distributed free. Before being printed the manuscript was read out by Maulawī Abdul Karīm on December 27th, 1891, at a meeting held in the Masjid Aqṣā. Eighty members of the Community were present; they came from Kapurthala, Lahore, Sialkot Bhera, Jammu, Wazirabad, Gujrat, Ludhiana, Amritsar, Newshehra, Patti and the district of Gurdaspur. Ahmad<sup>as</sup> had called this meeting specially for the purpose of consulting his friends and disciples about the best method of putting into practice the proposals made in the book.

In the early part of this book, Ahmad<sup>as</sup> described how unreasonably he had been excommunicated and declared an infidel by Muhammad Husain and Nadhīr Husain. Then he referred to the happenings at Delhi and the abuse and the maltreatment he received at the hands of his opponents. He had given the mullahs

every opportunity of having an ordered discussion with him on the matter of his claims. Muhammad Husain had wasted 12 days at Ludhiana and Nadhīr Husain had caused an outcry at Delhi for nothing. He was still willing and prepared to explain and vindicate his position to the satisfaction of all fair-minded people, but the mullahs were afraid of losing their bread and butter if Ahmad<sup>as</sup> succeeded in establishing his claim. Therefore they never gave him a chance to do so.

Ahmad<sup>as</sup> now suggested what might be described as a most scientific method of enquiry, the like of which has, perhaps, never been formulated. It is a monument of spiritual eminence and a standing proof of the unequalled superiority of Islam. This method is really an elaboration of his original invitation to show heavenly signs.

He explained in this booklet that there were four ways described in the Quran by which the chosen ones of God could be identified and distinguished from the rest of mankind:

(1) The chosen ones of God receive many glad tidings from Him regarding themselves and their friends.

(2) Secrets of the future are often revealed to them which relate to the decrees of heaven concerning important events and persons of this world.

(3) Their prayers are largely accepted.

(4) The secrets of the Holy Word are opened to them in abundance.

A chosen one of God can be distinguished in the above manner. So Ahmad<sup>as</sup> challenged his opponents in all these four ways. He suggested that a competition should take place at Lahore, which was the capital of the Punjab. A special body should be set up by the contending parties for this purpose. All questions were to be settled by a majority of votes. The parties should be required to submit their claims and statements to this body for one year and detailed acknowledgments thereof should be issued to the parties with dates. Each and every revelation and prophecy made by any party should be submitted to this body in writing with the signatures of four persons and it should be entered into its registers with full particulars and date along with the signatures of at least five of its members. The fulfilment of each prophecy would be duly ascertained and entered in the registers in the same way with attesting signatures of the members. It would be the duty of this body to hold this record as a sacred trust and to undertake on oath that everything would be treated as strictly confidential until the time when the results were to be announced at a public meeting.

To test the acceptance of prayers, Ahmad<sup>as</sup> further suggested, this body should publicly invite the most afflicted ones of any faith to send in their names and full particulars. Allowing a month or any other suitable period for this purpose, a complete list should be prepared of all such people and then they should be divided among the contending parties by casting lots.

Then the parties would begin to pray for the cure and betterment of all the sufferers allotted to each. The results should be prepared, compared and published after one year.

This body should also decide which of the contending parties was able to reveal the secrets of the Holy Word of God in a unique manner.

The meeting which Ahmad<sup>as</sup> called in connection with these proposals was of the opinion that the book be published forthwith and further steps be taken after ascertaining the views of his opponents.

It appears, however, that the opponents of Ahmad<sup>as</sup> did not have the courage or the conviction to move in this matter. Muhammad Husain published in his journal an anonymous screed in which a certain Sufi expressed his willingness to accept Ahmad's<sup>as</sup> challenge. 'Abbās<sup>65</sup> Ali, who had already proved to be a simpleton, wrote a letter to Ahmad<sup>as</sup> at the instigation of Muhammad Husain on May 6th, 1892, to draw his attention to this Sufi. Ahmad<sup>as</sup> replied on

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<sup>65</sup> He was one of the earliest supporters of Ahmad<sup>as</sup> in whom he professed great faith. But, as has been noticed before, he was of a weak and eccentric temperament. It appears he was very much frightened when the mullahs rose up in arms and excited the masses against Ahmad<sup>as</sup>. Like the tonga-walas of Delhi, he ran away and openly joined the ranks of the enemies. Muhammad Husain very cleverly flattered him a little and 'Abbās Ali perished of his pious vanity and conceit. Curiously enough, Ahmad<sup>as</sup> had told him of it a long time before and he had noted the prophecy in his own notebook with great surprise. After recanting, he once came to Ahmad<sup>as</sup> at Ludhiana and suggested that he and Ahmad<sup>as</sup> should shut themselves up in a room for ten days and see who died first. In his opinion death should overtake the liar in this manner. The suggestion is typical of his mentality.

May 7th, pointing out that the Sufi should openly come forward and declare his name. Instead of disclosing the name, ‘Abbās Ali wrote to say that Ahmad<sup>as</sup> should fix a date and a place for the heavenly contest and that the Sufi would be brought there by Muhammad Husain. The whole thing was ridiculous. Ahmad<sup>as</sup> was most serious, as his proposals abundantly make clear, but the mullah was trying to befool the public and drag Ahmad<sup>as</sup> into a meaningless show. It was only a trick. Therefore Ahmad<sup>as</sup> declared on May 9th once for all that if the unknown and hidden Sufi really existed and actually wanted to show his spiritual powers against Ahmad<sup>as</sup>, he should come forward for the purpose; otherwise he could no longer waste his time in attending to anonymous and meaningless communications. These letters were published in the supplement of the *Punjab Gazette*, Sialkot, dated May 14th, 1892; and the matter was closed.

Anyhow, the first Conference of the Community held on December 27th, 1891, was a great success. So Ahmad<sup>as</sup> proclaimed on December 30th of that year that an annual gathering of the Community should be held for three days during Christmas week. Accordingly the annual gathering of the Community has taken place at Qadian ever since without a break. The object of this gathering is thus laid down:

'All friends should make it a point to reach (Qadian) on this date (December 27th) for the sake of God to listen to his words and to

participate in Prayer. Such truths and words of wisdom shall be heard during this meeting as are essential for the increase of faith, conviction and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better. A secondary advantage of such gatherings will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold and this personal acquaintance will continually develop into closer friendship and love. Prayers will be offered for the forgiveness of such brothers in faith who pass away during the year. And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference.'

## CHAPTER 28

### **CHRIST-LIKE JOURNEYINGS**

In January 1892, Ahmad<sup>as</sup> visited Lahore, where on the 31st of that month, he delivered a discourse at 1-30 p.m. in Chooni Mandi at the bungalow of Munshi Mirāñ Bakhsh. In this speech, Ahmad<sup>as</sup> refuted all accusations of the mullahs regarding his supposed 'blasphemies'. He cleared himself of all suspicions and calumnies. A notice of this speech was issued on January 28th which was printed at the Muṣṭafā'ī Press, Lahore. After that Abdul Hakim of Kalanaur held a discussion—exchange of written papers—with Ahmad<sup>as</sup> at Lahore which was concluded on February 3rd, 1892. He really wanted to ensnare Ahmad<sup>as</sup> and to convict him of ignorance or of error and shake his credit with the multitude. But he failed utterly.

From Lahore Ahmad<sup>as</sup> went to Sialkot and thence to Jullundur about the middle of March from where he proceeded to Ludhiana and then he returned to Qadian in the third week of May.

He had to undertake these journeys for God had willed that he should have a resemblance to the first



Messiah<sup>as</sup>. He preached during the day and prayed during the night, beseeching God to have mercy on mankind and reveal His face unto them. In spite of his age and weak health, he neither tired nor grew weary and went about the Lord's work ever cheerful and happy. He heeded not the opposition which was offered to him nor the abuse which was heaped upon him, and returned a stern answer only when he was afraid that truth would suffer for lack of it, and even then his object always was to admonish and not to inflict pain.

In all his journeyings—under every species of insult, opposition and misrepresentation—he most perfectly illustrated the precepts and principles of the religion he taught. His love and compassion; his forbearance and forgiveness; his meekness and wisdom; his simplicity and purity; his equanimity and self-possession can find a parallel only in Jesus<sup>as</sup> or the Holy Founder<sup>sa</sup> of Islam.

It is true that the people did not recognise their promised Teacher, for he came not in a manner corresponding to their vain and worldly anticipations. If he had appeared in conformity to the views which the Christians and Muslims entertained of a temporal Messiah, it would have been direct evidence that he was an impostor; because their conception of his character and reign was selfish, ambitious, imperfect and partial. If an impostor wished to pass himself upon the people as their Messiah, 'He must', says a writer, 'assume that character and conform to that

conduct which he knew they expected in their Messiah. For an impostor to assume a different character, from that which he knew the nation expected their Messiah to bear, would have been to use means, which would be impossible; because man cannot have a governing desire for the attainment of an end, and at the same time use means which he knows will frustrate the accomplishment of his own object.'

## CHAPTER 29

**DOMESTIC INCIDENTS**

Ahmad's<sup>as</sup> first daughter, 'Işmat, who was born at Ambala in May 1886, died in 1891 and was buried in Gori-e-haribañ, Ludhiana. Bashir, who was born on August 7th, 1887, died on November 4th, 1888. Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup>, the present Head of the Community, was born on January 12th, 1889. Shaukat was born in 1891 and died in 1892 being buried in the cemetery Shahzādgan at Ludhiana.

The attitude of Ahmad's<sup>as</sup> cousins has already been described. In August 1885, they had openly asked Ahmad<sup>as</sup>, through the pages of the *Chashma'-e-Nūr*, Amritsar, to show them a sign; and in the Christian paper *Nūr Afshān* dated May 10th, 1888, they had published a private letter written by Ahmad<sup>as</sup> to Mirza Ahmad Baig of Hoshiarpur. Ahmad<sup>as</sup> had made a prophecy and his irreligious cousins were trying to falsify it because they did not believe in God and declared, out of spite, that Ahmad<sup>as</sup> was an impostor. In his private letter Ahmad<sup>as</sup> had asked Mirza Ahmad Baig, under a Divine command, for the

hand of his daughter Muhammadi Begum (b. 1874 or 75). On July 10th, 1888, in his *Ishtihār* he declared that if she was not married to Ahmad<sup>as</sup> her father would die within three years of her marriage to anyone else, and her husband would die within 30 months and that other calamities would also overtake the family. This was to be a sign for Ahmad's<sup>as</sup> cousins and relations, who dared to flout the authority of the Supreme Being.

Ahmad's<sup>as</sup> first wife, with her two sons, sided with the ungodly people and was already living in complete separation from him.<sup>66</sup> Ahmad<sup>as</sup> had borne every personal discomfort at the hands of his wife and in spite of her persistently annoying attitude he had always maintained her in comfort. But when she openly sided with and supported his faithless cousins in their efforts to falsify the very claims and prophecies of Ahmad<sup>as</sup>, it was too much to expect him to continue his relationship with her. Ahmad's<sup>as</sup> intense love for God and Islam revolted at the idea and, in spite of his genuine and deep desire to serve his wife, he was compelled to warn her that if she did not break with the enemies of God he would have nothing to do with her. He issued a leaflet from Ludhiana on May 2nd, 1891, printed at the Ḥaqqānī Press, Ludhiana, in which he explained the position and said that if his wife and sons did not disassociate

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<sup>66</sup> At the time of Ahmad's<sup>as</sup> second marriage he had asked his first wife (who was even at that time living in complete separation) whether she would like divorce or maintenance for life and she had preferred the latter.

themselves from the enemies of God, who were trying to marry Ahmad Baig's daughter to someone else against God's wishes, he would cut off all connection with them. His wife would be divorced with the solemnisation of the ungodly marriage contemplated and his sons would be disinherited. Ahmad's<sup>as</sup> son, Sultan Ahmad, had already been adopted by his brother Ghulam Qādir and thus had very little connection with Ahmad<sup>as</sup>. But his other son, Faḍl Ahmad, seemed to be loyal to his father at that time.

On July 17th, 1890, Ahmad<sup>as</sup> wrote a letter to Mirza Ahmad Baig offering him condolence at the death of his son, Mahmud. He also took this opportunity of reassuring Ahmad Baig of his sincerity and sympathy. He wrote:

'You might be feeling ruffled at heart on account of me, but the Omniscient knows that the heart of this humble person is absolutely pure and I wish you well in every way. I do not know how to convince you of the feelings of love, sincerity and sympathy which I entertain towards you. Muslims decide everything with a solemn oath. If one of them takes an oath, the other at once purifies his heart. So I declare most solemnly in the name of God, the Almighty, that I speak the absolute truth when I say that I had received a revelation from God to the effect that your daughter should be married to me. It must be so; otherwise the Divine warnings would take effect. As I held you dear,

I pointed out to you that it would never be blissful to marry her somewhere else. If I had not told you of it, I would have been extremely unjust. Even now I request you respectfully and humbly not to turn down the proposal. It would prove extremely blissful to your daughter and God will open the door of blessings such as you cannot conceive of. There will be no anxiety or worry. Why should it be so when it is His own command, and He holds the key of the heaven and the earth in His hand.

You will perhaps know that this prophecy of mine has reached thousands of people. I think a million people know of it. A whole world is looking forward to it. Thousands of Christian missionaries are hoping, out of foolishness and not out of mischief, that this prophecy should not be fulfilled so that they might win. But surely God will disgrace them. He will help His own religion. I learnt at Lahore that thousands of Muslims are sincerely praying to God in mosques for the fulfilment of this prophecy. It is due to their sympathy and love of their faith.

I believe in the revelations which have come to me continuously just as I believe in the Muslim formula of faith. I request you to help the fulfilment of this prophecy so that the blessings of God may descend upon you. No man can fight with God. Whatever is decided in

the heavens cannot change on the earth. May God grant you material and spiritual blessings; and may He now put that in your mind which He has revealed to me from the heavens. May all your worries be removed, and may He grant you material and spiritual blessings. Please forgive me if there is any unkind word in my letter.'

But Ahmad Baig was not in a mood to listen to Ahmad<sup>as</sup>. He was under the thumb of Mirza Imam Dīn and Mirza Niẓām Dīn, who openly ridiculed religion and God. They wanted to falsify the prophecy at any cost. They were also slaves to their customs, they did not think it lawful (directly against Islam) for a girl to marry a person who was related to her as Ahmad<sup>as</sup> was to Muhammadi Begum. Anyhow, they arranged to marry the girl to Sultan Muhammad. When Ahmad<sup>as</sup> came to know of it he tried his utmost to dissuade them from going against the Divine will. He considered it to be a direct challenge and effrontery to God. So he brought to bear upon them every pressure.

Ahmad<sup>as</sup> wrote to Mirza Ali Sher Baig from Iqbal Ganj, Ludhiana, on May 4th, 1891. Ali Sher Baig was married to Ḥurmat Bibi, Mirza Ahmad Baig's sister; and Ali Sher's daughter, 'Izzat Bibi, was married to Ahmad's<sup>as</sup> son Faḍl Ahmad. Ahmad<sup>as</sup> also wrote to Ahmad Baig's sister, the mother-in-law of Faḍl Ahmad, on May 4th, 1891, from Ludhiana. Ahmad<sup>as</sup>

threatened them with ‘Izzat Bibi’s divorce.<sup>67</sup> The effort was that Ahmad Baig’s sister should stop him from marrying Muhammadī Begum to anyone except Ahmad<sup>as</sup>. But in spite of all his entreaties and threats, he could not avert the disaster.

Muhammedī Begum was married to Sultan Muhammad on April 7th, 1892, and with it Ahmad’s<sup>as</sup> first wife was divorced and his son Faḍl Ahmad was disinherited. Sultan Ahmad, however, was dutiful to his father and remained loyal.

It must be noted here that the key to Ahmad’s<sup>as</sup> heart was God and His love. He had no spite. He was of too mature an age to be a slave to any physical passion. It was really a great sacrifice on his part. To be parted from one’s own wife and child for ever is not easy to bear. But as Ahmad’s<sup>as</sup> whole being was devoted to God, Who was the be-all and end-all of his entire existence, he did not hesitate to cut himself off from the whole world if He so desired it.

Anyhow, Muhammadī Begum’s marriage was the death-knell of her father. The enemies of Ahmad<sup>as</sup> were indeed jubilant on this occasion, but God intended to show them a sign such as they had ever

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<sup>67</sup> Apart from all religious and spiritual considerations, Islam permits divorce. England has realised its necessity on various grounds other than adultery. According to Islam a father has also the right to ask his son to divorce his wife. Abdullah bin Umar<sup>ra</sup> says that he had a wife whom he loved very much, but 'my father hated her. He ordered me to divorce her. I refused and mentioned it to the Holy Prophet<sup>sa</sup>, who commanded me to divorce her!' (*Tirmidhī* and *Mishkāt*). Ḥaḍrat Abraham<sup>as</sup> also ordered his son Ismā‘īl<sup>as</sup> to divorce his wife (*Bukhārī*).



pestered Ahmad<sup>as</sup> to show. And a sign indeed it was. Ahmad Baig died<sup>68</sup> of typhoid in a hospital at Hoshiarpur on September 30th, 1892, only four months after the marriage. Other deaths also took place in the family which was stricken with various afflictions. Ahmad's<sup>as</sup> prophecy was fulfilled and struck terror into the hearts of his enemies. Ahmad<sup>as</sup> rejoiced at the fulfilment of God's word, but at heart he was sorely grieved. He had not wished Ahmad Baig to perish. Love of God is by no means inconsistent with love of one's fellow beings.

The bereaved members of Ahmad Baig's family realised their mistake and turned to God and repented. Some of them even wrote to Ahmad<sup>as</sup> and begged him to pray for the family. They themselves not only offered prayers out of fear, but also gave alms. It appears Ahmad<sup>as</sup> also prayed for them. As God is not vindictive and desires reform rather than punishment, therefore, in fulfilment of His promise<sup>69</sup> mentioned in the leaflet issued on February 20th, 1886, he forgave

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<sup>68</sup> The prophecy of his death was originally made in 1883 when his daughter was only eight or nine years of age; but then the full details of the prophecy were not known.

<sup>69</sup> The words of God were as follows:

'Thy progeny will multiply exceedingly throughout the world and every branch of thy cousins will be cut off and it will soon come to an end remaining childless. If they will not repent, God will send upon them calamity after calamity until they are destroyed. Their houses will be filled with widows and His anger will descend upon their walls. But if they turn, God will turn with mercy.'

It should be remembered that according to the prophecy, Ahmad's<sup>as</sup> marriage with Muhammadī Begum was to take place only if she became a widow. See *Anjām-e-Āthim*. 216.

the family and Sultan Muhammad was saved from the Divine wrath. He is still alive and has a very high opinion of Ahmad<sup>as</sup> and his work. Muhammadi Begum is also alive and she has nothing to say against Ahmad<sup>as</sup>. They have openly declared that the prophecy has been clearly fulfilled and that they have every respect for Ahmad<sup>as</sup>. The enemies of Ahmad<sup>as</sup>, including Ārya Samājists and Christians, offered Sultan Muhammad huge sums of money, he says, to set the law in motion against Ahmad<sup>as</sup> and he could, he thinks, have profited a great deal if he had joined them; but he would not go against Ahmad<sup>as</sup> because he was sure that Ahmad<sup>as</sup> was a good and righteous person.

Mirza Ahmad Baig's widow, Umar Bibi, Imam Dīn's sister, became a follower of Ahmad<sup>as</sup> and so did 'Ināyat Begum and Mahmūd Begum, the two sisters of Muhammadi Begum. Mirza Ahmad Baig's son, Muhammad Baig, is also an Ahmadi and so is Muhammad Ishāque Baig, the son of Muhammadi Begum. Ḥurmat Bibi, another sister of Mirza Imam Dīn, along with his own daughter, Khurshīd Begum, became followers of Ahmad<sup>as</sup>; and Mirza Nizām Dīn's son, Mirza Gul Muhammad, was also a regular member of the Ahmadiyya Community.

The blind mullahs, however, still go on denying the fulfilment of Ahmad's<sup>as</sup> prophecy.

## CHAPTER 30

### **HEAVENLY TESTIMONY**

Ahmad<sup>as</sup> acquired, in a way over which he could have no control, a strong resemblance to Jesus<sup>as</sup>, under whose name he was destined to guide the world. At the advent of Jesus<sup>as</sup> the attention of men was arrested by the appearance of a star. Wise men came 'from the east to Jerusalem saying, Where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him.' In these days also the attention of men has been drawn towards Ahmad<sup>as</sup> by means of dreams, visions and revelations and diverse phenomena.

People living in different parts of the world, in different ages, see dreams and visions. They know nothing about Ahmad<sup>as</sup> and, long before he himself knows that he was the Promised Messiah, they give definite indications for his identification. Then there are a large number of people who go to bed with their hearts full of bitterness against Ahmad<sup>as</sup> but who wake up as his devoted disciples. There are instances of others who come to Qadian and, without making

inquiries they recognize the holy face which they had seen in their dreams as that of the Promised Messiah<sup>as</sup>. Does not all this furnish us with new confirmation of the truth of Ahmad<sup>as</sup>, derived in the clearest manner from indisputable and unexpected quarters?

In May 1892, Ahmad<sup>as</sup> wrote a booklet entitled *Nishān-e-Āsmānī*.<sup>70</sup> In this publication he drew attention to the heavenly testimony of a few witnesses in support of his claims. Karīm Bakhsh of Jamalpur, district Ludhiana, most emphatically and repeatedly declared on oath that Gulāb Shah, a local saint who died about 1861, told him that Jesus<sup>as</sup>, the son of Mary<sup>as</sup>, was dead and that the prophecy regarding his second advent was to be fulfilled through Ahmad<sup>as</sup> of Qadian who, he said, had attained to maturity by that time (so he had) and that the mullahs would disbelieve in him.

Another testimony was that of Ni‘matullah, a great saint of India, who lived in the suburbs of Delhi about 560 A.H. His prophecy is found in a book which was printed on 25th of Muḥarram, 1868 A.D. Its title is *Arba ‘in fi Aḥwālil Mahdiyyīn*.

Ahmad<sup>as</sup> also referred to the increasing number of people who were daily writing to him of their visions and revelations in which they were told by the Holy

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<sup>70</sup> It covered about 40 pages and was printed at the Riyād-e-Hind Press, Amritsar, in June 1882. Sayyid Tafaddul Husain Tahsildar of Aligarh, Nawab Muhammad Ali Khan of Malerkotla, Hakim Faḍl Dīn<sup>ra</sup> of Bhera, and Maulawī Nūr Dīn<sup>ra</sup> contributed towards the cost of its printing and distributed hundreds of copies at their own expense.

Prophet Muhammad<sup>sa</sup> and God Himself that Ahmad<sup>as</sup> was sent by God and, as a result, people were joining his fold without requiring further proof or argument.

Ahmad<sup>as</sup> also answered in this booklet the questions raised by Muhammad Husain in his tract known as *Jawāb Faiṣala Āsmānī*. He pointed out that the Messengers of God had never had the power of dictating to God and heavenly signs were not like the tricks and deceptions played by jugglers for amusement and profit.

He also suggested a convincing method of testing the truth of his mission. Every individual could try it without inconvenience and unpleasantness of any kind. It was indeed the simplest, shortest, and surest way to conviction. One should turn to God at night and offer two *Rak'āts* of prayer, in the first of which the Quranic chapter *Yā Sīn* should be recited and in the second *Al-Ikhlāṣ* should be recited 21 times. After this the seeker after truth should repeat the *Durūd* 300 times and *Istighfār* also 300 times. Then the person should pray that God might reveal the truth to the seeker by means of a vision, dream or inspiration and thus guide him or her to the right path. It should be done for two weeks without pre-possession or prejudice. God would surely guide such people and convince them of the truth of his mission. Many righteous and Godfearing people tried this method and then became his followers. But the wicked and hard-hearted never turn to God and are therefore never guided to the truth.

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Ahmad<sup>as</sup> also claimed that he was *Sulṭān-ul-Mashraq*, the Mahdi, whose appearance in this age was foretold by the Holy Prophet Muhammad<sup>sa</sup>.

## CHAPTER 31

**VICTORIA INVITED TO ISLAM**

The need of a press at Qadian was being keenly felt. The work was increasing every day and it was too inconvenient and expensive to have everything printed at a great distance. Therefore, Ahmad<sup>as</sup> asked Shaikh Nūr Ahmad<sup>ra</sup> of Amritsar to start a press at Qadian and it was set up in the *Golkamra* in August; 1892. This marked a great change in the history of Qadian. This press was known as 'Riyāḍ-e-Hind'.

The *Ā'īna Kamālāt-e-Islam* was written in 1892, though it was completed and published in February 1893. It appears to be the first book<sup>71</sup> printed at the Qadian press.

This work is of unique importance. As its name shows, it is a mirror through which the beauties and excellences of Islam can be seen. Muhammad Husain

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<sup>71</sup> The number of copies produced was 1,400. It covered about 700 pages including a message of about 250 pages in Arabic and Persian addressed to the learned people of India, Arabia, Persia, Turkey, Egypt, Turkistan and Afghanistan. This was added to the book at the suggestion which Maulawī Abdul Karīm<sup>ra</sup> made to Ahmad<sup>as</sup> on January 11th, 1893. Its price was fixed on August 10th, 1892, at R. 1 without postage but later, as the book grew in volume, it was fixed at Rs. 2 without postage.

had travelled throughout the country to secure the signature of every mullah in support of the excommunication of Ahmad<sup>as</sup>. A perusal of this book makes it clear how wrong and mistaken the mullahs were and proves that Ahmad<sup>as</sup> was the best exponent and advocate of Islam. He has thrown a flood of light upon the relationship between God and man and has described the height of spiritual eminence to which man can attain. He has explained the meaning of mystical expressions like the 'Son of God', the Holy Ghost and the divinity of man. The problem of evil is expounded. The functions of angels and the meaning of Quranic oaths are dealt with. Many texts of the Quran are beautifully explained. The question of verbal inspiration from God is fully discussed and all objections against it are answered.

In the Arabic section Ahmad<sup>as</sup> has first of all preached his mission to the Muslims of all other countries. Then is added a short historical note concerning his family by way of an introduction, after which is given an appreciation of the British in India followed by an invitation to Queen Victoria to accept Islam. A biographical account of his own life is also given and it concludes with a descriptive list of his distinguished friends and followers.

Addressing the Queen he says:

'O gracious and glorious Queen! I am surprised that in spite of thy great grace, knowledge and insight thou knowest not the religion of Islam and that thou dost not study it with the eyes



with which thou studieth the affairs of thy state. Thou canst see in the dark night and now the sun is shining. What is the matter with thee that thou canst not see in the broad daylight? Know thou, O great one (may God help thee), that the religion of Islam is the centre of all light and the source of all streams and the orchard of all spiritual fruit. My Lord has sent me that I may call His creatures. He has given me clear signs so that I may call them to His religion. So glad tidings to those who accept me... O gracious queen! God has been extremely bounteous unto thee in the matter of the gifts of this world, desire now the kingdom of the next world. Repent thou and obey the One Lord who hath taken no son and who hath no partner in His kingdom and glorify thou Him much. Do you take besides Him gods who create nothing and are themselves created? If thou art in doubt about Islam, here I stand to show thee the signs of its truth, and He is with me in every state of mine. When I pray to Him, He accepts my prayer; and when I call Him, He answers me; and when I seek His help, He helps me. And I know that He does help me everywhere and He will never allow me to be lost. Wouldst thou care to see my signs and the proof of my truth and rectitude, out of the fear of the Day of Resurrection. Repent thou, repent thou, O Empress! and listen thou to me, listen thou to

me. God will bless thee in whatever is thine and in all that is thine, and thou wilt join those who are shown Mercy. But if in the test I am found to be false, by God, I would be willing in that case to be killed or crucified or that my hands and feet be cut off. And the slaughterers would be in the right. And if I am found to be true, I shall ask of thee no reward except that thou mayest turn to the One Who created thee. O queen of the earth! accept Islam and thou wilt be safe. Be a Muslim, God will provide for thee till the last day and He will save thee and protect thee from thine enemies."

How bold, grand and authoritative are these words!

Moses<sup>as</sup> was a great Prophet of God and he is called mighty in words (Acts 7:22); yet we know his feeling when he was commissioned to approach Pharaoh. Instead of eagerly and thankfully embracing the commission, his reply was,

'Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?'

Again, in spite of all promises of Divine assistance, he still proposed difficulties and obstacles:

'O, my Lord, I am not eloquent; but I am slow of speech and of a slow tongue.'

The Quran says that he and Aaron<sup>as</sup> were actually afraid of Pharaoh (ṬĀ HĀ 20:46). Jesus<sup>as</sup> never addressed the Roman emperor of his time. On the contrary, when he was brought before Herod, under

whose jurisdiction he lived, he did not think fit to preach the truth to him.

Herod 'hoped to have seen some miracles done by Him. Then he questioned with Him in many words; but He answered him nothing' (Luke 23:8, 9).

Christian commentators say that Jesus<sup>as</sup> did not say anything because 'He knew that Herod was not wishing to learn and obey the truth!'

The only parallel to Ahmad's<sup>as</sup> magnificent appeal given above can be found in the invitation of the great Prophet<sup>sa</sup> of Arabia to the Roman and Persian emperors to submit to God. Yet westernised enemies of truth render themselves hoarse today in crying that Ahmad<sup>as</sup> 'puts on the demeanour of a sycophant and a suppliant whenever he happens to speak of the British!'

## CHAPTER 32

### THE ESSENCE OF ISLAM

This chapter is a quotation from Ahmad's<sup>as</sup> work *Ā'īna Kamālāt-e-Islam*. Its translation is given here to afford the reader an idea of his sublime teachings:

'Islam literally means "to entrust one's work to a person" or "to seek peace", or "to give up a thing or a claim." The definition of Islam, however, according to the Holy Quran is contained in the following verse:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (Al-Baqarah 2:112)

A Muslim is he who surrenders himself wholly to God, that is, who devotes his whole life to Him, to the doing of His Will, and to the seeking of His pleasure, who becomes attached to righteous deeds for God's sake, and who applies all his faculties to the service of God. In other words, a Muslim is one who becomes wholly for God both as regards his belief and actions.

To become wholly for God as regards one's belief means to regard oneself as a thing meant solely to know God, to obey Him, to love Him and to seek His pleasure.

To become wholly for God as regards one's actions means to practise, purely for God's sake, real virtues which pertain to the various faculties of man and depend upon the powers bestowed upon man by God and to perform them with such zeal, sincerity and whole-heartedness as if one were seeing the face of God in the mirror of one's obedience.

The verse, continuing, says that one whose purity of belief and actions is based on such love and who performs virtuous deeds with such natural zeal becomes deserving of reward with God and that such people suffer neither fear nor grief, that is, they attain to salvation. For, when a man becomes wholly reconciled to God by believing in Him and His attributes, when his will becomes identified with the Will of God and his whole pleasure lies in obedience to Him, and when he does not perform righteous deeds by exertion but is impelled to them through love and takes pleasure and delight in their performance, that state is salvation. The salvation to be witnessed in the next life is nothing but an image of this inherent condition, which will assume palpable form in the life to come. In short, it is in this very world

that the heavenly life of a person begins, and the hellish life of a man also has its root in the impure and blind life of this world.

Thus every right-minded man can see from the verse quoted above that a man can be truly Muslim only when his whole self with all its faculties, both physical and spiritual, becomes solely for God and is dedicated to His service, when he returns to the real Donor all that he has received from Him as a trust, and when he is not only a Muslim in belief, but also displays a full portrait of true Islam in the mirror of his practice.

In other words, a man is a Muslim in the true sense of the word when his hands and feet, his mind and brain, his intelligence, his anger and pity, his spiritual and physical senses, his honour and his wealth, his comfort and his pleasure and all that is in him, both externally and internally, from the hair of his head to the nails of his toes, even his intentions, his thoughts and his passions follow the will of God, just as the limbs of man follow his will. In short, a man is a true Muslim when his devotion and sincerity attain to a degree that all that is his is no longer his but of God and all his faculties and all his organs are so employed in His service as if they were the limbs of God.

Again, careful consideration of the verse quoted above leads to the conclusion that self-

surrender, which is the essence of Islam, is of two kinds. The first kind of self-surrender consists in the fact that one should make God alone the object of one's worship, one's desire and one's love, that there should be no other partner in His worship, His love, His fear and in hope, that one should glorify and worship Him with all one's heart; that one should submit to all forms of humility, to all commandments, ordinances and decrees of God and that one should make oneself fully conversant with all the holy truths which are a means of knowing His vast powers and the sublimity of His kingdom and a powerful guide to the recognition of His favours and boons.

The second kind of self-surrender consists in the fact that one should devote oneself to the service of His creatures, to the bearing of their burdens and to true sympathy for mankind and that one should bear afflictions to relieve the pain of others.

From what has been said above, it is clear that Islam has a lofty significance and, strictly speaking, no man deserves to be called by the noble name of Muslim unless he gives over to God his whole self with all its faculties, desires and intentions, totally surrenders his egotism with all its accompaniments, and devotes himself wholly to the service of God. A man deserves to be called a Muslim in the real sense

of the word only when his life of indifference undergoes a complete change, his passions are completely obliterated, and He has granted to him a new life which is so pure that it consists of nothing but obedience to God and sympathy for His creatures.

Obedience to God means that one should be prepared to suffer disgrace and insult in order to exhibit the Glory, Honour and Unity of God, should be ready to undergo a thousand deaths to revive belief in His Oneness and should be able to cut off one hand with the other in cheerful obedience to His command; while one's regard for His commandments and one's thirst for His pleasure should make sin appear as fearful as consuming fire or deadly poison and one should spurn and flee from it. In short, a true Muslim is he who foregoes his every desire for the sake of God who is willing to sustain painful wounds in order to attain union with Him and who cuts asunder all worldly relationships as a proof of his relation with God.

Service of God's creatures lies in the fact that one should solely for God's sake, and out of genuine, disinterested and true sympathy, assist the creatures of God in all their needs, do good to them in all possible ways, help everyone that stands in need of help and exert oneself to the best of one's God-given power. But this surrender of self for God's sake can be



such in the true sense of the word only when all the organs and faculties of man are completely devoted to obedience to God as if they were Divine instruments through which God manifests His deeds from time to time, or as if they were bright mirrors wherein all that God wills is clearly reflected. When man's obedience to and service of God attain to such perfection, then, thanks to this Divine baptism, one is justified in speaking of the faculties of such a man as the faculties of God: to speak, for instance, of his eye as the eye of God, his tongue as the tongue of God, his hands as the hands of God, his ears as the ears of God, his feet as the feet of God. For all these organs, having become permeated with the wish of God having become, as it were, an image of His Will, may with fitness be described as a likeness of God. The reason of this lies in the fact that just as the organs and limbs of man fully obey his will, similarly a perfect man, having attained to this highest stage, achieves complete identity with the will and intention of God and the majesty, unity, and lordship of God and His wish and pleasure are as dear to him as they are to God Himself. Thus it is this great obedience to God and service of God's creatures for God's sake which forms the essence of Islam and one can attain to it only when one has annihilated one's own self, one's

love of the world, one's desires and one's own will.

### THREE STAGES

The verse of the Quran: "Yea! whoever surrenders himself entirely to Allah and is a *Muḥsin* (has such a strong connection with God that he may be said to see Him at the time of worship), has his reward from his Lord, and there is no fear for such nor shall they grieve" (Al-Baqarah 2:113) alludes to the three important stages of perfect goodness: *Fanā* (self-annihilation), *Baqā* (regeneration), and *Liqā* (union with God). The words (2:113) *أَسْلَمَ وَجْهَهُ لِلَّهِ* 'surrenders himself entirely to Allah' clearly teach that all our powers, organs, and whatever belongs to us should be surrendered to God and employed in His service, and this state of man is known as *Fanā* or death, for when a man surrenders his whole self and all his powers to the will of God and totally resigns himself to His service with a complete extinction of his selfish desires and pleasures, he doubtless brings upon himself a death which the mystics call *Fanā*. The clause that follows, viz., 'and he is a *Muḥsin*' alludes to the stage of *Baqā* (regeneration), for when a man is quickened by the love of God and moves simply in obedience to His will, after a perfect and complete annihilation and

forgetfulness of self and after the extinction of all selfish desires, he is granted a second life which may be called *Baqā*.

And the clauses that follow, viz, "He has his reward from his Lord, and there is no fear for such, nor shall they grieve" which give a promise of reward, allude to the stage of *Liqā* or union with God. It is the highest stage of knowledge, certainty, trust and love. The reward of one's sincerity, devotion and faithfulness is not an obscure, dubious and doubtful thing. It is sure, certain, visible, concrete and tangible, as if it has already been experienced. In this stage man is so sure of the existence of God that he may be said to be actually seeing Him. No fear of the future darkens his faith. The dead past is buried and the living present has no sorrow for him. Every spiritual bliss is present. His heart is pure and guiltless. There is neither doubt nor misgiving, nor painful expectation. Such a state is termed *Liqā*. The word *Muḥsin* in the above verse most clearly points to this stage, because *Iḥsān*, according to the explanation of our Holy Prophet<sup>sa</sup>, signifies a perfect state in which a man has such a connection with the Almighty that he, as it were, sees Him at the time of his worship.

This state of *Liqā* is fully realised by the spiritual wayfarer when his humanity is over-

coloured by the Divinity and completely concealed and hidden under it, just as fire over-colours iron in such a way that apparently the iron becomes fire. And it is at this stage that some seekers after God have stumbled. The apparent has been taken for the real. The *Auliya'* (friends of God) who attain to this point and those who get a glimpse of it have been called *أطفال الله* (the children of Allah) by some mystics because they throw themselves, as it were, into the lap of Divine attributes. And just as a son resembles his father in physical features and outward appearance, the beautiful attributes of God are reflected to a certain extent in such men as a result of their efforts to imitate the attributes of God. Such names, though not openly used in our religious books, have really been deduced from the Holy Quran by the learned. The Holy Quran says: "Remember Allah just as you remember your fathers," (Al-Baqarah 2:201) which clearly shows that the metaphorical use of these words is not at all prohibited, otherwise the Holy Quran would never have adopted a form of speech which could justify the use of such words.

Now in this stage of *Liqā* a man sometimes works things which appear superhuman and are a manifestation of Divine power. For instance, our Lord and Master, the Seal of Prophets<sup>sa</sup>

threw a handful of pebbles at the infidels in the battle of Badr. But this handful of stones had such an extraordinary effect upon the enemy that not a single eye could escape it. All were blinded and frightened and were seized with panic, and it is to this miracle that the holy verse alludes:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

i.e., "When thou didst cast, not thou but God didst cast." (Al-Anfāl 8:18) A human being could not do it, it was the hidden Divine power that did it.

Similarly another miracle of the Holy Prophet<sup>sa</sup> was a manifestation of the same Divine power. There was no supplication for it, as it was simply brought about by his finger filled with Divine power. The Holy Prophet<sup>sa</sup> worked many more miracles of the same kind which were unaccompanied by prayer or supplication on his part. Several times it happened that he dipped his fingers into a cupful of water and a whole army with camels and horses drank out of it and still there was the original quantity left in the bowl. Once he touched two or three loaves of bread and lo! they were sufficient for thousands of hungry persons. He blessed a small quantity of milk with his lips and it satisfied a large number of people. A brackish well was sometimes turned sweet by the fluid of his mouth. Serious

wounds were healed by the touch of his hand. Eyeballs gouged out during fighting were properly set in again by his blessed hand. And there are many more similar miracles which were wrought by him through his personal power with which was mixed a secret Divine power.

A Brahmū-Samājist, a philosopher and a naturalist might deny all these miracles. They cannot help it; because they cannot understand how the attributes of God are reflected in man so let them laugh, because they have no experience of these matters and they have not reached any stage of spiritual maturity. Not only are they in a state of imperfection but they are content to die in the same defective state.

More pitiable by far is the plight of Christians who, having heard of some similar, though less powerful, miracles of Jesus<sup>as</sup>, have taken him for God. They say that his raising of the dead, his cleansing of the lepers and his healing those sick of the palsy were due to his own power and not the result of his prayers. And this, in their opinion, is a proof of his really being the son of God Himself. But it is a matter of regret that these poor people do not know that if such miracles alone can make man God, our Holy Prophet<sup>sa</sup> had a much better right to divinity than Jesus<sup>as</sup>; because Jesus<sup>as</sup> did not show so many miracles of this class. The Holy

Prophet<sup>sa</sup> not only worked powerful miracles himself, but left a long series of them to be shown through his followers till Resurrection Day. Such signs have always been shown in each and every age in accordance with the demands of time and they will continue to be shown till the last days of this world. It is difficult to find a parallel to this among the followers of other Prophets. How absurd then to make a man God or the son of God simply on the force of such extraordinary signs! If these can make a man God, will there ever be an end to the number of such gods?

But it must be remembered here that though these signs really proceed from God, yet they do not in any way equal the particular works of God which proceed directly from Him without the intervention of any other medium. Nor is it meant that they should. The work of a Prophet or a saint unattended by his prayers may not be within the reach of ordinary mortals; yet it is not the same thing as the direct and open manifestation of perfect Divine power. That is to say, in a miracle wrought directly by a Prophet there is always some weakness or shortcoming to distinguish it from the direct work of God. Otherwise there would be danger of the common people being misled so as to take the man for God. That is why the rod of Moses<sup>as</sup>, though transformed into a serpent

several times, remained a rod in the end. And the sparrows of Jesus<sup>as</sup>, the miraculous flight of which is referred to by the Holy Quran, were after all nothing more than dust; and nowhere do we find it stated in the Quran that life had really been breathed into them. The miracles of our Holy Prophet<sup>sa</sup> were, however, the best representation of Divine power because he was the most perfect, the most complete, the highest and the best model for the manifestation of divinity. Therefore in all outward appearance we are unable to assign his miracles to any human stage; nevertheless, we believe that here too there must be some hidden difference between the work of God and that of the Holy Prophet<sup>sa</sup>.

Now our object in writing these lines is to show that a man who has reached the stage of *Liqā* necessarily does some Divine deeds in the best moments of this condition. And a person who passes part of his life in close connection with such a man must witness such powerful miracles because in those best moments the Divine attributes are reflected in him to an extent that his mercy becomes the mercy of God and his wrath is the wrath of God. And many times he says, without offering a prayer, "Let such and such a thing be" and it is so. He casts an angry look upon a person and the wrath of God is upon him. He casts a kind look upon



another and the same is favourably looked upon, by God. And just as the "So it be" of God always produces the desired result without fail, the "So it be" of such a person in that best moment does not go unfulfilled. And, as I have just mentioned, the real cause of these powerful miracles is the reflection of Divine attributes on account of the most intimate union of a holy man with God, the Almighty. Such a person is always used as a medium for the manifestations of divinity. God who is the true Beloved, raising the intervening curtains, embraces him on account of his extreme nearness and, being bliss Himself, He blesses thereby his words, movements, food, clothes, time, place and everything connected with him. Then everything that touches him becomes blessed. The threshold of his house is full of bliss. Bliss pours like rain upon the doors of his home and he enjoys its sweet fragrance. When he undertakes a journey, God is with him with all His blessings. When he comes home, he brings a river of heavenly light along with him. In short, none knows him fully except God.

It should also be clearly understood that after the realisation of the stage of self-annihilation, *Fanā* according to the mystics, and *Istiqāmat* (steadfastness) according to the Holy Quran, the stages of *Baqā* and *Liqā* immediately follow. *Fanā* means total

forgetfulness of self, complete extinction of desire, and perfect surrender of will. As soon as this stage is secured, the stage of *Baqā* begins, and is fully realised, when this state becomes quite permanent, when complete submission to God becomes a natural propensity, when the green and blooming offshoots of obedience sprout from the heart like a natural growth, when all that is looked upon as ours becomes God's, when the sweetest pleasures consist in his adoration and remembrance of God, and when personal desires give place to the will of God.

Now begins the third stage. The second stage being fully realised and secured, the third condition enters into the very flesh and bones of the spiritual wayfarer and becomes part and parcel of his nature. A light descends from heaven and Divine luster illumines everything. A most sweet and pleasant love which we never before experienced sweetens the heart. Coolness, tranquility, joy and delight fill the heart as if a very dear friend, long separated from us, had suddenly come and embraced us. Words of God, lucid, delicious, blessed, delightful, rhetorical, fragrant and cheerful, begin to descend upon the holy man while standing, sitting, sleeping or waking, and it appears as if, a cool, gentle and fragrant morning breeze has come from over a garden,

laden with intoxicating perfume and delight. He is drawn to God and always meditates upon Him. Life without His Love is with him an utter impossibility. He is not simply ready to sacrifice his life, property, honour and children and whatever belongs to him for His sake but he has already sacrificed everything in his heart. He feels that he is very strongly drawn and attracted but he does not know what has happened to him. He finds the heavenly light fast spreading within him like broad daylight. Love, sincerity, and devotion gush forth very strongly within him. He feels every moment as if God the Almighty were descending upon his heart. When ye, blessed wayfarers, feel this state in full within yourselves, be happy and thank the Beloved God because you have reached the highest stage of perfection, the stage of *Liqā*.

Having attained to this last stage, a man feels that he has been cleansed by many pure waters and that, all the tendons of his self having been cut, he has been created a second time and, the throne of the Creator and Sustainer of all the worlds has been placed within him whereon sits for ever in transcendent purity and beauty God, the Holiest, with His charming face shining with its heavenly lustre. But at the same time it should be remembered that these two last stages of

*Baqā* and *Liqā* are not in any way acquired, but God-given gifts. Efforts and endeavours can take us only to the stage of *Fanā* and no further. The Holy journey of all pious people comes to an end at this stage, and the circle of human excellences is complete at this point. And when the pious have attained to this stage, then all at once there blows a gentle breeze of heavenly bliss over them and takes them to the stages of *Baqā* and *Liqā*.

## CHAPTER 33

### **SECOND ANNUAL GATHERING**

Ahmad<sup>as</sup> had declared that his followers should come to Qadian during the last week of every December to partake of spiritual blessings and foster a true spirit of fellowship and brotherhood. These days were selected for this purpose because everybody was on holiday on account of Christmas. Moreover, the cold weather was more suitable for a gathering in which people were to come from all parts of the world. To remind his followers of this, Ahmad<sup>as</sup> issued a leaflet on December 7th, 1892, in which he exhorted them to gather at Qadian during the last week of the month.

To accommodate the guests, a small building was erected at Qadian, towards the cost of which Maulawī Nūr-ud-Dīn<sup>ra</sup> and Hakim Faḍl Dīn<sup>ra</sup> contributed Rs. 700 and Rs. 400 respectively.

The mentality of the mullahs who opposed Ahmad<sup>as</sup> may be judged from the fact that the mullah in charge of the Chīniyañ Mosque in Lahore issued a fatwa in which he declared that holding of such annual meetings was an innovation and a sin. Ahmad<sup>as</sup>

issued a leaflet on December 17th, 1892, in which he exposed the ignorance of the mullah.

The second annual gathering took place on the dates fixed and about 500 persons attended. In the preceding year there were only 75 or 80 present but this year, in spite of bitter opposition, the number increased. Over 300 came from distant places like Mecca, Bombay, Etawah, Delhi, Rajputana, Peshawar, Bareilly, Aligarh, Shahabad, Saharanpur, Naushehra, Muzaffargarh, Rawalpindi, Karnal, Ambala, Gujranwala, Jullundur, Ferozepur, Jhang, Hoshiarpur, Shahpur, Nabha and Jammu-Kashmir. The following are the first ten areas in order of their numerical strength: District Gurdaspur 98, Patiala State 26, District Ludhiana 23, District Sialkot 22, District Amritsar 21, District Lahore 20, Kapurthala State 19, Malerkotla State 13, District Jhelum 11, and District Gujrat 10.

On the first day, the 27th, Maulawī Nūr-ud-Dīn<sup>ra</sup> delivered an excellent discourse in which he proved that Jesus<sup>as</sup> had died like ordinary mortals never to return. After him Sayyid Hamid Shah of Sialkot recited a *Qaṣīda* in honour of Ahmad<sup>as</sup>. In the afternoon, Ahmad<sup>as</sup> vindicated his position as a true Muslim against the fatwas of excommunication and explained his mission. He also instructed his followers in the paths of peace, righteousness and virtue. The next morning, a lawyer from Amritsar related the story of his conversion. First a sunni, he had become a shia, then an Ārya and so on, until finally he had

found the truth with Ahmad<sup>as</sup>. The rest of the day was spent in considering various proposals regarding the spiritual amelioration of Europe and America. It was decided to produce a suitable booklet expounding the beauties of Islam for distribution in those countries. In the evening Ahmad<sup>as</sup> again addressed the audience, telling of his visions and revelations. Some of those present bore witness to the fulfilment of Ahmad's<sup>as</sup> prophecies. It was decided (probably on the third day) to open a fund for the establishment of a press at Qadian (92 persons contributed to this fund on the spot); and to take steps to start a journal in Qadian in support of Islam. Maulawī Sayyid Muhammad Aḥsan of Amroha was appointed to make a tour of the country as a preacher. The meeting concluded with prayers.

The objects of this recurring annual gathering were described as follows: To propagate Islam; to think out ways and means of promoting the welfare of new converts to Islam in Europe and America; to further the cause of righteousness, goodwill, purity, piety and moral excellence throughout the world; to eradicate evil habits and customs; to appreciate with gratitude the good work of the British Government.

A committee, consisting of the following persons, was also set up for the purpose of pursuing these objects: Maulawī Nūr-ud-Dīn<sup>ra</sup> (President), Munshi Ghulam Qādir Fasiḥ<sup>ra</sup> of Sialkot (vice-president), Maulawī Abdul Karīm<sup>ra</sup> (vice-president), Mirza

Khudā Bakhsh (secretary), and Sh. Raḥmatullah<sup>ra</sup> of Gujrat.

The meetings were held at Ahmad's<sup>as</sup> house and at Khan Muhammad Ali Khan's<sup>ra</sup> place.

Many had come to Qadian on foot and most of them had to sleep on the ground. About 50 persons joined the fold.

Ahmad<sup>as</sup> had written several letters to Mīr Nasir Nawab<sup>ra</sup>, his father-in-law, requesting him to attend the annual gathering. Though the Mīr Sahib<sup>ra</sup> was dead against Ahmad<sup>as</sup> and originally had no idea of coming to Qadian, yet the kind way in which Ahmad<sup>as</sup> repeatedly asked him moved him to accede to his request. He reached Qadian on the morning of the 27th. As he mixed with the people and talked to Ahmad<sup>as</sup> his hatred was changed into admiration and love and he was thoroughly converted. The Mīr Sahib was one of those early opponents who had created suspicions against Ahmad<sup>as</sup> in the mind of Muhammad Husain; but now the position was reversed. Muhammad Husain tried his best to keep the Mīr Sahib away from Ahmad<sup>as</sup> but failed in his attempt; and the father-in-law of Ahmad<sup>as</sup> became his most devoted disciple. His conversion was marvellous indeed. It shows the paramount excellence of Ahmad's<sup>as</sup> character and mission.



## CHAPTER 34

**ANXIOUS TO SAVE HIS ENEMY**

Ahmad<sup>as</sup> received a revelation which was unfavourable to Muhammad Husain and some friends also told him of their dreams to a similar effect. So he became anxious about Muhammad Husain's end and, to save him from the wrath of God, wrote to him a letter on December 31st, 1892, out of his deep sympathy. In this letter Ahmad<sup>as</sup> asked Muhammad Husain to ponder over the matter very seriously: Ahmad<sup>as</sup> had never told a lie before in his life, how then could he now tell a lie concerning God? This letter was countersigned by 16 witnesses. But Muhammad Husain's vanity and conceit would not allow him to consider the letter<sup>72</sup> dispassionately. He

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<sup>72</sup> In his letter dated 31-12-1892 Ahmad<sup>as</sup> also asked permission of Muhammad Husain to publish the revelation about his tragic end. This permission was emphatically given in *Ishā'atus Sunnah* Vol. 15, No. 8. p. 170. An indication of the afflictions that awaited and later overtook Muhammad Husain is contained in the following words which Ahmad<sup>as</sup> published concerning him;

اے پیغمبر ماستہ کمر خاندات ویراں تو در کمر و گر (ضیاء الحق 44, 1895)

i e. 'O thou, who hast girded up thy loins to have me declared an infidel, thine own house is desolate and ruined and thou art thinking of

called Ahmad<sup>as</sup> a liar and an impostor. Ahmad<sup>as</sup> had asked him to come and stay with him as a seeker after truth so that God might reveal it to him by heavenly means. But he would not come; he was, he said, afraid for his life at Qadian. He would be satisfied, however,

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something else.' This prophecy was fulfilled to the letter and Muhammad Husain's house became totally desolate and ruined.

His proud magazine *Ishā'atus Sunnah* (started in 1878), which he had devoted to bring ruin upon Ahmad<sup>as</sup>, could not maintain its own existence and ceased to appear. It should be remembered that its editor was at one time acknowledged as an enthusiastic advocate of the Ahl-e-Hadith and when he came out of his house people used to flock round him and greet him most respectfully. When Sir Charles Atchison left the Punjab, he gave its editor a certificate testifying to his ability and learning, Muhammad Husain boasted of it in his Vol. 20, No. 3. But this honoured advocate of his sect was soon reduced to a forlorn and miserable position. To keep body and soul together he had to teach a few infants in a deserted mosque. He had to go out daily to buy his provisions for the day as he could not afford to lay in even a small stock.

Muhammad Husain had two wives and seven sons and three daughters. He himself says that they had all turned out to be thoroughly wicked and irreligious. They severed all connection with their father and some of them even conspired to kill him (*Ishā'atus Sunnah*, Vol. 22 No. 8, pp. 225, 226).

In 1910 Muhammad Husain complained of his children's wickedness to the Editor of *Al-Hakam* Qadian, who advised him to send the two younger ones to the Qadian school. He accepted this advice and sent them to Qadian. When his friends came to know of it he had to write in defence in the *Ahl-e-Hadith*, Amritsar, dated 25-2-1910 that the boys were well looked after and that their religious beliefs were not being interfered with. But the enemies of Ahmad<sup>as</sup> could not bear it, so they pressed Muhammad Husain to get his sons out of Qadian. At last he yielded and sent them to Rupar where they drifted into ways of profligacy.

On December 1, 1912, the two boys were brought to the Anjuman Ahmadiyya, Lucknow, in a miserable state. There was a complaint and the matter came to the notice of the police and the court. The Ahmadis of Lucknow tried to wean them from their wicked way of life but with no success.

Muhammad Husain died a miserable death in the beginning of 1920 at Batala. (See *Batālvī kā Anjām* by Mīr Qasim Ali, 1931)

if Ahmad<sup>as</sup> proved even in a single case that his prophecy had come out true.

Ahmad<sup>as</sup> pointed out in his reply that Ahmad Baig had died in accordance with his prophecy. To expose the mullah, Ahmad<sup>as</sup> was compelled, in defence, to remind him of certain unfortunate incidents of the mullah's early life when his father had wanted to publish some unpleasant facts concerning the mullah's life and character in the papers and Ahmad<sup>as</sup> had dissuaded his father from doing so and had thus saved the mullah from terrible disgrace. But it must be remembered that the central point in all of his writings was always the living relationship which he had with God. He never boasted of learning, but he was emphatic as ever that if the matter of his mission was referred to God in any shape or form, He would surely support him, and it was this which his enemies—Muslims and non-Muslims—never seriously realised. He had asked the mullah to test his sincerity and truth according to the manner prescribed by the Holy Word of God, which says that the chosen ones receive glad tidings from God in abundance, and had suggested that some suitable arrangement should be made in the light of the scriptures for this purpose. But the mullah never agreed to this.

On the contrary, the mullah published his reply dated January 9th, 1893, in his journal No. 1, Vol. 15, which was a repetition of the same baseless charges of fraud and imposture. In answer to this Ahmad<sup>as</sup> issued a leaflet on March 30th, 1893, inviting Muhammad

Husain to another Quranic method of test. He suggested that a meeting be convened at which each of the parties be allotted (by casting lots) a Quranic chapter of not less than 80 verses for the purpose of writing a commentary in Arabic extending to a certain minimum number of pages. A poem of not less than 100 verses should also be written in Arabic by each of the two contending parties in praise of the Founder<sup>sa</sup> of Islam. Forty days should be given for this purpose and then the poems of the given metre (to be decided by casting lots) and the commentaries should be read out in a public meeting where it should be decided as to who excelled in point of discovering the true and deep meanings of the Holy Word and in point of the beauty and perfection of expression in the Arabic language. The acceptance of this invitation by the mullah was to be notified to Ahmad<sup>as</sup> by April 15th, 1893, (later it was extended to the 20th), but it appears nothing came of it. The mullah wrote to Ahmad<sup>as</sup> on April 18th, 1893, from Lahore that he was prepared to accept all his invitations (1) To have *Mubāhala*, (2) To write a commentary in Arabic, etc., but that he would reply to everything through the pages of his journal in the month of April. Ahmad<sup>as</sup> acknowledged and published the acceptance on April 19th and expressed his complete satisfaction with it. But the mullah never came forward. Ahmad<sup>as</sup> reminded him on May 8th, 1893, and repeated his invitation in various forms several times but the mullah could not be pinned down to anything.

## CHAPTER 35

**MUBĀHALA WITH ABDUL ḤAQ**

Ahmad<sup>as</sup> did not really want to fight with his own co-religionists. He wanted to defend Islam against its enemies and was really too busy for anything else. But the Scribes and Pharisees of the age would not leave him in peace and were, as is customary, eager to abuse and persecute him. Though they would not enter into a decisive discussion with him on the real subject under dispute, yet fatwas were published all over the country excommunicating him and declaring him to be an infidel. He was called *Dajjāl*, *Mulḥid*, *Zindīq*, *Makkār*, *Mal'ūn*, etc. His marriage as well as the marriages of his followers were declared annulled; anybody was free to enter into the marriage relationship with any woman joined in wedlock to any of his followers. Ahmad<sup>as</sup> tried to explain his position but the greater his efforts the worse became the situation.

At last, on December 10th, 1892, he declared that God had permitted him to accept the challenge of the orthodox Muslim priests for *Mubāhala*. He wished to

settle everything with them once and for all, so that he might then be able to devote his attention exclusively to the enemies of Islam. He fixed a period of four months in which the Muslim priests could come forward and enter into a *Mubāhala* with him strictly in accordance with Islamic teachings. The words of God in which he was permitted to do so are:

نَظَرَ اللَّهُ إِلَيْكَ مَعْطَرًا - وَقَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا - قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ - قَالُوا كِتَابٌ مُمْتَلِئٌ مِنَ الْكُفْرِ وَالْكَذِبِ - قُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ -

While publishing this Divine permission Ahmad<sup>as</sup> took care to reiterate his universal invitation to non-Muslims so that they might not have an opportunity of thinking that domestic differences could ever compel Ahmad<sup>as</sup> to disappear from the public scene. He was prepared to face all his opponents together and at the same time; because his strength lay not in men or anything material. He depended upon his Heavenly Father in every respect. He possessed the truth and knew that falsehood had no legs; therefore, he dared all.

Ahmad<sup>as</sup> sent the above-mentioned leaflet to all well-known Muslim mullahs under registered covers. It appears, however, that none of them had the courage to come forward for *Mubāhala*. Abdul Haq Ghaznavi was the only one who issued a challenge on the 26th of Shawwāl, 1310 A.H. (May, 1893)—which

was publicly accepted by Ahmad<sup>as</sup> on the 30th of the same month. The dates fixed were the 10th or 11th of Dhīqa‘da, 1310 A.H. The *Mubāhala* was to take place at Amritsar in the Eidgāh near the Mosque of Khan Bahādur Haji Muhammad Shah. When Ahmad<sup>as</sup> reached Amritsar Abdul Ḥaq wanted to postpone the *Mubāhala*. But Ahmad<sup>as</sup> wrote a letter to Abdul Ḥaq on the 7th of Dhīqa‘da 1310 A.H. saying that he had come to Amritsar for the *Mubāhala* with his family and friends (about 40 in number). He also told him that he was prepared to accept the proposal that he should not make any speech on the occasion and that he would only pray to God, affirming that he was a Muslim and that if the affirmation was a lie, God might curse him. He was also prepared, he said, to alter the words of the prayer as Abdul Ḥaq desired. The *Mubāhala* must take place now. A special leaflet was also issued by Ahmad<sup>as</sup> on the 9th of Dhīqa‘da announcing that the *Mubāhala* would take place between him on the one side and Abdul Ḥaq and his friends on the other at 2 p.m. Muhammad Husain of Batala was specially asked to join; he was present in the Eidgāh but he did not join in the *Mubāhala*.

The *Mubāhala* took place as arranged on Saturday the 10th of Dhīqa‘da, 1310 A.H. Several hundred persons were present, including some English clergymen. As has been mentioned above, Ahmad<sup>as</sup> was not really anxious for it. He did not like it in principle. If Abdul Ḥaq had not insisted, Ahmad<sup>as</sup> would never have desired it because Abdul Ḥaq was a

disciple of Maulawī Abdullah Ghaznavī, for whom Ahmad<sup>as</sup> had a great respect and whom he had personally met at Khairdi and again at Amritsar. Ahmad<sup>as</sup> had reasons to believe that if the Maulawī had lived longer, he would have become a follower of Ahmad<sup>as</sup>. Anyhow, the insistence and impertinence of Abdul Ḥaq dragged Ahmad<sup>as</sup> into *Mubāhala*. It is significant that during the *Mubāhala*, Ahmad<sup>as</sup> never wished any evil to befall Abdul Ḥaq. All he prayed for was that as his opponents regarded him as an impostor and an infidel, if he was really so, God should curse him in an unprecedented manner.

Before the parties invoke the wrath of God upon the impostor and the liar by way of *Mubāhala*, it is customary for them to make speeches explaining their exact position so that there may be no misunderstanding. The period during which the judgment of God is expected to be known is, as a rule, one year. The effect of *Mubāhala* is confined to the parties who actually participate in or actively support the *Mubāhala*. It would be unreasonable to expect any impossible happenings in this connection, nor can trifles be bolstered up as signs of the visitation of the wrath of God. God has His own way of dealing with those who entrust such decisions to Him. God cannot be dictated to. He does what He thinks best. But He does make a sufficient distinction between the righteous and the wicked. This distinction may be strikingly decisive and speedy or it may be a slower process of growth and decay. Much depends upon the



occasion and the particular parties concerned. One thing is certain: the Divine judgment is not mechanical. God deals with conscious, sentient beings as they deserve and He alone is the best Judge.

After the *Mubāhala* prayer Maulawī Muhammad Ya‘qūb,<sup>73</sup> and Hafiz Muhammad Yusuf, who were respected very much by the Ghaznavi family, openly declared before a large number of people that Maulawī Abdullah Ghaznavi had had a vision in which he had seen the light of God descend upon Qadian, of which his children were deprived. This public declaration of two witnesses was the immediate blow which Abdul Ḥaq received as a result of the *Mubāhala*.

But the sentimental attitude adopted by Ahmad<sup>as</sup> towards Abdul Ḥaq coloured the *Mubāhala* right through. He did not even refer to it afterwards until Abdul Ḥaq came out with a leaflet<sup>74</sup> in a vain attempt to show that God had blessed him. He referred to his marriage with his own brother’s widow. Ahmad<sup>as</sup>, therefore, pointed out to him that there was nothing blissful in his marriage with the old woman, rather it was his brother’s death which was noteworthy. On the other hand Ahmad<sup>as</sup>, instead of being cursed by God,

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<sup>73</sup> Sh. Nūr Ahmad, an eye-witness, says in his booklet, *Nūr Ahmad*, p. 32, that Muhammad Ya‘qūb fell at Ahmad’s<sup>as</sup> feet crying and requested him to accept his *Bai‘at*.

<sup>74</sup> In answer to the attacks made by Abdul Ḥaq, Ahmad<sup>as</sup> wrote a booklet (58 pages) about the middle of 1900 which was entitled *Tuhfa‘-e-Ghaznaviyya*. It was printed (700 copies) at the Ḍiyā‘ul Islam Press and published in October 1902, priced at four annas.

had received manifold blessings from Him. His devoted followers increased from a few scores to many thousands. Abdul Ḥaq had prophesied that a son would be born to him, but he never got one; while Ahmad<sup>as</sup> was given a son, whose name was Sharif Ahmad<sup>ra</sup>. According to Ahmad's<sup>as</sup> prophecy, Abdul Ḥaq did not die until he saw the birth of Ahmad's<sup>as</sup> fourth son, Mubārak Ahmad<sup>ra</sup>. Ahmad<sup>as</sup> also wrote several books in Arabic and thus put to shame the mullahs, who could not produce anything of the kind in spite of their boasts of learning. Ahmad's<sup>as</sup> cause prospered in every way after the *Mubāhala*. During the 42 years which have elapsed since then the judgment desired by the parties has been most decidedly in favour of Ahmad<sup>as</sup>. Abdul Ḥaq's name is sunk in oblivion and Ahmad's<sup>as</sup> name has travelled to the farthest corners of the earth.

## CHAPTER 36

**SIR SAYYID CORRECTED**

Apart from the curse of the mullahs there was another canker which was eating up the Faith. The Western impact<sup>75</sup> was responsible for producing in the minds

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<sup>75</sup> Sir Sayyid Ahmad Khan was a 'brilliant and courageous' man. He visited England and was thoroughly westernised in his ways and lived like a European. He was a Naturalist. He did not believe in miracles. Angels, he said, were not separate beings, they were just the various laws of nature. Ahmad<sup>as</sup> refuted his ideas in *Ā'īna Kamālāt-e-Islam*.

An English writer says about Sir Sayyid: 'To the utter abomination of the orthodox, he mingled freely in English society, even dining with English ladies and gentlemen in their homes, and in his periodical, *Tahzīb ul Akhlāq* (Reform of Morals), he urged upon his community the importance of female education and enfranchisement and of other advanced reforms. In religious matters he was a liberal and a rationalist, going so far as to place the Christian Bible on a par with the Quran, as no less, and no more, inspired, holding that the Bible has not been corrupted by the Christians, and that in the Quran, as in the Bible, there is a human as well as a divine element. He also wrote part of a commentary on the book of Genesis. One of his watchwords was, "Reason alone is a sufficient guide", and he quoted with approval the remark of a French writer that Islam, which lays no claim to miraculous powers on the part of the Founder, is the truly rationalistic religion. As Goldziher has pointed out, this represents a return to the old Mutazilite position, and in its universalistic outlook upon other religions is akin to Babism in Persia, which arose about the same period.'

Another European writer says that Sir Sayyid taught: 'Do not meddle in revolutionary politics; but thankfully recognise the advantage the British

of the educated an attitude that boded ill for religion. The former were ludicrous in their insistence upon the letter of the law and the latter were vain in their total denial of the essence of Faith through an undue respect for western arts and sciences. The mullahs would have us believe that the man Jesus<sup>as</sup> was still alive in the heavens in the flesh and that he would come down in clouds and actually restore the dead to life and create birds. They banned all modern education. But the so-called educated men would deny the very existence of the Almighty by curtailing His powers to nothing. By their wholesale adoption of the western ways of life they introduced a canker in the Muslim world, which would fast eat up the entire

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Government gives to the Muslims of India by her peace and her toleration of all.'

It may also be mentioned here that, in their wanton, unprovoked and cruel mockings, the enemies of Ahmad<sup>as</sup> call his writings as 'the merest trash besides *The Spirit of Islam*', which is a well-known work of the Rt. Hon. Sayyid Amīr Ali, another rationalist and westernised advocate of Islam. This apologetic publication is decidedly superior to the writings of Sir Sayyid Ahmad Khan; yet no Muslim worth the name will fail to deplore the various modifications of the religion of Islam, which he regards as essential for its acceptance in the West. In his Preface, page xii, the Rt. Hon. Sayyid Amīr Ali says:

'The Islam of Muhammad, with its stern discipline and its severe morality, has proved itself the only practical religion for low natures, to save them from drifting into lawless materialism. It is probable, however, that should the creed of the Arabian Prophet<sup>sa</sup> receive acceptance among European communities, such of the rigid formalism which has been imparted to it by the lawyers of Central Asia and Irak will have to be abandoned.'

Sayyid Amīr Ali is also guilty of wrongfully thinking, to his own lasting reproach, that the Holy Prophet<sup>sa</sup> once compromised with idol-worship 'by making a slight concession to the bigotry of his enemies.' Purdah too, he says, is not enjoined by the Holy Prophet<sup>sa</sup>.

fabric of the spiritual edifice of Islam. Ahmad<sup>as</sup> had, therefore, to be extremely vigilant in his duty.

While engaged with the mullahs, he came to know of two books written by the famous founder of the Aligarh College, Sir Sayyid Ahmad Khan, K. C. S. I. (born 17. 10. 1817 and died 27. 3. 1898), who devoted himself to the cause of secular education among the Muslims of India. The titles of the two books are *Addu'ā wal-Istijābat* and *Tahrīr fī Uṣūlit Tafṣīr*. Ahmad<sup>as</sup> had earlier read his other publications. Sir Sayyid declared that prayer was just a form of worship resorted to by the devotee at times of need by natural impulse. Prayer, according to him, did not actually help in the attainment of what was desired; because God did not interfere in the laws of nature, and everything seemed to be pre-ordained. As these ideas were against the teachings of Islam, Ahmad<sup>as</sup> wrote a booklet entitled *Barakātud Du'ā* in 1893, in which he reviewed the two books of Sir Sayyid.

Ahmad<sup>as</sup> pointed out the mistakes of Sir Sayyid and explained that prayer was accepted by God and that it did help in the attainment of the desired end. Prayer, he said, was like medicine. If everything was preordained, why should disease be treated at all? If prayer was useless, the science of medicine must also be meaningless. Ahmad<sup>as</sup> further explained the philosophy of prayer and showed that preordination or predestination did not preclude the exercise of power and control by the Almighty, Who could not be dethroned. Then he discussed the principles of

interpreting the Holy Quran; the seventh principle, he declared, was revelation and inspiration, which Sir Sayyid did not think much of. He also refuted the idea that revelation was only a subjective state of mind and not an actual and objective communion with God.

In his booklet Ahmad<sup>as</sup> further said:

'God has sent me as a reformer of this age so that such mistakes as could not be removed without special Divine assistance may be removed from the ideas of the Muslims, and that the unbelievers be offered the proof of the True and Living God, and that the truth and greatness of Islam be proved through fresh signs...To say that the door of revelation which characterises saints is now closed and that signs cannot be now shown and that prayers are no longer accepted is the way to destruction, not peace. Do not reject the grace of God. RISE, TRY and TEST... It would be better that Sir Sayyid should, remembering his own last day, come and live in my company for a few months. As I am commissioned and am the bearer of glad tidings, I promise that I shall pray for his satisfaction; and hope that God will show a sign which will, in a moment, bring to dust the law of nature devised by Sir Sayyid. Up till now many things have already happened which are against the law of nature in the eyes of Sir Sayyid.'

I give here a few verses in Persian, which Ahmad<sup>as</sup> addressed to Sir Sayyid:

روئے دلبراز طلبگاران نمی دارد حجاب

می درخشد درخورومی تا بد اندر ماهتاب

لیکن آن روئے حسین از غافلان ماندنہاں

عاشقی باید کہ بردارند از بهر ش نقاب

اے کہ گوئی گر دعا ہارا اثر بودے کجا است

سوئے من بشتاب بنمائیم ترا چون آفتاب

ہاں مکن انکار زیں اسرار قدر تہائے حق

قصہ کوتہ کن بیس از ما دعائے مستجاب

## CHAPTER 37

### DEBATE WITH ATHIM

Christian missionaries were carrying on their work in the country without much opposition. The orthodox Muslims and their mullahs bothered little about the progress of Christianity<sup>76</sup>.

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<sup>76</sup> The Church Missionary Society was established in India in 1799. On July 21st, 1813, the law received the royal assent in England:

'Resolved that it is the opinion of this Committee that it is the duty of this country to promote the interests and happiness of the native inhabitants of the Br. dominions in India, and that measures ought to be adopted as tend to the introduction among them of useful knowledge and moral improvement. That in the furtherance of the above objects sufficient facilities shall be afforded by law to persons desirous of going to, or remaining in India for the purpose of accomplishing those benevolent designs.'

In 1858 the Church Missionary Society presented a memorial to Queen Victoria:

'Your memorialists humbly beseech your Majesty to have it declared to the public authorities in the East Indies:

1. That the existing policy will be no longer professed or maintained, but that, as it is the belief of your Majesty and of this Christian nation that the adoption of the Christian religion, upon an intelligent conviction of its truth, will be an incalculable benefit to the natives of India, the countenance and aid of Government will be given to any legitimate measures for bringing that religion under their notice and investigation.

2. That since the Government, in addition to maintaining its own educational establishments, provides grants in aid to all other



schools which provide a prescribed amount of secular knowledge...the Bible will be introduced into the system of education in all Government schools and colleges, as the only standard of moral rectitude, and the source of those Christian principles upon which your Majesty's Government is conducted.

3. That any connection which may still subsist between the Indian Government and the revenues or ceremonies of the Muhammadan, Hindu, or other false religion shall at once cease and determine.'

For nearly two years a hot battle was waged in England by means of the press, of public meetings and in Parliament on these points—an interesting proof of the way in which the public conscience of England had been stirred to the very depths by the Meeting, and of the influence which the Christian party of that day, especially the Church Missionary Society and its supporters, was able to exercise.

Other denominations that have worked in India are:

1. English Baptist Missionary Society, Delhi.
2. Society for the Propagation of the Gospel.
3. Established Church of Scotland.
4. The American United Presbyterian Church.
5. The United Brethren of Germany.
6. Society for the promotion of Female Education in the East.
7. The Indian Female Normal School and Instruction Society.
8. Church of England Zenana Mission.
9. Church of England Village Mission.
10. Christian Vernacular Education Society.
11. American Methodist Mission.

In 1851 there were 19 missionary societies in India and 11 unattached missionaries; and in 1901 there were 73 societies and a vast number of missionaries unconnected with any society. In 1851 the number of Indian Christians was 91092 and in 1881 it had increased to 417,372.

In the Punjab, Christian missions were established as follows:

Ludhiana	A.P. in 1834
Jullundur	A.P. in 1846
Ambala	A.P. in 1848
Lahore	A.P. in 1849
Amritsar	C.M.S. in 1852
Kangra	C.M.S. in 1854
Multan	C.M.S. in 1855
Peshawar	C.M.S. in 1855
Sialkot	C.M.S. in 1855
Rawalpindi	A.P. in 1856
Dera Ismael Khan	C.M.S. in 1868
Dera Ghazi Khan	C.M.S. in 1879

But the advent of Ahmad<sup>as</sup> and his vigorous defence of Islam seemed to have encouraged the people to stand up for their faith.

Pind Dadan Khan C.M.S. in 1881

The Salvation Army appeared in India in 1883

In the *Historical Sketches of the India Missions* (Mission Press, Allahabad, 1886) we read:

'From the very beginning, officers of Government generally have done everything in their power to facilitate the work of the Mission.'

A few facts may be mentioned to illustrate this.

Before Mr. Lowrie left Calcutta the Governor-General, Lord William Bentinck, expressly approved his establishing a mission at Ludhiana. The British Political Agent at Ludhiana, Capt. Wade, procured land on which to build the Mission houses, and afterwards another plot close to the city on which to build a Christian village exempt from Government taxation, and liable to pay only the small rent claimed by the native land-owners. After this from time to time, five separate grants were made of sites in the city and cantonment for school houses and chapels: for none of which was any rent or tax to be paid.

Similar advantages were obtained through the friendly spirit of the civil officers at Saharanpur and at Jullundur.

When mission property, and the property of persons connected with the mission at Ludhiana, was destroyed by the mutineers in 1857 and their sympathisers, to the value of about Rs. 50,000, the Local Government caused the whole to be refunded.

*A History of Missions in India* by Julius Richter (Oliphant and Anderson and Ferrier, 1908) records the following :

'It was remarkable that this new province (Punjab), so difficult to pacify, should receive as Governors a succession of highly gifted and brilliantly distinguished men like Henry and Sir John Lawrence, Robert Montgomery, Sir Herbert Edwardes, General Reynell Taylor, men who, in addition to their other distinctions, were men of decided piety and great missionary zeal. These men not only made no secret of their Christian profession before Hindu and Muhammadan alike and allowed Christian principles to control the administration, but they supported the work of the missionaries with a self-sacrifice and an energy of personal initiative such as have hardly been equalled in the history of India missions.' (pp. 193-194).

Christianity appeared to be making some headway in a small village known as Jandiyala<sup>77</sup> in the district of Amritsar. The local Muslims began to defend Islam, and whenever Christian missionaries delivered their open-air speeches, they began to ask questions and raise objections. The mission authorities were compelled to take notice of this opposition. The Rev. Dr. Henry Martyn Clark M. D., C. M. (Edinburgh), M.R. A.S., C.M.S., medical missionary in charge of Amritsar district, wrote a letter to Muhammad Bakhsh Pahnda, Maktab Desi, Jandiyala, in which he suggested that decisive action should be taken in the form of a public debate between accredited representatives of the two faiths to stop the daily pin-pricks. As soon as Pahnda received this registered letter, he wrote, on April 11th, 1893, to Ahmad<sup>as</sup> enclosing a copy of the letter and asking for instructions. Ahmad<sup>as</sup> wrote directly to the Christians of Jandiyala on April 13th, 1893, expressing his pleasure and intimating his acceptance of the invitation. But they refused to have any direct dealing with Ahmad<sup>as</sup> and wanted an answer from the Muslims of Jandiyala. Ahmad<sup>as</sup> again addressed a letter to Dr. Martyn Clark on April 23rd, pointing out to him that the Muslims of Jandiyala had no learned person among them and that, therefore, it would be better if the matter was decided with him directly.

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<sup>77</sup> The Jandiyala Mission was commenced in 1854. A branch of the Amritsar Medical Mission was established there by Dr. Martyn Clark in 1882.

This letter was presented to the Reverend gentleman at Amritsar by a deputation consisting of Mirza Khudā Bakhsh<sup>ra</sup>, Munshi Abdul Ḥaq<sup>ra</sup>, Hafiz Muhammad Yūsuf<sup>ra</sup>, Sh. Raḥmatullah<sup>ra</sup>, Maulawī Abdul Karīm<sup>ra</sup>, Munshi Ghulam Qādir Fasīh<sup>ra</sup>, Miyān Muhammad Yūsuf Khan<sup>ra</sup>, Sh. Nūr Ahmad<sup>ra</sup>, Miyān Muhammad Akbar<sup>ra</sup>, Hakim Muhammad Ashraf<sup>ra</sup>, Hakim N‘imatullah<sup>ra</sup>, Maulawī Ghulam Ahmad<sup>ra</sup> engineer, Miyān Muhammad Bakhsh<sup>ra</sup>, Kh. Nūr Dīn<sup>ra</sup> and Miyān Muhammad Ismael<sup>ra</sup>. These persons were appointed by Ahmad<sup>as</sup> as his plenipotentiaries to decide all matters of detail. The reverend missionary accepted the proposal and the following understanding was arrived at:

1. The debate will take place at Amritsar.
2. Only 20 persons of each party will be admitted, Muslim tickets being collected by Christians and vice-versa.
3. Ahmad<sup>as</sup> will represent Islam and Abdullah Āthim<sup>78</sup> will stand for Christianity.
4. No one else will be allowed to speak. Each advocate may select three assistants but they will not speak.
5. Each party will take due notes of the proceedings for publication.

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<sup>78</sup> Mr Abdullah Āthim (also Abaidyah) was born in Ambala about the year 1828. Baptised on March 28th, 1853, in Karachi and on this occasion took the name of 'Āthim' or the 'sinner'. Appointed Tahsildar and served in Ajnala, Taran Taran and Batala. Served as E.A.C. in Sialkot, Ambala and Karnal.

6. The time limit for a speech will be one hour.
7. The presidents will be the final authority in making all necessary arrangements.
8. There shall be two presidents, one from each side. They shall be appointed on the spot.
9. Dr. Henry Martyn Clark will fix the venue.
10. The debate will be held from 6 a.m. to 11 a.m.
11. The whole time will be divided into two parts. From May 22 to May 27, Ahmad<sup>as</sup> will put forward his claim according to his letter dated April 4th to Dr. Clark i.e. every religion should prove its truth with living signs.
12. The second question shall then be discussed i.e. the divinity of Jesus<sup>as</sup>, and then Ahmad<sup>as</sup> will have the right to ask any other question. But this should take only six days.
13. The second part will also take six days. Abdullah Āthim will put forward the following questions, if necessary, from May 29 to June 3:
  - (a) Mercy without any consideration, (b) Freedom of will and predestination, (c) Compulsion in religion. (d) Proof of the Quran being the Word of God. (e) Proof of Muhammad<sup>sa</sup> being a Messenger of God.Any other question can also be asked by Abdullah Āthim but he shall be allowed only six days.
14. Admission tickets shall be issued by May 15th. They shall conform to the prescribed form.<sup>79</sup>

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<sup>79</sup> Form of admission ticket:

15. These conditions shall be binding upon the Christians and Abdullah Āthim.

The following was accepted as true:

'I the undersigned as a witness sign on behalf of Abdullah Āthim. If any of the above conditions is violated by any party that shall be deemed to have been defeated.'

16. All papers read in the meeting will be signed by the spokesmen of each party and by the presidents.

(Signed) Henry Clark, M.D.

Dated 24-4-1893. Amritsar.

This agreement was signed by Dr. Clark and Maulawī Abdul Karīm<sup>ra</sup>. It was also decided that the agreement should be published by May 15th. Ahmad<sup>as</sup> intimated his acceptance to Dr. Clark by means of a registered letter dated April 25th.

Ahmad<sup>as</sup> added that the discussion should not be confined to this earth. He did not care much for dry mental gymnastics in which mere erudition is paraded. He wanted to judge a tree by its fruits.<sup>80</sup> If

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Debate between Abdullah Āthim of Amritsar and Mirza Ghulam Ahmad of Qadian. Admission ticket for Christians.

Admit.....

No.....

Signature of Ahmad.

Debate between Abdullah Āthim of Amritsar and Mirza Ghulam Ahmad of Qadian.

Admission ticket for Muslims.

Admit.....

No.....

Signature of Dr. Clark.

<sup>80</sup> This was the distinguishing feature of the debate.

Jesus<sup>as</sup> was really God, let him help the Christians in showing and demonstrating his Divine powers on this occasion. Ahmad<sup>as</sup> was prepared to demonstrate the high spiritual blessings that a true follower of the Holy Quran can get from God, Maker of heaven and earth. This could be done through a *Mubāhala* which

Maulawī Raḥmatullah of Karana, Dist. Muzaffar Nagar, had held a public discussion with Rev C. G. Pfander at Akbarabad in April 1854, and Maulawī Muhammad Qasim of Nanauta, Dist. Saharanpur, and Mirza Mawaḥḥad of Jullundur had represented Islam against Rev. Knowles at the *Mela Khuda Shināsī* which was held at Chandpur near Shahjahanpur in May 1876. (See *Al-Baḥsush Sharīf flisbatin Naskhi wat Tahṛīf*, Fakhṛul Matabi Press, Shahjahanbad, 1270 A.H.; and *Guftagū Madhhabī*, Ḍiyā'ī Press, Meerut, 1293 A.H.). Islam must have had the upper hand in such intellectual discussions but none of the advocates of any religion had shown the sincerity and earnestness with which Ahmad<sup>as</sup> sought to judge every religion by its fruits and thus demonstrate practically the superiority of Islam over all other faiths.

I may also mention here the names of a few books by which religious discussion had been carried on in writing before the advent of the Promised Messiah<sup>as</sup>:

- Mizānūl Haq* by Rev. C. G. Pfander, Mission Press, Ludhiana, 1861.  
*Miftāḥul Asrār* Ditto W. M. Watts, London, 1861.  
*Hidāyatul Muslimīn* Rev. Imād-ud-Dīn, 1868.  
*Tahqīqul Imān* Ditto 1866.  
*Al-Jawāhirul Quran* Rev. Abdullah Āthim, Chashma'-i-Nūr Press, Amritsar 1884.  
*Nikāt-e-Islam Ahmadiyya* Ditto Safir-e-Hind Press, Amritsar, 1883.  
*Izālatul Auhām* by Maulawī Raḥmatullah, 1269 A.H.  
*Istifsār* by Maulawī Al Hasan, 1269 A.H.  
*Mizānūl Mizān* by Abul Manṣūr  
*Raqīmatul widad* Ditto  
*In'ām-e-Ām* Ditto  
*'Uqūbatuḍ Ḍāllīn* Ditto  
*Misbāḥul Abrār* Ditto  
*Ṣautullāḥul Jabbar*, Maulawī Muhammad Ali of Bachhraon, Siddiqi Press, 1286 A.H.  
*Khil'atul Hanud*, But Shikan, Siddiqi Press, 1281, AH.  
*Khutabāt-e-Ahmadiyya* Sir Sayyid Ahmad Khan.

should take place after the debate so that God might make a decisive distinction between the two contending parties within one year from that date. But the Christians kept silent; therefore, after waiting for a week, Ahmad<sup>as</sup> issued a leaflet on May 3rd in which he pointed out the necessity and importance of the procedure suggested and invited Dr. Clark to accept his invitation openly by a leaflet.

Abdullah Āthim sent a reply (most probably on May 4th, 1893) in which he said that fresh miracles were not necessary to show the truth of Christianity, but if Ahmad<sup>as</sup> could show miracles, Christians would gladly witness them and would also amend their views as far as possible. A miracle, however, should be within the range of possibility. He added further that Christianity did not permit *Mubāhalas* because Christians ought not to curse anyone, but that Ahmad<sup>as</sup> could do so on his part and wait for one year. Ahmad<sup>as</sup> pointed out in the first place that he had not used the word miracle. What he wanted was to test a tree by its fruits. On the whole, however, he expressed his satisfaction at the reasonable attitude adopted in reply. He pointed out further that *Mubāhala* was permitted in the Bible and that there was nothing in it against praying to God to make a distinction between falsehood and truth. *Mubāhala* did not involve cursing anyone except one's ownself if, and in so far as, one is false. Falsehood is a curse in itself and there is no harm in making it out as such at one's own request. It is also in the common interest of the public that



falsehood should not pass for truth, especially in a case where parties earnestly seek and are also honestly prepared to submit themselves entirely to Divine judgment. If, however, the Christians were not prepared for this, he would do so on his part.

Dr. Clark issued a leaflet printed at the American Mission Press, Ludhiana, on May 12th; it was also published in a supplement of the *Nūr Afshān* of the same day. It was addressed to the Muslims of Jandiyala, pointing out to them that Ahmad<sup>as</sup> was not a Muslim at all. Muhammad Husain's fatwas were also referred to, the object being that the Jandiyala Muslims should disown Ahmad<sup>as</sup> so that the Christians could avoid meeting Ahmad<sup>as</sup> and technically save their face. But the Muslims of Jandiyala knew the real advocate of Islam and they flatly refused to be befooled. They stuck to Ahmad<sup>as</sup>. Abdullah Āthim had given a written undertaking to Ahmad<sup>as</sup> on May 9th, that he would accept Islam if Ahmad<sup>as</sup> or anyone else proved, by a miracle or otherwise, that the Quran was really from God (vide سچائی کا اظہار page 9). Ahmad<sup>as</sup> had already offered to be put to death, according to the Bible, if he was proved to be false. If the law of the land did not permit his being put to death he would forfeit all his property.

The whole correspondence was published in a booklet entitled *Hujjatul Islam*. (May 8th, 1893, Riyād-e-Hind Press, Amritsar).

This debate, which was called Holy War<sup>81</sup> by the Christians, began at 6-15 a.m. on Monday, May 22<sup>nd</sup>, 1893, at the bungalow of Dr. Henry Martyn Clark. Munshi Ghulam Qādir Fasīh<sup>ra</sup> and Dr. Clark were appointed as presidents. Ahmad<sup>as</sup> was assisted by Maulawī Nūr-ud-Dīn<sup>ra</sup>, Sayyid Muhammad Ahsan and Shaikh Aladiyya. Abdullah Āthim was assisted by the Rev. Iḥsānullah, the Rev. Abdullah and the Rev. Thomas Howell<sup>82</sup>. Ahmad<sup>as</sup> dictated his paper for one hour, at the conclusion of which it was read out in the meeting. Āthim spoke for five minutes in answer to Ahmad<sup>as</sup>, who began to dictate again when the Christians raised a point of order. According to the terms of the agreement, the first question to be discussed was the divinity of Jesus<sup>as</sup>, while Ahmad<sup>as</sup> had started a comparison of the Holy Quran with the New Testament. The actual terms of the agreement, which were in English, were referred to and it was discovered that the translation handed over to Ahmad<sup>as</sup> was wrong. Therefore Ahmad<sup>as</sup> began to dictate his paper on the subject of the divinity of Jesus<sup>as</sup> at 8:26 a.m. and finished it at 9:15, after which it was read out to the meeting. Āthim began his paper

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<sup>81</sup> The Rev. Robert Clark calls it 'the great controversy' in his book *The Missions of the C.M.S. in the Punjab and Sindh*. C.M.S. London, 1904.

<sup>82</sup>1. He called himself Bashir. On April 7th, 1885, he sent eight questions to Maulawī Nūr-ud-Dīn<sup>ra</sup>, in answer to which he produced *Faṣḥul Khitāb* in 1888. Rev. Thomas Howell made an abortive effort in 1889 to make a reply which was entitled *Jawāb Ahlil Kitāb* (Akhtar Hind Press, Amritsar). In those days he was posted at Pind Dadan Khan.

at 9:30 a.m. but could not finish it within the time allowed. Five more minutes were given to him with the consent of Ahmad<sup>as</sup> in which it was completed. The papers were signed by the presidents and certified copies were handed over to the parties.

Ahmad<sup>as</sup> laid down a fundamental principle in the beginning of his paper, viz. the advocate of a religion should, as such, put forward its claims with reasons from the recognised scriptures of that religion. Then he referred to the Quranic verse (Al-An‘ām 6:15), which refutes the divinity of Jesus<sup>as</sup> with an appeal to human experience and inductive truth. He explained that from the beginning of this world all Messengers of God have been human beings. Never has any son of God been sent to the world. There is on record no single instance of that kind, which is a clear proof of the fact that such a thing is not possible at all. To illustrate it: We know by observation and experience that man has only two eyes and that he does not eat with his eyes. Now, if someone claimed that he could eat with his eyes, no one would believe him. There has been no man who has had twenty eyes, nor has there ever been a man who ate with his eyes. Therefore it is absolutely correct to draw the inference that a man cannot have more than two eyes and that he cannot eat with his eyes. He emphasised the point that unless and until it was shown that there has actually been any instance which definitely contradicted general human experience, the mere claim of Jesus to divinity could not be accepted as

true even as an exception. The fact that Jesus<sup>as</sup> had a mother and that both of them ate food further showed that he was only a human being and nothing more.

Āthim admitted the reasonableness and the validity of the method of induction but could not refer to any actual fact by way of an instance which could prove the divinity of Jesus<sup>as</sup>. All he said was that Jesus<sup>as</sup> was called the Son of God in the Bible, which is obviously begging the whole question. The Christian advocate contended that reason and experience could not be the guides of faith. Man cannot understand the doctrine of the Trinity.

Ahmad<sup>as</sup> explained the value of inductive reasoning on which all sciences were based. It was a perfectly valid reasoning and the results obtained by this method held good unless contradicted by a recognised unusual occurrence. To discard this method of reasoning would mean the rejection of all sciences and progress would be rendered impossible. He also quoted the Holy Quran and the Bible in support of his argument and explained the scriptures. He answered all objections against Islam. He again and again emphasised the necessity of drawing all reasons from the scriptures in order that the debate might be useful as a representative one. But the Christian advocates would not accept this.

Āthim's quotations were not always exact. He said that the visible object which needs food and drink was not God but only His manifestation.

'In the Quran it is written about the fire which was seen in the bush, O Moses take off thy shoes because it is the valley of Towa. I am the God of thy father Abraham, Isaac and Jacob'...

Ahmad<sup>as</sup> pointed out that there was no such verse in the Quran. Āthim had to admit that he was wrong in quoting the verse of the Quran.

Āthim was also driven in argument to admit that Jesus<sup>as</sup> became a special manifestation of God only when 'he saw the spirit of God descending like a dove, and lighting upon Him.' This admission on the part of the Christian representative is a clear contradiction of the creed of Athanasius or the confession of the Christian faith which lays down that Jesus<sup>as</sup>, 'the Son of God', was 'of the substance of the Father'; and that 'in this Trinity none is afore, or after other... the whole three Persons are co-eternal together.'

This important debate<sup>83</sup> lasted 15 days, during which Āthim became indisposed and Dr. Clark took his place. Ahmad<sup>as</sup> dictated his last paper on June 5th, 1893, which concluded as follows:

'When I prayed to God, in all humility and earnestness, that He might give His judgment in the debate because we were weak mortals and without His decision we could not do anything, I was given the sign, by way of glad tidings,

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<sup>83</sup> A detailed report is published under the title *Jang-e-Muqaddas*. It was printed at the Riyāḍ-e-Hind, Amritsar, p. 190, price 8 as. A large range of subjects is covered in this book as indicated in the conditions of the debate.

that of the two parties to the debate the one who was deliberately following a falsehood and forsaking the true God and making a weak mortal God, would be thrown into *Hāviyah* within 15 months, each month corresponding to each day of this debate, and that he would be severely disgraced provided he did not turn to the truth; and that the person who was following the truth and believed in the true God would be openly honoured... Now, I ask Deputy Sahib (Āthim): "If this sign is fulfilled, would you accept it or not as a perfect and Divine prophecy according to your liking? Would it be or not a strong proof that the Holy Prophet<sup>sa</sup>, whom you call a *Dajjāl* in the *Andrūna'-e-Bible*<sup>84</sup> is a true Prophet?"

Ahmad<sup>as</sup> was not fond of controversy, though when he was dragged into one he was not afraid of it. But in this case there was a special interest for

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<sup>84</sup> Pages 144,145, 196.

In his book *Al-Jawāhirul Quran* (Chashma'-e-Nūr Press, Amritsar, 1884, p. 108) Āthim had written that the description of the First Woe given in Revelation 9:2,3,10,11 applied, word for word, exactly to Muhammad<sup>(sa)</sup>. Therein it is said that Satan

'opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power... And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon' (the Destroyer).

Ahmad<sup>as</sup>. The aggressiveness of the Christians had been excessive, Āthim had himself declared in his book *Andrūna'-e-Bible* that the Founder<sup>sa</sup> of Islam was a *Dajjāl* (Antichrist), and this unmerited abuse heaped upon Ahmad's<sup>as</sup> beloved Master had given him indescribable pain. Hence Ahmad<sup>as</sup> was anxious to vindicate his honour. This accounts for the extraordinary ending of the debate.

There were present that day about 70 men when Ahmad<sup>as</sup> made the above-mentioned prophecy. The names of a few of the audience are: Maulawī Nūr-ud-Dīn<sup>ra</sup>, Maulawī Abdul Karīm<sup>ra</sup>, Sh. Raḥmatullah, Kh. Nūr Dīn, Munshi Zafar Ahmad<sup>ra</sup>, (born 1862, died 20-8-1941), Kh. Kamāl-ud-Dīn, Kh. Rajab Dīn, Miyān Muhammad Chattū, Munshi Tāj Dīn, Maulawī Alla Diya, Munshi Muhammad Arūra<sup>ra</sup>, Miyān Muhammad Khan (born 1862, died 2-1-1904), Sh. Nūr Ahmad,<sup>85</sup> Miyān Nabī Bakhsh, Miyān Quṭbuddīn, Mufti Muhammad Ṣādiq<sup>ra</sup>, Pīr Sirājul Ḥaq<sup>ra</sup>, Q. Ziyā'uddīn, M. Abdullah Sanauri<sup>ra</sup>, Sh. Charāgh Ali, Abdul 'Azīz

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<sup>85</sup> Born in 1845. Learnt the art of printing and became a Pressman at Meerut. Employed by Rajab Ali in the Safir Hind Press, Amritsar, and made responsible for producing the first part of the *Brāhīn-e-Ahmadiyya*. Started a Press of his own, Riyāḍ-e-Hind, in Hall Bazaar. Printed the 2nd and the 3rd parts of the book at his Press at Rajab Ali's orders and the 4th at Ahmad's<sup>as</sup> direct order. Went to Bokhara for a year and on his return became an Ahmadi.

Coming back from Ferozepur Ahmad<sup>as</sup> broke his journey at Amritsar and stayed at Sh. Nūr Ahmad's<sup>ra</sup> for a day or two. When Ahmad<sup>as</sup> came to Amritsar for the debate Sh. Nūr Ahmad<sup>ra</sup> could not find a suitable house and offered his own. Later, however, as the debate progressed and Muslims were impressed by Ahmad<sup>as</sup>, a notable of the town, Haji Mahmood, placed his spacious residence at the disposal of the party.

Khan and about thirty Christians, including Dr. Henry Martyn Clark.

When Āthim heard the prophecy he trembled and turned pale with fear. He touched his ears with both hands, put out his tongue and shook his head to declare in the Eastern manner that he did not mean to abuse the Holy Prophet<sup>sa</sup>. He repeatedly uttered the words.

'I repent, I repent, I did not mean to be disrespectful and I have never called the Prophet by the name of Antichrist.'

During the course of this controversy there occurred another interesting incident which made friends and foes alike admit the superiority of the Promised Messiah<sup>as</sup>. One day, the Christians, in order to put the Promised Messiah<sup>as</sup> to shame, brought three men, one of whom was lame, the second was blind and the third dumb, and while the debate was in full swing, presented them to Ahmad<sup>as</sup> saying that since he had claimed to be the Promised Messiah<sup>as</sup>, and since the first Messiah (Jesus<sup>as</sup>) used to cure the maimed and the blind, therefore his claim to be the Promised Messiah<sup>as</sup> could be accepted only if he could effect a similar cure. They added that there was no need for him to go far to find such afflicted persons since they were already at hand. The sally took the assembled people by surprise and they wondered how it would be met by the claimant. The Christians felt elated and thought that a stunning blow had been dealt and their opponent had suffered severe discomfiture in a full



assembly. But on seeing these men he said to the missionaries: It is your books that speak of the blind being restored to sight and the lame being made to walk, and they also say that if ye have faith as a grain of mustard seed, ye shall heal the sick with the touch of your hands. It is well that you yourselves have brought these men together; now heal them therefore to prove your faith. When they heard the reply of the Promised Messiah<sup>as</sup> their joy changed into chagrin and self-reproach, and victory turned into defeat, and everyone applauded the readiness and appropriateness of the reply. The curing of such unfortunates by Jesus<sup>as</sup> was an assertion of the New Testament and formed no part of Ahmad's<sup>as</sup> own conviction. In fact, to him the miracles of Jesus<sup>as</sup> bore an altogether different aspect. It had indeed been claimed by the New Testament that Jesus<sup>as</sup> used to effect the physical cure of such people and that simply by a touch of the hand, and not by medicine nor by prayer. And in the same book it is written that if the Christians have but a grain of faith, they can perform more wonderful miracles<sup>86</sup> than these. Therefore, it did not lie with the

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<sup>86</sup> Jawāla Singh, a Christian missionary, later wrote to Ahmad<sup>as</sup> that he could show through Jesus<sup>as</sup> any sign that he liked. Ahmad<sup>as</sup> replied by saying that he need not fix any particular sign but that Jawāla Singh should show a sign of his faith according as Jesus<sup>as</sup> had himself laid down. The Christian missionary, however, said that he would like to see a sign from Ahmad<sup>as</sup> first and that then he would show Ahmad<sup>as</sup> the same kind of sign. He suggested that both of them should shut themselves up in a cell where the signs should be shown. In his letter dated 31-6-93 Ahmad<sup>as</sup> said that he was prepared to show Jawāla Singh a sign first provided he undertook in writing to accept Islam if he failed to show the same kind of sign. He also

Christians to bring those people to him; rather it was he who was entitled to present such people to them, and therefore with due acknowledgment of their kindness in collecting them he presented them to the Christians with the request that, in conformity with the teachings of the New Testament, if they had in them faith as a grain of mustard seed, they should place their hands on them and command them to be whole. If they were cured, then he would be convinced that their faith was true. If, however, they failed and could not act up to their own pretensions, then no one could possibly believe in their truth. The rejoinder made a great impression and the Christians were altogether dumbfounded and hastened to change the topic.

Qazi Amīr Husain<sup>ra</sup> and Nabī Bakhsh Rafugar<sup>ra</sup> of Amritsar joined Ahmad's<sup>as</sup> fold during the course of this debate.

The Rev. G. L. Thakar Dās of the American Mission, Sialkot, reviewed this debate in the pages of the *Nūr Afshān* (September 1893—April 1894). It was then produced in book-form (*Tanqīḥ Mubāhala*, Punjab Religious Book Society, Lahore, 1895). While supplementing the Christian arguments, Rev. Thakar Dās could not help remarking that the debate in his opinion had not been satisfactory. The replies given by the Christian advocate were too brief (p. 3). He

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wrote that there was no need of keeping the contest a secret or of shutting themselves up in a cell. It should be all open. The acceptance of Islam, however, was a condition that such people did not like.

should have proved his statement that the case of Jesus<sup>as</sup> was an exception; the verses that Āthim had put forward on the point did not produce the required effect (p. 6). Referring to John 10: 33-36 the Rev. Thakar Dās declared that Āthim had failed to refute the inference drawn by Ahmad<sup>as</sup> (p. 34). He further said that Āthim had not even touched the following point raised by Ahmad<sup>as</sup>: If Jesus<sup>as</sup> was really the son of God, he should have said so plainly and in support of this claim he should have not only pointed out that their scriptures spoke of him as such but also demonstrated his own Divine powers in a practical manner. But he did nothing of the kind.

## CHAPTER 38

**LITERARY MIRACLE**

Ahmad's<sup>as</sup> debate with the Christians was evidence of the fact that he was the sole champion of Islam. The way in which he advocated the cause impressed everyone. Though the mullahs were already siding with Christians and excommunicating Ahmad<sup>as</sup>, yet inwardly they were sore vexed at the exposure of their own weakness and ignorance. To mitigate their sense of shame they declared in season and out of season that Ahmad<sup>as</sup> was an ignoramus and did not know even the Arabic language. He had already invited Muhammad Husain to test his knowledge by an open competition of a literary character, but he had evaded it with a long explanation which he published in his journal No. 8, Vol. 15, pp. 190-192. Now Ahmad<sup>as</sup> wrote within the space of about a week four exquisite *Qaṣīdās* (639 verses) of matchless character and a masterly commentary on *Al-Fātiḥah* in beautiful Arabic and asked Muhammad Husain and all other mullahs to produce the like of his work entitled *Karāmātuṣ Ṣādiqīn*, printed at the Punjab Press,

Sialkot. He promised a reward of Rs. 1,000 if Muhammad Husain succeeded in doing so within a month. He would also give him five rupees for each mistake that he could find in his (Ahmad's<sup>as</sup>) work. After that Ahmad<sup>as</sup> wrote two books in elegant Arabic (*Ḥamāmatul Bushrā*<sup>87</sup> and *Nūrul Ḥaqq*) and challenged his opponents to produce the like of them by the end of June, 1894. Then he wrote another book (by 14-7-

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<sup>87</sup> Muhammad bin Ahmad wrote to Ahmad<sup>as</sup> on 20th of 'Āshūra, 1311 A. H. from Mecca asking him to send to Mecca some of his books which Ali Ṭā'ī, a friend of the writer of the letter, undertook to distribute throughout the country. So Ahmad<sup>as</sup> wrote this book and explained in it his mission in full to the people of Mecca. It was completed at the end of Rabī'ul Awwal, 1311 A. H. and printed in Rajab, 1311 A. H. (pages 112) at the press of Ghulam Qādir Faṣīḥ. The book concludes as follows:

'So fear the One who is the Greatest of the great; He is the real King Who has illumined, with the light of His face, everything in the heavens and the earth. The angels tremble because of His Majesty and the Throne shakes because of His Might. Verily, for the righteous believers He has prepared eternal blessings which do not end and a life which has no death. And He has distinguished you, O neighbours of the Sacred House, with many good qualities and has granted you, out of His own Mercy, a heart which is in tune with truth. Ponder, O noble men, over the matter which I have placed before you. It should not be treated with carelessness, for one does not know the time when one is going to be called to heaven. Know ye that these days are the days of trials and the present is the time for the rising waves of various forms of mischief. The earth has indeed been severely shaken and calamities have multiplied for Islam. So remember the covenant of Allah and fear the days of storm and flood. Hold fast to the strong handle which does not break and seek the pleasure of the Beneficent Lord. Fear Him and trample on all other fears. We pray that He may grant you power from Himself and bestow upon you an inspiration which brings conviction. May He save you from error and jumping to conclusions and suspicion. We pray to Him that He may admit you into His Kingdom along with Messengers, Prophets, the truthful and the righteous.'

1894) entitled *Sirrul Khilāfah*<sup>88</sup> (Riyāḍ-e-Hind,

<sup>88</sup> This book was written in answer to letters and questions which members of the Shia community had addressed to Ahmad<sup>as</sup>. As a world Reformer he considered it his duty to explain to them the truth and to point out their mistakes under Divine guidance.

It was wrong on the part of the Shia to curse Abu Bakr<sup>ra</sup>, Umar<sup>ra</sup> and Usman<sup>ra</sup>. They were the rightful Caliphs of Islam. They were not wrongdoers and usurpers. They were the truest of Muslims having served the Holy Prophet<sup>sa</sup> all their lives. Ahmad<sup>as</sup> quoted verses from the Quran in support of these statements and referred to historical facts which could not be denied. He wrote:

'Those who left their homes and their friends and their property and their goods for the sake of Allah and His Messenger<sup>sa</sup>, and those who were persecuted by the unbelievers and were driven out by the hands of the evildoers and yet they remained steadfast like the best and most virtuous of men and became his successors; and they did not fill their homes with silver and cash; and they made not their sons and daughters inheritors of gold and silver; and they returned everything they acquired to the *Baitul māl*; and they made not their sons their successors like the sons of the world and like those gone astray; and they lived in this world in the garment of poverty and want; and they did not incline towards ease and luxury like those who are rulers and chiefs; can it be imagined about them that they used to rob the people of their wealth through transgressions and inclined towards usurping, looting and robbing? Was this the effect of the company of the Holy Prophet<sup>sa</sup>, the best of the universe?

And I know that some members of the Shia community quarrel with the Sunnis in this matter and the days of this quarrel have indeed lengthened and often has the quarrel led to mutual slapping and fighting resulting in instituting cases and appeals. I am surprised at the Shias and at their misunderstanding. I am sorry at their many whims. Signs have indeed become manifest for them, and conclusive evidence has come to light, but they run away turning off and do not reflect like those who are fair and just. Here am I. I call them to a course which will open their eyes. It is fair to us and fair to them. Let us gather in a field and entreat the Almighty Lord and invoke Allah's curse on the liars. If then the effect of my prayer is not evident within one year, I shall accept for myself every punishment and I shall affirm that they are the truthful. I shall also give them Rs. 5000.'

Amritsar), and asked Muhammad Husain in a leaflet to accept his challenge to produce the like of the book by 25-7-94<sup>89</sup> and promised him a reward. He was prepared to send the money (Rs. 27) in advance if he so liked.<sup>90</sup> This is not the place to assess the true value

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Referring to the dissensions which broke out among the early Muslims, Ahmad<sup>as</sup> wrote:

'All dissensions are not based upon evil motives as supposed by some ignorant people. On the other hand, many dissensions occur through differences of opinion. So the right way and the proper course for us is to say that the cause of dissensions among some of the Companions, who were the best of men lay in the exercise of discretion and not in any wrongdoings and evils. Those who have to exercise their discretion are excusable even if they be at fault sometimes. And of a certainty, enmity and malice find their way into the hearts of the virtuous ones when there are dissensions among them, even the highly righteous and pure people are not wholly free from them; and in it are purposes of Allah, the Lord of all the worlds'.

He spoke very highly of Ali<sup>ra</sup>, towards whom he also felt a personal attachment on account of a vision which he had seen. But if the Shias insisted, he said, in holding that the first three Caliphs of Islam were wrongdoers and usurpers, he must point out that Ali<sup>ra</sup> too, according to their beliefs, proved himself unworthy of the trust placed in him because he owed allegiance to them whole heartedly and cheerfully submitted to their dictates. He acknowledged them as true Caliphs and prayed behind them five times every day and helped them in every respect. As a true Muslim Ali<sup>ra</sup> could never do so if there was anything un-Islamic about the first three Caliphs.

Then Ahmad<sup>as</sup> explained his own mission and said that Jesus<sup>as</sup> was dead and so was the Imam of the Shias whose advent they awaited. He was the Imam of the age, God had sent him.

<sup>89</sup> On August 14th, 1894, Maulawī Abdūl Karīm<sup>ra</sup> wrote a letter to Maulawī Abdūl Raḥmān Lakhooke saying, in answer to his postcard, that there was no limit to the period in which he could produce a book in opposition to *Sirruḥ Khilāfah*.

<sup>90</sup> In the same way he had written another booklet entitled *Itmāmūl Ḥujjah* (printed in 1311 A. H. at the Gulzār-e-Muhammadi Press, Lahore) in Arabic in answer to Maulawī Rusul Baba of Amritsar who had issued a challenge to Ahmad<sup>as</sup> in his pamphlet *Ḥiyāṭul Masīḥ*. Ahmad<sup>as</sup> accepted his

of the high literary character of the excellent works of Ahmad<sup>as</sup> but there is no denying the fact that they are a standing reproach to the mullahs, who boasted of their erudition like vain people but produced nothing at all to match Ahmad's<sup>as</sup> great work. Meanwhile thoughtful people were very much impressed with the extraordinary powers of Ahmad<sup>as</sup>, who carried on his noble work in spite of bitter opposition. Seekers after truth began to join his fold in growing numbers, and his name spread far and wide.

A certain person, 'Aṭā Muhammad by name, asked Ahmad<sup>as</sup>, by means of a letter printed in August 1893 as how it could be determined that Ahmad<sup>as</sup> was really the Promised Messiah<sup>as</sup> and what evidence there was of any such Messiah having been promised. Ahmad<sup>as</sup> answered this letter by writing a book entitled *Shahādatul Quran*<sup>91</sup>.

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challenge and asked Rusul Baba to deposit the money (Rs. 1,000) with a third party, but he failed to do so. In this booklet Ahmad<sup>as</sup> proved the death of Jesus<sup>as</sup> from Muslim scriptures.

<sup>91</sup> It was finished on September 22nd, 1893, and printed at the Punjab Press, Sialkot.

It may be mentioned here that Ahmad<sup>as</sup> had to go to Ferozepur Cantt. about November 20th, 1893, where his family had gone. He returned to Qadian about the middle of December. The year was now drawing to a close and Ahmad<sup>as</sup> had to consider the question of the annual *Jalsa*. But previous experience did not encourage him to gather together all and sundry who did not yet seem to possess the true spirit of brotherhood which he inculcated. He did not desire a vain show. His idea was to afford his followers an opportunity of meeting him and learning spiritual truths, but when he saw that the rich still despised the poor and that instead of loving one another people began to fight and quarrel over petty things, he did not like to bring them all together in an indiscriminate manner. Another reason for postponing the *Jalsa* in 1893 was financial. He did not have the necessary funds for providing board and lodging for the people. A good



A man by the name of Sayyid Abdur Razzāq of Baghdad wrote a letter to Ahmad<sup>as</sup> in Arabic from Hyderabad (Deccan) where he was on a short visit. He also sent a leaflet which he had issued in Arabic against Ahmad<sup>as</sup>. He called Ahmad<sup>as</sup> an Aantichrist, worthy to be killed with a sword in this world and put into the fire in the next. He declared that he would write a refutation of Ahmad's<sup>as</sup> book *Ā'īna Kamālāt-e-Islam*. His letter is dated 28 Dhīl Ḥajj, 1310 A.H. Ahmad<sup>as</sup> wrote an answer<sup>92</sup> to him in Arabic and invited the Baghdadi visitor to come to Qadian and study his movement. In answer to his abuse Ahmad<sup>as</sup> wrote:

'If you like you can abuse me, reject me, kill me with a sword or put me in fire. Do what you like with me. My only answer will be that I shall pray for your welfare and safety, O member of the Holy Prohet's<sup>sa</sup> family. May God have mercy on you in this and the next world.'

Ahmad<sup>as</sup> also took this opportunity of explaining his Divine mission in the Arabic language and thus discharged his duty towards the whole of the Arabic speaking peoples of the world.

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deal of money was required for the production of religious literature. Therefore he did not think it worthwhile to hold the *Jalsa*. The announcement of postponement was made in his book *Shahādatul Quran*.

<sup>92</sup> It was published in a booklet of about 33 pages, printed at the Punjab Press Sialkot, in Muḥarrām 1311 A.H. It was entitled *Tuḥfa'-e-Baghdad*.

It may be pointed out here that, as already stated, Ahmad<sup>as</sup>, the Promised Messiah, had received very elementary education and that he had neither studied at any school nor read with any learned tutor. But when he claimed to be the Messiah and his enemies taunted him with his ignorance and said that God could never have made such a one the Mahdi and the Messiah, God granted him a vast knowledge of, and mastery over the Arabic language, which contains the whole of Islamic literature, and in one day he was taught the roots of 40,000 words. He had never journeyed to Arabia, nor lived with the men of that country, nor could he have acquired proficiency in the use of that language by following the methods of learning Arabic which were current in India; yet it so happened that he began to write Arabic works full of sublime thoughts in the most beautiful and elegant style, and challenged his opponents, among whom were the greatest divines of the country, to write books of equal excellence.

But none dared to accept his challenge and several of his opponents said that he had hired the service of learned men of Arabia to write those books for he himself was an ignorant man.<sup>93</sup> Thereupon he extended his challenge to the whole world to produce the like of his books in the Arabic language, and in order to demonstrate that his books were no ordinary

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<sup>93</sup> See for instance the leaflet of Abdul Ḥaq Ghaznavī which was entitled ضرب النعال على وجه الدجال

compositions, he also proclaimed that if the books written by them were adjudged to be superior compositions to his own, then they would be at liberty to impose upon him any penalty they pleased and he gave them leave to write books individually or collectively and to call to their aid the divines of Arabia and Syria whose mother-tongue was Arabic.<sup>94</sup>

The magnitude of this challenge may be judged thus. Suppose, a Russian who had never visited England, America or any other English-speaking country, nor lived in the society of English-speaking people, nor studied English at any university or academy, were to write books in excellent English and were to challenge English-speaking people to produce the like of them, either individually or collectively,

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<sup>94</sup> On the death of Pandit Lekhrām, Ahmad<sup>as</sup> warned those who opposed him that they were in reality at war with God. He invited them to test his claim and believe in him. He offered them a fresh sign. He wrote a book in Arabic, which he began on March 17th, 1897, and completed on May 26th, 1897, and asked his opponents, particularly Abdul Ḥaq Ghaznavi and Shaikh Najfī, a Shia (both had written abusive letters to Ahmad<sup>as</sup> and declared that he did not know Arabic) to produce the like of it in the same number of days. He allowed them to appoint any professor of Arabic to act as judge provided he gave his award under solemn oath. Ahmad<sup>as</sup> said that if the adjudicator declared that the work of his opponents was superior to his, he would pray to God. If the judge was not then overtaken by the wrath of God within a period of 41 days, he would burn all his books and stand condemned. But no one accepted his challenge.

This book of Ahmad's<sup>as</sup> was entitled *Hujjatullah* (Dīā'ul-Islam Press, Qadian). In it Ahmad<sup>as</sup> spoke of the various signs which God had shown in his favour. He also pointed out the error of his Shia opponents. In a graphic and eloquent manner he explained that the Shia beliefs were not right because, according to them, Ali<sup>ra</sup> appeared to be an abject hypocrite and not the great saint that he actually was.

and none were to come forward to take up the challenge, would not this be a wonder and a marvel?

Yet this was the case with the Promised Messiah<sup>as</sup>. He repeatedly challenged the divines of Arabia, Egypt, Syria and India, but none dared to take up the challenge. Some of them, instead of writing books themselves, affected to find fault with his books, but while doing so they committed such glaring blunders that they earned everlasting disgrace.

He even offered large rewards, sometimes as much as ten thousand rupees, to those who would write books in Arabic as pure and chaste as his, and appointed a very fair and easy mode of adjudging these rewards, but none came forward to claim them, although we find that people daily undertake arduous and hazardous tasks for the sake of earning rewards of much smaller value. God took away their courage and they lost the fluency of their tongues and the charm of their pens.

This miracle shall ever serve as a sign for seekers after truth and as a condemnation of Ahmad's<sup>as</sup> enemies. He showed many miracles of the same kind on different occasions.

The magnitude of this miracle is further enhanced by the fact that the Arabic works of Ahmad<sup>as</sup> were not merely literary gymnastics like the *Maqāmāt-e-Harīrī*. They were all full of meaning and each one of them fulfilled a specific purpose in consonance with his true mission. He addressed the Arabic speaking world as a Reformer and brought home to the Sunnis,

the Shias and the Christians thereof the errors of their ways and beliefs and appealed to them in prose and poetry to believe in the One True God and obey Him in every respect.

## CHAPTER 39

**CHRISTIAN VITUPERATION**

As already mentioned, the debate with Āthim had very much lowered the prestige of the Christians in so far as they could neither prove the superiority of their scriptures nor show any heavenly sign in support of their faith. Subsequent events show that they felt this most bitterly in their heart of hearts though they took care at the time not to show it in any way. It was a pitched battle that had taken place between recognised representatives of the two faiths. Hitherto Christianity had posed as the dominant religion and the converts that it had made were paraded as learned people of other faiths who had found the light in Christianity. Christendom, therefore, felt a rude shock at the terrible encounter which it had experienced with the living and superior forces of Islam through Ahmad<sup>95</sup>.

Imād-ud-Dīn,<sup>95</sup> a native convert from Islam, had been a paid servant of the Christians for a long time.

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<sup>95</sup> He called himself Lāhiz. *Manshūr-e-Muhammadi*, (Bangalore, Vol. 1, No. 19, dated Dhilhij 27th, 1268 A. H., says that he belonged to Panipat and was a *Tailī* by caste.

He was born at Panipat about 1830. He received baptism from Rev. Robert Clark at Amritsar in April, 1866. Degree of D. D. was conferred on

He had already made himself notorious by his rabid and scurrillous attacks upon the Holy Founder<sup>sa</sup> of Islam. His books *Tārīkh-e-Muhammādī* and *Hidāyatul Muslimīn* had inflicted deep wounds upon the religious susceptibilities of the Muslims. Even the Hindu Parkāsh of Amritsar (Vol. 2, No. 40, dated October 12th, 1874, pp. 10, 11) had protested against his bitter attacks. Another Hindu paper, *Aftāb-e-Punjab* had also condemned his writings (Vol. 2, No. 39). A Muslim had exposed this paid preacher of the Christians in a book entitled '*Uqūbatuḍ Ḍāllīn*. Even the organ of the American Mission, *Shamsul-Akḥbār* of Lucknow, had admitted the abusive nature of Imād-ud-Dīn's writings in its issue of October 15th, 1875, No. 15, Vol. 7, p. 9. This man was now let loose upon Ahmad<sup>as</sup> by his Christian masters to mitigate their sense of defeat. He wrote a book *Tauzīnul-Aqwāl*, (1893) in which he not only poured abuse upon Ahmad<sup>as</sup> and Islam but also incited the Government against him like the Scribes and Pharisees of old.

Ahmad<sup>as</sup>, therefore, wrote a book in Arabic to expose the utter ignorance of Imād-ud-Dīn and his colleagues, Karam Dīn, Nizāmud Dīn, Ilāhī Bakhsh, Ḥamīdullah Khan, Nūr Dīn, Sayyid Ali, Abdullah Baig, Ḥisāmud-Dīn, Qazi Şafdar Ali, Abdur Raḥmān, Hasan Ali, etc...Who were called Maulawīs and learned men to deceive the public. Ahmad<sup>as</sup> offered

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him in 1884. Died in 1903.

Rs. 5,000 as a reward if they could jointly produce a book like his, which was entitled *Nūrul Ḥaq*<sup>96</sup>.

In the first part of this book Ahmad<sup>as</sup> refuted the allegations levelled against him as to his disloyalty to the Government. He referred to the services which his father and brother had rendered, and regarding his own he said:

'I had no worldly resources, horses or soldiers except that I rode my pen... and made up my mind that I would not write any book without mentioning the blessings of the reign of Queen Victoria, for which all Muslims ought to be grateful to her... It is our duty according to our religion. He who is not thankful to man cannot be grateful to God Who loves fairness...I have published these books not only in India but also in Arabia and other countries... This is what I have done for the British Government. God above is the witness of the sincerity of my motives. I have not served the Government out of fear, nor have I ever expected any reward at its hands... On the other hand, I have a right to say that I am like a shield for the British Government to protect it from calamities. God has told me that He will not let harm come to it

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<sup>96</sup> It was printed at the Muṣṭafā'ī Press, Lahore, in 1311 A. H. 1400 copies were printed and it was priced at 12 as. per copy. The second part of *Nūr-ul-Ḥaq* very soon followed. It was printed at the Mufīd-e-Ām Press, Lahore, in the same year. 3,000 copies of the second part were printed, priced at 6 as. This book was finished on May 18th, 1894.



while I am with it<sup>97</sup>. Hence, there is no one else like me in respect of the help that I have rendered to the British Government, which will find it out soon if it has any insight into people.'

Then he answered the objections raised by the native Christians against the Quran and Islam.

His writings, in beautiful Arabic, were an open challenge to all those who called themselves Maulawīs. They all smarted from the pressure of Ahmad's<sup>as</sup> unequalled Divine learning, rhetoric, eloquence and vigour. They tried in vain to pick holes in his grammar but the time limit fixed by Ahmad<sup>as</sup> elapsed and none of his opponents came forward; they could produce nothing at all which might stand comparison with Ahmad's<sup>as</sup> marvellous work. Their ignorance was colossal and they were all utterly exposed. The Scribes and Pharisees were brought low and Ahmad's<sup>as</sup> prestige went up.

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<sup>97</sup> The truth of these words has been established by subsequent events.

## CHAPTER 40

### **SUN AND MOON DARKENED**

The gospel of St. Mark (13: 24) says:  
'But in those days after that tribulation, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of Man coming in clouds with great power and glory.' (See also Matt. 24: 29).

It is obvious that these words cannot be taken literally. If the sun were to be really darkened, life on this planet would become extinct, as all life is dependant on the light of the sun. If the stars fell from the heavens, this universe would be annihilated, for every part of the universe is dependant upon the other and cannot exist without it. Again, if the powers of heaven were shaken literally, not only men but even angels would cease to exist. Jesus<sup>as</sup> himself has said that after these things come to pass, the Son of Man will take away the Earth from the evildoers and give the inheritance thereof to the righteous. But if the sun and

the moon should cease to give forth light and the stars fall out of heaven, the coming of Jesus<sup>as</sup> and the giving of the inheritance to the righteous would become impossible.

It is clear, therefore, that this prophecy cannot be construed literally and that there is a hidden meaning in it, as is very often the case with revealed words; and that meaning is that the sun and the moon will be eclipsed in those days and meteors<sup>98</sup> will fall in large numbers, and the power of religious leaders over their followers will be weakened, for in religious literature heavenly powers—sun, moon and stars—signify leaders of religion, who 'shine as lights in the world' (Phil. 2: 15)

These signs appear at first sight to be very common ones, for solar and lunar eclipses and the falling of meteors are no extraordinary phenomena, and the power of religious leaders has often been shaken before. But on reflection it would appear that these are mighty signs, for although details are not given in the Gospels, these having been compiled a considerable time after Jesus<sup>as</sup>, Islamic traditions specify a limitation concerning these eclipses which invests them with peculiar value as signs indicating the period when the Messiah would reappear.

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<sup>98</sup> *Harmsworth Universal Encyclopaedia* says under Andromedids (remains of the Biela Comet):

'There were notable shower in 1872, 1885 and 1892.' That of 1885 which occurred on the night between November 27th and 28th was witnessed by Ahmad<sup>as</sup> himself and God told him at that time that it was a sign of his advent.

*Dār Quṭnī*, a most eminent and recognised authority, records a saying of the Holy Prophet<sup>sa</sup>:

'For our Mahdi there shall be two signs which have never happened for anyone else since the creation of the heavens and the earth: At his advent there shall occur an eclipse of the moon in the first of its appointed nights and an eclipse of the sun on the middle one of its appointed dates and both will occur in the month of Ramadan.'

The prophecy does not mean that the occurrence of the eclipse would in itself be unique and unprecedented. The eclipse is an ordinary phenomenon of nature and scientists have formulated certain laws and cycles of the recurrence of the eclipses. These cycles are known to be determined principally by the motion of the moon's node and the revolutions of the earth round the sun and the moon round the earth. It is said that successive eclipses occur very nearly in the same order as they did 18 years and 11 days before. This period of recurrence has been known from remote antiquity and is called the Saros. There are various other laws which govern the phenomenon. But the prophecy predicted thirteen hundred years beforehand that two of the signs of the true Mahdi would be that the sun and the moon would be eclipsed in the manner indicated. Eclipses have no doubt occurred before but never as a sign of the advent of a heavenly reformer; because there has never been in the history of the world a claimant of

any kind at the time of the phenomenon described. It is also confirmed by the Quran (Al-Qiyāmah 75:7, 10), which refers to the same prophecy.

Now according to this the eclipse of the moon actually occurred on Thursday evening (7:00-9:30, Calcutta time), the 13th of Ramadan, 1311 A.H (March 21st, 1894); and that of the sun occurred on Friday morning (9:00-11:00, Calcutta time), the 28th of the same Ramadan (April 6th, 1894) (vide Bengali monthly *Bharatbarsha-Jaistha* 1332 B.S., p. 867). It was recorded and reported in the *Civil and Military Gazette* of Lahore, the *Pioneer* of Allahabad and all vernacular papers. The eclipse of the moon generally occurs on the 13th, 14th or 15th day of a lunar month and, according to the prophecy, it occurred on the first date. The eclipse of the sun takes place on the 27th, 28th and 29th and it occurred on the 28th which was the middle date predicted. Hence, Ahmad<sup>as</sup> rightly claimed that the prophecy was fulfilled and that it was strong evidence of the truth of his claim. People marvelled at the manner in which Ahmad's<sup>as</sup> claim was supported by heavenly signs. Seekers after truth poured into Qadian; visitors came from distant places. Ahmad's<sup>as</sup> correspondence swelled.

A learned and pious young Muslim came from Tripoli and joined his fold. His name was Muhammad Saeed Nishar Humaidī Shāmi<sup>ra</sup>. He stayed with Ahmad<sup>as</sup> for about seven months. Ahmad<sup>as</sup> wanted to send him out to the Arab countries as his apostle, but it is not known whether or not this could be arranged.

Anyhow, it is a fact that hundreds of people joined Ahmad's<sup>as</sup> fold.

It is wonderful indeed how the news of Ahmad's<sup>as</sup> advent spread all over the earth and seekers after God came into touch with him from distant lands. An Arab from Mecca was drawn to Qadian. Having met Ahmad<sup>as</sup> and being convinced of his truth he returned to his native land and told his countrymen of his visit to Qadian and the mission of Ahmad<sup>as</sup>. He talked of it wherever he went. Many were curious and many were interested in his work. Some Arabs became convinced of his truth and one of them urged Ahmad<sup>as</sup> not only to send his books to Mecca but also to pay it an early visit.

The Arab who visited Qadian was Muhammad bin Ahmad. After his return to Mecca he wrote a letter to Ahmad<sup>as</sup> on the 20th of 'Āshūrā, 1311 A.H. and told Ahmad<sup>as</sup> of his safe arrival and of the interest that was aroused in the movement in Mecca. He particularly mentioned the zeal of Ali Tami, a man of position and means in Mecca. He wanted Ahmad<sup>as</sup> to send him his books so that he might distribute them. He was so enthused that he was determined to send them to the *Sharif* of Mecca also. He was a brave and courageous man and was not afraid of anybody, he said.

Ahmad<sup>as</sup> sent him a reply in elegant Arabic. This was published in book form in India for the benefit of the public; and other literature seems also to have been sent to Arabia. This book was called *Ḥamāmatul*

*Bushra*. It was reprinted in Cairo many years afterwards.

## CHAPTER 41

### **PROPHECY ABOUT ĀTHIM**

Fifteen months had now passed since the debate with the Christians. Ahmad<sup>as</sup> had prophesied that Āthim would die within this period if he did not turn to the truth. When the sun set on September 4th, 1894, there was a great commotion. The period had terminated and Āthim was still alive.

Mullahs and Christian missionaries who were always anxious to run down Ahmad<sup>as</sup> by every means felt jubilant and published leaflets, delivered speeches and wrote articles declaring that Āthim was still alive and Ahmad's<sup>as</sup> prophecy was thereby falsified<sup>99</sup>. Āthim was paraded in the streets in boisterous processions and a great fuss was made of him for a few days.

The word of God came to Ahmad<sup>as</sup> on the night between September 4th and 5th drawing his attention

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<sup>99</sup> The enemies of Islam would not have kept silent even if Āthim had died within the period stated; because they had already declared that Āthim was over 60 and therefore his death was not improbable. Anyhow, Ahmad's<sup>as</sup> duty was to explain to the world the meaning of God's word and this he did in spite of bitter jeers, jibes and persecution.



to the qualifying words of the prophecy and declaring that Āthim had turned towards the truth. It is no doubt a fact that Āthim had kept unusually quiet; he had made no speech against Islam and had written no article or book during all these months. He was already frightened at the very moment when the prophecy was announced. Thereafter he had remained overpowered by fear and was so much terrified at heart that he dared not even reiterate his own beliefs in public or preach against Islam as he was wont to do. Not only was he tongue-tied but he felt also uneasy and restless. From Amritsar he would move to Ludhiana and thence to Ferozepur and from there to some other place. He became a victim to illusions and hallucinations. He was harassed, he said, by a trained reptile that wanted to kill him. He was afraid of dogs. Strange men armed with lances and horrible spirits haunted him everywhere. He was scared to death. His sons-in-law (one at Ludhiana and the other at Ferozepur) were influential Government officials; he himself had been an E.A.C., and there were relations, friends and servants all round him; the whole of the police force was at his service to protect him. But nothing seemed to be of any avail. In fact, there was nothing of a physical nature that could rob him of the peace of his mind. His own imagination tortured him. He had no tranquillity and his very faith seemed to have left him.

His colleagues and supporters had also suffered in one way or another. The Rev. Mr. Wright, a leading

honorary worker for Christianity, was actually stricken with death in the prime of his life. His loss was deeply mourned by the Christian community and at his funeral service preachers referred to his untimely death as a chastisement of the Church by God. The Rev. Mr. Forman also died in Lahore. The Rev. Mr. Thomas Howell suffered from an illness for a long time, and had a narrow escape from death. The Rev. Mr. Abdullah also suffered. It was the hand of God that mysteriously caused all this suffering. There is no doubt if Āthims had persisted in his usual denunciation of Islam he would have met the maximum punishment predicted by Ahmad<sup>as</sup>. But as he was frightened and changed his attitude and turned towards the truth, he was granted a respite from death. He would have been saved mental torture also if he had openly confessed his error and boldly recanted from Christianity. Āthim's colleagues were dealt with as they deserved. Some of them died, some suffered from disease and others were publicly disgraced. God alone is the Judge in each case. A Prophet is not omniscient or omnipotent. Ahmad<sup>as</sup> therefore issued a leaflet on September 5th, 1894, and another on the 9th, in which he explained the implications of the revelation of God.

To convince the public that Āthim had actually changed his attitude towards Islam Ahmad<sup>as</sup> asked him to deny it openly if he had not, in which case, Ahmad<sup>as</sup> prophesied, Āthim would actually be stricken with death within one year. Otherwise

Ahmad<sup>as</sup> promised to pay Āthim the sum of Rs. 1,000 as penalty by way of an acknowledgment of defeat.

He invited Āthim to declare in an open meeting, under a most solemn oath, that he had not turned to the truth. He offered him Rs. 2,000<sup>100</sup>. But Āthim did not come forward. He would not take the oath. Ahmad<sup>as</sup> sent registered letters to Āthim, the Rev. Dr. Clark, and Imād-ud-Dīn; in answer to these the Rev. Dr. Clark wrote to say that Āthim was not prepared to take the oath. In the next leaflet, therefore, Ahmad<sup>as</sup> offered Rs. 2,000 and asked Āthim again to come forward and swear in the name of God as a witness

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<sup>100</sup> This leaflet was printed at the Riyāḍ-e-Hind Press in 10,000 copies.

It should be noted here that the printing and distributing of thousands of leaflets necessitated a great deal of attention and work. Ahmad<sup>as</sup> used to post these leaflets to the opponents concerned under registered covers. He had no money, but God helped him in a mysterious manner. Seith Abdur Raḥmān<sup>ra</sup> of Madras rendered a great service in those days. It was he whom Ahmad<sup>as</sup> approached for a loan of Rs. 1,000 or more to offer Āthim.

This righteous gentleman was drawn to Ahmad<sup>as</sup> on account of his purity and piety of character. His younger brother, Muhammad Salih, received a work by Ahmad<sup>as</sup>, *Fath-e-Islam*, from Ghulam Qādir Fasih of Sialkot. This book impressed Seith Sahib and his brother very much, and he procured the rest of Ahmad<sup>as</sup>'s works, perhaps in 1892. Then he visited Qadian with Maulawī Hasan Ali<sup>ra</sup> very soon afterwards and became a devoted disciple of Ahmad<sup>as</sup>.

This is just one illustration of the manner in which pious souls were attracted from distant places. People poured daily into Qadian, received the light and went away. It should not be supposed that men like Seith Abdur Raḥmān heard only one side of the story. The mullahs and the enemies of Islam took good care to meet every possible visitor to Qadian. At Amritsar and Batala the opponents of Ahmad<sup>as</sup> had so arranged that someone of their party must see such visitors and try to tell them all kinds of stories to dissuade them from seeing Ahmad<sup>as</sup>. These votaries of falsehood met Seith Abdur Raḥmān and his friend and did their utmost to deceive them. As a matter of fact they did not leave until one was severely rebuked by the Seith Sahib.

that he had not changed his attitude. This leaflet was dated September 20th, 1894, and 10,000 copies were distributed throughout the country.

Āthim replied by a letter which was published in the *Nūr Afshān*, dated September 21st, 1894, on page 10. In this he said that he was still a Christian and that he did not believe in Islam etc. Others also raised several objections<sup>101</sup>. Ahmad<sup>as</sup> issued another leaflet of about 20 pages on October 5th, 1894, in which he answered about a score of different points that were raised; and challenged Āthim again to declare on oath in a public meeting that during the 15 months he had not changed his attitude towards Islam. Ahmad<sup>as</sup> insisted on this because it was the only way in which

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<sup>101</sup> The mullahs were already siding with the Christians in the case of Āthim. They were anxious to oppose Ahmad<sup>as</sup> at any cost. To confuse and deceive the public the mullahs began to say that the second part of the prophecy regarding the death of Sultan Muhammad and Ahmad's<sup>as</sup> marriage with Muhammadī Begum had also not been fulfilled. To answer them Ahmad<sup>as</sup> issued a leaflet on October 6th, 1894, in which he explained that prophecies threatening punishment, like that of Āthim and Sultan Muhammad, were not irrevocable decrees to be carried out in a mechanical manner. God is Merciful; He is also Forgiving and He is not malicious and vindictive. The elements of fear and repentance therefore introduced contingency into prophecy. He suggested that a public meeting be held at which he would prove that he was right according to Muslim scriptures. If, however, the mullahs still persisted in their view, he would ask them to declare on a solemn oath that Ahmad's<sup>as</sup> view was wrong. They should also pray to God that the advocate of falsehood be chastised by Him. Ahmad<sup>as</sup> promised to give them Rs. 200 for this purpose. But nobody came forward. All they did was to ask for illustrations and references in a disbelieving manner. Therefore, Ahmad<sup>as</sup> supplied them with authentic references from the recognised scriptures in support of his view. This leaflet was printed at the Riyāḍ-e-Hind press, Amritsar, in 4,000 copies. It was dated October 27th, 1894.

the fact could be brought to light. God had told him expressly that Āthim had turned towards the truth and Āthim was trying to evade the real issue and was giving the public a different impression. There was no other witness except God; the only way, therefore, in which Ahmad<sup>as</sup> could establish the truth was to bring Āthim face to face with God in the open. If Islam was all fraud and Christianity was the only true religion and Āthim was perfectly convinced of it, there was nothing to stop him from declaring it under oath, however severe and solemn it might be. He should have dared the whole world to be a witness for Christianity. The early disciples of Jesus<sup>as</sup> suffered martyrdom and they did not refuse to be the witnesses of Jesus<sup>as</sup>. Why was Āthim afraid? Why did he not come forward to declare before God that the Founder<sup>sa</sup> of Islam was a liar and that he had always believed it so? Ahmad<sup>as</sup> offered him huge sums and entreated him, but he did not budge an inch. The God of Ahmad<sup>as</sup> could not tell him a lie. If Āthim had come forward, He would have seized him by the throat and punished him in an exemplary manner. But He is Merciful and does not punish people unless it is absolutely necessary in the interest of love and truth.

The only answer that Āthim made was that he wrote in the *Nūr Afshān*, dated October 10th, that he would not take an oath unless a judicial court of the country summoned him to do so. The other excuse that he put forward was that his religion did not allow him to take an oath. He also made an admission by

suggesting that he was afraid of death during the period; because Ahmad<sup>as</sup> or his followers might make an effort to kill him. Ahmad<sup>as</sup> issued a leaflet on October 27th, 1894, and increased the amount of the reward to Rs. 4,000. Though he had no money yet he was so sure that God would help him that he did everything to prove that Āthim was really afraid and that his denial was a clever lie. In this leaflet Ahmad<sup>as</sup> refuted the mischievous suggestion that any effort was made to kill him. He also showed that it was not against the teachings of Christianity to take an oath in the name of God. He gave several convincing illustrations and also quoted chapter and verse from the Christian scriptures that there was nothing to prevent him from taking the oath in a public meeting. The Commentary, (1875), written by his colleagues, the Rev. Dr. Clark and Imād-ud-Dīn, definitely allows Christians to swear in the name of God for the sake of truth.

I quote here a passage from a commentary of the Bible by bishops and other clergy, edited by F.C. Cook, M. A., Canon of Exeter (London, 1878). Under Matt. 5: 33 it says:

'The immediate import of the words is thus to teach that a false oath is always false, and a profane oath always profane, whether it be made directly in the name of God or not. The conduct of our Lord Himself in answering the adjuration of the High Priest (Matt. 26:63, 64), as well as the language of St. Paul on various

occasions (Rom. 1:9; 2 Cor. 1:23; Gal 1:20; of Heb. 6:16, 17), may be adduced to show that this passage is not intended to forbid an appeal to God on solemn occasions.'

Anyhow, Āthim took refuge in his pretended belief that it was not permissible to take an oath at all, though he had taken an oath once or twice before.

In this leaflet Ahmad<sup>as</sup> also wrote that God would not leave Āthim long unpunished even if he did not take the oath, because he had tried to deceive the world by his refusal and silence. Ahmad<sup>as</sup> discussed these points in a book also, entitled *Anwārul Islam*<sup>102</sup>.

Though Ahmad<sup>as</sup> had answered each and every objection, yet the Christians kept on harping upon the same tune—that his prophecy was not fulfilled. Therefore Ahmad<sup>as</sup> wrote (in May 1895) another book entitled *Ḍiyā'ul Haq*<sup>103</sup> in which he explained that the prophecy was fulfilled and reiterated that the refusal of Āthim to take an oath was evidence of the fact that he had turned towards truth.

Āthim should have sought shelter from snakes and lancers by setting the law in motion against them, but he did not do so in spite of the fact that his friends and colleagues did their best to persuade him to do so. It

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<sup>102</sup> Five thousand copies of this were printed in September 1894, at the Punjab Press, Sialkot. In this book he also addressed the mullahs and answered their objections about the *Mubāhalah* with Abdul Ḥaq and the prophecy about Ahmad Baig. I shall discuss them in their proper places.

<sup>103</sup> This book was printed at the Ḍiyā'ul Islam Press Qadian; it was published in September 1895. In this Ahmad<sup>as</sup> again wrote that Āthim could not escape physical death which was only delayed on account of his fear.

was not a question of personal injury that he showed charity and meekness. It was a question of the honour of Christianity. The faith itself was at stake. If Ahmad<sup>as</sup> were exposed in court, Christendom would have won a decisive victory over Islam and hundreds of people would have been converted. But Āthim never went to court, nor did he come forward to swear that he had not turned towards truth.

The *Nūr Afshān*, dated September 13th, 1895, published an article in which it was said that 12 months had passed and Āthim was still alive. So Ahmad<sup>as</sup> issued a leaflet in which he explained that he had yet fixed no time for Āthim's death. Twelve months were the limit if he had taken the oath.

In December 1895, a Christian missionary, Fateḥ Masīḥ, said to a friend of Ahmad<sup>as</sup> that Āthim did not come forward for the oath because Ahmad<sup>as</sup> had only a handful of followers. Ahmad<sup>as</sup> at once issued a leaflet in which he asked the missionary how many people should ask Āthim to take the oath. If he wanted a petition signed by one, two, three or four thousand Muslims, Ahmad<sup>as</sup> would arrange it immediately, provided Āthim agreed to take the oath. But nobody came forward.



## CHAPTER 42

**HIS ENEMY DIES CHILDLESS**

A convert from Hinduism to Islam, Sa‘dullah by name, was a school master in the Christian Mission School at Ludhiana. He always made Ahmad<sup>as</sup> the target of his foul vituperations to please his Christian masters. He issued a leaflet on September 16<sup>th</sup>, 1894, to throw mud at Ahmad<sup>as</sup> in connection with Āthim’s prophecy. He had already written a book entitled *Shihāb-e-Thāqib*, in which he had vainly prophecied that Ahmad<sup>as</sup> would die an ignominious death before his eyes and that his movement would come to an end, as there would be nobody to continue it. He wrote foul satirical poems in Urdu<sup>104</sup> and Persian against

<sup>104</sup> I give here a few lines most reluctantly:

ارے سن او رسول قادیانی ..... لعین و بے حیا شیطان ٹانی  
 نچاوے رپچھ کو جیسے قلندر ..... یہ کہ کہ کر تری مر جائے ٹانی  
 نچاویگے تجھے بھی ناچ ایسا ..... یہی ہے اب مصمم دل میں ٹھانی

i.e. 'Listen, O prophet of Qadian, accursed, shameless and Satan incarnate Just as a Qalandar makes his bear dance by repeating to it the words, "May thy grannie die", we are now determined to make you dance a similar dance.'

Again:

Ahmad<sup>as</sup>. Hardly had a Prophet of God ever faced such a foul-mouthed enemy. His scurrilous writings had pained Ahmad<sup>as</sup> and his followers very much for several years and, but for a poem written by Mīr Nasir Nawab<sup>ra</sup>, no one had said anything in reply. Now God revealed to Ahmad<sup>as</sup> on September 29th, 1894, that Sa'dullah would remain childless and have no progeny. About two years later, when his ceaseless outpouring of abuse had reached the limit, Ahmad<sup>as</sup> prayed to God that He might punish Sa'dullah with an ignominious death.

ڈھیٹ اور بے شرم بھی ہوتے ہیں مگر ..... سب پہ سبقت لے گئی ہے بے حیائی آپ کی  
ڈاڑھی سر اور مونچھ کا بچانا بڑا دشوار ہے ..... کر ہی ڈالیگا حجامت اب تو نائی آپ کی

i.e. There have been many immodest and shameless persons in the world, but your shamelessness has surpassed all. It will be very difficult for you to save your beard, head and moustache, for the barber must now shave you clean."

Again :

اغذ بیبین و قطع و تین است بر تو ..... بے روتی و سلسلہ ہائے مُزِ دِری  
اکوں باصطلاح شہ نام ابتلاست ..... آخر بروز حشر و بایں دار خاسری

Again:

ارے او بے وفا غدار مرزا ..... ارے پُرقنتہ و مکار مرزا  
ارے او خود غرض خود کام مرزا ..... ارے منحوس نافر جام مرزا  
مسج کاذب و مہدی کذاب ..... سراپا جھوٹ کے انبار مرزا

Disgusted with all this Dr. Sir Muhammad Iqbal wrote a long poem in which he addressed Sa'dullah as follows:

واہ سعدی دیکھ لی گندہ دھانی آپ کی ..... خوب ہو گی مہتروں میں قدر دانی آپ کی  
بیت سازی آپ کی بیت اٹھلا سے کم نہیں ..... ہے پسند خاکروباں شعر خوانی آپ کی

Viz. Shame! Sa'dullah, I have seen your foul-mouthedness; you will be very much appreciated among the low class sweepers. Your versification is not less than a stinking privy. Your poems are the favourites only of sweepers.

Sa'dullah was then neither old nor decrepit. He had a wife and also a son, who was 15 or 16 years of age. He lived for about twelve years after Ahmad's<sup>as</sup> prophecy but neither he nor his son was vouchsafed further issue. In vain did he entreat God in mourning:

جگر گوشہ ہاداری اے بے نیاز ..... ولے چندزاں ہا گرفتی تو باز  
 دل من یتیم الہدل شادکن ..... بلطف از غم و غصہ آزاد کن  
 زا زواج و اولادم اے ذومنن ..... بود ہر کیے قرۃ العین من  
 جگر پار ہائے کہ افتد پیش ..... زہجوری شاں دم ریش ریش

At last, disappointed and disgraced, he died of pneumonia and plague in a few hours in the first week of January 1907, at Ludhiana, and thus sealed the truth of Ahmad<sup>as</sup>, who prospered and grew in success more than ever. Sa'dullah's son lived for about 20 years after him; he was married and his wife outlived him but he died without issue, on 12-7-1926 at Koom Kalan (Ludhiana). Thus was fulfilled the mighty prophecy of Ahmad<sup>as</sup>.

## CHAPTER 43

**AHMAD<sup>as</sup> NEVER WISHED ILL**

When the priests saw that his words had power over men and that those who heard him were affected, they said to the people, 'Listen not to his words, nor read his books; for he hath all this from Satan and, turneth the hearts of men by magic and causeth falsehood to appear as truth.' Christian missionaries said: 'This man dishonoureth Jesus', Muslim priests strove to excite the multitude against him by saying, 'This man blasphemeth,' for they were afraid that if they did not oppose him, the people would leave them and follow him. They invented falsehoods concerning him, and circulated handbills in which they abused him in most offensive terms, and discovered new and ingenious modes of persecuting him, such as had not been thought of by the enemies of previous Prophets. These things, however, did not interfere with him and he went on working as God commanded. He preached during the day and prayed during the night, beseeching God to have mercy on mankind and to reveal His face unto them. Thus day followed day and

week followed week and month followed month and he went on praying and preaching, suffering not a day to pass without calling men to God. Those who observed him at work sometimes grew impatient and those who had the honour of assisting him in his work, though they did so only in turns, sometimes felt weary and were spent, but in spite of his old age and weak health, he neither tired nor grew weary and went about the Lord's work ever cheerful and happy. He heeded not the opposition which was offered to him, nor the abuse which was heaped upon him, and returned a stern answer only when he was afraid that truth would suffer without it and even then his object always was to correct and not to inflict pain.

When Christian missionaries saw that neither their opposition nor the opposition of the mullahs could keep the people away from Ahmad<sup>as</sup> they took counsel among themselves and devised a new means to prevent Ahmad<sup>as</sup> from doing his work. They roped in the European editor of the semi-government paper of the province, the *Civil and Military Gazette* of Lahore, which published (October 24th, 1894) a statement to the effect that Ahmad<sup>as</sup> was disloyal to the government. Dr. Henry Martyn Clark and his European colleagues must have felt jubilant in their hearts at the severe blow which they had struck against Ahmad<sup>as</sup>, but those who knew were convinced that Christianity had become bankrupt. By resorting to such mean tricks Christian missionaries proved that they had nothing better to say. Like the pharisees of

old they wanted to entangle the Son of Man. But Ahmad<sup>as</sup> refuted the mischievous and baseless allegation by a leaflet printed at the Gulzār Muhammadi Press of Lahore, which he issued on December 10th, 1894. An English translation of this leaflet (entitled *My Attitude towards the British Government*) was sent not only to the local authorities but also to Queen Victoria, the Governor-General of India and the Leut. Governor of the Punjab. He reiterated his traditional loyalty and his selfless and unique services but emphatically repudiated and criticised the manufactured dogmas of the present-day Christian religion, which were a clear distortion of the beautiful teachings of Jesus<sup>as</sup>. He also exposed his opponents, who were expecting the advent of a bloody Mahdi. He specifically mentioned the names of Maulawī Abdul ‘Azīz and Maulawī Muhammad of Ludhiana who joined the rebels at Delhi with their father in June 1857, where they were arrested in 1859 (vide Record of Ludhiana District, dated December 4, 1858).

Ahmad<sup>as</sup> was then blamed for causing agitation and disturbances, and the impression was created that he was responsible for causing bad blood among the adherents of different faiths. Though it is true that, like Jesus<sup>as</sup>, he came to 'set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law', yet he never sought trouble. Therefore he issued a leaflet on February 27th, 1895, in which he explained his policy

and teachings. He wanted his followers never to go near any kind of mischief. He inculcated purity and piety of character, patience, tolerance and meekness even under provocation. He declared that he did not seek or like controversies. He was forced to enter into them. Even with regard to prophecies relating to death or disgrace, he declared that he did not like to publish them save at the insistant request of the people.

It may be truly said of Ahmad<sup>as</sup> that if ever an opportunity offered itself when he found it in his power to do both good and evil to his enemies, he would most surely do them such good as would surprise the world. He firmly believed that the power to call people to the path of righteousness and a zealous desire for their transformation grew out of true love. He says:

"Enmity obscures wisdom and extinguishes sympathy. The Holy Quran says (Al-Taubah 9:128) عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ and in another place (Al-Shu'arā 26:4) لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِيْنَ In other words, We have sent unto you a Prophet<sup>sa</sup> whose heart is full of sympathy for you so much so that all your cares and anxieties grieve him in the same manner as if they had actually happened to him and he is always anxious for your comfort and happiness; and again, "Shalt thou, O Prophet<sup>sa</sup>, put an end to thy life on account of grief that these people do not accept the truth". The last verse contains a reference to the true sacrifice

of life which the Prophets of God make for the reformation of the people. These are the verses upon which I act and one can easily understand from this the nature of my feelings towards those who regard themselves as my enemies.'

Again he says:

'I do not look upon any one in the world as my enemy. I hate not individuals but the false beliefs they entertain. As regards individuals, my feelings towards them are of the utmost sympathy and good wishes.'

'Surely, he bore our griefs and carried our sorrows.'



## CHAPTER 44

### **MOTHER OF ALL LANGUAGES**

As Ahmad's<sup>as</sup> mission was to establish the superiority of Islam over all other faiths, he did not leave anything undone. He wrote a book *Minanur Raḥmān* in April and May 1895, which is a monument of scientific research, the true value of which will become manifest as time passes. In this work he proved that Arabic was the mother of all languages. Hence it was the fittest vehicle for the communication of God's most universal and perfect message for mankind. The idea is by no means a fantastic one. Noldeke says:

'It is indeed probable that the languages, not only of the Semites and of the Indo-Europeans, but also those of other races, are derived from the same stock, but the separation must have taken place at so remote a period that the changes which these languages underwent in prehistoric times have completely effaced what features they possessed in common; if such

features have sometimes been preserved, they are no longer recognisable.'

Many attempts have also been made to establish a relationship between the different languages of the world. 'To some the possession in common grammatical gender, of the classification of objects in general as masculine and feminine, is of itself enough to prove such relationship.' Many others compare the Semitic and Indo-European 'roots' with one another, and believe themselves to find there numerous indications of identity of material and signification.

Peter Giles says:

'Till the latter part of the 18th century it was the universal practice to refer all languages ultimately to a Hebrew origin, because the language of the Bible was assumed, with reference to the early chapters of Genesis, to be the original language. "And the whole earth was of one language, and of one speech"' (Gen. 11:1).

I cannot enter here into a philological controversy, but I may say that the Semitic languages are admittedly the languages of remotest antiquity. Doughty, Huber and Euting have discovered the Nabataean inscriptions which are dated from the 9th century B.C.

The Greek alphabet is known to be derived from the Phoenician. Peter Giles says that wherever the alphabet may have originated there seems no doubt that its first importation in a form closely resembling that which we are familiar in modern times was from

the Phoenicians to the Greeks. The Phoenicians were certainly using it with freedom in the 9th century, B.C., with so much freedom indeed, that they must have been in possession of it for a considerable time.

The alphabets of India all spring from two sources: (a) the Kharoshi and (b) the Brahmi alphabet. Buheer shows in detail that the Kharoshi alphabet is derived from the alphabet of the Arabic which passed into India with the staff of subordinate officials by whom Darius organised his conquests there. The Brahmi alphabet, according to Taylor and Weber, comes from the Sabaens who carried on trade with India as early as 1,000 B.C. Buhler shows that it comes from the North Semitic.

Olshausen maintains, in his very valuable Hebrew Grammar (Brunswick, 1861), that Arabic bears the closest resemblance to the primitive Semitic language.

The alphabet of the Indo-European languages still retains a striking similarity to the Semitic not only in sound but also in the order of the letters. A. B. C. D., for instance, is *Abjad* of the Arabic, Q. R. S. T. is *Qarshat*; and K. L. M. N. is *Kaliman*.

In this book Ahmad<sup>as</sup> discussed three points: (1) There is something in common between all the languages of the world: (2) Arabic is the mother of all. (3) Being a perfect language Arabic is the revealed language. To show that there is something common in all languages a long list of common words was prepared by Maulawī Nūr-ud-Dīn<sup>ra</sup> (2) Maulawī Abdul Karīm<sup>ra</sup> (3) Munshī Ghulam Qādir Fasīh<sup>ra</sup> (4)

Kh. Kamāl-ud-Dīn. (5) Mirza Khuda Bakhsh (6) Mufti Muhammad Ṣādiq<sup>ra</sup> (7) Miyān Muhammad Khan (8) Munshī Ghulam Muhammad. The first two did most of the work. Unfortunately, however, Ahmad<sup>as</sup> could not complete this book and the list was not used.

To show that Arabic is the original language of man, Ahmad<sup>as</sup> says it is the natural language and has the power of describing and reflecting the beauty of nature. Again it contains the characteristics of all other languages. The Chinese language consists of single syllables and there are single syllables in Arabic also, which convey a definite meaning. Some American languages have only compound syllables, each of which separately does not signify anything. The same peculiarity is found in Arabic. In points of inflexion and conjugation Arabic resembles some of the American and Sanskrit languages. In other respects it is like the Chinese, which has no inflexion and conjugation.

Arabic possesses a perfect vocabulary of roots which are comprehensive. Every possible subject can be expressed in Arabic by means of root words and there is nothing lacking in it. There is a perfect system that runs throughout the language and it is very well related. Words are pregnant with meanings and a few words express what another language will do in a far greater number of words. The finest of the most delicate shades of feeling can be beautifully expressed

in Arabic. Sanskrit, it is said, has only 400 roots. But there are more than 2,700,000 roots in Arabic.

Ahmad<sup>as</sup> declared that he would offer Rs. 5,000 as a reward if anyone could show that any other language could compare with Arabic in the above-mentioned characteristics. To show the wealth, the beauty and the universal character of Arabic in a practical manner, Ahmad<sup>as</sup> wrote this book in Arabic.<sup>105</sup>

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<sup>105</sup> In June 1895, Ahmad<sup>as</sup> published *Nūrul Quran*, a quarterly magazine for June, July and August. Its annual subscription was Rs. 8 and it was printed at the *Ḍiyā'ul Islam* press, Qadian. As the title shows, its object was to acquaint the people with the beauty of the teachings of the Holy Quran. A revealed book, Ahmad<sup>as</sup> declared, should not only make mere assertions, it should also give reasons to convince people of its truth and excellence. Ahmad<sup>as</sup> also suggested that the doctrine of the Trinity is not the discovery or the invention of Christians. It has on the other hand been borrowed from Hinduism through the Greeks. Some European writers are also quoted in support of this contention.

At the end of the magazine is printed a leaflet announcing the preparation of *Minanur Raḥmān*, dated June 15th, 1895. Unfortunately, however, as stated above, he could not complete it. Here he also proved from the scriptures that Mecca was the oldest habitation on earth and that in the beginning men were all of one colour and spoke the same language, which was Arabic. He also showed that God taught this language to man and that through thousands of years and under the various earthly and heavenly influences different languages were formed out of Arabic to suit different countries and climes.

## CHAPTER 45

**ĀRYA SAMĀJ EXPOSED**

The Ārya Samājists contended that Sanskrit was the best and the oldest of languages, so while engaged in writing *Minanur Raḥmān*, Ahmad<sup>as</sup> could not avoid referring to some of the Samājist doctrines. Being a true reformer he could not under any pretext compromise with falsehood. But in the teachings of the Samāj there was something more than falsehood. The British had stopped by force the stupid and inhuman custom of *Satī* which had become more or less sanctified in Hinduism. But they could not go any further; they could not make a clean sweep. Law cannot reform the whole life of a nation. Much of the Hindu religion was not even known to outsiders. But Ahmad<sup>as</sup> could not afford to overlook any social canker that was dangerous to the well-being of the human family. Therefore, he not only detected the fatal germ, viz. the doctrine of *Niyug*, but also exposed its disgusting nature to public view. It is an extremely indecent doctrine. That it is obnoxious to man's natural moral sense is evident from the fact that

the Hindus do not openly practise or preach it. At first Ahmad<sup>as</sup> would not believe that man could sink so low in immorality. Therefore, he convened a public meeting on July 30th, 1895, in a mosque at Qadian and four members of the Ārya Samāj were invited to attend the meeting. They were then questioned about this doctrine and they had to admit it, as laid down in *Satyārath Parkāsh*.

Decency does not permit one to go into the subject in detail but this account would be incomplete if no mention were made of this doctrine. I trust, therefore, the readers will excuse me. The essence of the doctrine of *Niyug* is this: If a man is without male issue he may permit his wife to have sexual intercourse with another man until the desired number of sons is obtained. The marriage bond is not dissolved and the wife must serve her husband also during this period. The husband need not be an imbecile or impotent. If he likes, he can also continue to have intercourse with his wife. The sons born of *Niyug* are regarded as the sons of the husband. A man can even have intercourse with another woman without marrying her if he cannot control his passions during the year of his own wife's pregnancy. A man may contract *Niyug* with 11 women (one after the other), just as a woman may enter into the relation of *Niyug* with 11 men (one after the other). This doctrine

is said to be based upon the authority of the Vedas<sup>106</sup> as interpreted by Swāmi Dayānand in his book *Satyārath Parkāsh*. (Urdu, 9th edition, published by Rājpal, Lahore, chapter 4 or see English translation, 3rd. Ed. 1927, Imperial Printing Works, Lahore).

*Niyug* seems to be the complete negation of all that is characteristic of decency and manliness. It is neither communal marriage nor polyandry. Both are no doubt unnatural and perverse, but they do involve certain duties and obligations. At least they are looked upon as forms of marriage by people who practise them. But *Niyug* is only another name for adultery. It is no marriage at all. On the other hand, it implies complete disregard and open violation of the sacred bond of marriage. A man declares himself to be a

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<sup>106</sup> 58 'The elder brother, amorously approaching the wife of the younger, and the younger caressing the wife of the elder, are both degraded, even though authorised (by the husband or spiritual guide), except when such wife has no issue.'

59 'On failure of issue by the husband, (if he be of the servile class), the desired offspring may be procreated, either by his brother or some other sapinda, on the wife, who has been duly authorised.'

64 'By men of twice born classes no widow (or childless wife) must be authorized to conceive by any other than her lord, for they, who authorize her to conceive by any other, violate the primeval law.'

65 'Such a commission (to a brother or other near kinsman) is nowhere mentioned in the nuptial texts of the Veda, nor is the marriage of a widow even named in the laws concerning marriage.'

66 'This practice, fit only for cattle, is reprehended by learned Brahmans; yet it is declared to have been the practice even of men, while Vena had foreign power.'

(*The Ordinances of Manu*, translated by Sir William Jones, London, 1796, pp. 252-253.)

See also *The Manusmirti*, translated into Hindi by Pt. Girija Prasad Drivedi, Newal Kishore Press, Lucknow, 1917).



strict monogamist, his wife is pregnant, yet he is let loose upon other women, especially unprotected widows. Then there is provided in the law no remedy for the unfortunate victims of his lust. The marriage tie is indissoluble so the wife cannot leave him and the other woman has no legal claim upon him. Thus the irresponsible and the unscrupulous are permitted to work havoc in society in the name of religion. Human nature revolts against the whole conception. Even animals have a greater sense of self-respect.

Ahmad<sup>as</sup> appealed to the Samājists in the name of humanity not to crush out their own nature and conscience to this extent. He issued leaflets and asked their leaders to pluck up courage and disown the doctrine, but however embarrassed they might have felt in their hearts, they did not openly condemn it.

## CHAPTER 46

**GURU NANAK WAS A MUSLIM**

One should imagine that the brutal treatment of Ahmad's<sup>as</sup> forefathers by the Sikh chieftains in the dark days of the Punjab would have left a sting behind. But not so with Ahmad<sup>as</sup>. Swāmi Dayānand, the Founder of the Ārya Samāj, had written offensively about Baba Nanak, the Founder of Sikhism, in his book *Satyarāth Parkāsh* (Ajmer 1948, p. 356). He had declared Nanak to be a perfect ignoramus who posed as one learned in Sanskrit out of his vanity and conceit; Nanak was according to him, made out to be a saint by ignorant people only after his death. Being a champion of truth and fairness, Ahmad<sup>as</sup> took up the cudgels against Dayānand to protect the honour of Nanak, whose followers had either not read the book or taken no notice of it. So he began to write a book and announced it by a leaflet issued on September 9th, 1895.

Sikhs are found in the Punjab, United Provinces, Sind, Jammu and Kashmir. Their number is estimated

at 3,000,000. Sikhism was founded by Baba Nanak, a Khatrī by birth, who was born at Talvandi near Lahore in 1469 A. D., and after travelling throughout a great part of Southern Asia, died at Kartarpur in Jullundur in 1539.

The tenth successor of Nanak, Guru Govind Singh, gave this movement a different turn. What had sprung into existence as a quietest sect of a purely religious nature became a military society and a national movement. The savagery of the Sikh rule in the Punjab is well-known. The very words *Sikhā Shāhī* stand for oppression and tyranny. The British had to wage two wars with the Sikhs before they could restore peace and tranquility to the Punjab. Like Muslims, the Sikhs are a martial race and they supplied a large number of recruits not only during the mutiny of 1857 but also in the great war of 1914-1918.

Ahmad<sup>as</sup> produced evidence from Sikh scriptures of the fact that Guru Nanak, the Founder of Sikhism, was converted to Islam during the latter part of his life. He maintained that Nanak was a great Muslim saint and that it was their political conflict with the Mughals that drove his followers away from his original teachings.

Ahmad's<sup>as</sup> work was entitled *Sat Bachan*. It was completed by the end of November 1895. In the first part of this book Ahmad<sup>as</sup> refuted all the objections that had been levelled against Nanak by Dayānand. Then he separated historical fact from legendary lore

that had gathered round the name of Nanak in Sikh writings. Imaginary stories are related about Nanak's visit to Mecca. It is said that the town of Mecca and Kaaba kept moving from one place to another to keep towards Nanak's feet out of respect and that the Meccans spoke to Nanak in Punjabi. Again, it is written that Nanak met in Mecca Imam A'zam who had in fact died about 700 years earlier. Similarly, it is said that Nanak met Sayyid Abdul Qādir Jīlānī<sup>th</sup> in Baghdad although the latter had died 400 years before him. Qaroon and Baba Farīd Shakar Ganj<sup>th</sup> are also made to meet Nanak; the former was a contemporary of Moses<sup>as</sup> and the latter had died 200 years before Nanak. There are contradictions even in the *Granth Sahib*, which was compiled 200 years after Nanak. But Ahmad<sup>as</sup> contended that there could be no contradiction in Nanak's words, it was really later writers who interpolated their own ideas into the *Granth Sahib*. The *Encyclopaedia Britannica* says that the *Granth* contains the compositions of many people.

A most convincing piece of evidence which Ahmad<sup>as</sup> discovered and recorded in his book is the *Chola Sahib*. It is a cloak of cotton material which is held very sacred by the Sikhs. A kind of anniversary is held every year in honour of the *Chola Sahib* at Dera Baba Nanak a small village in the Gurdaspur district in the Punjab, and the Sikhs gather together there in great numbers. This village is only a few miles from Qadian. It is believed by the Sikhs almost

universally that this cloak was a direct gift from God to Nanak. It was sent down from heaven. Nanak used to wear it. It is written in the *Sākhī Chola Sahib* that it came to the possession of Angad, the first successor of Nanak, who wrapped it round his head at the time of his accession to the *gaddī* to seek blessings from it. This became a sacred precedence and the custom was kept up by the first five successors. During the time of Arjan Dās, a tank was being dug up at Amritsar by the Sikhs. A devoted disciple, Ṭoṭā Rām, was also digging the earth among the faithful. Arjan was pleased at the sight and asked Ṭoṭā Rām if he wanted anything. He took advantage of the propitious moment and asked for the *Chola Sahib* which the Guru was wearing on his head. The Guru could not refuse the request and the *Chola* was handed over to the disciple. Later it passed into the hands of Kabulī Mall who was a descendent of Nanak. It is still treasured by the family at Dera Baba Nanak in a huge building raised by ‘Ajab Singh to the east of the village. Distinguished Sikhs, including rulers of States like Rajah Sahib Singh, Rajah Bhūp Singh, the Maharaja of Patiala, have from time to time presented covers for this sacred relic of Nanak. It is now hidden under a heap of covers.

Ahmad<sup>as</sup> sent the following persons to Dera Baba Nanak to look at the *Chola Sahib*: Mirza Ya‘qūb Baig<sup>ra</sup>, Munshi Tājuddīn<sup>ra</sup>, Kh. Kamāl-ud-Dīn and Miyān Abdur Raḥmān. The custodians of the *Chola* received the deputation well. The deputation reported

that they had seen written on the *Chola* verses from the Holy Quran. Ahmad<sup>as</sup> decided to see this sacred cloak of Nanak himself. So he went to Dera Baba Nanak on Monday, September 30th, 1895. He was accompanied by the following: Maulawī Nūr-ud-Dīn<sup>ra</sup>, Maulawī Muhammad Aḥsan<sup>ra</sup>, Munshi Ghulam Qādir Fasīh<sup>ra</sup>, Sh. Abdur Raḥīm<sup>ra</sup>, Sayyid Muhammad Ismael<sup>ra</sup>, Maulawī Abdul Karīm<sup>ra</sup>, Sh. Raḥmatullah Gujrāti<sup>ra</sup>, Mirza Ayyūb Baig<sup>ra</sup>, Mīr Nasir Nawab<sup>ra</sup> and Sh. Hamid Ali<sup>ra</sup>. The custodians of the *Chola* did not know what was written on it. It was unusual that anyone should be interested to see it in the original. So the keeper hesitated to uncover the sacred treasure. But the silver key and the insistent requests of the party opened everything. Rs. 14 was paid to the keeper in ones or twos by different friends when he laid it absolutely bare. The whole writing on it was then copied out. It openly declared that Islam was the only true religion and that Muhammad<sup>sa</sup> was the Messenger of the One God. There was nothing else on it. The Ārya Samājists told the people that there was Sanskrit also written on the *Chola* and that the Vedas were also praised. So Ahmad<sup>as</sup> announced that he would give Rs. 3,000 to anyone who proved these stories.

*Janam Sākhīs* of Angad and Bālā are the oldest Sikh writings, and were compiled in the time of Nanak. *Chola Sākhī* is the book which is in the hands of the custodians. All their authentic books definitely state that the *Chola* belongs to Nanak and that it was

given to him by God Himself from heaven (See *Janam Sākhī*<sup>107</sup> *Bhāi Bālā*, Mufīd-e-‘Ām Press, Lahore, 1896).

*Varan Bhāi Gurdās* (printed at the Muṣṭafa-e-Press Lahore, 1947 Samat, page 12) says that Nanak went to Mecca dressed in blue clothes as a Muslim saint with a prayer mat in his hand. He called out the *Adhān* and sat in the Mosque for prayers.

The researches of Ahmad<sup>as</sup> also led to the discovery of the fact that Nanak performed *Chillās* (Muslim form of spiritual purification) at various places. At Sirsa there is a small building which is known as 'Chillā Bawa Nanak'. He had it built as an adjunct to the tomb of the Muslim Saint, Shah Abdush Shakūr<sup>rh</sup>. Dr. Muhammad Ismael Khan was sent to Sirsa to investigate and his detailed report confirmed Nanak's association with the place (See *Gur Khālsa* by Giyān Singh).

At Multan also Nanak performed a 40 day *Chillā* at the shrine of Shah Shams Tabriz. Ahmad<sup>as</sup> deputed Niāz Baig<sup>ra</sup> to make full enquiries on the subject, and

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<sup>107</sup> From the time when Ahmad<sup>as</sup> declared in this book *Surma Chashm Ārya* that Nanak did not believe in the Hindu doctrine of the transmigration of souls and that he offered the *Nimāz* also. Sikh priests have always remained more or less alarmed and their effort has been to omit from their books all such references as lend any support to the view that *Nanak* was a Muslim. In his desperation a modern Sikh writer, Karam Singh, has taken up an extreme position. He condemns the *Janam Sākhī* wholesale. The book, no doubt, is a human production and no sane person can blindly accept all its statements as true or correct; but it does not become a Sikh to destroy the only, or let us say the greatest original source which the Sikhs possess for their own sacred history.

his letter dated September 28th, 1895, shows that he went thoroughly into the matter and it was established that Nanak had performed the *Chillā* at Multan. Sikhs visit the two places as their sacred places for the same reason. Dr. Trumpp, a German missionary, who translated the *Granth* on behalf of the Punjab Government in 1877, thinks it not probable that Nanak visited Mecca. But he does not appear to be right. His knowledge of Punjabi dialects was quite insufficient and, therefore, he could not have access to all the original sources of his information<sup>108</sup>. Muslim mystics of the Chishtī school of thought definitely say that Nanak went to Mecca on pilgrimage twice and that he also stayed there for two years. God commanded Nanak to perform the Hajj (see *Janam Sākhī Bhāi Bālā*, Mufīd-e-‘Ām Press, Lahore, 1897, p. 136. Ibid. Nawalkishore press, Lahore, 1890). It may be mentioned here that Mr. M. A. Macauliffe, author of *The Sikh Religion* says:

'The doctrines of Sikhism as set forth in the *Granth* are that it prohibits idolatry, hypocrisy,

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<sup>108</sup> In the Introduction to his Translation of the *Adī Granth* (p. ci) Dr. Trumpp says,

'Nanak remained a thorough Hindu according to all his views'. But Mr. F. Pincott M. R. A. S. has very ably refuted this assertion and proved that Nanak was not at all a Hindu. He shows on the other hand that the Hindus 'applied cow-dung to every spot on which they had stood, as soon as they departed (India Office MS. No. 1728. fol. 94). The obvious meaning of this, that orthodox Hindus considered every spot polluted which Nanak and his companions had visited. This could never have been related of Nanak had he remained a Hindu by religion'

(*Hughes Dictionary of Islam*, p. 587).



class exclusiveness, the concrementation of widows, the immurement of women, the use of wine or other intoxicants, tobacco smoking, slander, and pilgrimage to the sacred rivers and tanks of the Hindus.'

It is admitted that when Nanak died, Muslims and Hindus both claimed to conduct his funeral prayers. Muslims do not offer funeral prayers unless they are certain that the deceased was a Muslim. Therefore, this incident further confirms the fact that Nanak was a Muslim.

Though Ahmad<sup>as</sup> had done a great service to the Sikhs by answering the objections levelled against their Founder by Swāmī Dayānand, yet some of them were displeased and charged Ahmad<sup>as</sup> with insulting them by calling Guru Nanak a Muslim saint. Therefore Ahmad<sup>as</sup> thought it necessary to refute the allegation by declaring that he meant no slight but that he had only brought to light some fresh evidence which showed that Nanak was a Muslim at heart, which was rather a compliment to their Founder. He also reproduced a few pages of his book *Sat Bachan* as a specimen to show how the Christians also had attacked the Sikh religion and how he had defended the honour of its Founder. The leaflets were dated November 20th and 25th, 1895.

Sardar Rajinder Singh published a pamphlet entitled *Khabtī Qadiani Kā Ilāj* in which he made baseless attacks upon the Holy Founder<sup>sa</sup> of Islam and refused to believe that Guru Nanak was a Muslim. In

reply to this Ahmad<sup>as</sup> issued a leaflet on April 18th, 1897, in which he referred to historical evidence on the point; at the same time he declared that he had seen the Guru in a vision and was assured by him that he regarded Islam as the true religion. If, however, Rajinder Singh insisted upon what he had published, then he should come forward to declare the same in a public meeting under a most solemn oath, so that God might give His judgment<sup>109</sup> in the matter. Rajinder Singh, however, was not prepared for this and nothing was heard again about the matter.

Mr. Thomas Patrick Hughes, B. D., M. R. A. S. has published a *Dictionary of Islam* (W. H. Allen & Co., London, 1895) and it is a significant fact that he has included in this work an article on Sikhism. In its Preface (p. vi) it is said that:

'Sikhism has been treated as a sect of Islam.'

The scholarly article has been written by Mr. Frederic Pincott, M. R. A. S. He says:

"From these old books (the *Janam Sakhis*) we learn that, in early life, Nanak, although a

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<sup>109</sup> Ahmad<sup>as</sup> did not know of any other way by which he could convince people of the truth of Islam and his own mission than to leave the matter finally in the hands of God. But the world was not prepared for this and the real reason seems to be that people had ceased to believe in God. They had no faith in Him. Even his own co-religionists were no better. Therefore he issued a leaflet dated May 19th, 1897, in which he addressed the mullahs by name in a final manner. He pointed out that his movement was spreading in spite of all opposition but that his heart was sore vexed at the internal dissensions which had weakened Islam to the extreme. He suggested that they should all agree to pray to God that He might give His judgment by bringing disgrace upon the party which was wrong. But the mullahs would not accept this.

Hindu by birth, came under Sufi influence, and was strangely attracted by the saintly demeanour of the faqirs who were thickly scattered over Northern India and swarmed in the Punjab (p. 583)... The traditions of Nanak preserved in the *Janam Sakhi*, are full of evidences of his alliance with Muhammadanism (p. 585)... The ordinary *Janam Sakhis* current in the Panjab vary the account somewhat by saying that when the Khan reproved Nanak for not coming to him when sent for, the latter replied: 'Hear, O Nawab, when I was thy servant I came before thee; now I am not thy servant; now I am become the servant of *Khuda* (God).' The Nawab said: 'Sir, (if) you have become such, then come with me and say prayers (Niwaj-Nimaz, see Prayer). It is Friday.' Nanak said: 'Go, Sir.' The Nawab, with the Qazi and Nanak, and a great concourse of people, went into the Jami Masjid and stood there. All the people who came into the Masjid began to say, 'Today Nanak has entered this sect.' There was a commotion among the respectable Hindus in Sultanpur; and Jairam, being much grieved, returned home. Nanaki, perceiving that her husband came home dejected, rose up and said, 'Why is it that you are today so grieved'? Jairam replied, 'Listen, O servant of Paramesur (God), what has thy brother Nanak done! He has gone,

with the Nawab, into the Jami Masjid to pray; and, in the city, there is an outcry among the Hindus and Musalmans that Nanak has become a Turk (Muslim) today.' (India Office MS, No. 2885, fol. 39). From the foregoing it is perfectly clear that the immediate successors of Nanak believed that he went very close to Muhammadanism; and we can scarcely doubt the accuracy of their view of the matter when we consider the almost contemporaneous character of the record from which extracts have been given, and the numerous confirmatory evidences contained in the religion itself... Nanak then proceeded to Panipat and was met by a certain Shaikh Tatiyar, who accosted him with the Muhammadan greeting, "Peace be on thee, O Darvesh", (Salam Aleka Darves); to which Nanak immediately replied, "And upon you be peace, O servant of the Pir" (aleka us salamu, ho Pir ke dastapes)" India Office MS, No. 1728, fol. 48 (Here we find Nanak both receiving and giving the Muhammadan salutation, and also the acknowledgment that he was recognized as a darvesh (p. 586)... Nanak recommenced his missionary work, and is described as meeting a muhammadan named Miyan Mitha, who called upon him for the Kalimah or Muhammadan confession of faith (fol. 143); which leads to a long conversation, in which Nanak lays

emphasis on the Sufi doctrine of the Unity of God. In this conversation Nanak is made to say, "The book of the Quran should be practised" (fol. 144). He also acknowledged that "Justice is the Quran" (fol. 148). When the Miyan asked him what is the one great name, Nanak took him aside and whispered in his ear, "Allah" (God)... In the course of his teaching in Makkah, Nanak is made to say: "Though men, they are like women, who do not obey the Sunnat, and Divine commandment, nor the order of the book (i.e., the Quran)" (I.O.MS No. 1728, fol. 212). He also admitted the intercession of Muhammad, denounced the drinking of bhang, wine, etc., acknowledged the existence of hell, the punishment of the wicked, and the resurrection of mankind; in fact, the words here ascribed to Nanak contain a full confession of Islam. These tenets are, of course, due to the narrator of the tale; and are only useful as showing how far Nanak's followers thought it possible for him to go (p. 588)... The early Gurus openly assumed the manners and dress of faqirs, thus plainly announcing their connection with the Sufistic side of Muhammadanism. In pictures they are represented with small rosaries in their hands, quite in Muhammadan fashion, as though ready to perform Zikr. Guru Arjan, who was the fifth in succession from Nanak, was the first to lay

aside the dress of a faqir (p. 584)... The circumstances which led to the entire reversal of the project, and produced between Muhammadans and Sikhs the deadliest of feuds, does not come within the purview of the present article. It is enough to state that the process was gradual, and was as much due to political causes as to a steady departure from the teachings of the founder of Sikhism' (p. 591).

In the face of all these facts it would not be easy to contend that Nanak was not a Muslim or that 'the religion of Nanak was really intended as a compromise between Hinduism and Muhammadanism.' He believed in the Unity of God and subscribed to the whole of the Islamic creed which he preached wherever he went. He offered the Muslim prayers and carried out practically all the other ordinances of Islam. He associated with Muslims, he greeted with the Muslim greeting and clothed himself with the Muslim dress. What else was necessary for him to become a Muslim?

He was no doubt a Muslim of the first order; in fact, a saint and a holy personage. He combined in himself the best of all religions; because, as a Muslim, he walked in the footsteps of all the true Prophets of God. But he made no compromise. On the other hand he openly exposed the errors of the people of his time and exhorted all, by precept and example, to live pure and righteous lives.

## CHAPTER 47

### **REGULATION OF CONTROVERSIES**

A true reformer and leader is gifted with wisdom, foresight and prudence. He goes to the root of trouble and aims at real reform. He sticks to the truth and is fair to all. Humanity is divided into various religious camps and they seem to be perpetually at war. Communal prejudice, whether in India or elsewhere, results in bitterness and causes ugly disturbances. Thoughtless people blame religion for all these troubles and throw it overboard. Business people worship mammon and become thoroughly indifferent to religion. Superficial minds seek comfort in empty phrases and platitudes like the sisterhood of religions and the fellowship of faiths. They are afraid of going deeper into religion and thus miss the truth.

Ahmad<sup>as</sup> had worked hard for several years to call mankind back to God. He had done everything that lay in his power to shake the lethargic and the drowsy, to awaken in them a genuine interest in their spiritual welfare. He had succeeded in guiding thousands to the truth. But the multitude of people were yet misled and

deceived by the Scribes and Pharisees of the various religions who resorted to mean and foul methods of deliberate distortion and misrepresentation and vile abuse. They tried to stir up strife and agitation for selfish ends. Ahmad<sup>as</sup> perceived the danger. He sought nothing but peace. His sole objective was the spiritual regeneration of mankind. He did not want to rouse the passions of the people or injure susceptibilities. His enemies had nothing better to do than excite and inflame the people against him and his religion. The Holy Prophet<sup>sa</sup> was maligned by Christians, Hindus and all others on the basis of fabricated stories and inventions. If things went on in this way, there might be serious trouble in the country and Ahmad<sup>as</sup> was afraid that the forces of disorder might be let loose to work havoc. So he put forward a most useful suggestion, which received a scanty measure of attention and the importance of which was not fully realized at the time. In view of subsequent events it is no exaggeration to say that the suggestion, if adopted, would have saved a good deal of unnecessary trouble and expense, not only to the people but also to the authorities responsible for the maintenance of law and order. On September 22nd, 1895, Ahmad<sup>as</sup> made a public appeal by means of letters, and leaflets to the followers and advocates of all religions that a two-fold limit should be set, in the interests of peace and order, to the license with which religious controversy was carried on in India: (1) The advocates of a religion should not attack another religion on the basis



of an alleged fault which is found in their own. (2) Controversy should be confined to the publicly recognised and accepted scriptures of each religion; no reference should be made to any unauthorised and unacknowledged sources of information.

Ahmad<sup>as</sup> intended to send a memorial to the then Governor-General of India with the signatures of a number of Muslims so that the Governor-General might issue a special notification or pass a law to enforce the above suggestion by amending sect. 298 of the Indian Penal Code. The leaflet containing the proposal was sent as usual to prominent people under registered cover for their signatures. Muhammad Husain of Batala publicly approved of the suggestion and declared that he would do everything necessary for its enforcement provided Ahmad<sup>as</sup> had nothing to do with it. Other eminent persons like Talaṭṭuf Husain Dehlavi, Abu Muhammad, Abdul Ḥaq (Editor, *Tafsīr Ḥaqqānī*), Sh. Haji Abdur Raḥīm of Ambala, Maulawī Muhammad Bashir of Bhopal and Sh. Husain Arab of Bhopal, appended their signatures and returned the papers to Ahmad<sup>as</sup>.

He received very favourable replies from a large number of people of Peshawar, Hyderabad (Deccan), Bombay, Calcutta, Etawah, Aligarh, Madras, etc. He had received the signatures of 2,075 persons when he got the leaflet of Muhammad Husain on October 21st, 1895, requiring everybody to leave the matter in his hands. Ahmad<sup>as</sup> did not want any self-aggrandisement. He did not mind who undertook the

task, so long as it was done. Therefore, he publicly left the matter in the hands of Muhammad Husain. In his leaflet, dated October 21st, 1895, Ahmad<sup>as</sup> also drew the attention of the public to the vile abuse heaped upon the name of the Holy Prophet<sup>sa</sup> by the Rev. Fateh Masih<sup>110</sup> and Rev. T. Williams of Rewari,

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<sup>110</sup> Fateh Masih was posted at Fatehgarh, District Gurdaspur. He wrote two letters to Qadian in which he poured rank abuse upon the Holy Founder<sup>sa</sup> of Islam. He wrote in a scurrilous manner concerning his marriages, character and the Islamic conception of paradise. In answer to him Ahmad<sup>as</sup> issued the second number of the *Nūrul Quran* on 20-12-1895. It was priced as. 8 and covered about eighty pages.

Christians had maligned the Holy Prophet<sup>sa</sup> for a long long time by means of the press and the platform. Now in writing such foul letters they were certainly going too far. Ahmad<sup>as</sup> had repeatedly tried to stop it with reason and persuasion, but no one listened to him. So he was compelled to retort in defence and retort he did with such crushing effect that the Indian Church is still groaning and creaking under the killing weight of his reprisal. The Literary Secretary of the National Council, Y. M. C. A., India and Ceylon, had to cry out:

'Ahmad and his editors seem to have canvassed the literature of all ages and nations, in so far as it was accessible to them, in order to ascertain and to unite in one mighty and virulent attack all the efforts that have been made to besmirch and belittle the character of Jesus of Nazareth'.

In his preface to the *Nūrul Quran No. 2*, Ahmad<sup>as</sup> says:

'We are sorry to have to declare that this number of the *Nūrul Quran* has been issued in answer to a man who has, instead of observing decency, used abusive language with regard to our master, the Holy Prophet<sup>sa</sup>, and on account of his own foul nature he has, through clear fabrication, heaped such slanders upon the Head of the good and the Leader of the pure that a pure-hearted person shudders to hear them. Hence we have had to retort in defence only to stop such people.

'We must make it clear to our readers that we cherish the best of beliefs with regard to the Messiah and we are convinced at heart that he was a true and beloved Prophet of God. We believe that he had, for his salvation, truly and sincerely believed in the Holy Prophet<sup>sa</sup> just as the Quran tells us. Of the hundreds of those who served the law of Moses<sup>as</sup> he was also one. So we respect him in

and emphasised the necessity and the importance of the proposal. Ahmad<sup>as</sup> had received the signatures of over 5,000 people and intended to submit a memorial signed by 10,000. But Muhammad Husain neither did anything himself nor let Ahmad<sup>as</sup> do anything in the matter.

It may be noted that the mullahs of Amritsar—Abdul Jabbār, Sanā’ullah, Ghulam Rasūl, and Ahmadullah—publicly opposed this memorial to the extreme disappointment of the Muslims of India. They alleged that the legislation proposed was directed against them.

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every way just as he deserves. But Christians have presented to us a Jesus who claimed to be God and declared that, excepting his own self, all men, the first and the last, were accursed, viz. he looked upon them as guilty of misdeeds punishable with God’s curse. We too regard such a one as deprived of the mercy of God. The Quran has not informed us of such an impertinent and foul mouthed Jesus. We wonder very much at the person who permitted death for God and himself laid claim to divinity and abused such pure people as were a thousand times better than him. So in our discourse we mean everywhere the imaginary Jesus of the Christians; and the humble servant of God, ‘Isā bin Maryam<sup>as</sup>, who was a Prophet and who is mentioned in the Quran is not at all meant in the harsh addresses. We have adopted this form after continually hearing abuse from Christian missionaries for no less than 40 years.’

Ahmad<sup>as</sup> wrote a letter also to Fateḥ Masīḥ on 1-2-1896, in which he said that the harsh words in his answer were not used in any fit of temper, but only to teach the Christian missionary how to behave in such matters.

## CHAPTER 48

### **CONFERENCE OF RELIGIONS**

On December 29th, 1895, Ahmad<sup>as</sup> launched a new movement for the study of comparative religion. He issued a leaflet which ran as follows:

'As the followers of almost all the religions of the world residing in British India enjoy full peace and liberty under the benign rule of the British, and as Almighty God has blessed us with all the requirements for religious research, because distances have been reduced to nothing by the facilities for travelling, it befits lovers of truth to take advantage of the existing state of things and to make honest efforts to put an end to all religious strife and difference and thereby bring all worshippers of God to one altar. Among His manifold blessings very opportune to the accomplishment of this holy object are the invention of printing, to make any number of books on the different religions of the world accessible to every seeker after truth; the construction of rail roads, to bring persons from

the different corners of the country to one place within hours or, at best, days; the institution of the telegraph and post offices, to facilitate communication. Even in things of everyday use one has the better of his brethren of the past generation. He has handy steel pens and has no more to spend time in making and mending them. He has no more to be labouring in polishing paper, as the best paper is available at small prices. He has watches to regulate time and all modern discoveries in sanitation and medicine to preserve him in good health. All these facilities seem to have been furnished by Providence for a special end. Besides the facility we enjoy for holding communication with our co-religionists living in different parts of the world, for calling together in one assembly the learned men of the East and West, and for having easy access even to those books of certain religions which were regarded as too sacred in former days for strangers' eyes, the study of the various languages has removed, to a large extent, the insurmountable barriers in our way to universal brotherhood. Moreover, when we see the deep interest universally taken in religious movements nowadays by people of all creeds, an intense struggle and contest amongst the foremost religions of the world for supremacy and a natural bent of the minds of people to investigate religious questions,

accompanied by the greatest zeal and enthusiasm, we cannot help believing that the Lord of nations proposes to turn all of them into one and His peace-spreading hand intends to reduce jarring elements into one harmonious whole. And it is not an impossibility. If the above-mentioned blessings of God may be properly utilised in the search of truth, if the learned men and theologians of all religions come together in one assembly, each honestly endeavouring to reveal the truth and narrating the beauties and excellences of his respective religion with an unprejudiced mind and in a brotherly spirit, and all prepared calmly to argue and listen to the arguments of one another, it is likely that the light of Truth may shine upon all and all come to a common understanding. Shall it not be a matter of pity and regret if in the face of all these God-given facilities we do not try to elevate humanity by finding out the true religion and then acting upon its commandments? Nay we shall be ungrateful to our Benefactor for all His gifts if we do nothing to reform human corruptions while we pass our life in luxury and lassitude. I appeal, therefore, to all those well-wishers of humanity, to whatever creed they may belong, who with burning souls are ever-aspiring after truth, purity and philanthropy and invite them to a conference which I propose to hold at

Qadian in the Gurdaspur District, Punjab (India), for religious researches.

The following rules will guide the proceedings of the conference and will be observed by gentlemen taking part in it:

1. That the conference shall be open to the representatives of all creeds—to Jews, Christians, Aryans, Parsees, Brahmans, Jainies, Bhuddists, Sanātan Dharama Hindus—and to Atheists. That one representative of each belief who may be distinguished for his religious learning and thoroughly conversant with his own scriptures will be requested to be present in the conference on behalf of his religion, while the cause of Islam shall be advocated by me.
2. All these representatives shall be entertained at my expense during their stay at Qadian and articles of food with due regard to the religious scruples of everybody will be provided them.
3. The passage, coming as well as going, of those gentlemen will also be paid by me who may be unwilling to bear the expense themselves. The representatives may bring along with them as many friends as they like but the abovementioned allowances are confined to themselves. Gentlemen wanting to have their travelling fare paid by me will kindly inform me of their intention beforehand so that I may deposit the necessary amount to meet

such expenses in any bank where they shall be paid on their departure.

4. Proper arrangements for their lodging shall also be made by me.

5. The meeting of the conference shall continue at least for 30 days, which period shall be equally divided into as many speakers as shall be present on the spot. For instance, if they are ten in number three shall be given to each; if five, six days shall fall to the lot of each. But if the number of persons who have to speak may render an equal division of 30 days impossible, some extra days shall be added to this fixed period in order to give an equal share to each speaker.

6. The antiquity of a religion shall decide the precedence of speaking i.e., the first day shall be given to him who claims his religion to be the most ancient, the one next the former in antiquity shall follow him and so on and the last day shall be reserved for the advocate of that book which is claimed to be the latest revelation by its followers. Everyone shall speak one day in the above order. When all have taken their turn, the same round shall begin again to the end of the conference.

7. Every speaker is requested not to make any reference or allusion to any other religion in his speech, but to give an exposition of only the beauties of his own and excellences of its



principles. He can, of course, make a reasonable refutation in gentle and polite words of all those charges with which he thinks his religion might have been wrongly assailed. But if he departs from it none of those present shall be entitled to object, because in such case he shall himself suffer the consequences of doing so by weakening his own cause.

8. In establishing then truths and beauties of his religion the speaker shall dwell especially on the following two things:

(a) Reasons to believe in the existence of God, especially derived from the words of the sacred book in which he believes.

(b) The necessity of religion in general and of a belief in his faith in particular in order to bringing about salvation.

The speakers will have full liberty to bring forward arguments in support of their claims but giving offence to another religion or making remarks derogatory to others must strictly be avoided. The arguments of each speaker must be exclusively based upon the words of his sacred book, which he shall have to quote in the original with full particulars. For example, a Muslim speaker shall recite the verses of Al-Quran in support of his arguments and not only produce a translation. Similarly, a Christian theologian and an Ārya pundit will have to quote verses in the original respectively

from the Bible and the Vedas with their translation and references. Mere translation shall not be admissible. Atheists and Brahmans, of course, are exempted from this restriction. All the quotations must be correctly given in the written papers of every speaker.

9. Only gentlemen having thorough knowledge of their scriptures shall be deemed eligible for the purpose, and therefore only such Āryas and Christians are requested to accept our invitation who can easily read and translate their religious texts in the original, because anyone who has only a second-hand knowledge through other's translations cannot be reliable in the eyes of a truth-seeker.

10. Urdu shall be adopted as the medium of our religious deliberations in the conference. Quotations from the sacred books shall also be rendered in this language by each speaker. But one who does not know Urdu or has been disabled to attend any meeting of the conference owing to indisposition or any other cause, may send his substitute whose words shall be taken for his own. The principal will have to subscribe his speech with his own signature, which shall make him responsible for it. English-speaking gentlemen not knowing Urdu shall also be furnished by me with able translators, whose services may be utilised gratis, in rendering their English speech into

Urdu provided that the former have no objection to accepting such help.

11. Speakers are requested to write their speeches in a legible hand, because no one will be allowed to make any oral speech in the conference, nor will he be suffered to make any alteration in or addition to what he has already reduced to black and white. These papers with the signature of each speaker together with his proper address and title are to be made over afterwards to the secretary of the conference. A speaker may retain a copy of his paper if he chooses to do so.

12. He who will not observe the above conditions as to writing his paper will not be allowed to speak in the conference, nor will he be deemed entitled to those allowances which have been referred to in paras 2 and 3; but in all other respects he is equally welcome to hospitality with other guests.

13. All the speeches shall be printed and published by me afterwards in one volume.

14. All the gentlemen who intend to take any part in this holy gathering are requested to inform me of their intention before the end of May 1896. And if the number of representatives of any community is more than one, the one elected by the majority of his community will be regarded as its representative.

15. After the selection of the speakers their names must be notified six months before the date of the first sitting of the conference. Hence I hereby invite the attention of the learned men of each community and request them to respond to my call and try to make research and establish truth, purity and peace in the world, which in my opinion can be done only by following the precepts of one true religion. I hope the conference will be conducive to manifold blessings. It will afford a safe and peaceful platform to various religions whose advocates may vindicate their faiths by showing their beauties to the world. I also hold myself responsible for the peace with which I hope the proceedings of the conference may be conducted. A period of 30 days may seem to some to be of lengthy duration, but considering that our legal suits even of a trivial nature cost us in judicial courts months after months without exciting any regret while religious matters are more complicated, more delicate and more minute and can be understood only by repeated exertions and heart-felt prayers. I think the period cannot be said to be too long, and I hope that those noble-minded persons whose soul is ever aspiring after virtuous study and research shall spare it with a willing heart. I appeal to their sense of humanity and philanthropy and wish to convince them that

religion is the only source of human elevation. We are ready to waste years after years in worldly pursuits but we neglect religion which is more important. I pray that God may inspire my fellow-men to come forward and to assist me in establishing His true glory in the world.

I shall wait till the end of May for the acceptance of this invitation and if I do not receive any intimations from any gentlemen up to that date, I shall have to notify with great sorrow and pity the postponing of the conference.

MIRZA GHULAM AHMAD,  
 Qadian, Chief of Qadian,  
 29th December, 1895. Gurdaspur District,  
 Punjab, India<sup>111</sup>!

It appears that selfish motives intervened and his opponents did not like to cooperate with Ahmad<sup>as</sup> even in this most reasonable and useful movement in which he took the lead. The response was not what it should have been. This was due either to petty spite or lack of enthusiasm for their own faiths in the minds of their followers. Perhaps they were afraid of exposure. Ahmad<sup>as</sup> had made a fair suggestion boldly and magnanimously, because there was nothing to be ashamed of in Islam. Anyhow, his suggestion did bear

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<sup>111</sup> This leaflet was printed at the Punjab Observer Press, Lahore. Ahmad<sup>as</sup> wrote in Urdu.

some fruit and the matter was taken up a few months afterwards by a few enlightened people.

Towards the end of 1896 certain gentlemen resolved to convene a conference of religions at Lahore.

They invited the advocates of different religions to take part in it. The invitation was cordially accepted. It was proposed to hold the conference in the Lahore Town Hall, but eventually it took place at the Islamia College, Lahore. It was laid down as one of the conditions of the proceedings that no attack was to be made on any creed, and the following five subjects were selected, upon which the exponents of the different systems were invited to write their theses:

1. The physical, moral and spiritual condition of man.
2. The state of man after death.
3. The object of man's life on earth and the means for attainig the same.
4. The effect of actions in this life and the next.
5. What are the means for the attainment of spiritual knowledge?

The initiator of the conference came to Qadian to meet Ahmad, the Promised Messiah<sup>as</sup>, and the latter promised to give him every assistance. As a matter of fact, it was the Promised Messiah<sup>as</sup> himself, who had suggested the idea of the conference to the initiator on an earlier visit to Qadian. The sole object of the Promised Messiah<sup>as</sup> was to acquaint the world with the truth of his mission. He was not actuated by a

desire for personal advertisement or display. He, therefore, persuaded the gentleman to try and give a practical form to the suggestion and the first notice of the conference was actually printed and published at Qadian. The Promised Messiah<sup>as</sup> directed one of his disciples to render the gentleman every possible assistance, and himself promised to contribute an essay. When, however, he began writing the essay, he was overtaken by a severe attack of diarrhoea. Nevertheless, the essay was finished. While he was writing it, the revelation came to him: 'The essay has come out best,' meaning that his paper would excel all others at the conference. Accordingly, he issued a handbill announcing beforehand that his essay would carry away the palm at the conference<sup>112</sup>. The sittings

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<sup>112</sup> Before being read out in the conference, this paper was read to the disciples of the Promised Messiah<sup>as</sup> who happened to be present in Qadian at the time. Kh. Kamāl-ud-Dīn was among these and when the reading was finished he gave expression to the view that the paper contained but an ordinary, unimpressive discussion of the questions; that it was meant to be read before a distinguished audience in which eminent scholars of other religions were to present their view-points in comparison with which this paper would fall flat; that, indeed, he would not be surprised if it were to excite the ridicule of the audience and thus humiliate the Ahmadis. The Promised Messiah<sup>as</sup> tried to dispel his excessive pessimism and announced that God Almighty had revealed to him that his paper would gain the distinction of being unanimously acclaimed to be the best paper read in the conference. The Khwāja Sahib's sense of disappointment and his misgivings, however, remained in spite of this positive, definite and authoritative announcement from his spiritual master whom he had accepted as the chosen servant of God, expressly raised by Him to lead erring humanity to paths of spiritual progress and peace, a claim to which special and extraordinary Divine aid is a necessary and unailing adjunct. No wonder that the other Ahmadis who realized the full import of the Promised

of the conference were fixed for December 26th, 27th and 28th, 1896. Six gentlemen were appointed to direct the proceedings. These were (1) Rā'ai Bahādur Pratul Chandra Chatterji, Judge of the Punjab Chief Court. (2) Khan Bahādur Shaikh Khudā Bakhsh, Judge of the Lahore Small Cause Court, (3) Rā'ai Bahādur Pandit Radhā Kishen, Vakīl of the Chief Court and ex-Governor of Jammu, (4) Maulawī Nūr-ud-Dīn<sup>ra</sup>, Physician to H.H. The Maharāja of Kashmir, (5) Rā'ai Bahādur Bhavānī Darsan, M.A. Settlement Officer, Jhelum, (6) Sardar Joahar Singh, Secretary, Khālṣa College Committee, Lahore.

Many of the most eminent exponents of the different religions sent their contributions to the conference, which necessarily excited great public interest. People attended the sittings with great eagerness. In fact, the conference had assumed the

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Messiah's<sup>as</sup> claim were amazed at a demonstration of this mentality and the spiritual shallowness which it indicated.

The Promised Messiah<sup>as</sup>, when sending his representatives to the conference, specially instructed Khwāja Sahib to have a poster (which he wrote personally for this purpose on December 21st, 1896) published and distributed in Lahore to the effect that it had been revealed to him (the Promised Messiah<sup>as</sup>) by God Almighty that his paper would, with one voice, be acclaimed as the best read in that conference. But Khwāja Sahib's misgivings, had obtained such a firm hold on him that he did not do so, as probably he considered that such a poster would only add to the humiliation when the paper was read. The other Companions of the Promised Messiah<sup>as</sup>, however, who, unlike the Khwāja Sahib, were firm of faith, pressed him to publish the poster and he yielded at the very eleventh hour, the poster being affixed to walls in various places in the town at the dead of night immediately, preceding the day on which the paper was to be read. It was affixed in positions and places where it was least likely to attract attention on the morrow. One wonders if feebleness of faith could have sunk lower.



aspect of a tournament of religions, and the partisans of the different creeds each wished to see victory declare itself for his representative. Under such circumstances all the older systems, which could already count a large following, were safe enough because there were many in the assembly who would champion their cause. But the case of the Promised Messiah<sup>as</sup> was different. His essay was to be read in an assembly where his friends were few and the majority were his opponents, because at that time his followers did not number many, and of them not more than 50 were present at the conference. His paper was appointed to be read on December 27th between 1:30 and 3:30 p.m. He could not personally attend the conference, but appointed one of his disciples, Maulawī Abdul Karīm<sup>ra</sup>, to read the paper on his behalf. When that gentleman began to read the paper, within a short time, such a spell fell upon the assembly that they sat like statues and till the appointed time was finished nobody was aware how long the lecturer had been speaking. When the time for the lecture was over, the audience were greatly agitated because by that time not even the answer to the first question had been finished. There was therefore no bound to their joy when Maulawī Mubārak Ali of Sialkot, whose address was to follow next after that of the Promised Messiah<sup>as</sup>, announced that the time allotted for him might be given to the Promised Messiah<sup>as</sup>. Maulawī Abdul Karīm<sup>ra</sup> accordingly continued the reading of the paper till

4:30 p.m., which was the time for the rising of the conference. But even then the first of the questions had not been finished, and the audience desired that that part might be concluded before the sitting broke up. The directors accordingly ordered that the reading might be continued and it accordingly went on till 5:30 p.m. As soon as the reading was over, the audience made the prayer that the sittings of the conference be extended by another day in order to allow the paper to be finished. Accordingly arrangements were made to continue the sittings on the 29th. And since representatives of some other religions had also made a request for additional time, it was announced that on the following day the proceedings would open at 9:30 a.m. instead of 10:30 a.m., and that the first paper to be read would be that of the Promised Messiah<sup>as</sup>. One effect of the impression created by the first day's reading of Ahmad's<sup>as</sup> paper could be perceived in the fact that while on the previous days the audience did not fully assemble even at 10:30. On the third day it had not yet struck nine when men of all creeds and sects began to pour into the Hall in large numbers and the proceedings commenced punctually at the appointed time. On this day also the period of two hours and a half assigned for the finishing of the paper proved inadequate, and since the audience with one voice desired that the reading should continue, the directors had no alternative but to extend the time. In short, it took during the two days altogether seven hours and a

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half to finish the reading. There was a stir in the city of Lahore and everyone was agreed that the essay had carried off the palm at the conference, and the followers of all creeds and sects were unanimous in its praise. Those who wrote the report of the conference estimated that during the time the paper was being read, the audience gradually swelled to between 7,000 and 8,000 persons.

In short, this was a great triumph for the Promised Messiah<sup>as</sup> and the occasion further impressed the minds of his opponents with the superiority of his genius. Even adverse newspapers were compelled to admit that the paper excelled all others which were read at the conference. An English translation of the paper under the title of *The Teachings of Islam* has met with a specially warm reception in Europe and America.

The *Civil and Military Gazette* of Lahore, dated December 29th, 1896, p.47, wrote:

'In the religious conference of Lahore held at the Muhammadan College building on the 26th, 27th and 28th, the following five subjects were elected as the main points to be discussed by the representatives of the various religions: (1) On the mental being, its moral and spiritual welfare. (2) What does human existence mean, and how its aim can be gained. (3) The day of resurrection. (4) What our deeds effect in this world and in the world to come. (5) How to

learn and come to attain knowledge of the Supreme Being.

Particular interest centred in the lecture of Mirza Ghulam Ahmad of Qadian, a master in the apologetics of Islam. An immense gathering of all sects from far and near assembled to hear the lecture, which, as the Mirza himself was unable to attend in person, was read by one of his able scholars, Munshi Abdul Karīm Fasīh ('the Eloquent') of Sialkot. The lecture on the 27th lasted for about three and a half hours, was listened to with rapt attention, though so far it dealt only with the first question. The speaker promised to treat the remaining questions if time was allowed, so the presidents and the executive committee resolved to extend their sitting to the 29th.'

The publishers of the report also paid tribute to the excellence of the paper on pages 79, 152, 140 of their report. I give here a few of the other opinions expressed: Count Tolstoy:

'I approved very much two articles. How to get rid of "Sin" and "Life to come". The idea is very profound and very true.'

The *Theosophical Book Notes*:

'The best and most attractive presentation of the faith of Muhammad which we have yet come across.'

The *Indian Spectator*:

'An exposition of the teachings of the Koran in a very attractive form there is nothing disputatious and nothing which is not drawn direct from the Koran.'

The *Indian Review*:

'A very entertaining and pleasant reading, lucid, comprehensive and philosophical...evokes admiration. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of Muhammadan religion.'

The *Spiritual Journal*, Boston:

'Pure Gospel'.

The *Bristol Times and Mirror*: 'Clearly it is no ordinary person who thus addresses himself to the West.'

## CHAPTER 49

### **MEMORIAL FOR FRIDAY HOLIDAY**

On January 1st, 1896, Ahmad<sup>as</sup> inaugurated a movement for the general introduction of holiday for Friday prayer, which is one of the most useful institutions of Islam, and a symbol of its greatness. He made arrangements for the submission of a memorial to the Government of India for the closing of Government offices on Fridays. It had unfortunately come to pass—and this was for Muslims a practical and powerful sign of the advent of the Promised Messiah<sup>as</sup>—that a good deal of misconception had begun to prevail among them regarding Friday prayer and, in view of certain conditions attached to the institution, its obligatory nature had begun to be doubted. At many places Muslims had already abandoned the observance of the prayer. The Promised Messiah<sup>as</sup> wanted to revive the institution and desired the Government to close its offices on Fridays. He resolved to approach the Government with a memorial but, before it could be prepared, the Maulawīs, as usual, set up an opposition and wanted

to take the management of the affair into their own hands. The object of the Promised Messiah<sup>as</sup> was purely unselfish. He had not counted upon any obligation or reward. His one wish was that somehow this great service might be rendered to Islam, it did not matter by whom. At the instance of Maulawī Muhammad Husain of Batala, he made a public announcement that if the said gentleman undertook the responsibility of moving the Government on the question, he might do so and that he (Ahmad<sup>as</sup>) would leave the matter entirely to him. It is to be regretted that Maulawī Muhammad Husain by this means only served to postpone the useful measure. The proposal of the Promised Messiah<sup>as</sup> had, however, its origin in a Divine source and so ultimately found fulfilment at the hands of his followers.

## CHAPTER 50

**LETTER TO THE AMIR**

In Shawwāl 1313 A.H. (May 1896) Ahmad<sup>as</sup> wrote a letter,<sup>113</sup> most probably in Persian, to the then Amir of Afghanistan. It ran as follows:

'The reason of writing this letter is a characteristic of human nature. When a man hears of a sweet spring having manifold blessings, he is drawn and attracted towards it. The attraction then affects the body and the man wishes to run towards it and see it and enjoy its sweet water. In the same way when your fine morals, noble habits, Islamic sympathy and high reputation spread throughout India and all good men began to

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<sup>113</sup> This letter was not published in Ahmad's<sup>as</sup> lifetime. I have given here a rough rendering of the Urdu version found in Muhammad Bakhsh's (Deputy Inspector of Police, Batala) papers by his grandson (*Stratul Mahdi*, Pt. III, Qadian, 1939, p. 79).

The only reference to this letter which I have found in Ahmad's<sup>as</sup> writings is that he wrote a letter to Ch. Rustam Ali<sup>fa</sup> (a devoted disciple of Ahmad<sup>as</sup> in the Police Department) on June 11th, 1896, informing him that Ahmad<sup>as</sup> had instructed Pīr Manzūr Muhammad to send a copy of this letter to Ch. Rustam Ali.



praise your Majesty,<sup>114</sup> I was so much pleased that words were inadequate to express my feelings; because I am always grieved to feel that there is in this age a great dearth of men of high character. I thank God that there is in your Majesty a man who is protecting a very large number of men against ruin. In fact, your people are very lucky to have a just and good king like yourself. Those people are very lucky indeed to get such an extraordinary gift after a long, long time. Many are the blessings of God but the highest of them are two: (1) Men who are filled with truth and truthfulness and get spiritual power and then draw the victims of darkness and indifference into the light Divine and then bestow upon them a treasure of knowledge and purify men through their holiness: (2) Men who acquire kingdoms from God, not by chance but by their own God-given ability and thus become the vicegerents of God through His infinite wisdom and their orders become the decrees of heaven; and the life, property and honour of thousands are entrusted to them. Of necessity such men are the shadow

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<sup>114</sup> These words addressed to Amīr Abdur Raḥmān cannot be called flattery. He is known to have introduced law and order in his country and it is a fact of history that Afghanistan enjoyed comparative quiet during his reign (1880—1901). It is also said that in 1895 the Amīr subdued the 'infidels' of Kafiristan. In addressing the Amīr in this way Ahmad<sup>as</sup> is therefore, only giving him his due according to the teachings of the Quran, which enjoins upon Prophets to speak to kings in mild and gentle words.

of God in the matters of showing mercy, helping those in distress, protecting the poor and the needy, and defending Islam and the Muslims.

Regarding the undersigned, when error and corruption prevail, God chooses a man as a reformer so that he may guide those who are astray and give light to the blind and grant the power of action to those who are weak and slumbering. Through them religion is revived and instruction in knowledge and reason is refreshed. In this age of mischief, corruption and apostacy, the same Merciful and Gracious God has commissioned me in the 14th century to reform mankind and leave them no excuse.

As the mischief of this age proceeds from Christian priestcraft and the object is to break the Cross, therefore I have been sent in the guise of Jesus to fulfil the prophecy which is generally known as the second advent. The Holy Quran teaches clearly that the dead do not return to this world. It is impossible. The souls of the dead come, of course, in the form of *Burūz*, viz. a person is created like the one who is dead. With God his appearance is regarded as the appearance of the one who is dead. That is the way of the second advent, and Sufis call it *Burūz*. Otherwise, if the return of the dead were permissible, we needed the return of the Holy Prophet Muhammad<sup>sa</sup> much more than that of

Jesus<sup>as</sup>; but the Holy Prophet<sup>sa</sup> has nowhere said that he would come again in this world. He did, no doubt, say, that a man would come with his name i.e. like him in character. Hence, the second advent of Jesus is also, to take place in the same way and not in a way which finds no parallel in the whole of the world. Imam Malik, Imam Ibn Ḥazm, Imam Bukhārī and other great Imams and learned theologians had also held the same view. The masses, who like novelty and are unaware of the truth, imagine that Jesus would come physically. They expect a strange entertainment like that of an illumined paper balloon descending from a height. They think Jesus would descend in the same way with great pomp and show, people pointing towards him saying 'There comes he!' But that is not the way of God. With such an open display of Divine power, faith in the unseen would be no more.

Those people are grievously at fault who think that Jesus is still alive in the heavens. It is utterly wrong. The Quran repeatedly mentions his death; and the tradition of *Mi'rāj* found in the *Bukhārī* at five different places mentions him among the dead. How then can he be alive? Hence this belief runs counter to the Quran and the Hadith. Moreover, the verse (Al-Mā'idah 5:118) فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ i.e. since Thou didst cause me to die Thou hast been the

watcher over them' shows clearly that Christians would corrupt their religion after the death of Jesus and not during his lifetime. If it is supposed that Jesus is still alive, we shall have to admit that Christians have not corrupted their religion up to this time and are in the right, which is clear blasphemy. Whoever, therefore, believes in the verses of the Quran must also believe that Jesus is dead. This is just a little of what we have written in detail in our books. The detail can be found there.

In short, it was necessary that a man should appear from among Muslims who should be like Jesus. The Hadith in the *Bukhārī* about the breaking of the Cross loudly proclaims that the appearance of such a person would take place at a time when Christians are dominant. Every sane person knows that in our age the dominance of Christians throughout the world has reached a limit unknown in the past. The deceit, designs and machinations of Christian priests have so vastly developed that it can certainly be said that they constitute the promised Antichrist, who has corrupted and interpolated the scriptures. It is they who have published about 2,000 translations of the interpolated Bible. They have been dishonest to the heavenly books. They want to make a man God and worship him. Now think, has there ever been a greater *Dajjāl* that there might be

expected one in the future? Since the beginning of man no such deception has ever been published. So is there any other sign, after this, before us, which might convince us or even create a doubt as to the possibility of the existence of a greater *Dajjāl* who might be hidden in some cave?

Along with this is the occurrence in our country of the eclipses of the sun and the moon, which is mentioned as a sign of the appearance of the Mahdi in *Dār Quṭnī* through Imam Bāqir.

The mischief of Christians has exceeded all limits. The vile abuse and extreme insult that their learned men have, by pen and tongue, poured upon our Holy Prophet<sup>sa</sup> has caused a ferment in the heavens, so much so that an humble person has been commissioned to leave them no excuse. It is the way of God that, whenever corruption prevails on earth, a reformer is created on earth who is fitted to meet the particular mischief prevailing. Let him therefore who has eyes see the fire of mischief which rages in our age and as to who are the people that have attacked Islam by taking the sword in their hands. Let lovers of Islam think and decide if it is right or wrong. Was it not necessary that, at the end of the thirteenth century in which the seed of mischief was sown, the Divine mercy should have turned towards the reformation of religion at the head

of the fourteenth century? It is not a matter of surprise that I have been sent in the name of Jesus<sup>as</sup>, because the particular form of mischief needed the same kind of spirituality. When I am commissioned for the people of the Messiah wisdom required that I should be called the son of Mary. The heaven is raining signs and the earth is proclaiming that the time has come. These two witnesses are trumpeting forth my truth. For the same reason God addressed me and said: "Be of good cheer. Thy time has drawn near; and the feet of Muslims, have been planted on a high minaret." This is the work of the Wise and Omniscient God, and strange in the eyes of man. He who recognises me before the fullest manifestation shall have a reward from God; and he who turns towards me after seeing heavenly signs is not of much worth, and his turning towards me is also of not much value.

I seek no kingdom or power. Humble I came and humble shall I go. I am commissioned by God to acquaint the people of every country with reasons for the truth of Islam, in these troublous days, with kindness and love. I have also no quarrel with the British, nor with the Government under which I am leading a peaceful life. Rather I thank God and express my gratitude to Him for His favour for having appointed me to the service of the

Faith during such a peaceful reign. And why shall I not feel grateful for this gift when, and in spite of my humbleness and helplessness, and in spite of the agitation of the ignorant, I am carrying on my work in peace under the British Government?<sup>115</sup> And I am enjoying such amenities that I shall be failing in my gratitude to God if I did not thank this Government. We shall be held guilty of injustice if we conceal the fact that we enjoy the same measure of freedom to preach Islam as is enjoyed by Christians for the propagation of their faith. In fact, this freedom is of much greater advantage to us. We Muslims derive benefits from this freedom which the others do not have, for they

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<sup>115</sup> If Ahmad<sup>as</sup> had desired only to get money out of the Amīr, there was no need of praising the British in this private letter. If the Amīr was a friend of the British and kept in touch with Indian affairs, he must have known that Ahmad<sup>as</sup> was also a loyal well-wisher of the British. There was no point in writing it, unless of course Ahmad<sup>as</sup> meant it to be a veiled hit against the Amīr's Government. But a businessman would not displease his prospective customer; nor would a beggar offend a prospective donor. If, on the other hand, the Amīr hated the British, as the Afghans generally did, it was certainly not in the interest of Ahmad<sup>as</sup> to praise them in this manner. There is nothing in the letter which could savour of intimidation.

Why then, it may be asked, did Ahmad<sup>as</sup> praise the British in this letter? The answer is simple. Ahmad<sup>as</sup> was not hankering after power or pelf. He was commissioned as a reformer by God. His trust was in God alone. He boldly preached the Divine message to the Amīr and laid all facts before him. Islam was very much maligned and misrepresented. Every Muslim must help its cause. There was involved in this no political complication, because the British did not interfere in such matters. To counteract anti-Islamic propaganda money was required. Therefore the Amīr should help Ahmad<sup>as</sup> in this noble work not only for the sake of religion but also for his own spiritual welfare.

stand on falsehood and we stand on truth. Freedom is of no use to falsehood, which is rather more exposed when there is freedom. In these days of enlightenment deceit and deception become all the more apparent. This is the grace of God that such an opportunity has been afforded to us, it is indeed a special favour that has been granted to us.

Of course, Christian priests receive from their people millions of rupees for the propagation of their gospels and lies, and we do not receive anything. Their supporters all over Europe are countless like ants and insects, while we have no helper except Allah. If therefore, on account of the lack of funds our mission suffers in any way, the British Government is not to blame. It is our own people who are responsible for their negligence. Many indeed are there who put off the time of help by hypocritical excuses and false ideas. For their own honour and reputation they race like horses, but fail to understand that in these days Islam stands alone among hundreds of enemies. Every religion is in the field of contest. Let us see which wins. Now is the time when we should serve Islam and immediately remove the objections levelled against it by philosophy, and expound the truth of the Quran to all friends and foes, and impress on hearts the glory of the word of God, and endeavour to



achieve victory in this war of religions. We should do our utmost to help out of the pitfall of error all those who have fallen prey to Christian scepticism and save those who are facing destruction. This is the mission entrusted to us.

Europe and Japan are waiting for our gift and America is prepared to welcome our invitation. Hence, it would be most cowardly of us to sit idle. In short, this is the work entrusted to us and this is our hope which is expected of God. We pray that God may create our helpers. We are waiting for the breeze and the glad tidings as to when and from which direction they come.

O King of Kabul, if you listen to me today and are prepared to help us with money,<sup>116</sup> we shall pray that whatever you ask of God He may be pleased to grant it to you and keep you from evil and make you live long and bless your life. A person might hesitate to accept my claim, but there could be no hesitation with regard to the truth of Islam. As this work is the work of Islam and this service is the service of

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<sup>116</sup> It should be noted that Ahmad<sup>as</sup> is not begging any personal favour of the Amīr. He does not need money for himself. As a matter of fact he actually spent whatever he himself possessed in the way of Allah. But it is clear that the property of a single individual, however rich he might be, cannot be sufficient to counteract the anti-Islamic propaganda carried on in these days on a worldwide scale. Therefore he expects every Muslim to help in this work. Every word of this letter shows that Ahmad<sup>as</sup> is keen and anxious to serve Islam—the religion of God. If anyone helps the cause of God with money, He will most surely bless him in every way.

Islam, therefore, my person and claims should not intervene. One should think only of helping Islam and this too on account of love for the Head of all the Prophets of God.

O King, may Allah bless thee, and may His blessings be in thee, for thee, and on thee! Know that this is the time to help. Store up, therefore, provision in the next world for thyself, for I see that thou art of those that are fortunate. If at this time someone else supercedes you, then know that he supercedes you for ever. And those who come first stand first in the eyes of God. And Allah does not waste the reward of anyone.

I swear in the name of Allah that I am commissioned by Him. He knows my inside and outside. It is He who has raised me at the head of the fourteenth century for the revival of religion; He saw that the earth was filled with corruption and error was widespread and that there was little of honesty and much of dishonesty. So He selected one of His servants so that he might revive religion. It is He who has made me a servant of His greatness, majesty and word. It is God's to create and command. He does what he wills. He sends His word to whomsoever He likes from among His creatures. So be not surprised at the work of God and turn not your nose up in doubt. Accept

the truth and be of those who are the first.<sup>117</sup>

This is the grace of God upon us and upon our brothers who are Muslims. Woe unto those who recognize not the time and see not the days of Allah and live in idleness and negligence. They do nothing but make kafirs of Muslims and call the truthful liars. They ponder not over Allah and adopt not the ways of the righteous. These are the people who declared us to be kafir and cursed us. They have accused us falsely of having claimed prophethood and denied miracle and angles. They have not understood what we have said, nor do they think over it. They have opened their mouths in haste. We are innocent of what they manufacture against us. We are believers by the grace of God and believe in Allah, in His book, the Quran, and in His Messenger. We believe in all that our Holy Prophet<sup>sa</sup> has brought and we believe in all the Prophets and we bear witness with heart and soul that there is none worthy to be worshipped except Allah and that Muhammad<sup>sa</sup> is the Messenger of Allah.

These are the articles of our faith and with them shall we go to Allah. We are truthful. Surely Allah is gracious unto the whole world. He has made a creature of His a Reformer at the

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<sup>117</sup> Mark the authority and vigour with which Ahmad<sup>as</sup> addresses the king. Can such mighty words ever come from an impure heart?

right time. Are you surprised at the work of God; He is most Merciful. The Christians have created a mischief by their doctrine that Jesus is still alive in the heavens and they are sunk in obvious unbelief. So God has willed to demolish their foundation and to falsify their reasons and to convince them that they are liars. Hence, it is incumbent upon a person, who believes in the Quran and loves God's grace, to declare, that I am truthful and join my followers. He who unites his soul with mine, and places his hand under mine in *Bai'at*, surely God will exalt him in this world and the next. Such a one will triumph in both the worlds. This word of mine is going to spread very soon. I entrust my work to God. I complain not of my grief and sorrow to anyone except Allah. He is my Lord. I trust in Him alone. He will exalt me and will not let me to be brought to naught. He will grant me honour and not disgrace me. The transgressors will soon know that they are in the wrong. In the end we praise God who is the Creator of all the worlds (Shawwāl, 1313 A.H.).'

## Chapter 51

### END OF ĀTHIM

'If they will not swear by my name, then will I pluck up that nation, plucking up and destroying it,' saith the Lord. (Jer. 12:17)

On July 27th, 1896, death overtook Āthim at Ferozepur where he was buried. As a matter of fact he had long been moribund. Christians naturally felt shocked and the old controversy was revived.<sup>118</sup>

Ahmad<sup>as</sup> declared that the word of God was fulfilled and the prophecy that he had made was true. It was really the insolence of Āthim, which he had offered to God and His Prophet<sup>sa</sup> that had brought upon him the decree of punishment. He shuddered when the decree was pronounced. He was dumbfounded and terrified into silence. He turned towards the truth in his heart. So the All-knowing God allowed him a respite, as was clearly pointed out by Ahmad<sup>as</sup> in *Anwārul Islam*, pages 4 and 6. In his leaflet, dated 27.10.1894. He had clearly prophesied:

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<sup>118</sup> See *Kashful Haqā'iq* of Bombay, dated August 1<sup>st</sup>, 1896, p.108 and the *Shahna'-e-Hind* of Meerut, dated September 1<sup>st</sup>, 1896, p. 1.

'If Āthim does not take the oath, even then God will not let a culprit go unpunished who tried to deceive the world by hiding the truth. The days are near, not distant.'

Ahmad<sup>as</sup> tried to save Āthim from the wrath of God and gave him every opportunity to speak out the truth and thus be a witness to the word of God. But he could not pluck up the courage, and the respite allowed to him by God gradually and imperceptibly confirmed him in his deceit until his long silence took the form of a veritable falsehood. To grant him further respite would have rendered the cause of raising all the Prophets of God absolutely vain. So he was stricken with death and the word of God was fulfilled.

Having nothing better to say, the foul-mouthed Imād-ud-Dīn, the *Nūr Afshān* of Ludhiana, and the Rewari missionary poured abuse on the Founder<sup>sa</sup> of Islam incessantly and wanted to cow the Muslims by wounding their susceptibilities. Ahmad<sup>as</sup> protested against this, refuted their objections and did what he could to defend Islam, but he could not stem the rising tide of abuse and vilification. He would have liked the British Government to take some interest in the matter just as Constantine I of old, who had gathered, in the fourth century, 250 Bishops from different parts of the world at Constantinople and listened to a religious debate with the result that he was converted to the Unitarian creed of Christianity. But the British did not want to dabble in religion. The cautious and hesitating policy of Sir E. Elgin did not even allow him to adopt

the suggestion that Ahmad<sup>as</sup> had made for setting a limit to the spirit of religious controversy which was fanning the flame of hatred and bitterness among the various classes of His Majesty's subjects. So he wrote a book entitled *Anjām-e-Āthim*<sup>119</sup> and issued leaflets and invited the leaders of Christianity to have a prayer contest which did not involve the uttering of any curse. Each party should pray to God that He might distinguish truth from falsehood by some heavenly sign. The wrath of God, each one should pray, should

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<sup>119</sup> It was completed and published in the beginning of 1897. It covered 284 pages with 64 pages of supplement. Most of this book is in Arabic, having a Persian translation running underneath. The death of Āthim was a sign not only for Christians but for the whole world. Therefore Ahmad<sup>as</sup> did not address only the Christians of India and the Near and Middle East but also the Muslims of India and all other Muslim countries. That is why the book was chiefly written in Arabic and Persian so that all may benefit by it. It was sent to all countries. It is really a collection of four different pamphlets as indicated on the title. The central theme is that he has been truly commissioned by God and that he is not a self-styled Messiah.

A supplement of 64 pages was added to the book, in which Ahmad<sup>as</sup> enumerated, in answer to a question, a number of signs that God had shown in his favour. He also published a letter which Miyān Ghulam Farid of Chachran, a well-known Pīr of India, had written to Ahmad<sup>as</sup> on Rajab 27th, 1314 A.H. In it the Pīr wrote:

'O dearest friend, know that I have cherished feelings of deep respect for you from the very beginning in order that I may have its reward. Never has any word of disrespect been uttered by me about you. Now I have to inform you that I acknowledge your goodness and there is no doubt about it. I am sure that you are a righteous servant of God.'

Ahmad<sup>as</sup> also referred to the prophecy contained in Sh. Ali Ḥamza's book, *Jawāhirul Asrār*, (840 A.D.). The Holy Prophet<sup>sa</sup> said that the Mahdi would appear in a village called Kad'a and that he would have a printed book in which the name of his companions would be written and that their number would be 313. Ahmad<sup>as</sup> gave a list of his 313 Companions in the book to show that the prophecy was fulfilled in his person. (See Appendix I).

overtake the party that was upholding falsehood. But no one came forward.



## CHAPTER 52

### **PLEADINGS WITH SCRIBES**

We have seen that the followers of all faiths were up in arms against Ahmad<sup>as</sup>, because he could not compromise with evil and falsehood. They had practically formed a powerful coalition. Had Ahmad<sup>as</sup> not been from God, he would have found it extremely difficult to maintain a position assailed with equal fury by all who were jealous for their faiths. His opponents not only had recourse to every subterfuge, and were acrimonious in controversy but also seemed ever ready to tear him to pieces. They made no secret of their utmost abhorrence of his mission and work. They never suffered the spirit of opposition to slumber. The death of Āthim inflamed their passions and Ahmad's<sup>as</sup> success at the religious conference spurred them all to fresh efforts. He had defended Islam against Christians. The intelligentsia was pleased and Ahmad<sup>as</sup> gained in love and veneration. He towered conspicuously over his opponents. But this infuriated the mullahs all the more. He was made the target of frantic execration and mockery from all

sides. Torrents of abuse were poured forth on him. His enemies were implacably vindictive and malevolent. Ahmad<sup>as</sup> bore every personal insult with perfect dignity. He had no fear. His courage was singularly cool and imperturbable. Nor was he at any time actuated by spite. He was at peace with all the world. He despised the mean arts and unreasonable clamours of demagogues adopted by his opponents. He could not be a traitor to God and betray the trust that He had placed in him. Therefore he carried on his great work with a vigour and determination that knew no hesitation and recognised no obstacle.

Hitherto Ahmad<sup>as</sup> had hesitated in inviting his co-religionists to *Mubāhala*. There is no doubt that he was allowed to do so by God towards the end of 1892. By that time the mullahs had declared him to be an infidel, and he only wanted to convince them that he was a Muslim and not a kafir. Now the position was different. In spite of his vigorous defence of Islam, the mullahs not only disowned him but also made common cause with the enemies of Islam and poured abuse and ridicule upon him. He had done his best to settle domestic differences by means of debates and conferences in a quiet and reasonable manner but the mullahs would not have a clean and straight fight with him. The only resort left to him, therefore, was to invite them all to a *Mubāhala* to convince them that he was not an impostor. By rejecting him the mullahs were also rejecting the Holy Quran and the Holy Prophet<sup>sa</sup>. Had they believed in Muhammad<sup>sa</sup>, they

would have accepted Ahmad<sup>as</sup>, for the former had spoken of Ahmad<sup>as</sup>. Ahmad<sup>as</sup> came in God's name but they received him not. He was therefore convinced that they had not the love of God in their hearts. He sought not his own will, but the will of God Who had sent him. Therefore he invited them all to a *Mubāhala*. Woe unto the Scribes and Pharisees, hypocrites, for they shut up the kingdom of Heaven against men, for they would neither go in themselves, nor suffer them that were entering to go in. Therefore they should receive the greater damnation.

Ahmad<sup>as</sup> issued a pamphlet in which he published the revelations that he had received from God and invited the mullahs and Sufis to *Mubāhala*. It was sent to each one of them. The pamphlet was addressed by name to 58 mullahs and 48 Pirs and Sufis who resided in all parts of India. It was a wholesale invitation, but he wanted at least ten of them to come forward.

Ahmad<sup>as</sup> also recapitulated in a separate leaflet the various suggestions that he had made on different occasions to establish the truth of his mission. Any of his opponents should (1) produce within the next two months a work in Arabic like that of Ahmad's<sup>as</sup>; (2) write in competition with him and in his presence a commentary within two months on any seven verses of the Quran; (3) stay with Ahmad<sup>as</sup> for a year and witness for himself a heavenly sign in favour of Ahmad<sup>as</sup>; (4) some of them should publicly declare that they would believe in Ahmad<sup>as</sup> if they witnessed a sign within one year of their declaration; (5) have a

*Mubāhala* as prescribed by Islam; and (6) finally, Ahmad<sup>as</sup> suggested that, if they were not prepared for any of these, the mullahs should enter into a seven years truce with him. He hoped that within this short period he would succeed in vindicating and establishing the superiority of Islam over all other faiths. The mullahs should leave him alone and treat him as one of their co-religionists.

In his leaflet, dated 15-7-1897, Ahmad<sup>as</sup> adjured all men and women in the name of God to pray to God individually for at least three weeks imploring Him to reveal unto them whether Ahmad<sup>as</sup> was really from God or otherwise. In appealing tones he said:

عزیزاں مے دھم صدبار سو گند ..... بروے حضرت دادار سو گند  
کہ در کارم جواب از حق بچوئید ..... بہ محبوب دل ابرار سو گند

But very few responded.

Could Ahmad<sup>as</sup> have been any fairer? Compare and contrast this unique and genuine spirit of solicitude for the spiritual uplift of mankind with the answer that Jesus<sup>as</sup> gave when certain of the Scribes and of the Pharisees said, 'Master, we would see a sign from thee;' An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.' Ahmad<sup>as</sup> offers the world a choice not only of signs but of all the possible categories of signs, so much so that his opponents do not know what choice to make. Let scientists think over the matter in their calmer moments and suggest a better method of discovery

and settlement in keeping with the nature of the question. Literary miracle has only one precedent and that is the Holy Quran. A deep knowledge of the secrets of the word of God is certain evidence of the spiritual eminence of a claimant and his nearness to God Who revealed it. One can study the character of a person only by coming in close touch with him. It is said that no man is a hero to his valet. But here is Ahmad<sup>as</sup> anxious to get in personal touch with his enemies and with an assurance that honest seekers after truth would not only be convinced of his truth but would also witness a sign to their personal satisfaction. It is an unqualified invitation involving no responsibility or inconvenience, but only those could accept it who were anxious to get at the truth. One wonders why people did not take advantage of this generous offer in much larger numbers. A number of people did visit Qadian, but they made no fuss and did not wait for a year. Most of them were immediately converted. They saw a Divine light and halo around Ahmad<sup>as</sup> and they could not resist it. It is only those who had eyes but did not see, who had ears but did not hear, who had hearts but would not understand, that paid no heed to it. The depth of iniquity to which the Scribes and Pharisees had sunk can be judged from the fact that they would not approach God in the form of *Mubāhala*. They had no faith in God. The way in which Ahmad<sup>as</sup> appealed to them and broadcast his various suggestions leaves not the shadow of doubt that he was most sincerely

seeking peace. He begs them to leave him alone for seven years. He entreats them to wait and watch. But they would not listen to him. Could his pleadings go further? Could his love after truth be demonstrated in a better way?

In answer to the invitation to *Mubāhala*, Ghulam Dastgīr of Qasur issued a leaflet which Ahmad<sup>as</sup> received on January 24th, 1897, in which the mullah fixed 25th Sha‘bān, 1314 A.H., as the date of the *Mubāhala*. But he put forward the condition that the wrath of God should overtake him on the spot. In his letter the mullah had previously agreed to wait for the period of one year but he had laid down another condition i.e., every Muslim in the world who did not believe in Ahmad<sup>as</sup> should die within one year of the *Mubāhala*. Ahmad<sup>as</sup> pointed out in a leaflet, dated Sha‘bān 20th, 1314 A. H., that the conditions under which *Mubāhala* should take place were laid down in Muslim scriptures and that he could not go against those conditions.

This mullah used to execrate Ahmad<sup>as</sup> most vehemently and abusively. He had moved the mullahs of Mecca to issue fatwas excommunicating Ahmad<sup>as</sup>. In 1315 A.H. he wrote a book against Ahmad<sup>as</sup>. It was entitled *Fath-e-Raḥmānī* and was printed at the Ahmadi Press (owned by Kh. Aḥad Shah), Ludhiana. In this book (p. 26) he prayed to God that Ahmad<sup>as</sup> and his followers might be all destroyed. He was, however, himself stricken with death within a month of this prayer and he could not live even to see his

book in print. Thus was fulfilled the word of God that those who sought the disgrace and destruction of Ahmad<sup>as</sup> would be themselves disgraced<sup>120</sup> and destroyed by God.

Ahmad's<sup>as</sup> soul was sore vexed at the spectacle of the worship of Jesus<sup>as</sup>. It was a direct insult to God that the son of Mary<sup>as</sup> should be set up as His equal. God comforted him with the news that the days of man-worship were numbered and that Islam would spread even in Western countries. A new earth and a new heaven were being prepared. He issued a special leaflet in which he declared that the time had come when the Master Prophet<sup>sa</sup> was to be recognised.

'Write it down from me,' he said, 'if you like, that the worship of the dead would henceforth be on the decline and this abomination shall be abolished from the face of the earth.'

He further declared that the God of Islam was the only Living God and that there was no sign of life in any other religion. He could demonstrate it to the followers of all religions (in only 40 days) that God

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<sup>120</sup> Qazi Faḍl Ahmad, a retired Court Inspector, living at Ludhiana (he originally belonged to Shahpur, Distt. Gurdaspur), wrote a book entitled *Kalima Faḍl-e-Raḥmānī* (printed at Delhi Punch Press. Lahore). It was dedicated to Nawab Muhammad Ishāq Khan, Premier of Rampur State, who accepted the dedication on 11-9-1898. The book is full of irrelevance and abuse. The Proprietor of *Akhbār Wafādār*, Lahore, took a special interest in this publication and the mullahs applauded it very much. This book came under discussion (on 11-11-1916) in the court of Sh. Aṣghar Ali, District Magistrate of Ludhiana, who declared in his Judgment (dated 21-1-1918) that the accusations which the Qāḍī had brought against Ahmad<sup>as</sup> in this book were all false and that the references which he had quoted were wrong and distorted.

not only honoured him by His word but also supported his claim with heavenly signs. Let Christians come forward and hold a prayer test. He also claimed that his prophecies and signs were much more weighty and were far more numerous than those of Jesus<sup>as</sup> and that he would give Rs. 1,000 to any Christian missionary who could prove otherwise. This was reiterated in another leaflet issued on January 28th, 1897.

A Muslim mullah of Gurgāon, Aṣghar Husain by name, filed a suit in court and demanded Rs. 1,000 from Ahmad<sup>as</sup> saying that he was a Christian in so far as he believed in Jesus<sup>as</sup>. But the court dismissed the case in August 1899.

The answer that the Christians gave Ahmad<sup>as</sup> was published in the *Akhbār-e-Ām*, dated 23-2-1897, which was a quotation from the *Christian Advocate*. It was this: An impostor can also show signs and work miracles. Jesus<sup>as</sup> restored the dead to life. Ahmad<sup>as</sup> refuted these two statements by a leaflet issued on February 28th, 1897, in which he pointed out that Jesus<sup>as</sup> was believed to be Divine only because he worked miracles. If impostors could also show similar signs, Jesus<sup>as</sup> could not be Divine for that reason. The restoring of the dead to life was a mere assertion, there was no proof or historical evidence. If mere stories were to be believed, there were many such miracles mentioned in the scriptures of other religions and they also should be believed. In that case other people besides Jesus<sup>as</sup> would have to be taken as gods,



which was ridiculous. This leaflet was issued as a supplement to the *Mukhbir-e-Deccan* of Madras, dated 11-3-1897. In another leaflet, dated 6-3-1897, Ahmad<sup>as</sup> had asked another question of Christians, viz. if Jesus<sup>as</sup> had become accursed for three days to take away the sins of Christians, how could he be the son of God? One accursed is the enemy of God, how could Jesus<sup>as</sup> be the son of God as well as His enemy at the same time?

Though Christian missionaries, Hindu Pandits and mullahs were doing their best to fight Ahmad<sup>as</sup> and earnestly desired his down fall, yet the more they tried the more powerful Ahmad<sup>as</sup> became. Sons were born to him according to his prophecies. Books and leaflets were published in ever increasing numbers and his devoted followers made sacrifices of all kinds. People came to Qadian from distant places and in ever growing numbers, so much so that the necessity of another building was very soon felt at Qadian to accommodate the guests. Therefore Ahmad<sup>as</sup> appealed to his disciples to contribute towards this fund on February 17th, 1897, and the response came, not only from the Punjab, but also from distant provinces like Madras.

## CHAPTER 53

### **A NEW HEAVEN AND A NEW EARTH**

It should be remembered that the scenes that were being enacted in Qadian and the Punjab in those days were by no means local in their character and significance. They did not have reference only to the immediate present. It was not an ordinary man in a remote village who was discussing the local petty topics of the day. Not only was the subject of Ahmad's<sup>as</sup> discourses of universal significance and importance but the voice that was being raised was a voice that was to grow in strength and might throughout the world. It was to gather a force that the wildest imagination of his contemporaries could not conceive. It was to transform the whole trend of world events. It was indeed the creation of a new heaven and a new earth. Ahmad<sup>as</sup> was speaking as the vicegerent of God in his official capacity of a universal reformer. His opponents were the voices of the dying faiths of the world. The Dean of St. Paul's said a short while ago that not more than 20 per cent of the people of Great Britain were Christians in any possible sense of

the word. Russia and Germany have thrown Christianity overboard. The mullahs of old are dethroned and disowned throughout the Muslim world. Similar is the case with other faiths. It would therefore be wrong to judge the full meaning and importance of the two contending forces by a short measure of a few years. World changes do not take place in a day. The religious drama that was being played at Qadian was only a prologue of the vast changes that were to take place throughout the world. Each act represented a step in the coming gigantic world revolution which Ahmad<sup>as</sup> was destined to bring about. The stories and parables that a fisherman of Galilee told a handful of his companions two thousand years ago gradually found their way to the tongues and the hearts of millions of men including kings and emperors. The whispers of an orphan of Mount Paran became thunders before which the mightiest empires of the world crumbled into dust in no time. The savage warriors of the desert did not know that the single victim of their ruthless persecution for whom they had left no place of shelter on earth would not only return to Mecca as a conqueror, to forgive them all but would also rule over the hearts of millions of men including the mightiest monarchs and emperors that have ever reigned. It is too early yet to say anything about the true significance, importance and magnitude of Ahmad's<sup>as</sup> work, but so much is certain and even his bitterest enemies admit that the voice that was raised

in Qadian only the other day has mysteriously resounded from the four corners of the earth and the echo is gaining fresh force every day on an unprecedented scale.

He and his illustrious son are now known from Lahore to London, from Kobe to Cairo, and from Chicago to Chungking and Hong Kong. Thousands owe Ahmad<sup>as</sup> spiritual allegiance from Cape Town to Lagos. His disciples have been subjected to persecution and martyrdom not only in India but also in Moscow and Kabul. The streets of Mecca, Damascus, Baghdad and Tehran have known his followers. His representatives have been working in Madrid, Rome, Berlin, Mauritius, Singapore, Batavia Centrum, Haifa, Nairobi and Buenos Aires. The newspapers of Budapest, Amsterdam, Melbourne, New York and Warsaw have published long accounts of the movement founded by him.

Over the din and strife of the world, nay, over the clash of arms, over the fire of guns, and amid the bursting of bombs, in which humanity is hopelessly engulfed as never before, is heard the sweet voice of the Promised Messiah<sup>as</sup> gently calling the world to a haven of peace and safety which the Lord of the universe has prepared with His own hands.

'Come ye, and enter the Kingdom of heaven',  
says he,

'Find ye the Millennium which was promised  
by the great messengers of God throughout the  
centuries.'

Blessed are those who have ears to hear the sweet voice.

## CHAPTER 54

**PT. LEKHRĀM'S DEATH**

Ahmad's<sup>as</sup> prophecy about Āthim was fulfilled in each and every detail according to the word of God, and it was recognised as a heavenly sign by the faithful and the God-fearing. But there were still some hard-hearted unbelievers who could not understand the way in which the Merciful God had worked. They were trying to make it dubious, and thus mislead the world. As the real object of signs, prophecies, and miracles is to establish faith in the hearts of men, and not work havoc and destruction in the world, therefore God works in various ways. He dealt with Āthim as he deserved, and it increased the faith of those who knew something of the Divine way. But the common run of mankind, who do not possess fine perception, required something stronger. Ahmad's<sup>as</sup> opponents were misleading the people. Hence God decided to strike terror in their hearts by showing a clear and manifest sign, which should not only increase the faith of believers but also serve as a stern warning to the wicked who exceeded all limits. He, therefore,

showed a sign which is truly an everlasting monument of Divine Power and Majesty. Even the dullest of the dull would find no difficulty in understanding it. It was really enough to melt the hardest heart. To describe it I shall have to go several years back.

The name of Pt. Lekhrām<sup>121</sup> has already been mentioned as one of the bitterest enemies of Ahmad<sup>as</sup>. On March 1st, 1886, Ahmad<sup>as</sup> issued a leaflet as a supplement to the *Riyāḍ-e-Hind*, Amritsar in which he announced that God had revealed to him certain things about the future, the fulfilment of which would be a clear evidence of and a glowing tribute to the truth and excellence of Islam. Some things were unpleasant, he declared, and their disclosure might occasion pain to those who were concerned. He made it clear that he did not want to cause unnecessary pain to anybody. He had the good of everyone at heart, and he would not wish ill even to his worst enemies. He would rather pray for them, and do good to them in return for evil. The future, however, was not in his control. There were some unpleasant things even for his own relatives and friends. He said that God had also told him something about his opponents, as M. Indarman and Pt. Lekhrām. He had deep sympathy for all. He had no desire to offend anyone or cause pain to anybody. Therefore, if anyone concerned did not like

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<sup>121</sup> Born on 8 Chet, Sammat 1915 Bikramī, at Saidpur, Tehsil Chakwal, District Jhelum. Joined the Police in 1876. Established the Ārya Smāj at Peshawar in 1881. Resigned and came to Lahore in 1884. Appointed editor *Ārya Gazette*, Ferozepure.

the publishing of any unpleasant thing about himself, such a person should inform him of it within the ensuing fortnight, so that he should not disclose it. M. Indarman kept quiet and passed away, but Pt. Lekhrām sent a postcard to Ahmad<sup>as</sup> and dared him to publish what had been revealed to him concerning Lekhrām.

So Ahmad<sup>as</sup> issued a leaflet on February 20th, 1893,<sup>122</sup> in which he announced that Pt. Lekhrām was described in his revelation as *عَجَلٌ جَسَدٌ لَّهُ خُورٌ لَهُ نَصَبٌ وَعَذَابٌ*. He was further informed by God that Pt. Lekhrām would be severely punished for the vile abuse that he had poured upon the Holy Founder<sup>sa</sup> of Islam within six years from the date of the leaflet. People thought the prediction was too vague and could not mean much. The *Anīs Hind* of Meerut raised that objection in its issue of March 25th by saying that it was a conjecture. In answer to this Ahmad<sup>as</sup> announced on April 2nd (14 Ramadan, 1310 A.H.) that if his prophecy was a mere conjecture Lekhrām could also make a similar prediction. Lekhrām was about 30 years of age at that time and Ahmad<sup>as</sup> was over 50, so it was easy for Pt. Lekhrām to fix a period of say 10 years for Ahmad's<sup>as</sup> punishment. He assured the public that the punishment of Lekhrām would not be an ordinary

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<sup>122</sup> The delay was due to the fact that Ahmad<sup>as</sup> was in no hurry in bringing down the decree. Moreover Pt. Lekhrām had insisted that the prophecy must fix the period in which it would be fulfilled and God had not revealed the period to Ahmad<sup>as</sup> before this.



thing; it would be so unusual that people would easily recognise its supernatural character. Ahmad<sup>as</sup> also declared that he had in a vision, seen a person of terrifying aspect<sup>123</sup> who was in search of Pt. Lekhrām as if he had been appointed for Lekhrām's chastisement. (Leaflet April 2nd, 1893) In the Arabic portion of his booklet *Karāmātuṣ Ṣādiqīn*, published in Ṣafar 1311 A.H., Ahmad<sup>as</sup> wrote that God had told him that Pt. Lekhrām would be destroyed, and that his death would take place within six years. The fact that Pt. Lekhrām was described by God as 'a molten calf' was a clear indication of the manner in which he would meet his tragic end. Moses<sup>as</sup> burnt the calf in the fire, and ground it to powder, and strewed it upon the water on a Saturday, and then the Lord plagued the people. So Pt. Lekhrām was to be cut into pieces, burnt and thrown into the water, after which the people were to be visited with plague. In a poem, published on 20-2-1893, the word 'sword' was also mentioned with which Pt. Lekhrām was threatened. In an Arabic poem, published in the *Karāmātuṣ Ṣādiqīn*, Ahmad<sup>as</sup> expressly stated that God had revealed to him that a mighty prophecy was to be fulfilled on a day next to an Eid festival. The *Punjab Samachār*, Lahore, wrote later in one of its supplements (dated March 10, 1897) that the above Arabic verse was understood to refer to Pt. Lekhrām. It should also be

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<sup>123</sup> Cf. *Satya Dharam Parcharak*, dated March 9, 1897, and *Ārya Gazette*, dated March 11th, 1897.

noted that the Arabic word *Khuwār* used in the original revelation also signified Pt. Lekhrām's violent end for it is used to denote the sound of an animal produced at the time of its being slaughtered.

Pt. Lekhrām was not at all frightened, unlike Āthim. On the contrary, he persisted in his vilification of the Holy Prophet<sup>sa</sup> (See his books *Rāh-e-Nijāt* written by July 8th, 1893; and *Hujjatul Islam*). He had predicted on the authority of an alleged revelation which he pretended to have received that Ahmad<sup>as</sup> would die of cholera within three years (vide his book *Takdhīb Brāhīn-e-Ahmadiyya* II pp. 307, 311 and *Kulliyāt Ārya Musāfir*, p. 501 where he wrote that Ahmad's<sup>as</sup> progeny would also be cut off). Like his notorious predecessor, Umar bin Hishām (better known as Abu Jahl), Pt. Lekhrām had also prayed to God a few years earlier (in answer to Ahmad's<sup>as</sup> invitation published in *Surma Chashm Ārya*) that He should establish the truth by giving His judgment in the matter of Islam versus Hinduism by disgracing Ahmad<sup>as</sup> or himself in their representative capacity of being the advocates of their respective faiths (vide his book *Khabt-e-Ahmadiyya* pp. 344-347, published in 1888).

Now the time had come for the desired Divine judgment. The clear fulfilment of Ahmad's<sup>as</sup> prophecy regarding Āthim was being most unreasonably denied and the mild treatment accorded to a meek and apologetic advocate of the Christian religion was being misrepresented not only by Christians but also

by the advocates of other faiths. The whole idea of the opponents of Ahmad<sup>as</sup> was to bring discredit upon him, and thus to undermine the position of Islam. The majesty of God was therefore aroused and the Almighty decided to strike terror in the hearts of evil-doers. Ahmad<sup>as</sup> had worked long enough in every possible way to bring mankind back to God and the time was now ripe for a sign which should confound the enemies of truth. Satan had most insidiously led the people astray for ages through the nefarious designs of his votaries. Now it was the turn of God to strike and He struck in such manner that there was consternation and confusion in ranks of the enemy and the forces of wickedness were almost utterly routed.

It so happened that Pt. Lekhrām, who had always sought a sign from Ahmad<sup>as</sup>, was most mysteriously murdered at Lahore on the afternoon of March 6th, 1897, which was a Saturday following the Muslim festival of Eid. It is said that the murderer was a ferocious-looking man who had come to him as a seeker after truth and had stayed with him for some time. He stabbed Pt. Lekhrām in the abdomen with a dagger and disappeared. The news spread like lightning and struck terror in the hearts of all. A terrible hue and cry was raised throughout the length and breadth of the country. Meetings were held, resolutions of condemnation were passed, an immediate enquiry was demanded and it was openly suggested that Ahmad<sup>as</sup> had encompassed Pt.

Lekhrām's death to fulfil the prophecy. Pt. Lekhrām was declared a martyr for the Hindu faith and was immediately canonised. A large sum was collected to raise a suitable memorial to him. Semi-divine honours were paid to his dead body and the scene brought to one's mind the worship of the molten calf by the Israelites. Reports reached Ahmad<sup>as</sup> from various places of the doings of Lekhrām's friends. A notable of Gujranwala wrote to say that Pt. Lekhrām's murder was publicly mourned there for two days. A reward of Rs. 10,000 was promised to anyone who would arrest the murderer and Rs. 200 to anybody who would give information which should lead to his arrest. A secret society was also formed to murder Ahmad<sup>as</sup>. Its members belonged to Lahore, Amritsar, Batala, Gujranwala, etc. The idea was to hire the services of a man to kill Ahmad<sup>as</sup> in consideration of Rs 20,000 which was to be raised by subscription. The *Aftāb-e-Hind* of March 18th, 1897, published an article on page 5, column 1, from the pen of a certain M.R. Basheshar Dās under the heading *Mirza Qadiani Khabardār*. The writer said that Ahmad<sup>as</sup> had also only a few days to live. He threatened and warned Ahmad<sup>as</sup> and also other Muslims in general. The *Rahbar-e-Hind* wrote in its issue of March 15th, 1897, page 14, column 1:

'It is said that the Hindus will go to Qadian and murder Ahmad. It is also rumoured that the old man of Aligarh will also be finished'.

The excitement of the Hindus can be judged from the fact that the above newspaper remarked that the Hindus started to threaten even Christians in this connection.

Ahmad<sup>as</sup> issued several leaflets to counteract the evil effect of the mischievous propaganda carried on by the Hindus. He was grateful to God for the conclusive manner in which He had vindicated his honour. It was a victory for Islam. But he was sorry for Pt. Lekhrām. He was a humanitarian in the true sense of the word. He was grieved at the affliction which had overtaken a fellow-being. He declared most sincerely and solemnly that he would have done everything to save the unfortunate victim if it had been in his power to do so. The spectacle of human suffering always distressed him. As a matter of fact, it was his heart's sole ambition to serve his fellow-beings and save them from the wrath of the Divine Being. He recalled how Pt. Lekhrām had once come across him when, about a year before the murder, Ahmad<sup>as</sup> was performing his ablutions in a small mosque at Lahore and Lekhrām happened to come there and stood watching him. He regretted that he did not have the opportunity at that time of speaking to Lekhrām. He might have listened to Ahmad<sup>as</sup> if he had been left alone. But it was not to be. He had transgressed beyond all limits and the question was no longer that of an individual, the honour of Islam was at stake. Surely no amount of individual feeling could justify the sacrifice of truth upon which depends the

happiness of the whole of mankind. Ahmad<sup>as</sup> therefore emphasised the fact that the word of God had been fulfilled and that Islam was really and truly God's own religion and that he had been sent by God to establish its truth and thus save mankind from going astray. He brought out the full significance of the prophecy and utilised the opportunity in every possible way for the spread of truth and the establishment of righteousness in the world. He showed that it was not a stray prediction but formed an important link in his mission as a whole. He had made many other prophecies and large number of them had already been fulfilled. He also dispelled the stupid idea that he had encompassed Pt. Lekhrām's death through some of his followers by pointing out that a spiritual leader can never command any respect if he has to beg his followers to save his honour by committing such crimes. The head of a murderous gang might stoop so low for ignoble motives but the devotion and reverence in which Ahmad<sup>as</sup> had been held for so long a time by men of all classes absolutely precluded even the remotest suggestion of that kind. Ahmad<sup>as</sup> rejoiced in the fulfilment of his prophecy. He addressed Shaikh Najfī who had promised to show a heavenly sign in 40 seconds in opposition to Ahmad<sup>as</sup> and told him that while he had failed, God had shown a sign in support of himself within the promised period of 40 days from 1st February, 1897. He also addressed Sir Sayyid Ahmad Khan, K.C.S.I., and drew his attention to the

fulfilment of this prophecy and to the fact that it was really possible for man to get into intimate touch with the Divine Being so as to be vouchsafed knowledge of His secrets. Ahmad<sup>as</sup> made another prophecy also which still awaits fulfilment. He disclosed that God had told him that Hindus would join Islam in great numbers and the world would witness the fulfilment of this prophecy also when its due time arrived.

Regarding the excitement among the Hindus, Ahmad<sup>as</sup> also drew the attention of the Government to it, in self-defence, so that the authorities should take due note of the situation. If the loose talk of Hindus was not soon checked it might lead to disastrous consequences in the shape of general communal bitterness throughout the country. Let no one imagine that this appeal to the Government was actuated by any consideration of fear or cowardice. Far from it. His idea was to remind the authorities of their duty and to save unnecessary trouble; otherwise, he boldly declared, even under such difficult and trying circumstances, that the Government owed a great deal of its prestige and glory to Ahmad's<sup>as</sup> prayers and that he was a kind of shield for the Government to protect it from various evil influences over which it had no control.

An interesting side development is also worth mentioning here. The *Punjab Samachār* of April 3rd, 1897, published an article by a certain Ganga Bishan, who described himself as 'Drill Master, Railway Police.' In this article he expressed his willingness (in

answer to Ahmad's<sup>as</sup> invitation) to declare under oath that he was convinced of the existence of a conspiracy to murder Pt. Lekhrām in which Ahmad<sup>as</sup> was involved. But he wanted a three-fold undertaking: (1) If after this oath Ganga Bishan did not die within one year as Ahmad<sup>as</sup> declared, then Ahmad<sup>as</sup> should be hanged. (2) He should be entitled in that case to receive Rs. 10,000 which should be deposited for this purpose with the Government or with some reliable bank of his choice. (3) He should not be killed at Qadian when he went there for the purpose of taking the oath. Ahmad<sup>as</sup> issued a leaflet on April 5th and announced acceptance of all these three conditions. The only condition that Ahmad<sup>as</sup> added was to bring the whole matter to a successful issue. He never let himself be side-tracked or the issue be confused. The whole purpose of the prophecy regarding Pt. Lekhrām was the establishment of the truth of Islam. Therefore Ahmad<sup>as</sup> wanted Ganga Bishan to remember that his death after the oath within the period must be acknowledged by his co-religionists as the final and most conclusive evidence of the truth and of the superiority of Islam. But Pt. Lekhrām's exemplary punishment did not encourage anyone else to go to that length, so Ganga Bishan put forward the technical excuse (vide supplement of *Bhārat Sudhār*, dated April 11th, 1897 and *Hamdard Hind*, Lahore, dated April 12th, 1897) that there was no such condition mentioned in the original invitation. To this Ahmad<sup>as</sup> at once replied, in a leaflet dated April 12th, 1897, by



saying that Ganga Bishan could not deny him a privilege which he himself had used in adding to the conditions a demand for Rs. 10,000. Moreover, he explained that if the matter was not to have any bearing upon the religious issue it was absolutely idle and useless.

Three other persons—Sant Rām<sup>124</sup> of Pind Dadan Khan, Ranjīt Rā'i of Srigobindpur and Daulat Rām—offered themselves to take the oath. Ahmad<sup>as</sup>, however, thought that Ganga Bishan had a better and prior right. But neither Ganga Bishan, who was given the title of *Ārya Bahādur* by the Ārya Press, nor anyone else was so convinced of the truth of Ārya Samāj as to be ready to sacrifice everything, including his life, for his faith. Ahmad<sup>as</sup>, on the other hand, had no desire to waste time in idle competitions; so the matter ended there.

A post-mortem examination of Pt, Lekhrām's body was held by the authorities concerned; and in view of the excitement of the Hindus the Government decided to search the house of Ahmad<sup>as</sup> to satisfy itself as to whether Ahmad<sup>as</sup> had anything to do with Pt. Lekhrām's murder. An ordinary person would have been scared if the police searched his house and an innocent man of position would have felt annoyed at these proceedings. But not so Ahmad<sup>as</sup>. God had told him that there was nothing to fear. He lived in a different world. His trust was in God who had

<sup>124</sup> A book entitled *Izāla'-e-Auhām Ahmadiyya* was published by him.

commissioned him to reform mankind. He was in fact wishing for some form of public exoneration when the District Superintendent of Police, a European, came to Qadian with other police officials to search his house without previous notice on Thursday, April 8th, 1897. He was very glad when the Superintendent of Police told him that he had orders to search his house in connection with the murder of Pt. Lekhrām. Ahmad<sup>as</sup> at once took the officials and others, including some of his enemies, into his house, which was surrounded by police. He took them to every room in the house. Bundles of all kinds of papers were opened and read out. By coincidence the first papers that came to the notice of the authorities on the spot were the writings of Lekhrām and Ahmad<sup>as</sup> containing the agreement, which Pt. Lekhrām had entered into with Ahmad<sup>as</sup> during his 25 days visit to Qadian many years previously. A few of these papers are published in the *Istiftā'*. Lekhrām had demanded a prophecy from Ahmad<sup>as</sup> which should decide the issue between the two faiths. Ahmad<sup>as</sup> showed the officials his press, guest house, and all other buildings so that they were perfectly satisfied that Ahmad<sup>as</sup> had nothing to do with the murder. The police took some papers away which were returned later. Concerning some of the papers the police questioned Ahmad's<sup>as</sup> cousin, who was his bitter enemy, but he had to corroborate Ahmad's<sup>as</sup> statement. In short, the police made a thorough enquiry and were perfectly satisfied.

The houses of other Muslims were also searched and no stone was left unturned by the Hindus and by the police to discover some connection between Ahmad<sup>as</sup> and the murder, but not even the remotest trace of any connection could be found and the investigation had to be dropped.

Ahmad's<sup>as</sup> prophecies regarding Āthim and Pt. Lekhrām bring to one's mind two events which had happened in the time of the Holy Prophet<sup>sa</sup>. Āthim's case reminds one of Heraclius, the Roman Emperor, addressing whom the Holy Prophet Muhammad<sup>sa</sup> had written: 'Accept Islam and thou shalt be saved.' The Emperor was at the time (A.H. 7. A.D. 928) in Jerusalem, which he had conquered from the Persians. When the letter reached Heraclius, Abu Sufyān happened to be in the neighbourhood. The Emperor sent for him and made enquiries from him about Muhammad<sup>sa</sup>. Abu Sufyān could not invent any falsehood against the Holy Prophet<sup>sa</sup> as his emissary was also present on the occasion. After hearing Abu Sufyān, Heraclius gave a polite but evasive reply 'If what thou sayest is true', he said to Abu Sufyān, 'then he will conquer this land.' Like Āthim he did not openly accept Islam but avoided a direct answer. His kingdom would have been safe if he had openly accepted Islam; but as, like Āthim, he tried to conceal the truth, therefore, in a few short years Jerusalem was wrested from his hands and he lost the fair provinces which he had, with so much toil, recovered from the Persians.

Pt. Lekhrām's case reminds one of the Chosroe, who was much annoyed at the receipt of a communication from the Holy Prophet<sup>sa</sup> and sent orders to Badzan, the Persian Governor of Yemen, to cause Muhammad<sup>sa</sup> to be arrested and to present him before the Persian Court. When the officers of Badzan reached the Holy Prophet<sup>sa</sup> to carry out the orders of the Chosroe, he told them to wait until the morning, When the officers came to him the next morning, the Holy Prophet<sup>sa</sup> said:

'Go and inform your master that my Lord has destroyed your master through his own son Siroes.'

They came back to the Persian Governor and gave him the reply. He waited for a few days and then received a communication from Siroes informing him that he had killed his father on account of his iniquity, and that he had acceded to the throne. He also cancelled the orders regarding the arrest of Muhammad<sup>sa</sup>.

Ahmad<sup>as</sup> published two small books in May 1897, the *Istiftā'* and the *Sirāj-e-Munīr*. The former covered about 30 pages and the latter about 100 pages. Both were printed at Qadian. A large number of these publications was distributed free and a covering letter dated 1-5-1897 was addressed to the people which gives an idea of the contents of the two. It runs as follows:

'I beg to enclose herewith a copy of the pamphlet named *Istiftā'*. The motive which has

led me to write it is, that the Āryas entertain a false notion that Lekhrām was murdered at my instigation. I am inclined to excuse them for this, as they are entirely ignorant of the supernatural origin of prophecies, and according to their belief inspiration and revelation from God belonged only to hoary antiquity, and now they have become extinct, in other words Divine manifestation is not eternal, but only a thing of the past. Therefore, they cannot reconcile the prophetic phenomena with the present age. However a study of the pamphlet, it is hoped, will not only clear me of any participation direct or indirect in Lekhrām's murder, but will also be useful to those who deny the existence of prophetic revelation in this age, and who consider the power of foretelling future events inconsistent with the laws of nature. At any rate this pamphlet will be found interesting and instructive by those who sincerely seek a reply to the questions: 'Is there a God?'; (2) 'If so, does He reveal future events to His elite.'? I have answered these questions by fully explaining such reasons as conclusively prove that the prophecy about Lekhrām was, actually revealed by God, and that it was altogether out of the province of man's capabilities and devices.

I have repeatedly said that Lekhrām had challenged me to make the prophecy

concerning himself which, if it were fulfilled, was to be the sole criterion of the truth or falsehood of Islam and the Ārya faith. And when the prophecy was made, both the parties agreed to give it a very wide publication and awaited its result most anxiously. At last it has been most clearly and definitely fulfilled. The most curious phase of the prophecy, which has been very thoroughly discussed in these pages, is, that it was published in clear and unequivocal words in the *Brāhīn-e-Ahmadiyya* about seventeen years ago when Lekhrām was a mere boy of twelve or thirteen years. The readers of this pamphlet must carefully consider this fact which, I believe, will improve their faculty of discernment, and by clearly showing them the difference between Divine and human powers, will compose their thoughts and satisfy their minds.

It would not be out of place to invite your attention to another of my books—*Sirāj-e-Munīr* or The Bright Sun—which deals with this important question from another point of view. All the prophecies which were made and literally fulfilled before Lekhrām's death, have been collected therein, and a few of them concern some other Āryas who are still alive to bear testimony to what they experienced in their own cases. If any of my readers, before attempting a reply to this pamphlet, should like

to see the *Sirāj-e-Munīr* it shall be sent to him with pleasure.

I should also mention that those Maulawīs, who like the Āryas, are bewildered by the accurate and unexpected fulfilment of the prophecy, and who, being utterly devoid of spirituality, are befogged by doubt, will find it worth their while to peruse this book.

## CHAPTER 55

### **TURKISH CONSUL VISITS QADIAN**

In May 1897, there occurred a very important event which left the mark of Ahmad<sup>as</sup> upon contemporaneous history. Husain Kāmī, the Consul for Turkey stationed at Karachi, after several requests for an interview, came to Qadian probably out of pan-Islamic sentiment to meet the Promised Messiah<sup>as</sup>. The latter, by his God-given insight and Divine revelation, became aware of certain matters concerning the Consul's inner condition and the coming adversities of Turkey, and gave a hint of them to the Consul. And when the Consul requested a special prayer on behalf of the Sultan of Turkey, the Promised Messiah<sup>as</sup> frankly told him that the condition of the Sultan's Empire was not sound. He added that in his prophetic vision he saw that the condition of the members of the Sultan's Government was unsatisfactory and that under such circumstances the end could hardly be favourable. These remarks gave offence to the Consul, who left the place and published a letter in a Lahore paper full of vile abuse



of the Promised Messiah<sup>as</sup>. The affair created quite a commotion<sup>125</sup> among the Muslims of the Punjab and indeed of the whole of India.

The fulfilment of Ahmad's<sup>as</sup> prophecy is engraved on the pages of history. Subsequent events proved the truth of the Promised Messiah's<sup>as</sup> words.<sup>126</sup>

What befell Sultan Abdul Ḥamīd is only too well known. History records the fact that the Sultan had no confidence in the persons who surrounded him. He went in constant terror of secret attacks upon his life and throne. Confusion and disorder assumed gigantic proportions in Turkey and financial embarrassment became acute. Never was the outlook in Turkey so gloomy and deplorable.

<sup>125</sup> See the *Nāzīmūl Hind* (Lahore) & The *Chaudhwiñ Ṣadī*, June 1897.

A curious incident is worth recording here in this connection. In his leaflet dated June 25th, 1897, Ahmad<sup>as</sup> prayed that if he was an impostor God should destroy him, but if he was the Promised Messiah sent by Him, then He should within 12 months, expose the so-called venerable man who was quoted against Ahmad<sup>as</sup> in the *Chaudhwiñ Ṣadī* as saying:

چوں خدا خواہد کہ پردہ کس درد ..... میلش اندر طعنہ پاکاں پرد

By this the 'venerable' man meant to convey that through the presumptuous and unpleasant remarks which Ahmad<sup>as</sup> had made against the righteous Sultan, God had exposed Ahmad<sup>as</sup> himself.

Ahmad<sup>as</sup> did not know the man; but so great was the effect of Ahmad's prayer that this unknown 'venerable' man was frightened and he openly repented in the pages of the same paper. He wrote to Ahmad<sup>as</sup> from Rawalpindi on October 29, 1897, and requested Ahmad<sup>as</sup> to pray for his forgiveness. Thus he was saved from Divine punishment.

<sup>126</sup> The Consul himself became the target of Ahmad's<sup>as</sup> prophecy: اِنِّیْ مُهِنٌ مِّنْ اَرَادَ اِهَانَتَكَ i.e. I will humiliate him who seeks thy humiliation. A grave charge of embezzlement was brought against him. (Vide *Nayyar Asafi*, dated October 12th, 1897. Madras). He misappropriated about Rs. 1,600 from a public fund, as a result of which his property was confiscated and he was removed from services.

In 1898 France, England, Italy and Russia, acting together, forced the Sultan to evacuate Crete. Germany obtained a concession for a railroad to Baghdad in 1899. There were uprising and massacres in Macedonia in 1902 and 1903 and massacres in Armenia followed. In 1905 an international naval demonstration was staged against Turkey. The persons who surrounded the ever more suspicious monarch came to be of the worst kind, until the Macedonian army occupied the capital and deposed Abdul Ḥamīd on April 27, 1909.

## CHAPTER 56

### JUBILEE OF QUEEN VICTORIA

On the occasion of the diamond jubilee of Queen Victoria Ahmad<sup>as</sup> wrote a book entitled *Tuhfa'-e-Qaişariyya* (printed at the Dīyā'ul Islam Press, Qadian), and took this opportunity of pointing out to the Queen the inherent weakness of the Christian faith. Jesus<sup>as</sup>, he explained, was a Prophet of God, he was devoted to Him, and he glorified the Father in heaven. To believe, as present day Christianity holds, that he was cursed<sup>127</sup> for three days is entirely wrong

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<sup>127</sup> 'Christ redeemed us from the curse of the law, having become a curse for us' (Gal. 3:13).

This has been interpreted by Christian authorities to mean that Jesus<sup>as</sup> was treated as if he was accursed. The idea is strengthened by the use of the substantive for the adjective. The words of the Scripture clearly indicate that Jesus<sup>as</sup> underwent 'that punishment which under the law betokened the curse of God.'

It is believed by Christians that the way in which the curse of the law fell upon Jesus<sup>as</sup> was through the manner of his death.

'The ignominious death by which he died was one for which the curse of God specially declared that that criminal who died upon the cross or gibbet was an object of the divine wrath. Christ died as such a criminal, and so came under the curse.' (C.J. Ellicott's Bible Commentary Vol. 7, p. 444).

It should be remembered that, according to Muslim scriptures, Ahmad<sup>as</sup> proved that Jesus<sup>as</sup> did not die on the cross. So he was not accursed.

and untenable. A curse implies estrangement and enmity. Jesus<sup>as</sup> was never the enemy of God, nor was God ever the enemy of Jesus<sup>as</sup>. It could not be. So Ahmad<sup>as</sup> appealed to the Queen to give the matter her most serious consideration and discard on this auspicious occasion such an erroneous and disparaging creed.

The Vice President of the General Committee of Indian Muslims, Muhammad Ḥayāt Khan, C.S.I., fixed June 20 & 21, 1897, as the dates on which the jubilee should be celebrated throughout the country. So Ahmad<sup>as</sup> issued a leaflet on June 7th asking his followers to reach Qadian on June 19th for this purpose. In response 225 men gathered at Qadian from distant parts of India. Meetings were held and lectures were delivered in six languages—Urdu, Arabic, Persian, English, Punjabi and, Pashto. The speakers included Maulawī Abdul Karīm<sup>ra</sup>, Maulawī Nūr-ud-Dīn<sup>ra</sup>, Maulawī Burhānud Dīn<sup>ra</sup> of Jhelum, and Maulawī Jamāl Dīn<sup>ra</sup> of Sayadwala, Montgomery. Prayers were offered and the poor people of the town were entertained. Streets, mosques and houses were all lit on June 22nd, and a congratulatory telegram was sent to Lord Elgin, the Viceroy, on the 20th.

A beautifully bound copy of Ahmad's<sup>as</sup> book *Tuḥfa'-e-Qaiṣariyya* was sent to Queen Victoria through the Deputy Commissioner in commemoration of the auspicious occasion. Copies of the book were also sent to the Viceroy and the Lieutenant Governor of the Punjab.

It should be remembered that the celebration of the jubilee was not an idle worldly affair with Ahmad<sup>as</sup>. He was not a sycophant looking for material reward. He made it clear on this occasion that he was the vicegerent of God and, as such, he was above all earthly kings and worldly potentates; but as a citizen of India he thanked the Queen for the peace, freedom and security which all had enjoyed during her long reign. He sincerely prayed for her true prosperity and happiness. The words of his central prayer for the Queen on this occasion ran as follows:

'O Almighty God! Thou art All-Powerful. We make bold to beseech Thee that Thou mayest so turn the heart of our gracious Queen that she may give up all creature worship and see the light of Islam. Let her believe in the one God and His Messenger Muhammad<sup>sa</sup>, till the end of her days.'

In his book *Tuhfa'-e-Qaişariyya* Ahmad<sup>as</sup> wrote:

'I have met Jesus several times in visions. I have talked with him and asked him about his real claims and teachings. It is an important fact which should not be treated lightly. Jesus condemned the doctrines of the Atonement, the Trinity and his Sonship and declared that such doctrines were a pure fabrication. This evidence of my visions is not a baseless thing. On the contrary, I feel sure that if an honest seeker after truth comes and stays with me for some time and wishes to see Jesus in a vision, he can,

through the blessings of my attention and prayer, see Jesus and even talk to him on these points and take his evidence.'

On the last day of the celebration of the jubilee Ahmad<sup>as</sup> also finished writing answers<sup>128</sup> to the four questions sent to him by a Christian named Sirāj Dīn from Lahore. In answering the first question he contrasted the Christian conception of salvation with that of Islam. Pauline Christianity teaches that Jesus redeemed man from his natural sin by his vicarious sacrifice, which made him accursed. According to Islam the faculties with which God has endowed man are all good. It is wrong to damn a person for that for which he is not responsible. It is therefore the right or the wrong use of the gifts of God which determines the nature of a man's reward. Man should seek God in love and submit to His will completely. Thus he attains to union with Him and becomes at one with Him. In answering the second question Ahmad<sup>as</sup> explained the doctrine of the Unity of God. The Old Testament contained this doctrine only as a seed and, on account of its being interpolated, it was further mutilated and distorted and the Jews had for all practical purposes strayed away from their original faith. Hence the necessity of a fresh and fuller revelation which was sent through the Holy Founder<sup>sa</sup> of Islam. In answering the third question of Sirāj Dīn,

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<sup>128</sup> These answers were published later for the benefit of the public in book form which covered 43 pages. Sirāj Dīn had met Ahmad<sup>as</sup> personally at Qadian.

Ahmad<sup>as</sup> laid particular stress upon the fact that Islam was preeminently a religion of love. Dealing with the fourth question he pointed out that the Holy Prophet<sup>as</sup> was the light of God. By walking in his way man becomes the beloved of God Himself and attains to eternal joy and bliss.

## CHAPTER 57

**DR. CLARK DRAGS HIM INTO COURT**

The death of Pandit Lekhrām in exact and the manifest fulfilment of the clear and mighty prophecy of Ahmad<sup>as</sup> had produced a sudden paroxysm of terror, but it made no permanent impression on his hardened enemies. Their terror soon vanished and its place was taken by insolent confidence. The result of their machinations showed itself in a new kind of strategy, involving one of the most perilous and deeply-laid of all the schemes to entrap and ruin him. The deadly nature of the plot appeared in the fact that, to carry it out, parties usually ranged against one another in strong opposition were now banded together in a conspiracy for the ruin of their common enemy. The plan is reminiscent of the Arab confederates who formed a formidable coalition against the Holy Prophet<sup>sa</sup> and marched upon Medina in 627. A.D. They were sore troubled, in fact enraged in their hearts, at the progress of Ahmad's<sup>as</sup> movement and so they resolved upon a new mode of persecution.



They felt that the failure of their previous efforts was due to the fact that, owing to fear of the law, they had not been able to carry out their designs openly. They, therefore, now hit upon the device of putting the machinery of the law in motion against Ahmad<sup>as</sup> and thus making the law itself the instrument of their vengeance. They took counsel against Ahmad<sup>as</sup> to compass his ruin. The missionaries were the first to drag him into court, believing perhaps that the courts of a Christian Government would surely show favour to them.

Dr. Henry Martyn Clark,<sup>129</sup> a Christian missionary working in Amritsar, brought a charge, under section 107 I.P.C., against Ahmad<sup>as</sup> on August 1st, 1897, in the court of Mr. A.E. Martineau, District Magistrate of Amritsar. Dr. Clark stated that Ahmad<sup>as</sup> had sent a youth, Abdul Ḥamīd<sup>130</sup>, to murder him. Abdul Ḥamīd's statement was also recorded. The Magistrate immediately issued a warrant for the arrest of

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<sup>129</sup> The Government Advocate applied to Mr. J. M. Dowie, District Magistrate, Gurdaspur, on February 8th, 1898, to sanction the prosecution of Abdul Ḥamīd under Sections 195 and 211 I.P.C. But the District Magistrate declined to do so. In his order, dated February 26th, 1898, he pointed out that the heading of the case was Proceedings under section 107 I. P. C. against Mirza Ghulam Ahmad of Qadian instituted by Dr. M. Clark. And after discussing the point said: 'Whatever view we take of the case it is clear that the real complainant who instituted proceedings against Mirza Ghulam Ahmad of Qadian was Dr. Clark... Abdul Ḥamīd did not in any real sense institute criminal proceedings...'

<sup>130</sup> He was brought up as a child by one Sultan Mahmood, a Muslim preacher at Jhelum. His mother was married to this Sultan Mahmood and she had been previously the wife of one Luqman, a brother of Sultan Mahmood, on whose decease she contracted the second marriage. Abdul Ḥamīd is said to be the son of Luqman.

Ahmad<sup>as</sup> under Section 114. (For details see *Kitābul Bariyya*. Diyā‘ul Islam Press, Qadian, January, 1878).

The news of the issue of the warrant spread 'fast' and the scribes and the elders looked forward eagerly to seeing Ahmad<sup>as</sup> alight handcuffed from the train at Amritsar. They gathered every day at the station, waiting for him. Fain would they, if they had the chance, 'spit in his face and buffet him and smite him with the palms of their hands, saying, Prophecy unto us, thou Promised Messiah: who is he that smote thee?' But it was not to be. God thought better of Ahmad<sup>as</sup> and would not suffer him to be humiliated at the hands of his enemies. The warrant was never served on Ahmad<sup>as</sup>. On the other hand, the District Magistrate realised his own mistake; because he had no jurisdiction outside Amritsar. Therefore the case was transferred to Gurdaspur on August 8th, 1897.

The then District Magistrate of Gurdaspur, Capt. M.W. Douglas (now Lt. Col. C.S.I., C.I.E., retired Chief Commissioner of the Andaman Islands) told me in London, in 1936, that Dr. Clark<sup>131</sup> saw him one morning and asked him to try Ahmad<sup>as</sup> for sending a youth to kill him. Col. Douglas said to Dr. Clark:

'This is, of course, a very serious case and it should go to the police for enquiry, and for subsequent committal to the sessions.'

But Dr. Clark said:

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<sup>131</sup> He was probably the adopted son of the Rev. Robert Clark—a graduate of Trinity College, Cambridge, being 28th Wrangler in 1850; he started the Amritsar Mission in 1851, and died on May 16th, 1900.

'I am ill, and I want to take leave, and I am afraid my witness may be tampered with. I should like the case to go on at once.'

To this Col. Douglas replied:

'On the evidence you have, I can't possibly charge Ghulam Ahmad with any offence until there has been investigation, but I see no objection to asking him to give security to maintain the peace, if your evidence justifies that course being taken.'

So proceedings were begun under section 107. Summons was issued to Ahmad<sup>as</sup> on 9-8-1897 to appear in court at Batala on 10-8-1897.

The enquiry commenced on August 10th, and the statements of Dr. Clark, Abdul Ḥamīd, Abdur Raḥīm (formerly a Hindu barber), Prem Dās, Maulawī Nūr-ud-Dīn<sup>ra</sup>, Sh. Raḥmatullah, Maulawī Muhammad Husain, Prabh Dayāl and Ahmad<sup>as</sup> were recorded.

Dealing with the evidence Col. Douglas says:<sup>132</sup>

'The evidence so far dealt with had occupied up to August 13th. Abdul Hamid, up to this stage, had been kept entirely under the supervision of certain subordinate Christians belonging to the C.M.S. service, notably Abdur Rahim, Waris Din (a Christian of Jandiala) and Prem Das. Dr. Clark was of the opinion that he knew more than he had divulged. I, personally, thought his

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<sup>132</sup> This is reproduced from the *Muslim Times*, London, dated 16-4-1936.

story as it stood highly improbable. There were inconsistencies between the version given in Amritsar as compared with that recorded by me, and I was not satisfied with his demeanour while giving evidence. I noticed, moreover, that the longer he remained under the care of the mission subordinates at Batala, the more profuse and detailed his evidence became. There was much in his first statement before me on the 12th which had not been revealed when he first made his admission to Dr. Clark, or when he was examined by the District Magistrate of Amritsar; and when examined again by me on August 13th, a mass of additional detail was added. The inferences were, either that he was being coached by some person or persons, or that he knew much more than he had so far revealed. I, therefore, asked the District Superintendent of Police to take charge of him and independently question him.

Well, Mr. Le Marchand sent for him, and sent the Inspector of Police to Anarkali (Baring High School, Batala) to bring him, and the Inspector asked him various questions, but without result. The boy adhered to the statement he had made in court. So the Inspector said: "It is no use, the boy adheres to his statement, and he had better be sent back." Mr. Le Marchand then decided he ought to record a statement himself. He had written two

sheets of statement more or less in accordance with the evidence given in the court when the youth burst into tears, fell at Mr. Le Marchand's feet, and said he had lied throughout on the instance of someone in the mission. He had been guarded for several days, was in a state of great misery, and had even contemplated suicide. He then made a full statement saying that he had been coerced by these subordinates and the whole of his statement was untrue.

Apparently the statement made before Dr. Clark had been coached. He had put, for instance, *nuqsan* first, and the subordinate made him change it into *mar dalna*. The words actually in the statement were, *nuqsan yani mar dalna*. Afterwards they said "Thank you; *hamari morad puri hogayi*. Our object is accomplished." That is what the boy said.

Then, of course, the question arose, supposing he had killed Dr. Clark. One of the pleaders asked him: "You are not a bird; how did you intend to escape after you had killed Dr. Clark?" So a subordinate of the mission told him: "You must mention the name of Qutub Din" and he even wrote on the palm of his hand this name before he went to court, and when the boy was being questioned he said "He wrote it with a pencil—the one being used by Dr. Clark's counsel." This was quite true; it was not

invented; and corroborated the original statement.

Then: Whether the first of the stories given by Abdul Hamid is the true one, or the second, it is obvious that there are insufficient grounds for action against Mirza Ghulam Ahmad in this case. Abdul Hamid, the important witness, is an accomplice and he has made two different statements.

I am inclined to think that, generally speaking, the second statement is probably true, and that Mirza Ghulam Ahmad did not send Abdul Hamid to Dr. Clark nor instruct him to kill the latter; for the following reasons:

Abdul Hamid himself is quite unfitted for such a responsible and desperate undertaking. He is a tall, overgrown, weak-minded youth, of admittedly profligate inclinations, and not in the least a fanatic. In fact, his history shows that he has spent his time vacillating between Christianity and Muhammedanism, ready to cast his lot wherever he was sure of food and clothing. Dr. Grey (of the American Mission) states that he struck him at once as being an impostor so far as his previous leanings towards Christianity were concerned.

It is admitted that Ghulam Ahmad only saw him for about fourteen days in all. He could not have got to know him sufficiently well in so short a space of time to trust him in such a

precarious undertaking, nor could he have obtained any great influence over him.

The undertaking itself as described by Abdul Hamid was clumsily planned and foolhardy to a degree. It is not probable that Abdul Hamid could have been instructed to say that he had been a Hindu of Batala, a statement which Dr. Clark could, disprove in a couple of hours.

It is proved that the youth first went to Dr. Grey in Amritsar, and would have remained with the latter had he been promised board and lodging. If sent originally to Dr. Clark, there is no reason forthcoming as to why he should have gone to Dr. Grey of the American Mission.

That was the point which made me decide that there was something wrong in the case. The boy gave his evidence with singular clarity and quickness, and I suddenly said to him: "When you first went to Amritsar, where did you first go"? He said, "To the American Mission." I saw at once that the case was over.

The pleader immediately said: "If you intended to kill Dr. Clark of this Mission, why did you go to the American Mission?"

He went there hoping he would get a scholarship from them, but he did not get it and he left them.

That decided it in my mind at once that he had no intention of going to the C. M. S. Mission to kill Dr. Clark. If he had that intention, he would not have gone first to the American Mission.

Those are the reasons that convinced me that this case was false, and it seemed to me that had Abdul Hamid's admission at Beas been genuine, there seems to be no reason why, having admitted the important fact that he had come to kill Dr. Clark, he should have withheld the details. It is significant that the majority of those details came to Prem Dās and Abdur Rahim, all members of the mission.

Of course there was no alternative for me but at once to discharge Ghulam Ahmad and end the case.'

In his judgment delivered on August 23rd, 1897, he wrote:

'So far as Dr. Clark's case is concerned I see no grounds for binding Ghulam Ahmad accused to keep the peace, nor for remanding the case to the Police and he is therefore discharged.'

Maulawī Sher Ali B. A., (born 23. 11. 1875) who was present at the hearing of this historic case, speaks of it from his personal knowledge in the presence of Col. Douglas at a meeting in London, as follows:

'Dr. Henry Martyn Clark said, in the course of his statement before the District Megistrate, that he had no idea of instituting any criminal



proceedings against the Holy Founder of the Ahmadiyya Movement until July 31st, 1897, but the first thing which I wish to tell you is that God informed Ahmad<sup>as</sup> not only of the impending case but also of its result before Dr. Clark conceived the idea of instituting criminal proceedings against him. God used to reveal to him hidden secrets of the future, and these revelations he not only communicated to those of his disciples who happened to be present at Qadian, but also published them by means of papers, handbills and pamphlets so that their fulfilment might create faith in the hearts of men and that they might know that God spoke even now as He used to speak to His Prophets in days gone by. To the people of Qadian he used to communicate the Word of God generally at the time of prayers; but one July morning, contrary to his usual practice, he did not wait for the time of prayers but summoned his disciples to the mosque adjoining his house and read to them from his note book a vision which he had seen that night. I had the good luck to be present there. Ahmad<sup>as</sup> told us that he had seen lightning coming to his house from the West, and when it approached his house it was changed into a star. Then he received the Word of God, saying, "This is nothing but a threat from the authorities, and the result will be discharge." Thus Ahmad<sup>as</sup> was foretold that

legal proceedings were about to be taken against him, and that he would be finally discharged. There were other revelations also, bearing on the details of the case, but time does not permit of reference to them all.

The case tried by Colonel Douglas was no ordinary one. Though apparently the prosecutor was a single individual yet he had with him the support of the whole community of which he was the representative. As Colonel Douglas told Mr. Dard the other day, the case was watched by the Punjab Government. The then Lieutenant-Governor of the province, it may be noted, was a member of the Church Missionary Society and it is said that the Public Prosecutor was instructed to see the case through<sup>133</sup>. It is

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<sup>133</sup> It appears that a secret effort was again made against Ahmad<sup>as</sup> after he was discharged in this case. Early in February 1898, Mr. Sinclair, Government Advocate, applied to the District Magistrate of Gurdaspur to sanction the prosecution of Abdul Hamid under Sections 195 and 211 I.P.C. He declined to do so, but sanction was given under Section 193 and a warrant was issued.

Mr. J.R. Dummond says,

"Repeated efforts seem to have been made to effect the prisoner's apprehension by means of warrants issued by the District Magistrate, but ineffectually, partly, perhaps, because the accused when appearing as a witness in the former case, had described himself as a Ghakkar, and his home at Qadian, while his apprehension in Kohat in February 1898, and information subsequently received pointed to Peshawar, as his residing place after he had escaped from Kohat Police in the separate matters to which reference has been made already. On the 8th May, the Legal Remembrancer addressed the Deputy Commissioner of Gurdaspur, asking what steps had been taken in the case further, and on the 15th May, a fresh warrant (in the Vernacular) was issued under

also a known fact that even a section of Hindu and Muslim priests joined hands with the Christians. The Hindus were represented by Pundit Rām Bhaj Dutt, a well-known pleader of Lahore, who volunteered his services as a legal adviser and assisted the prosecution from beginning to end. The Muslim priests were represented by Maulawī Muhammad Husain of

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which Abdul Hamid was apprehended on the 17th June at Rawalpindi. On the 20th June he was produced before a Magistrate at Gurdaspur, the Deputy Commissioner being temporarily at Dalhousie. Remands were ordered to the Judicial Lock Up, pending notice to the Government Advocate, who could not appear until the 9th August when he applied for the summoning of two witnesses. One of these M. Ghulam Haidar, Tahsildar of Murree, could not attend until the 8th September, when the present trial commenced.'

Ahmad<sup>as</sup> had forgiven all the culprits. The unholy alliance of his enemies had automatically been dissolved and they had to hide their faces in frustration and shame. But the law must have its course. Abdul Ḥamid had to pay the penalty in spite of his truthful confession. He was convicted on September 11th, 1899, and sentenced to nine months rigorous imprisonment whereof 44 days had to be passed in solitary confinement. To Mr. J. R. Drummond it was all a mystery. He was constrained to remark in his judgment.

'It is by no means clear what the springs have been that produced this chapter in the obscure history that has centred seriously for the past few years round the new religious movement of which Abdul Hamid pretended (falsely as one of my predecessors has held) to be a selected emissary.'

He did not know Ahmad<sup>as</sup> nor could he understand the Divine hand that worked underneath. Abdul Hamid stuck to the truth and Ahmad's<sup>as</sup> innocence was wonderfully vindicated. Mysterious indeed are the ways of God and subtle the forces that govern men's minds!

Thus was fulfilled the Word of God *بَرَاءَةُ اللَّهِ مِمَّا قَالُوا* which had come to Ahmad<sup>as</sup> several years before. He was discharged just as Jesus<sup>as</sup> and Moses<sup>as</sup> had been declared innocent. Abdul Hamid confessed his guilt just as the women confessed their guilt in respect of Jesus<sup>as</sup> and Moses<sup>as</sup>.

Batala, who came forward as a prosecution witness to lend support to the prosecution story. I must here say that it was only the priestly class of the Muslims that sided with the Christian missionaries; the masses, so far as is known, had little sympathy with the Christian missionaries. On the contrary, they deeply resented the action of the Muslim priests in identifying themselves with the Christian missionaries, as was evidenced by the fact that even the Muslim orderlies of the court and the Muslim constables asked Maulawī Muhammad Husain to quit the chair in which he had seated himself in the verandah of the court. One of the crowd which had assembled outside the court to witness the proceedings of the case offered the Maulawī Sahib his own *chudder* to sit on, little suspecting that the Maulawī Sahib had come there to assist the prosecution, but when he came to know the purpose of his visit, he too requested the Maulawī Sahib to leave his *chudder*. That the case was being really conducted by all three parties combined was admitted by Dr. Clark himself in court. When questioned whether he had paid any fee to Pundit Rām Bhaj Dutt, he replied by saying, "We, all the people, are taking a concerted action against a man who is our common foe." In short, the case brought against the Holy Founder of the Ahmadiyya Community had the

support not only of the Christian Church but also of a large section of the Hindus and the Muslim priesthood of which Maulawī Muhammad Husain was a well-known representative.

The secret of this hostility to the Holy Founder of the Ahmadiyya Movement did not lie in any wrong which he did to these people, but was due to the envy which is generally borne against all heavenly Messengers. This was a manifestation of the same envy which had prompted the Scribe and Pharisees to prosecute Jesus<sup>as</sup> in the court of Pilate.

But although the part played by the opponents of the Holy Founder of the Ahmadiyya Movement was similar to the one played by the enemies of Jesus<sup>as</sup>, yet the example set by Colonel Douglas was far superior to that set by Pilate. Like Colonel Douglas, Pilate also saw that Jesus<sup>as</sup> was innocent and that his accusers were merely actuated by envy and religious animosity. But in spite of his belief in the innocence of Jesus<sup>as</sup>, he could not muster up courage to acquit Jesus<sup>as</sup>, though he could easily have done so if he had so willed. He, like a coward, handed over Jesus<sup>as</sup> to his cruel and inhuman enemies, and thus earned for himself everlasting disgrace. But such was not the case with Colonel Douglas. When he saw that Ahmad<sup>as</sup>

was innocent of the charge brought against him, he honourably acquitted him and even congratulated him on his acquittal, with a smile on his face. This congratulation showed that he felt keen pleasure and real pride in being able to render justice to an innocent man. The congratulation further showed that Colonel Douglas was conscious of the fact that it was at the cost of great pains and after surmounting great difficulties that he had been able to do justice to Ahmad<sup>as</sup>. What a contrast to the Roman Pilate!

It should be remembered that the task of Colonel Douglas was much more difficult than that of Pilate. The charge brought against Jesus<sup>as</sup> was based only on religious differences, while the charge brought against Ahmad<sup>as</sup> was that of abetment of murder. It was alleged that he had deputed a man to murder a respectable Christian missionary. Again, the accusers of Jesus<sup>as</sup> were not the co-religionists of Pilate, while the accusers of Ahmad<sup>as</sup> were not only the co-religionists of Colonel Douglas but were the missionaries of his religion and hence deserving of all respect at his hands, and he must have realised that the acquittal of Ahmad<sup>as</sup> would be an everlasting slur on their character. But all these considerations, serious though they might appear, carried not the slightest weight in the mind of Colonel Douglas when

compared with his sense of justice and equity. Again, Dr. Henry Martyn Clark had not only charged Ahmad<sup>as</sup> with an attempt on his life but had misrepresented him in the blackest colours. He had represented him as a bad and dangerous man and a mischief-monger; and with a person other than Colonel Douglas the mere assertions of a man of the position of Dr. Clark might have carried great weight. But these allegations, serious as they were, did not cause Colonel Douglas to swerve even a hair's breadth from the course of justice. Dr. Clark even tried to provoke the religious feelings of Colonel Douglas by representing Ahmad<sup>as</sup> as a great enemy of Christianity, but in doing so, he sadly misjudged the man who occupied the seat of justice.

There was, however, another factor which had made the task of Colonel Douglas extremely difficult. As a judge, he could not ignore the evidence of Abdul Ḥamīd, which was amplified and corroborated by five other witnesses. A man with a weaker sense of justice would have followed the easier course and given his judgment accordingly. If Colonel Douglas had done so, no one could have legally blamed him. On the contrary, he would have won the applause of the different hostile communities that were ranged against Ahmad<sup>as</sup>, as Dr. Clark himself admitted in his statement.

But Colonel Douglas had no faith in technical justice. A higher power seemed to be swaying his heart. His sense of justice seemed to have been lifted to a level seldom reached by any other Britisher.

He went deeper into the matter. In order to get the truth, he ordered that Abdul Ḥamīd should be removed from the custody of the Christian missionaries. In the early stages of the case, Abdul Ḥamīd had pretended that his life was in danger owing to his statement implicating the Holy Founder of the Ahmadiyya Movement, whereupon Dr. Clark had offered to take him in his protection. Colonel Douglas had agreed to it, for he had no idea that the Christian missionaries could stoop so low as to coerce and tutor the witness. This order had the desired effect, for after Mr. Le Marchand, the District Superintendent of Police, took him in his own charge, Abdul Ḥamīd fell at his feet and made a full confession. He laid bare the whole plot, to the entire satisfaction of the court. Thus Colonel Douglas was able to get at the whole truth and he immediately declared Ahmad<sup>as</sup> to be innocent of the charge brought against him. He exposed the web of lies and fabrications that had been woven around Ahmad<sup>as</sup>.

Thus triumphed the cause of truth and justice through the efforts of the most noble



judge the world has ever seen, and like a perfect gentleman, he had also the grace of congratulating Ahmad<sup>as</sup> in the court, to the great chagrin, I am sure, of the authors and promoters of a most wicked conspiracy that was set on foot to extinguish the light of Truth. The credit for frustrating this nefarious machination certainly goes to our distinguished guest of this evening.

I would also like to take this opportunity of throwing light on a little incident which happened during this trial which furnishes a vivid contrast between Pontius Pilate and Colonel Douglas. The former knew Jesus<sup>as</sup> to be innocent but had not the courage to treat him with any outward token of respect through fear of the Pharisees, whom he treated with profound respect. But, unlike Pilate, Colonel Douglas treated Ahmad<sup>as</sup> with due honour and always offered him a chair in the court. His greater sense of justice is further illustrated by the fact that in strict accordance with judicial custom he refused to give a chair to a witness, little caring for the pressure brought upon him by the influential missionaries. This witness was Maulawī Muhammad Husain of Batala, the Caiphos of the latter days, who, seeing Ahmad<sup>as</sup> seated in a chair, and being fired with a feeling of jealousy, asked for a similar honour for himself but it was refused him. And when he

continued his demand with importunity alleging that he and his father were *Kursī Nashīn* and that he was recognised as such even by the Lieutenant-Governor, the patience of Colonel Douglas was exhausted by these impudent and baseless assertion of this high priest and he had no qualms in dealing him a sharp rebuff, saying, *Bak bak mat kar, pīchhe hat aur sīdha kharā ho jā.*

Another circumstance which enhances the dignity of the court is the fact that Colonel Douglas was not aware, at that time, of the real importance of the man to whom he was dealing out justice. To him it was only a question of ordinary judicial procedure. He little realised that the man with whom he was dealing was one of the most exalted personages in the history of the world—one to whom the whole of mankind from one end of the earth to the other was to bow in humble submission. This may sound strange to many of those present here—and even to Colonel Douglas, but it is sure to come to pass—as sure as day follows night. This is what Ahmad<sup>as</sup> prophesied at the very beginning of his ministry and, judging from our experience of the past, we feel fully confident that his prophecies with regard to the future must also be similarly fulfilled. Even in the short space of time that has elapsed since Colonel Douglas tried the case, the Movement

founded by Ahmad<sup>as</sup> has made marvellous progress—and that in the teeth of the bitterest opposition; and we are glad to see that Colonel Douglas has lived to see part of the progress made by the Movement of the man whom he tried in the autumn of the year 1897. The Ahmadiyya Movement is spreading to all parts of the world and there is hardly any part of the globe where his followers are not working as missionaries just as they are working here in the heart of Christendom. The first revelation which he received was to the effect that God would bless him so much so that kings would seek blessings from his garments. This may appear to be incredible, but is bound to happen.'

Not only was Ahmad<sup>as</sup> discharged in this case as he had prophesied, but people were also impressed by his magnanimity and greatness. He forgave those who had prosecuted him. Colonel Douglas told him that he was at liberty to prosecute the witnesses if he so desired, but he replied that he desired to prosecute nobody and forgave them all. Even in the middle of the proceedings he forbade his counsel to put a question in cross-examination to one of the prosecution witnesses, who was also a big priest, which related to the mother of the witness and the answer to which would have humiliated him. 'For,' said he, 'I do not desire to put shame on him.' This endeared Ahmad<sup>as</sup> still more to the people.

## CHAPTER 58

### **GROWTH OF THE MOVEMENT**

Visitors to Qadian increased and the number of guests multiplied. Ahmad's<sup>as</sup> house was no longer adequate for the purpose. It became increasingly difficult to accommodate the guests. So in September 1896 and February 1897, the construction of a well inside the house and a few rooms towards the west was undertaken. On July<sup>134</sup> 29th, 1897, Ahmad<sup>as</sup> appealed to his followers to contribute towards the extension of the Masjid Mubārak which had become too small for the increasing number of the faithful. Accordingly a room was built towards the north. On September 13th,

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<sup>134</sup> I give here a few names of the persons who contributed towards the fund to show how far the Movement had spread. Ibrahim Sulaiman Co., Madras; Saith Ishāque Ismael, Bangalore; Zainud Dīn Muhammad, Ibrahim, Bombay; Qurbān Ali, Calcutta; Pīr Faiḍ Ali, Manipur; Karam Ilāhī, Simla; Shaikh Karam Ilāhī, Patiala ; Maulawī Muhammad Yūsuf, Saur; Khan Muhammad Ali Khan. Malerkotla; M. Qadir Bakhsh, Ludhiana; Ali Gauhar, Jullundur; Muhammad Khan, Kapurthala; Muhammad Ismā'īl, Amritsar, Sh. Rahmatullah, Lahore; Nabī Bakhsh, Batala; Sh. Muhammad Jān, Wazirabad; Nawab Khan, Jhelum; Jalāluddīn, Gujrat; Shādī Khan, Sialkot; Kh. Nūr-ud-Dīn, Jammu; Mīrza Niāz Baig, Multan; 'Azīzullah, Nadaun; Ch. Rustam Ali<sup>ra</sup>, Gurdaspur; Fateḥ Muhammad Khan, Dera Ismael Khan; Afḍal Baig, Kasur; Mullah Abdur Raḥīm, Ghazni.

1897, Ahmad<sup>as</sup> declared his intention to open and establish a Middle School at Qadian to meet the educational requirements of the growing community. A leaflet was issued appealing for funds, and very soon a school was established. It was housed in a *Kacha* building where stands now the Madrasa Ahmadiyya.

Ahmad<sup>as</sup> had felt the need of starting a newspaper in April 1895, but it appears that satisfactory arrangements could not be made at that time. In view of the intensive and insidious propaganda carried on incessantly by his enemies the need of a paper, however, became most imperative. Muhammad Husain and Dr. Clark had done their utmost by dragging Ahmad<sup>as</sup> into court with a view to humiliating him and bringing about his ruin. They had also brought on record the utterly false and mischievous allegation against him that he caused ill feeling and hatred among the people by the use of strong language. They had also tried to poison the Government against him. The District Magistrate had openly warned him and advised him not to use strong language. He had no opportunity of refuting these charges. The only way left, therefore, of approaching the Government and the public was to start a paper; and it was the great good fortune of Shaikh Ya'qūb Ali<sup>ra</sup> (a devoted disciple of Ahmad<sup>as</sup>, who later became known as 'Irfānī) that he seized the opportunity and started a weekly paper from Amritsar. In view of the ancient prophecy that the Promised

Messiah<sup>as</sup> would judge between all peoples the journal was named *Al-Hakam*—the judge. The first issue was published on October 8th, 1897, having been printed at the Riyāḍ-e-Hind Press,<sup>135</sup> Amritsar. The first number of the second volume is dated February 20th, 1898, it was published from Qadian and printed at the Anwār Ahmadiyya Press, Qadian. The *Al-Hakam* enjoys therefore the unique honour of being the first paper of the Community.

About December 10th, 1892, the word of God had come to Ahmad<sup>as</sup> saying, 'A son will be born to thee and grace will be drawn near to thee.' This was published in a book in February 1893, and on April 20th, 1893, a son was born to Ahmad<sup>as</sup>. He was named Bashir Ahmad. When he was four or five years old he suffered from sore eyes for a long time and medical treatment seemed to do him no good. Ahmad<sup>as</sup> prayed and the word of God came to him saying, 'My boy Bashir is cured' and he was cured within a week. He is now a most righteous and learned person, commanding love and respect from

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<sup>135</sup> Ahmad<sup>as</sup> had felt the need of a press at Qadian as early as 1892. An *Ishṭihār* was issued and a fund was opened for this purpose; but, it appears satisfactory arrangements could not be made at that time. Sh. Nūr Ahmad<sup>ra</sup> brought his press, Riyāḍ-e-Hind, from Amritsar and *Ā'īna Kamālāt-e-Islam* was then printed at Qadian. After that Hakim Faḍal Dīn<sup>ra</sup> started a press at Qadian in 1895. It was named Ḍiyā'ul Islam. This press produced Ahmad<sup>as</sup>'s publications at cost price (Ahmad<sup>as</sup>'s statement in Karam Dīn's case, Section 420. I.P.C. dated. 19.8.1903). It was for this reason that Ahmad<sup>as</sup> produced, on 15.8.1898 a detailed account of this press in the income tax case. (See statement of Hakim Faḍl Dīn in Karam Dīn's case on 20.7.1903).

all. He is an M.A, of the Punjab University and has written a number of books. He is the father of nine children. One of his sons is in the Indian Civil Service.

In September 1894 (see *Anwārul Islam*), God gave Ahmad<sup>as</sup> the glad tidings of another son who was born on May 24th, 1895. He was named Sharif Ahmad. He is now a Captain and an Honorary Assistent Recruiting Officer in the Lahore Division. He is the father of four children. One of his sons is a Barrister-at-Law and another is a Major in the Army.

In 1896 God informed Ahmad<sup>as</sup> that a daughter would be born to him. She would be reared, He said, in ornaments. Accordingly, a daughter was born in March 1897, and she was named Mubāraka. God also called her Nawab in a revelation (November 1901) and she was married to Nawab Muhammad Ali Khan, a chief of the Malerkotla State. She is also blessed with a number of children.

There is another domestic incident which deserves notice here. Mirza Mahmood Ahmad<sup>ra</sup>, the first son of Ahmad<sup>as</sup>, born in 1889, was now about eight years old. He finished learning the simple reading of the Holy Quran and it was an occasion of joy and prayer for Ahmad<sup>as</sup>. To celebrate it he entertained his friends and followers and wrote the historic poem called *Mahmood Kī Āmīn* which is a masterpiece of Urdu literature full of Divine secrets.

At the close of the year 1897, the annual gathering of the Community took place. A large number of

people came from distant places. Meetings were held from December 25 to 31. They began with Ahmad's<sup>as</sup> lecture. Then he spoke on the 28th and the 30th. Maulawī Nūr-ud-Dīn<sup>ra</sup> spoke on the 27th and Maulawī Abdul Karīm<sup>ra</sup> on the 29th & 31st. Meetings were held in the afternoon and the speeches were noted down by a reporter and they were published in book form in January 1899. In his speeches Ahmad<sup>as</sup> explained and emphasized the beauties of humility and meekness. He taught that a hard aggressive morality is less beautiful than an absorbing love. He appealed to his followers in pathetic tones that they should work a change in their lives—a change that should become obvious to the people around. They should transform themselves completely and live practically the lives of righteous and God-fearing people. Prophecies and miracles, he said, are no doubt a show of Divine power. They are useful and necessary in their own way. But by themselves they do not go very far. It is really the pure and sublime life lived by a Prophet which draws people towards him and impresses them. Example is better than precept. By coming in touch with him they see the beauty of his life and it helps to ennoble their own lives. His ways and looks reflect the great soul within. His very face shines with a Divine lustre, and people are guided thereby into the ways of purity and righteousness. The greatest miracle of a Prophet is the regeneration of man. He transforms the sinner into a holy man. That is why Ahmad<sup>as</sup> repeatedly invited



seekers after truth, even his enemies, to come and stay with him for some time and see things for themselves. It was necessary, Ahmad<sup>as</sup> said, that those who joined his fold should try to live on a high plane of purity, morality and righteousness so that the people might notice the great change in their lives and it might be a better world for all.

Now we should remember that meetings are held and speeches are made all the world over. Sons are born, houses are built, schools are established and newspapers are run in numerous places. There is nothing extraordinary in these things. But a little reflection will make it clear that the progress of Ahmad's<sup>as</sup> movement is a much more important affair. It is significant and marvellous, having very few parallels in the history of the world.

A few years earlier he was an unknown person so far as the world was concerned. He had no wealth. He had no power. He had no followers. He did not want any of these things. He lived on the 'bread crumbs' of others. The moment he was selected by the Almighty and commissioned to carry out the work of regeneration of mankind he was opposed and hated by all. If a seeker after truth came to visit him he was met at Amritsar and Batala by Ahmad's<sup>as</sup> enemies, who tried their utmost to send him back; and when he arrived at Qadian Ahmad's<sup>as</sup> own kith and kin spoke ill of him and poured ridicule upon him to keep the visitor away from him. The masses as well as their leaders made common cause against Ahmad<sup>as</sup> and left

no stone unturned to compass his destruction. The mullahs excited the Muslims against him and declared him to be an apostate worthy of death. The Sikhs were furious because he taught that Guru Nanak was a Muslim. The Christians were incensed against him because he proved that Jesus<sup>as</sup> was not God and that Ahmad<sup>as</sup> himself was in fact greater than Jesus<sup>as</sup>. The Hindus were gnashing their teeth against him because Pandit Lekhrām had perished in accordance with his prophecy. They all worked together and dragged Ahmad<sup>as</sup> into court; they really wanted to put him to death. All religious fanatics wished and prayed for his destruction. Some of them had indeed prophesied in the name of God that Ahmad's<sup>as</sup> movement would come to naught and that he would soon die without leaving issue or follower to carry on his work. They poured ridicule and execration upon him. It was in this atmosphere, surcharged with enmity, bitterness and poison all round, that Ahmad's<sup>as</sup> movement spread and prospered. He was alone in the beginning. He was helpless. He was opposed and bitterly persecuted. His soul was sorely vexed within him at the iniquity of the world. He stood before the Lord and fell on his face in prayer. He was then comforted in the solitary and small hours of the morning by the Maker of the heavens and the earth Himself. The angels of God came to him and sustained him. The Lord God spoke to him as He had spoken to Abraham<sup>as</sup> of old, saying:

'Peace on thee, O Abraham, I have chosen thee for My friendship. I shall multiply thy faithful and devoted servants and shall bless them and their goods and shall give them of My abundance. I shall increase thy greatness and multiply thy seed.'

Is the birth, therefore, of every child to Ahmad<sup>as</sup> not a sure sign of the fulfilment of God's word? Is the growth of Qadian not a wonder of wonders? Is it not then the work of God that Ahmad's<sup>as</sup> movement is fast spreading day by day?

## CHAPTER 59

**RIGHTEOUS INDIGNATION**

Ahmad's<sup>as</sup> honourable discharge in the case which the Christian missionaries had brought against him under Section 107 of the Criminal Procedure Code was indeed a Divine sign. For his enemies it was a fearful humiliation. Dr. Clark had himself wished formally to withdraw his complaint. How just was the retribution which his enemies had brought on their own heads. The curses which they had intended for another had recoiled upon themselves and the 'engine wherewith another should be crushed, had sprung back with sudden rebound to their own confusion and shame.' Yet in their own utter discomfiture they had a vain consolation. Though they had miserably failed in their combined effort to bring ruin on Ahmad<sup>as</sup> or even to shake his credit with the multitude, yet through their systematic conspiracy they had succeeded in embroiling him to some extent with the civil authority. As a result of their machinations the District Magistrate had in his judgment formally warned

Ahmad<sup>as</sup> not to offend and provoke the people by his vigorous and forceful writings.

In his book *The Life of Christ* Dean Farrar says: 'Woe to the prophet who dares to run counter to the religionism of his day—to disturb its self-complacency, to denounce its hypocrisy, to expose the false traditions on which it rests! He will find "the church" a more bitter and a more unscrupulous enemy even than the world. And this was what Jesus had done. He had convicted them of false professions, unaccompanied by action; he had depicted the responsibility of the office of the priests and Pharisees, and had indicated a terrible retribution for its profligate abuse; he had indicated alike the punishment which would ensue upon a rejection of his invitations, and the impossibility of deceiving the eye of his Heavenly Father by a nominal and pretended acceptance. Lying lip-service, faithless rebellion, blind presumption, such were the sins which he had striven to bring home to their consciences. And this was but a superficial outline of the heart-searching power with which his words had been to them like a sword of the spirit, piercing even to the dividing of the joints and the marrow. But to bad men nothing is so maddening as the exhibition of their own self-deception.'

This is exactly what had happened with Ahmad<sup>as</sup>, the Promised Messiah. The Pandits, the mullahs and the

priests who opposed him were 'blind leaders of the blind'. Like the Scribes and the Pharisees of the time of Jesus<sup>as</sup> they loved their blindness. They would not acknowledge their ignorance; and the bitter venom of their hatred towards Ahmad<sup>as</sup> was not driven forth by his forbearance. Their purpose to destroy Ahmad<sup>as</sup> was fixed. If one plot failed, they resorted to another. Love had played her part in vain and it appeared there was no hope of their becoming reconciled to Ahmad<sup>as</sup>. And just as Jesus<sup>as</sup> had, in similar circumstances, 'rolled over their guilty heads, with crash on crash of moral anger, the thunder of his utter condemnation', and 'scathed them in utterance after utterance with a flame which at once revealed and scorched'<sup>136</sup>

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<sup>136</sup> I may mention that as a matter of principle the holy founders and sacred scriptures of all religions have been forced to use strong expressions with regard to their evil-minded opponents. The responsibility of such expressions has, however, always lain on such wicked and mischievous persons as have persisted in vilifying and abusing the Holy Messengers of God. In this connection I would give below the following few instances :

The Vedas have used, among others, the following words about the opponents of holy persons: *nīch*, i.e. mean; *dasyu*, i.e. thief and violator; *dush*, i.e., vile, depraved and unchaste; *man-adhima*, i.e., base and evil-minded; *rakhshas*, i.e. demon, fiend; *pisshach*, i.e., infernal spirits, malignant fiends; *yatudhan*, i.e., vile demons, etc. (vide Rig Veda, 3/53/14; 6/34/9, etc.)

The Biblical prophets, including Jesus<sup>as</sup> himself, have been reported to have used the following expressions:

The Prophet Isaiah<sup>as</sup> says: 'A sinful nation, a people laden with iniquity, a seed of evil-doers, children that ate corrupters' (Isaiah 1:4); and 'ye sons of the sorceress, the seed of the adulterer and the whore,... are ye not children of transgression, a seed of falsehood ?' (Isaiah 57:3, 4).

David<sup>as</sup> says: 'Dogs have compassed me: the assembly of the wicked have inclosed me' (Ps. 22, 16); and 'they make a noise like a dog, .....they belch out with their mouth' (Ps. 59:6, 7).

Ahmad<sup>as</sup> also exposed and condemned their iniquity. And just as some people find fault with Jesus<sup>as</sup> in this respect and accuse him off injustice, bitterness and unjustifiable wrath, in the same way it was necessary that some people should find fault with Ahmad<sup>as</sup> also for using strong and piercing words of denunciation. 'Yet is sin never to be rebuked? Is hypocrisy never to be unmasked? Is moral indignation no necessary element in the righteous soul?' God had commissioned Jesus<sup>as</sup> and Ahmad<sup>as</sup> to do this work.

Besides, the enemies of Ahmad<sup>as</sup> had insidiously given the District Magistrate an impression during the proceedings of the court case that the hard words of reproach which Ahmad<sup>as</sup> had used in his writings were objectionable in the eyes of the law. There was no opportunity for Ahmad<sup>as</sup> to say anything in the court in self-defence. Therefore to justify himself before the authorities<sup>137</sup> and the public Ahmad<sup>as</sup> wrote

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Jesus<sup>as</sup> used the words: 'Serpents,' 'generation of vipers.' (Matt. 23:33) 'a wicked and adulterous generation' (Matt. 16:4); 'dogs' and 'swine' (Matt. 7:6); 'ye cursed' (Matt. 25:41); 'ye are of your father the devil' (John 8:44); 'thieves and robbers' (John 10:8); 'fox' (Luke 13:32), etc.

The Holy Quran has denounced the vilifiers of sacred persons in the following words: *Sharrul-bariyya*, i.e., 'the worst of creatures' (Al-Bayyinah 98:7) *Mathalil-Kalbi*, i.e., 'like the dog' (Al-A'rāf 7:177); *Auliya' ush-shaitān*, i.e., 'friends of satan' (Al-Nisā' 4:77); *ḥumurummustanfīrah*, i.e., 'like asses taking fright' (Al-Muddaththir 74:51); *Al-qiradata wal khanāzīra wa 'abadat-tāghūta*, i.e., 'apes and swine and those who serve the devil' (Al-Mā'idah 5:61); *'Utullin-ba'da dhālika zanīm*, i.e., 'low and mean, and base-born to boot' (Al-Qalam 68:14). The word *Zanīm* also means 'son of an adulteress.'

<sup>137</sup> Apart from the charges of blasphemy the enemies of Ahmad<sup>as</sup> represented him as a dangerous man who disturbed the peace of the country. They said he provoked the anger of the people and their leaders said that

and published a book (entitled *Kitābul Bariyya*, printed at the Diyā'ul Islam Press, Qadian, and published in January 1898) to explain the whole position. He gave actual quotations from the publications of his enemies to show that the truth of

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their lives were in danger. Therefore they approached the Government in various ways, openly and in secret, to incite the authorities against the 'serious and growing menace to public tranquility' as if Ahmad<sup>as</sup> was a rebel, a religious brigand or a dreadful maniac. So to remove these baseless and mischievous allegations Ahmad<sup>as</sup> sent a memorial to the then Lieut. Governor of the Punjab on February 24th, 1898, in which he first introduced himself as belonging to a family of chiefs who had helped the British in the Mutiny of 1857. Then he reiterated his own services to King and country and he put forward definite suggestions for the establishment of public peace. He also explained the high objects for which his movement was founded and sent a copy of the conditions of *Bai'at* which he took from his followers. In the end he gave a short list of the names of his distinguished followers, numbering 316, to show that it was the educated, the responsible and the peaceful type of men who had joined his movement.

As a matter of fact so anxious was Ahmad<sup>as</sup> for the peace and amelioration of society that when he found any undesirable character at Qadian amongst his followers he did not hesitate to turn him out of the town. One Ghulam Muhyuddīn (resident of Rahon, Dist. Jullundur, known as Khākī Shah, once came to Qadian with a friend of his (Ghulam Muhammad, who later reformed himself and became a sincere member of the Community). Having been a Christian before, he wanted to continue his objectionable ways at Qadian. He was a suspicious character. But Ahmad<sup>as</sup> would not tolerate anything of the kind. So he turned him out along with his friend and issued a leaflet dated May 29th, 1898, to warn all members of his Community and exhorting them to be careful in every respect. They must all live up to his teachings, otherwise they would make themselves liable to be turned out of the Community. Ghulam Muhyuddīn had no religious scruples so he went straight to Muhammad Husain at Batala and then to the mullahs at Amritsar and Lahore to raise a storm of vituperation and vilification against Ahmad<sup>as</sup>.

It was a standing direction of Ahmad<sup>as</sup> not to allow such people to remain at Qadian among his followers. Maulawī Nūr-ud-Dīn<sup>ra</sup> had earlier, under these instructions, once sent away Abdul Ḥamīd, who later became the chief witness against Ahmad<sup>as</sup> in the notorious case instituted by Dr. Clark.



the matter was the exact reverse. He himself was the aggrieved party. They had made him and his innocent Master, the Holy Founder<sup>sa</sup> of Islam, the victims of their vituperation. It was he who was the maligned and the provoked.

These publications are really full of rank abuse. The foul-mouthed authors poured out nothing but the vials of venom against Ahmad<sup>as</sup>,<sup>138</sup> the Holy Quran

<sup>138</sup> In the joint fatwas issued in 1890 against him by certain Maulawīs of the Punjab and other parts of India the following are some of the expressions used: *Dajjāl*, a word taken to mean 'personification of all vices' by the issuers of the fatwa (*Fatwa Ulemā'-e-Punjab wa Hindustan*, p. 41); *Dhurriyyat-ud-Dajjāl* i.e., 'children of *Dajjāl*' (*Fatwa* p. 40) *Kadhhdhāb* i. e. 'a confirmed liar and fabricator' (*Fatwa* p. 87), *Mulhid wa Zindiq* i. e., 'a faithless infidel and a double-dealing heretic' (*Fatwa* p. 90); *Bad-tarīn-e-Khalq* i.e., 'the most wicked of God's creatures' (*Fatwa*, p. 96); *Ashaddul-murtaddīn* i.e., 'worst of apostates' (*Fatwa*, p. 119); *Uspār Khudā kī La'nat* i.e., 'accursed of God' (*Fatwa*, p. 149); *Uskā munh kālā hu* i.e., 'may his face be blackened' (*Fatwa*, p. 150); *Dajājila kā ra's-e-ra'īs*, i.e., 'the ring-leader of *Dajjāls*' (*Fatwa*, p. 155), *Kaj-rau, Balīd ... Us Shaitān sei ziyādah gumrah hai ju is kei sāth kheil rahā hai ...* i.e., 'perverse, dunce, ... even more astray than his playmate the devil ...' (*Fatwa* p. 101); *Is Qādiānī kei, chuze Hanūd-u-Naṣārā kei mukhannath haiñ* i.e., 'the chicks of this Qadiani are castrated eunuchs of Hindus and Christians' (*Fatwa*, p. 100).

In the fatwa issued by the *ulema* of Ludhiana in 1890 the following words have been used: *Chamāruñ ka 'Īsa* i.e., 'the Christ of the Chamars' (p.13); *Un kei nikah̄ bāqī nahīñ rahe; ju chāheī unkī 'Aurtuñ sai nikah̄ kar lei* i.e., 'the marriage contracts of his and his followers are all void; and any body is free to enter into marriage relationship with any woman in the wedlock of any of them' (p. 3).

Maulawī Muhammad Husain of Batala wrote in the *Ishā'atus-Sannah: Bhangar, makkār, fareibī, mal'ūn, a'war dajjāl, abdud-darāhim waddanānīr, jiskā ilhām iḥtilām hai, bei-ḥayā, bhangiyuñ aur bazārī shuhduñ kā sargaruh, dākū, khūñreiz, jis kī jamā'at badmā'sh, badkirdār, zānī, sharābī*, i.e., 'raving drunkard, intriguer, swindler, accursed, the one-eyed *Dajjāl*, slave of silver and gold, whose revelation is nothing but a seminal discharge, shameless, the ring-leader of sweepers and street-vagabonds, dacoit, murderer whose followers are scoundrels, villains, adulterers, and drunkards'. (Vol. 16).

and the Holy Prophet Muhammad<sup>sa</sup>. The attacks that they make are absolutely unmerited. They are in fact indecent, scurrilous and outrageous in the extreme. This campaign of slander and vilification had been carried on by the Scribes and Pharisees for a number of years. These books were printed several times and widely circulated. They were taught in their schools; and the missionaries carried them practically to every house in the country. Attacks on Islam were openly made in the streets by the paid workers of the Mission and the idea seems to have been to crush Islam and cow the Muslim.

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Mullah Muhammad Bakhsh of Lahore wrote in a handbill: *Gurg-e-kuhan Qadianī* i.e., 'deceitful old wolf'; *Bharwā jorune jutiaya*, i.e., 'a procurer, who lives on the earnings of prostitutes and is beaten with shoes by his wife.'

Maulawī Abdul Ḥaq Ghaznavi of Amritsar wrote in a leaflet: *Rū Siyāh, badkār, shaiṭān, la 'naṭī, shāqī sarmadī, la 'nat kā ṭauq us kei galei kā hār, la 'n ta 'n kā jūt us kai sar par*, i.e., 'black-faced, adulterous, devil, accursed, doomed for ever, having the collar of curse round his neck, and the shoe of imprecation on his head.'

By giving quotations from these books<sup>139</sup> Ahmad<sup>as</sup> showed that whatever he had written was as nothing compared with the vile attacks made by his enemies. Whatever he had written was only in defence. And it goes to his credit that his writings, however, unpalatable and harsh they might have seemed to the corrupt and diseased hearts of his enemies, were

<sup>139</sup> 1. *Dāfi 'ul Buhtān*, by Rev. Mr. Ranklin, Mission Press, Allahabad 1845.

2. *Masīh ud Dajjāl*, Rev. Rām Chand, 1873.

3. *Sīratul Masīh*, Rev. Thakar Dās, American Presbyterian Mission. Sialkot. 1882.

4. *Andrūna'-e-Bible* by Rev. Abdullah Āthim.

5. *Tawārīkh kā Ijmāl*, by Rev. William, Christian Mission Rewari, 1891.

6. *Review Brāhīn-e-Ahmadiyya*, Rev. Thakar Dās, Mission Press, Ludhiana.

7. *Urdu Translation of Washington Irving's Life of Muhammad*, by Rulya Rām Gholatī, Arorbans Press, Lahore.

8. *The Nūr Afshān* Ludhiana, 1896.

9. *Tafīshul Islam*, Rev. Rogers, 1870.

10. *Nabī'-e-Ma'sūm*, American Mission Press, Ludhiana, 1884.

11. *Hidāyatul Muslimīn* and other writings of Rev. Imād-ud-Dīn. His first book *Tahqīqul Imam* was written in 1866.

12. *Pādāsh-e-Islam*—Indarman, Muradabad, 1866.

13. *Satyārath Parkāsh*—Pt. Dayānand, Kishan Chand Co. Press, 1884.

14. *Nuskha Khabt-e-Ahmadiyya*, Pt. Lekhrām Peshawari, 1888.

15. *Takdhīb Brāhīn-e-Ahmadiyya*, Pt. Lekhrām, Chashma'-i-Nūr Press, Amritsar, 1890.

16. *Sabūt-e-Tanāsukh*, Pt. Lekhrām, Mufid 'Ām Press, Lahore, 1895.

17. *Khabtī Qadiani Kā 'Ilāj*, by Rajinder Singh, Editor *Khālsa Bahādur*, Guru Gubind Singh Press, 1897.

18. *Tā'īd-e-Āsmānī*, by Munshi Muhammad Jafar, Thanesri, 1892.

Munshi Rāma of Gurukula has made an abortive effort to vindicate the obnoxious vituperation of the Ārya Samāj in a book entitled *The Ārya Samāj and its Detractors* (*Dayanandabd* 28, 1910) by giving quotations from the writings of the enemies of Islam like Washington Irving. But he, very conveniently, forgets that a transgressor cannot exonerate himself by citing the example of fellow-transgressors.

absolutely pure and free from every kind of abuse and aggression. His words might have been hard and bitter,<sup>140</sup> but they were sincere and true. There was nothing wrong and unjustified. His enemies really deserved the denunciation which was by no means actuated by any ill-will or malice. Ahmad<sup>as</sup> had the good of the world at heart. His words were steeped in love and sympathy. He wanted only to save his enemies from the bigger and more dreadful disaster that awaited them. His voice ringing with just and righteous indignation would often break with the tenderest pity. Often would he say,

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<sup>140</sup> Ahmad<sup>as</sup> has repeatedly made it clear in the course of his numerous works that whenever he has used any strong expression he has had in mind only such persons of perverted nature as persistently indulge in abusive language; but that such expressions are never to be taken as intended for those Muslims who, though not believing in him, refrain from indulging in abuse. For instance in his book *Lujjatun Nūr* (pp. 67, 68) he says:

'And God forbid that I should ever insult the gentlemanly and the fairminded from among my opponents, no matter whether they be from among the Muslims or the Christians or the Āryas. Indeed, whenever I use strong expressions, I have in mind only those wicked people who are notorious for indulging in abusive language. Of others I always speak well and with due respect and I regard them as friends and brothers.'

Again in *Ayyāmuṣ Ṣulḥa* (title page, 2) he says:

'In none of my writings does any expression refer to such respectable and gentlemanly people as abstain from using abusive language or do not resort to mean methods.'

Again in *Tatimma Ḥaqīqatul Wahī* (p. 21) he writes:

'This has invariably been a rule with me, and no one can prove that I have ever been the first, to make use of harsh language with regard to my opponents.'

'Ye, scribes and priests, was it not enough for you to seek the will and pleasure of God? Nay, was this not the only thing worth seeking?'

To the Christians he said,

'Ye teach men to turn the left cheek when smitten on the right, but ye smite others without being smitten, and if any smite you then ye leave him not till ye have compassed his ruin ... Ye preach the kingdom of heaven and call men to it, but ye yourselves have not accepted the Comforter concerning whom Jesus<sup>as</sup> had said, "He will teach you the whole truth" although he appeared over 1300 years ago. Not only have ye not accepted him but ye hate him. Ye love him that came as the Son, and hate him who came in the name of the Father... What has come to you that ye love the branch but destroy the tree... Repent, therefore, before that hour arrives...'

## CHAPTER 60

**ELEVATION OF RELIGIOUS  
DISCUSSION**

In 1897 a renegade from Islam, Dr. Ahmad Shah Shā'iq (formerly Medical Officer of Ladakh, living at Oxford), who had turned Christian, wrote a book attacking the consorts of the Holy Prophet Muhammad<sup>sa</sup>. It was printed at the R. P. Mission Press, Gujranwala, and published by a Christian, named Parshotam Dās, as the agent of the author in India. One thousand copies of this book were sent free to Muslims, Ahmad<sup>as</sup> received a copy on 15-2-1898. The book wounded the hearts of Muslims deeply and caused considerable excitement among them. The Promised Messiah<sup>as</sup> saw that the excitement was going to produce a bad effect upon the peace of the country.<sup>141</sup>

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<sup>141</sup> In his booklet *A Cry of Pain* Ahmad<sup>as</sup> said:

'It has wounded the feeling of sixty millions of Her Majesty's Muslim subjects living in the Punjab and other provinces of India by its abusive, scurrilous & contemptuous tone & by using the most indecent & insolent epithets and grossly offensive language towards our Lord and Master, the Seal of the Prophets, the holiest of the holy, Ḥaḍrat Muhammad Muṣṭafā<sup>sa</sup> and has so severely

The 'Anjuman Hīmāyat-e-Islam' at Lahore prepared and sent a memorial (No. 1348, dated 26-4-98) to Government requesting that the book should be confiscated, but the Promised Messiah<sup>as</sup> said that the step contemplated was not right. He inculcated patience and advised that a reasonable reply<sup>142</sup> should be written. But the Anjuman did not listen to his words. Ahmad<sup>as</sup> was of the opinion that the memorial, even if accepted, was of no avail. The book had already been widely published, so there was no sense in confiscating it. The memorial itself amounted to an

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afflicted Muslim hearts by its shameful and disgraceful falsehoods and fabrications that its hurtful effect will extend to our posterity.'

<sup>142</sup> The *Sirājul Akhbār*, dated 13/6/1898; the *Singh Sabā*, Amritsar, dated 30/5/1898, and the *Sat Dharam Parcharak*, Jullundur, dated 15th Jeth, supported the course adopted by Ahmad<sup>as</sup>. Sir Sayyid Ahmad Khan practically began to write a reply and a portion of it was even published in the *Aligarh Institute*, dated 6/4/1898, but he died and could not complete it. The *Punjab Observer*, Lahore, dated 6/5/1898, and the *Paisa Akhbār*, dated 14/5/1898, differed from Ahmad<sup>as</sup>. So he wrote a book entitled *Albalāgh* or *Faryād-e-Dard* in which he refused the objection raised by the Anjuman through the two journals. He also pointed out that *Ummahātul Mu'minīn* was not the only publication which needed a reply. The Ārya Samājists and the Christian missionaries had been attacking Islam for the last 60 years. Therefore it was necessary to make a joint effort to counteract the whole of the mischievous propaganda. He suggested that one man should be elected and put in charge of the work. He should choose his own assistants. But care should be taken to elect a man who should be spiritually qualified and really competent to do the job well. Like the prophet Joseph<sup>as</sup>, who offered to act as Treasurer in the days of the great famine, Ahmad<sup>as</sup> offered his own services for this purpose if the people cared to avail themselves of them. At the end of the book he also appealed to Muslims living outside India in Arabic and Persian.

This book was printed in Urdu at, the Diyā'ul Islam Press, Qadian, without its title and was published after Ahmad<sup>as</sup>'s death. But its English translation, printed at the Victoria press Lahore, in 1898, was published at that very time.

admission of the weakness of Islam. He, therefore, made public opposition to it and sent another memorial to the Government on 4-5-1898 asking it to ignore the request of the Anjuman. The Government reply (No. 1055, dated 31-5-1898) to the Anjuman was that as the book was written before the Sedition Act of 1897 therefore it could not do anything in the matter. Mr. (late Sir) L. W. Dane, Officiating Chief Secretary to the Lieut. Governor of the Punjab, said:

'In reply I am to say that the Lieutenant-Governor, having been advised that the publication of the book in question (which he understands took place in 1897) constituted no offence under the law in force at the time of its issue, does not propose to take any action on the memorial.'

Ahmad<sup>as</sup> wrote, 'It is so very distressing, to think, on the one hand, that a book should have been published whose poisonous effects are forcing themselves into the minds of the ignorant and ruining the innocent souls of the Muslim world, and to find, on the other, that a representative body of that religious community should have only adopted the poor measure of submitting a cheap leaflet of a memorial, when they have thousands of rupees in their hands collected from the Muslim public under the pretext of defending their faith. The Anjuman Himāyat-e-Islam has always declared its first and foremost object to be the refutation of the



misrepresentation of the opponents of Islam, and one would find the same motto published on the very first page of every issue of their monthly journal. I do not mean to say that the Anjuman is intentionally ignoring this aim which it has itself so emphatically asserted, but the fact is that the Anjuman, as it at present stands, is not competent to speak or write on the important topic of religion, or to refute with a degree of confidence and in detail the charges which have been brought against Islam by Christian writers during the last 60 years, or to eradicate the poisonous elements which have been polluting the atmosphere of the country. Would that this body had not meddled with religious matters at all and had confined the scope of its operations to political and social affairs!'

Ahmad<sup>as</sup> wrote further that he was strongly opposed to a memorial

'which is clearly specific and in which the Government has been prayed to punish a person whose objections against our faith are still unrefuted.'

But he agreed in this, that

'We should approach the Government with a request in general terms that controversies and writings should be placed under some control and that a stop should be put to such license in disputations as may lead to a breach of the

public peace. I moved this point long ago, and in a former memorial to the Government set forth in plain terms the methods by which such an end could be smoothly achieved.'

Early in October 1898, Ahmad<sup>as</sup> submitted to Lord Elgin, the then Viceroy of India, a memorial, which was also printed and publicly circulated, in which he explained how religious controversies caused trouble and created agitation and excitement among the public.

The *Nūr Afshān* of Ludhiana, dated July 8, 5, 22, August 29 and September 1898, again wounded the feelings of the Muslims just as the *Ummahātul Mu'minīn* had done and the Lahore Anjuman again sent a memorial. The Promised Messiah<sup>as</sup>, therefore, suggested that the use of abusive language in religious controversies should be brought within the purview of the law<sup>143</sup> and proposed:

1. That a law should be passed which, while leaving the followers of every religion free to

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<sup>143</sup> It was also in the interest of the Government to take up the suggestion. Political malcontents were taking advantage of religious conflicts to excite the people against the Government. It was the perception of this which led the Government to pass the Sedition Act of 1897. But in spite of that enactment the country continued to drift from law-abidingness towards disaffection. The law, in fact, was not productive of any great consequence, because India is pre-eminently a land of religions and its people are prone to be more quickly excited over religious questions than over questions of politics. The Sedition Act made no provision for the prevention of religious quarrels, and at the time when it was passed, the Government did not perceive the necessity of any such provision. But the point which was missed by statesmen was perceived from his seat of solitude by Ahmad<sup>as</sup>, the Promised Messiah.

proclaim the excellences of their faith, should restrain them from attacking any rival system. Such a law would on the one hand leave intact the religious freedom of the people, and on the other, would be free from the charge of showing undue favour to any particular system. Nor could such a law give offence to the followers of any creed in denying them liberty to attack a rival faith.

2. If this proposal could not be accepted, then at least people might be forbidden to raise such objections against a rival faith as could with equal propriety be raised against their own; in other words, they should not be allowed to adduce in disparagement of a rival faith matters which formed part of their own creed.

3. If the second proposal was also unacceptable, a third course was that the Government might, in consultation with each community, prepare a list of its authoritative sacred books and then pass a law forbidding anyone to raise any objection against the creed save on the authority of the accepted books; for, when objections are based merely upon unfounded opinions and baseless stories which are not subscribed to by the followers of a faith, then the only consequence of such objections is an increase of bitterness and animosity.

This law should be passed as a supplement to section 153-A of the India Penal Code.

The idea of the Promised Messiah<sup>as</sup> in suggesting this legislation was that there should be created a

wholesome atmosphere in which free and decent discussion of religious subjects would become possible for all. He did not mean to impose any undue restraint upon anybody. He did not like to strangle religious discussion or stifle missionary activity. He wanted for everybody perfect freedom not only in practicing but also in preaching his religion. But he held that it was necessary in the interest of religion itself, as also in the interest of public peace, that all exchange of ideas should take place in an atmosphere of courtesy and decency. Unwarranted attacks on the religion of others should be stopped. Religious susceptibilities should be respected. Abuse and vilification must in no case be allowed to desecrate the sacred domain of religion. False and malicious propaganda should be condemned. If all this was not possible, he said, he would like, even if it be for a time, to confine the advocates of every religion to explaining the excellences and beauties of their own respective faiths. In this way he tried to eliminate bitterness and to elevate all discussion of religion to a higher plane so that every religion might have an equal and fair opportunity of proving its worth. He added that reason and not coercion should be the supreme and ultimate authority in such matters. The superiority of Islam over other religions lay, he said, in its own excellence, perfection and beauty and not in the adoption of any coercive measures in its support.

If this advice had, at that time, been acted upon by the Government, it would have prevented much of the

disorders and troubles which made their appearance in the country in subsequent years. But at that time the Government did not perceive the necessity of any such law, and its members failed to notice the increasing spread of the germs which on their first workings caught the attention of the Prophet of the time, and which in later years so much disturbed the peace of the country that after the lapse of full 10 years, in 1908, they compelled the Government to pass a law forbidding the followers of one faith to attack or be unreasonably harsh with their rivals.

## CHAPTER 61

**PLAGUE**

Ahmad<sup>as</sup> lived in close and constant communion with God, who informed him beforehand sometimes even of small things of daily occurrence as a mark of His love and affection. As the appearance of plague affected millions of men with whose spiritual regeneration Ahmad<sup>as</sup> was most concerned, so He informed him beforehand as to what was going to happen.

On February 6th, 1897<sup>144</sup>, Ahmad<sup>as</sup> issued a leaflet declaring that God had told him through a vision that this ugly and dreadful disease was being implanted throughout the Punjab and that it would rage in the province shortly. His love and sympathy for his fellow-beings was so great and deep that he could not let this opportunity go without issuing an earnest appeal to all men to do whatever was humanly

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<sup>144</sup> He had had definite indications of the visitation of plague much earlier. They are found even in his book *Brāhīn-e-Ahmadiyya* which was published in 1884 (See pages 506, 507, 510 & 519).

possible to save themselves from the coming calamity.

In view of the outbreak of the disease in Bombay<sup>145</sup> and other places the authorities were taking all precautionary measures, but the people were not cooperating with the Government. Ahmad<sup>as</sup> tried to remove the misunderstandings of the people with a view to inducing them to make it easier for the Government to fight the pestilence. And on the other hand he appealed to his countrymen, in all sincerity and earnestness, to work a change in their lives. He called all men to God and asked them to pray to God and give up their evil and wicked ways so that He might have mercy on them.

This leaflet was circulated throughout the country. The *Paisa Akhbār*, Lahore, raised some silly objections to which the *Al-Hakam*, Qadian, published a short reply in its issue dated, February 20th, 1898.

A public meeting was held at Lahore in which doctors and physicians took part to discuss ways and means of fighting the pestilence; and the Government issued general directions regarding necessary precautions in the event of an outbreak. Therefore Ahmad<sup>as</sup> also decided to hold a meeting at Qadian for the benefit of the public. A leaflet was issued on April

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<sup>145</sup> Plague appeared in the city of Bombay in 1896. The infection spread gradually and slowly at first, but during the first three months of 1897 not only was the town of Bombay severely affected, but district after district in the presidency was attacked, notably Poona, Karachi, Cutch Mandvi, Bhiwandi and Daman. The total for the presidency, including the city, in 1896 and 1897, was 49,103 deaths.

22nd, 1898, in which the coming Eid ul-Adha, the second of May, was fixed as the day on which Ahmadis should gather at Qadian. In response to this call a large number of people reached Qadian on Sunday, May 1st. *Zuhr* and *'Aṣr* prayers were offered in the Masjid Aqṣā, after which Ahmad<sup>as</sup> consulted the gathering as to whether a reply should be written to the Christian publication, *Ummahātul Mu'minīn*, or a memorial sent to the Government as the Anjuman Ḥimāyat-e-Islam, Lahore, had done. Maulawī Abdul Karīm<sup>ra</sup> read out the memorial which Ahmad<sup>as</sup> had written to counteract the Lahore Anjuman's memorial. It was resolved then that the memorial should be sent to the Lieut. Governor (It was sent on May 4, 1898). After this 17 men took *Bai'at* at the hands of Ahmad<sup>as</sup>, the Promised Messiah. At the end Maulawī Nūr-ud-Dīn<sup>ra</sup> addressed the gathering and the meeting was closed.

The plague meeting, as it was called, took place the following morning. A thousand people, who came from places ranging from Peshawar to Patiala, gathered together at about 8 o'clock under the old banyan tree which can still be seen across the bridge on the eastern side of the town. It was a wide open space in those days and all the people sat in peace under the vast cool shade as far as it spread. Maulawī Abdul Karīm<sup>ra</sup> led the Eid prayers, in the second *Rak'āt* of which a long and earnest supplication was made to God to save the people from the coming



destruction. At the conclusion of the prayers Ahmad<sup>as</sup> spoke.

He threw light on the dreadful nature of the disease and dealt with the objections raised against the measures of segregation and isolation which the authorities prescribed, explained their necessity and usefulness and emphasised the importance of co-operation with the authorities on the part of the public in adopting all precautionary and suppressive measures. The central point of his address, however, was that people should turn to God and cleanse themselves morally, socially and spiritually. In the majority of cases plague is regarded and spoken of, in the sacred literature of the world, as a Divine visitation, a penalty inflicted upon the individual, family or nation because of sin. In this complex world of ours even medical treatment, however perfect, needs the grace of God in order to be effective. So let us turn to Him for help, protection and guidance.

The meeting ended with special prayers. A short report of it was written and published by Sh. Raḥmatullah of Lahore immediately after the meeting. It was also sent to the Government and the press. Mr. H. J. Maynard conveyed to him the acknowledgments of the Lieut. Governor of the support rendered to the Government by the Ahmadiyya Community (letter No. 213, S, June 11th, 1898). The *Civil and Military Gazette*, Lahore (June 10th, 1898), published a note about the meeting in the course of which it said:

'The gist of the address was to the effect that Government was actuated solely by dictates of humanity in its measures for the suppression of the disease; that those measures are necessary, that stories that Government desires to poison the people are both lies and foolish and should not be believed for a moment by anybody with pretensions of being sensible, and that for females to put aside purdah in so far as to come out of the house into the open for segregation purposes with the face properly veiled is no violation of the principles of Islam in time of imminent danger such as a visitation by the hand of God.'

A detailed report of the meeting was published by the editor of *Al-Hakam*, Qadian, in September 1898. It was entitled *Al-Indhār*.

The attitude of Ahmad<sup>as</sup> towards the plague was so reasonable that no sane person could possibly find fault with it, but corruption and wickedness vitiate human reason and cause moral and spiritual blindness. The objection which the *Paisa Akhbār* raised in this connection was really a symptom of the real disease from which unbelieving people generally suffer. If the plague was a visitation from God, all precautionary measures and medicines could be of no avail; and if the cause of the pestilence lay in the physical world, moral and spiritual reform and prayer could not remove it. So Ahmad<sup>as</sup> thought fit to throw light on the subject by writing a book entitled *Ayyāmuṣ*

*Ṣulāḥ*.<sup>146</sup> In this book Ahmad<sup>as</sup> explained the significance and use of prayer, because when the objection mentioned above is carefully examined it only amounts to a doubt as to the efficacy of prayer. He pointed out that prayer was ingrained in the nature of man. His natural anxiety at the time of trouble and distress is only a kind of prayer in its crudest form. Then there was no contradiction between prayer and the adoption of necessary means to an end. A prayer is ordinarily a request addressed to God to enable man to find out the right means to an end. It is really a search after the right way. Again, it is an effort to make the right use of the necessary means. The result, too, is in the hands of God. Islam does not teach, he says, that the universe is governed by a mere impersonal law or a mechanical force uncontrolled by the Supreme Being. God is not only the Creator of the Universe, but He is also the One who controls and superintends all its affairs. The God of Islam is a Living and Merciful God. He answers prayer and opens unto those who knock at His door.

Ahmad<sup>as</sup> also explained the meaning of faith and how it is increased by prayer and the prophecies made

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<sup>146</sup> Printed at the Ḍiyā'ul-Islam Press, Qadian, and published on January 1st, 1899.

At the end of this book Ahmad<sup>as</sup> answered the objections raised against him by Shahzāda Wala Gauhar, E. A. C. of Ludhiana, who also published a false piece of news in the *Sirājul Akhbār* to the effect that Shahzāda Abdul Majīd<sup>ra</sup>, a devoted follower of Ahmad<sup>as</sup>, had recanted. Shahzāda Abdul Majīd<sup>ra</sup> immediately wrote a spirited refutation of the mischievous allegation. He died preaching the message of Ahmad<sup>as</sup> in Tehran in 1928.

by the Prophets of God. Then he dealt with the prophecy of the second Advent of the Messiah<sup>as</sup> and how it had been fulfilled in his person. He says further that the book is entitled *The Days of Peace* because it is at his hands that through heavenly means men will be gradually reconciled among themselves and also with God. Thus will grow peace to be established throughout the world. Come, he says, and enter Peace, 'He who accepts me accepts the One who sent me. Come ye, O men! purify yourselves. The plague is born of uncleanness. Cleanse yourselves physically, morally, socially and spiritually and thus become reconciled with man and God in right earnest.'

## CHAPTER 62

### **INCOME TAX CASE**

The enemies of Ahmad<sup>as</sup> were always thinking out new ways and means of vexing and injuring him. Now they reported against him to the effect that he was not paying income tax to the Government in spite of the fact that he was liable to be assessed for it. The officer in charge of the department arbitrarily fixed his annual income at Rs. 7,200 and assessed Rs. 167-8 as the amount of the tax due from him for the year under assessment. Ahmad<sup>as</sup> filed an appeal against the assessment order on 20.6.1898. before the Tahsildar of Batala.

In August when he was in the Masjid Mubārak, preparing notes of his annual income and expenditure for the case he saw a vision, sitting there with his friends, in which God informed him that the Hindu Tahsildar who was hearing the case would be soon transferred and that he would be replaced by a Muslim. The transfer was actually made and Miyān Tājūd Dīn of Baghbanpura, Lahore (brother of Miyān

Shah Dīn, Bar-at-Law later Mr. Justice Shah Dīn) began to hear the case.

He recorded the statement of Ahmad<sup>as</sup> on 15.8.1898 at Qadian, where he came on tour, and the evidence of 13 witnesses was also taken, out of whom seven were non-Ahmadis. In his statement Ahmad<sup>as</sup> made it clear that his private income was quite sufficient for his own expenses. He did not need anything else. He said,

I possess *Ta'aluqdārī* rights over three villages—Nangal, Bhaini and Khara—yielding an annual income of about Rs. 82-10. The annual income from land amounts to about Rs. 300. I have also a bagh, the annual yield of which varies from Rs. 200 to Rs. 500 at the most. I have no other source of income... The income from my followers during the year assessed is about Rs. 5,200. The average annual income is about Rs. 4,000. I say this from memory. There is no written record... The income from my followers is spent under different heads. The chief of them is *Langar Khana*. The quantity of flour consumed in the *Langar* can be ascertained from the *Sahukars* (owners of ghrat) of Reeh, Parowal and Batala—Mehr Singh, Matab Singh and Tehl Singh etc., of Reeh; Virbhan Banya son of Ganda Mal of Batala; I do not remember the name of the contractor of Parowal. During the year under discussion flour was supplied by

Virbhan son of Ganda Mal and by Matab Singh and Tehl Singh of Amritsar from Dhariwal. They have the full account. We possess no details except a note of Virbhan that during the year he supplied flour to the value of Rs. 400... Apart from this, 67 maunds of wheat were bought during the year from Bagh Khatri Arhti of Qadian at the rate of 16½ *seers* for a rupee which amounts to Rs. 167... About Rs. 1,763 have been spent during the year on the construction of *Kacha* and packa buildings for guests. The figures given above do not include the income and expenditure of the School, a proper account of which is kept by Maulawī Nūr-ud-Dīn... About Rs. 200 were spent on postage only of the 21 leaflets issued during the year. About Rs. 240 on correspondence and about Rs. 1000 on the printing press including the cost of paper (about Rs. 567). The income from the sale of books was only Rs. 488-10... My private expenses are quite separate. I do not stand in need of the money of my followers. My private expenditure is less than my private income...In the service of religion I also spend from my own pocket; in fact all surplus is spent in the cause of religion and is not invested anywhere.'

The Tahsildar certified that all income from subscriptions was spent for the benefit of the Movement, of which Ahmad<sup>as</sup> was the Founder and

Head. There were five main heads of this expenditure (1) The guest house, which provided food not only for guests and visitors who came to see Ahmad<sup>as</sup> but also for widows, orphans etc. (2) The press (3) The school (4) Annual gathering and other meetings (5) Correspondence. The Tahsildar therefore said that in his opinion all this income should be treated as charity, which is not taxable. This report, reproduced in full in the *Darūratul Imam*, is dated August 31st, 1898.

Mr. F.T. Dixon, Collector of the District of Gurdaspur, at the time, passed his final orders on September 17th, 1898, as follows:

'This tax is a newly-imposed one and Mirza Ghulam Ahmad claims that all his income is applied not to his personal but to the expenses of the sect he has founded. He admits that he has other property but he stated to the Tahsildar that even the proceeds of that, which is classed as land and the proceeds of agriculture and is exempt under 5 (b), go to his religious expenses. I see no reason to doubt the bona fides of this man, whose sect is well-known, and I exempt his income from subscriptions which he states as 5,200 under Sec. 5 (c) as being solely employed in religious purposes.'



## CHAPTER 63

**LISTEN, O EARTH!**

In September 1898, Babu Ilāhī Bakhsh, a Lahore accountant, came to Qadian to see Ahmad<sup>as</sup>. During an interview he related a number of his dreams and revelations to Ahmad<sup>as</sup>, who sensed the fact that he had become the victim of a serious misunderstanding. He did not know the real position and status of the Promised Messiah<sup>as</sup>. Perhaps he thought too highly of his own dreams. Ahmad<sup>as</sup> became anxious about him and took the opportunity of explaining the exalted position of an Imam like himself. So within a few hours he wrote a booklet entitled *Darūratul Imam* (printed at the Ḍiyā'ul Islam Press, Qadian).

According to the Holy Quran, he wrote in this booklet, all true believers can become the recipients of Divine revelation. Angels descend upon them with glad tidings. There have actually been millions of such men among the followers of the Holy Prophet<sup>sa</sup>. But most of their revelations are only of a personal nature and they cannot be relied upon in all cases. In contrast to this the Imam of the age occupies a

supreme position and stands out prominent among believers. He must be recognised and acknowledged as such. Therefore Ahmad<sup>as</sup> described six distinctive characteristics of the Imam of the age as follows: (1) He is a man of strong and high character (2) He is a born leader of men (3) His knowledge of truth is vast. (4) His will and purpose are inflexible (5) He is most earnest in turning to God in all circumstances. (6) His visions and revelations are extarodinary in quantity as well as in quality. God speaks to him face to face and not in riddles.

Ahmad<sup>as</sup> further distinguished true Divine revelation as follows: (1) It descends upon the heart when it is flowing with Divine love. (2) It brings joy and conviction. (3) There is a glory in Divine revelation and it descends with a voice which is full of majesty and power. (4) It contains true prophecies. (5) It has a purifying and ennobling effect. (6) It imparts new life. (7) It is not a solitary voice; God holds converse. (8) It imparts knowledge and it enlightens. (10) It is accompanied with honour.

After describing these distinctive characteristics of Divine revelation Ahmad<sup>as</sup> raised the pertinent question as to who was the Imam of this age so that everybody should render him spiritual allegiance. So he proclaimed on the basis of reasons, signs and prophecies, without fear of contradiction: 'I AM THE IMAM OF THE AGE'.

Ahmad's<sup>as</sup> sympathy for mankind was unfathomable. His heart was ever flowing with love,

sincerity and conviction. His very soul was anxious to pour itself out in the service of his fellow-beings. A fountain of truth sprang from his lips incessantly and irresistibly. About six weeks after the publication of the booklet mentioned above Ahmad<sup>as</sup> wrote out in a single day (November 20th, 1898) another booklet *Najmul Hudā* in beautiful Arabic. Its translation in Urdu and Persian was also given with it in vertical columns. It was a large-sized publication, printed at the Diyā'ul Islam Press, Qadian.

After praising God and the Holy Prophet<sup>sa</sup> in the beginning of this booklet he introduces himself as one in whom his father was totally disappointed; because he was not of this world and shunned even mixing with people. He loved solitude as 'the audience chamber of God'. He had no interest in his estate and as a matter of fact he was deprived practically of all its benefits. But God selected him and commissioned him to do the great work of the regeneration of mankind. So in obedience and response to the Call he addressed the world as follows:

'Listen, O Earth! to what I say; and be thou a witness, O Heaven! Verily, verily, God has made me the Promised Messiah and Mahdi; He has called me as such in clear words. I am not of the deceivers. Falsehood does not touch my lips and you know the end of liars. Of a truth, the Divine Light of Revelation and Reason has been vouchsafed to me and this is all the grace of God.'

Then he gives a vivid description of prevailing irreligiousness and corruption. He referred particularly to the vast and varied activities of the Christian missionaries to proselytise the world. He deplored deeply the objectionable methods adopted by the advocates of other faiths to run down Islam and mislead the people. His heart was sore vexed at the rank abuse which was being ceaselessly heaped in the name of religion upon the Holy Prophet Muhammad<sup>sa</sup>, the greatest benefactor of mankind. The Cross, he said, was ascendant throughout the world, and this in itself was a sign of the advent of the Promised Messiah<sup>as</sup> according to Muslim scriptures. He should have appeared in this age to break the power of the Cross with heavenly means. The scriptures were true and the prophecy was fulfilled. Ahmad<sup>as</sup> was the Promised Reformer of the world. He also referred to the fulfilment of his own prophecy about the tragic death of Pt. Lekhrām who had insulted Ahmad<sup>as</sup> at Qadian by insolently demanding a sign. He must have regretted his insolence on his death-bed. The wrath of God overtook him and nobody subsequently had the courage to treat Ahmad<sup>as</sup> with the same rudeness and impertinence.

Then he referred to heavenly signs over which he could have no possible control. The sun and the moon were darkened by eclipse in fulfilment of the prophecy laid down in Muslim and Christian scriptures many centuries before.

The command over the Arabic language which Ahmad<sup>as</sup> was given was so perfect and sublime that it was in itself a miracle. He had not attended any school for this purpose and was taunted by his enemies for this reason. He was looked upon as an ignorant person. So he turned to God, he says, and besought Him and implored Him until He Himself taught him the language. The elegance of style, the depth of meaning, and the ease and marked eloquence with which he wrote and spoke Arabic were unmatched and unequalled. Was this not a sign in itself?

Within himself his soul sang in sweet and heavenly bliss and melody:

آسماں بارد نشاں الوقت میگوید زمیں  
 ایں دو شاہد از پئے من نعرہ زن چوں بیقرار

## CHAPTER 64

**POLICE HARASS AHMAD<sup>as</sup>**

Early in October 1898, Maulawī Abdul Qādir of Ludhiana, who had been a school-fellow of Maulawī Muhammad Husain of Batala, wrote a letter to him in which he courteously and respectfully pointed out that Ahmad<sup>as</sup> had for so long suggested four different ways of testing his truth (1) Writing Arabic (2) Prayer (3) Writing a Commentary of the Holy Quran (4) Making prophecies; but no one had come forward so far to test him on this basis. Now Maulawī Abdul Qādir requested Maulawī Muhammad Husain publicly to enter into a *Mubāhala* with Ahmad<sup>as</sup> at Batala so that the question might be settled once for all. He offered, in very good spirit, Rs. 200 to Maulawī Muhammad Husain for this purpose. The request was publicly endorsed by the Ahmadis of Patiala, Simla, Allahabad, Batala, Amritsar, Lahore, Bhera and Sialkot, and the amount offered to Maulawī Muhammad Husain was increased to Rs. 2,525/8. It was raised to Rs. 8,000 by November 7th, but Maulawī Muhammad Husain made no reply. On

November 10th, 1898, however, Muhammad Bakhsh of Lahore (manager of the *Ja'far Zatallī*, Tājul Hind Press), along with a colleague of his, Abul Hasan Tibbati, published a scurrilous reply. It was full of abuse and provocation, having been inspired by their friend Maulawī Muhammad Husain, who always abused Ahmad<sup>as</sup> in his journal. The objectionable and offensive nature of the reply was such that the authorities responsible for the maintenance of law and order could easily have set the law in motion against the offenders, but they were themselves not free from religious prejudice and took no notice.

Ahmad<sup>as</sup> was actuated by higher principles. His mission extended to the whole world. He would appeal to the lowest of the low. He was a friend of publicans and sinners. But he could not stoop so low as to pay back Maulawī Muhammad Husain and his friends in their own coin. His heart was sore vexed at the spectacle of wickedness before him. So he turned away from the world and took refuge in God, his sole support. He read the abuse and prayed to Him in all earnestness and sincerity. He said,

'If I am, really a liar and an impostor as Muhammad Husain and his friends declare me to be, then let me be disgraced. But if it is not so, O God, then bring disgrace upon them as they have tried to bring disgrace upon me. Let them be disgraced within the next 13 months—December 15th, 1898, to January 15th, 1900.'

In answer to this prayer he was assured that God would certainly disgrace the transgressor. Ahmad<sup>as</sup> published a leaflet to this effect on November 21st, 1898.

On November 30th, 1898, Ahmad<sup>as</sup> issued another leaflet in which he instructed his followers to observe patience under every kind of provocation. They should purify their hearts and stick to their ways of humility, meekness and love. They should persevere in prayer and wait for the judgement of God promised in his leaflet dated November 21st, 1898.

Instead of appreciating the sensible attitude adopted by Ahmad<sup>as</sup> and the sane lead given by him to his followers, Muhammad Bakhsh, Deputy Inspector of Police at Batala, reported to the Deputy Commissioner on December 1st, 1898, that there was an apprehension of a breach of the peace and that therefore Ahmad<sup>as</sup> and Maulawī Muhammad Husain should both be bound over to keep the peace under section 107, Cr. P. C. Muhammad Husain, he said, had bought a sharp dagger made at Bhera which he showed as his weapon of self-defence. The Gurdaspur police endorsed the report and confirmed the allegation that Ahmad<sup>as</sup> was violating the order of Capt. Douglas which prohibited him from making such prophecies. This endorsement is dated December 3rd, 1898. On December 5th, 1898, Maulawī Muhammad Husain applied for an arms license to keep a pistol and a shotgun for his protection. He stated that his life was in danger on account of the



prophecy made by Ahmad<sup>as</sup>. The D. C. (Mr. Dixon) fixed December 15th,<sup>147</sup> 1898, as the date for the hearing of the case; and it was subsequently changed to January 5th, 1899.

So after the morning prayers on the 4th Ahmad<sup>as</sup> ordered nine of his friends to go to Gurdaspur. Some of them went by rail while he himself went by palki the same day. Other friends and followers reached Gurdaspur from Ludhiana, Kapurthala, Amritsar, Lahore, Jammu and Simla; and there were in all about 100 men who offered the morning prayers with Ahmad<sup>as</sup> on the 5th. People asked him various religious questions after the prayers; and words of wisdom flowed from his lips wherever he was. He instructed them in knowledge, truth and love. He reached the court compound at about 10 o'clock, and waited till noon. The lawyer engaged by Maulawī Muhammad Husain could not come that day and at his telegraphic request the hearing was postponed by Mr. J. M. Dowie to January 11th, 1899. The attitude of the magistrate appeared to be stiff. In a note he asked the

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<sup>147</sup> Ahmad<sup>as</sup> came to know of this case between December 10th, and 15th. He wrote and published a booklet entitled *Kashful Ghiṭā* on December 27th, 1898, in which he addressed the Government in order to acquaint them with the peaceful principles and work of his movement. In this he also drew the attention of the authorities to the abuse and vituperation to which he was being subjected by Maulawī Muhammad Husain and his friends. (See *Ishtihārs* printed at the Tājul Hind Press, Takiya Sadhooan, Lahore, dated April 7th; May 26th; June 11th, 23rd, 26th; and August 20th, 1897.

In this booklet Ahmad<sup>as</sup> offered to make a prophecy which would not have any good or bad affect upon any human being provided people were really prepared to test his truth thereby. A printed copy of the English translation of this booklet was later put on the court file.

parties to show cause why they should not both be bound over for a period of 12 months and also furnish security of Rs. 1,000 each.

The hearing began on the 11th at Gurdaspur. Ahmad<sup>as</sup> was represented by Mr. W. Browne, Sh. Faḍl Dīn, Sh. Ali Ahmad and Khwāja Kamāl-ud-Dīn. Mr. Browne admitted that his client had issued the following: *Ishtihār* dated 1.11.1898 (b) *Ishtihār* dated 3.1.1899 (c) *Ishtihār* dated 6.1.1899 (d) *Kashful Ghiṭā* (e) *Ishtihār* dated 7.1.1899. Maulawī Muhammad Husain admitted in court that he had published in his paper (Vol. 16, No. 1, p. 6.)

'That the Qadiani is a *Dajjāl* of this time, a second Musailma, perfidious, deceiver, cheat, liar and impostor, and that he is the enemy of the faith of Islam and all other heavenly faiths.'

He also admitted having published the following:

'Had we been under Muslim rule, we would have given you (Ahmad<sup>as</sup>) a proper reply. We would have at once cut off your head with a sword and made you a dead body', (Vol. 18, No. 3, p. 95).

It should be remembered that Maulawī Muhammad Husain had also prophesied punishment and destruction for Ahmad<sup>as</sup> when he said

'Otherwise He would send down the severest punishment upon you and drive you to destruction' (Vol. 15, No. 1, p. 15. See also Vol. 18, No. 7, p. 215).

He had also challenged Ahmad<sup>as</sup> to *Mubāhala*:

'If you are a man and have any courage, then prove both your claims in an assembly of learned men—you will not come into the field—I challenge you to a *Mubāhala*. Come out into the field of *Mubāhala* and take an oath'. (Vol. 14, No. 12 p. 338).

Again he said

'Have pity on the creatures of God and give up stratagems. Either accept Islam—or prove by means of a controversy or a *Mubāhala* that these articles of faith which you profess do not lead to *Kufr*. (Vol. 18, No. 3, p. 77 See also Vol. 17, No, 12, p. 384; Vol. 18, No. 4, p. 132).

Maulawī Muhammad Husain also admitted having published the fallowing about Ahmad<sup>as</sup>:

'Having expressed many a time my readiness to have a *Mubāhala* with him, I prevented his having recourse to a challenge for *Mubāhala*. I showed the mischief contained in the conditions added by him to a *Mubāhala*—when these machinations of his were broken and he was left helpless he devised another plan which he published in his *Ishtihār* of May 19th, 1897, viz. both parties should pray to God without coming into the presence of each other. This showed clearly that he was unable to have a *Mubāhala* with me in my presence, and that therefore no one should go to him in Qadian. I accepted this method also.' (Vol. 18, No. 7, p. 197).

Ahmad<sup>as</sup> stated in court that the prophecies about the Rev. Abdullah Āthim and Pt. Lekhrām had been made at their written request and with their consent. Muhammad Bakhsh, who was a prosecution witness, stated that he had been at Batala from 1893. In his opinion there was real danger to Muhammad Husain from Ahmad<sup>as</sup>. Sayyid Bashir Husain, Police Inspector, also appeared in court and deposed that there was real danger to peace and that there had been strong suspicion against Ahmad<sup>as</sup> in the matter of the murder of Pt. Lekhrām. There was no suspicion against Muhammad Husain. The houses of Ahmad's<sup>as</sup> enemies were also searched when Pt. Lekhrām was murdered.

A list of 58 defence witnesses was presented to the court on behalf of Ahmad<sup>as</sup>, but the District Magistrate wanted to know the purpose for which each witness was to be produced.

Both counsel in the case wanted a postponement at this stage, so the magistrate ordered that the case should be heard at Dhariwal on January 27th. This ended the proceedings on January 11th, 1899.

On January 13th, 1899, a revised list of 37 witnesses was presented to the court and, as desired, the purpose for which each witness was to be produced was also specified. But on January 17th, 1899, the District Magistrate remarked that the defence witnesses were still too many and that therefore he would allow only those witnesses who belonged to Gurdaspur district along with two from

Lahore and any other four to whom questions could be sent by post through a Commissioner. Khan Muhammad Ali Khan of Malerkotla; Nawab Khan Tahsildar of Malerkotla and Sayyid Hamid Shah of Sialkot, duly sent in their answers.

In view of the hostile attitude of the police officials the following writings of Maulawī Muhammad Husain were also brought on the file:

'And when he (Lekhrām) was murdered, and in assigning the cause of his murder the public differed, the Hindus got an excuse for saying that the above mentioned revelation of the inspired murderer Mirza Ghulam Ahmad was the cause of his murder and they published it as certain that their representative had been murdered by the Mirza to fulfil his own revelation. Some Hindus alleged that other Muhammadans were also involved in the conspiracy of murder and wrote that as the Muhammadans had been unsuccessful in the prosecution of the Pandit so they obtained a fatwa of his murder from the mullahs.'  
(*Ishā'atus-Sunnah* Vol. 18, No. 1, p. 14).

On page 16 of the same publication Maulawī Muhammad Husain continued:

'To calm the excitement of the Hindus, which has passed due limits, I ask them—and this is a sure remedy for putting a stop to all disturbances—to give up the certainty that the murderer was a Muhammadan and to think also

of the probability of the murderer being a Hindu. The reason for this is that the Hindus had been injured to the same extent by the abuses of the pandit as the Muhammadans and, in the words of the Editor of the *Akhabār-e-Ām* who is himself a pandit, Lekhrām used to abuse Hindu saints in the same harsh tone as the Muhammadan saints and that therefore an orthodox Hindu or an orthodox Muhammadan may equally be suspected of his murder. There is no reason, therefore that a Muslim be specified for such suspicion. And the private reason of this murder has also been published in newspapers; and the *Civil and Military Gazette*, which is a neutral paper, remarks that it is possible that after all the murder may only have been a private one.'

Again Maulawī Muhammad Husain wrote:

'I do not regard the Mirza as the murderer of Lekhrām, nor do I believe in his being involved in the conspiracy of murder.' (Vol. 18, No. 9, p. 265).

The next hearing of the case was to take place on January 27th at Dhariwal so Ahmad<sup>as</sup> gave directions on the evening of the 25th for preparations to be made for the journey. Hakim Faḍl Dīn<sup>ra</sup> made all the arrangements. At about 8:30 the next morning Maulawī Nūr-ud-Dīn<sup>ra</sup> got into an ekka with a few friends to catch the train for Dhariwal from Batala. Ahmad<sup>as</sup> left Qadian for Dhariwal at about 11 o'clock

in a palki accompanied by Saith Abdur Raḥmān<sup>ra</sup> (who had come from Madras one day earlier) and others.

Arrangements for the stay of the party were made by Ch. Nabī Bakhsh, Lambardar of Batala, and Miyān Abdul ‘Azīz, Patwārī, at Leel, a small village near Dhariwal. But on his way Ahmad<sup>as</sup> was requested by a representative of Rani Ishar Kaur of Khunda (a big landholder) to stop there as the guest of the Rani. The request was so earnestly made that it met with acceptance. A multitude followed Ahmad<sup>as</sup> wherever he went. An old man from among them presented himself before him. He was suffering from some disease. Ahmad<sup>as</sup> prescribed a medicine for him and also prayed for him. Another begged to be initiated into the movement. Others asked questions to be enlightened. People gathered at Khunda from distant places like Jhelum, Lahore, Jullundur and Kapurthala.

It was the morning of January 27th. Prayers were finished. The warm rays of the sun had not yet fully appeared on the eastern horizon when the large party headed by its spiritual leader started for the camp of the District Magistrate, which was pitched on the canal side at Dhariwal. Hundreds of people came there to have a look at this extraordinary man who showed signs and miracles. The multitude was swollen into thousands. The hearing of the case began at about 12:00 noon in the tent of the District Magistrate.

## Defence Document I

The following defence document written by Ahmad<sup>as</sup> was presented to the court, and a printed copy of it was put on the file:

'In the name of Allah, the most Merciful and the most Compassionate.

We praise God and pray for His blessings on His noble Prophet<sup>sa</sup>.

To prove my guiltlessness to the Court, I submit the following lines in my defence and hope that when all the circumstances stated below are taken into consideration, the Court will be convinced that the charge now brought against me cannot be sustained:

In the first place, my *Ishtihār* of the 21st November, 1898, does not contain any prophecy by which I might have endangered or intended to endanger the life, property or reputation of Muhammad Husain or of any one connected with Muhammad Husain. For a long time, as I will submit more fully later on, I was subjected to the most scurrilous and foul abuse by my opponents, and in reply to these vile attacks I did nothing but advise my followers to show meekness and forbearance (see my *Ishtihār* of May 29th, 1898). Not satisfied with this mode of injuring me, they sent me notices and letters challenging me to a *Mubāhala*. It was only after this that I published my *Ishtihār*



of the 21st November, 1898, by way of *Mubāhala* which contained a prayer and a response thereto from the Almighty. That *Ishtihār* itself was followed by no less than five successive notices of *Mubāhala* from my opponents. Again, in both the *Ishtihārs* published by me on the 21st and 30th November, 1898, it was clearly stated that the disgrace prophesied in the publication of the 21st November, was meant to befall the party in error, whoever it might be. To clear all doubt it was further explained that such disgrace would be similar to that which the party in error had by some overt act tried to inflict on the other party. The revealed phrase which was thus explained runs as follows: *Jazā'u Sayyi'atin Bimithlihā wa Tarhaquhum Dhillah*. Its literal translation is that the reward of evil is disgrace similar to that received by the party injured. A little consideration of the revealed sentence would make it clear that it means nothing more than that God will bring disgrace on the unjust which shall be similar to that which the injured party has, as a matter of fact, received at his hands. This construction and interpretation proves beyond doubt that the matter under discussion has nothing whatever to do with any criminal intention or breach of the peace. That this is the true interpretation of the prophecy is corroborated by the fact that this very

exposition was given in the *Ishtihārs* of the 21st and 30th November and all other *Ishtihārs* (e.g., those published by me on December 27th, 1898 and 3rd January, 1899) issued before receiving any information from the Court as to the charge against me. A perusal of the *Ishtihārs* referred to above would clearly show that this interpretation was consistently given from the first in all my publications and that no other meaning was ever attached to the prophecy in question. The present charge against me is of such a nature that it cannot be sustained unless proved from my own writings. The meaning here attached to the prophecy was even illustrated by one instance in the *Ishtihār* of the 30th November in which it had been shown that Muhammad Husain had made a serious blunder in condemning one of the revealed sentences as grammatically wrong.

Taking all these facts into consideration, it is not clear how the revelation in question can be incriminating. The injured party is quite at liberty to pray God that He may disgrace the unjust. This case is founded on my revelations only as published on the 21st November. The Court would, therefore, to do justice, give due consideration to them and satisfy itself as to their meaning. Had my revelation been so general as to include every kind of disgrace, there would have been some justification in

prosecuting me, but in its present form it is evidently unjustifiable and innocent; the matter in issue in this last-mentioned case would be what disgrace has the injured party received at the hands of the other. My opponents will never admit that the disgrace I suffered at their hands could ever be made the subject of criminal prosecution.

From the condition, therefore, of the similarity of the disgrace contained in the revelation, it follows that the disgrace prophesied for the unjust party, is quite free of all taint of illegality or criminality. Had not the disgrace suffered by the unjust been similar to that suffered by the party in the right, the prophecy would have been left unfulfilled.

I may add that the prophecy in question has been literally fulfilled (see my *Ishtihārs* of the 3rd, 6th, and 7th January, 1899. Muhammad Husain and others of his party had given a fatwa of *Kufr* regarding me and called me by the name of *Dajjāl* (Antichrist), liar and impostor. Now he has received the same appellations from his brother-Maulawīs. In a list of subjects printed in English, Muhammad Husain has stated that he regarded the traditions concerning the coming of Mahdi as incorrect and thereupon the Maulawīs gave a fatwa that a person holding such a belief was a kafir, liar, *Dajjāl* and impostor. Thus the prophetic

revelation in which it was said that the party in error would receive the same disgrace as the party in the right had suffered at its hands, has been fulfilled in its true and literal sense. Muhammad Husain had, in fact, adopted a very incomprehensible course of late, for, on the one hand, he assured the Government that he denied the coming of the Mahdi whom his ignorant countrymen expected, and on the other, he told the Maulawīs that he was at one with them in their belief as to the appearance of the Mahdi. This double-dealing led to his disgrace. Had he been sincere in his repudiation of the traditions concerning the Mahdi, every reasonable Muslim would have praised him for this. But he was throughout insincere and therefore suffered just as I had prophesied. He called me a kafir, a *Dajjāl* and impostor for my denial of the Mahdi, and has in turn been pronounced a *Dajjāl*, impostor and a kafir for holding a similar belief. Thus was my prophecy of November 21st, 1898, fulfilled in strict accordance with the condition contained in the words *bimithlihā*, which meant, as stated above, that the disgrace would be similar to that suffered by the injured party. I expect no other consequences of the prophecy in question (as has already been stated by me in an *Ishtihār* dated January 3rd, 1899), and humbly request the Court to give due consideration to the

arguments. No breach of peace or tranquility has been caused either by the publication or by the fulfilment of the prophecy.

Having finished my defence as to the particular charge brought against me, I think it necessary to refute other attacks to which I have been subjected in the course of the prosecution. They allege that I am in the habit of pre-arranging the means of fulfilling my prophecies through my disciples; in other words, they say that my prophecies are false, that I am an impostor and that my followers are unscrupulous and therefore very dangerous weapons in my hands. I flatly contradict such a false charge and say without hesitation that the allegation is not only false, but grossly defamatory. I belong to a noble and highly respectable family. My ancestors were not disloyal or traitorous. They were highly valued by the authorities. Their blood is circulating in my veins. I have never been proved to be guilty of any crime or misdemeanour. Had I been in the habit of publishing prophecies with such a malicious and wicked intention as my enemies have alleged, I would have published some hundreds of prophecies of death, etc, during the lengthy period that has elapsed from the publication of the *Brāhīn-e-Ahmadiyya* up to this time. But no one can show that more than two or three prophecies of this character have

been published. The reason for this is that I do not make prophecies unless repeatedly requested; Abdullah Āthim and Lekhrām's cases are the two instances. Thus in his work entitled *The Takdhīb*, Lekhrām writes on page 332 that he stayed at Qadian for two months simply with the object of invoking a prophecy. He gave me permission of his own accord and submitted applications in his own handwriting. On the same page, writing about me, he says that I do not like to declare a prophecy of death until express permission is given, and further on he publishes his own permission that a prophecy about him be declared. I request that the pages of the book referred to may be read as they would prove beyond all doubt, that anterior to my publication of the fact, the prophecy concerning Lekhrām had been published by the latter himself. In the case of Abdullah Āthim, he gave his permission in writing that I should declare a prophecy about him. This paper was filed in the case brought by Dr. Clark against me. Lekhrām's correspondence with me, which shows his persistence in seeking a heavenly sign, may be seen in a book published by me long ago. Not less than two hundred Hindus of Qadian can testify to the fact that Lekhrām came to Qadian from Peshawar, lived here for about two months and insisted that I should declare some

prophecy about him. The prophecy was declared after much persistence and harshness on his part. He was under the wrong impression that the prophecy was a mere fabrication and that he would be able to falsify me at last. Both these prophecies, however, coming, as they did, from God, were fulfilled in time. I am sorry that these two gentlemen insisted so much in seeking a prophecy which resulted in death in each case. But I am not to blame at all for this. I insisted upon not being compelled to make a prophecy as there were about 3,000 signs already shown by me to most of which the Qadian Hindus would testify, but they did not pay heed to this. I feel sympathy for them up to the present moment and am sorry that instead of acting upon my advice, they obliged me to declare prophecies about them. It would be against all justice and honesty to deny the fulfilment of the prophecy about Abdullah Āthim in face of the strong proof that I have given in my books. The prophecy was clearly fulfilled in accordance with the condition therein. Abdullah Āthim died within six months of my last notice and I am the more sorry for him, for he was an old acquaintance of mine.

These are not the only prophecies of mine that have been fulfilled, but within 19 years 3,000 heavenly signs have appeared and foretellings have been made and fulfilled in

their time. I am sure that if anyone gives a little consideration to these, he will see the existence of God. Had it been the design of man, such numerous signs would not have appeared. They have rendered my followers pure in heart and have brought them near to God. My disciples have witnessed how God attracted them to Himself by showing miraculous signs as the believers in the holy Prophets of God were attracted towards purity of heart and love of God. I see that they abstain from lies and fear God; they are loyal subjects of the Government under which their lives and properties are safe, and they are true sympathisers with humanity at large. This is because of the heavenly signs which they have witnessed. The grace of God descends on me from Heaven that the people of this age may believe in Him who is the source of it. I am certain that whoever seeks signs with sincerity of motive and purity of heart shall find them. Signs and prophecies of peace and blessing which do not affect the public peace in the least descend like gentle rain from heaven, but according to the old Divine Law it was necessary that I should be abused and injured by my people like the Holy Prophets of God before me. Especially I bear striking resemblance in this point to that Israelite Prophet, that Prince of Peace, whose sacred feet blessed the Mount of Sier and who, on account



of the injustice and blindness of his people, was prosecuted in court before Pilate and Herodius as a malefactor. This is a matter of pride for me that on account of my resemblance to that holy Prophet, I have been made to appear in Courts of Law. What was written of old has thus been fulfilled.

Almighty God has been pleased to raise me under a Government which far excels other Governments in the manner it deals out justice to its subjects. Would that our kind Government had any desire for seeing heavenly signs! Would that it had asked me to show some heavenly sign or declare some prophecy of peace and blessing and thus vindicate the truth of my assertion! It would have then become manifest that this charge against me is pure fabrication and is made simply out of malice. There is a God in heaven of Whose power this is all a manifestation. Surely there is no other method of judging the sincerity of one who claims to be inspired of God than that he should be called upon to make a prophecy of peace and blessing. The Old Testament has given the same criterion of a truly inspired person. Anyone, therefore, who does not stand this test will soon find himself seized and disgraced by the hand of the Almighty. But if the holy spirit is with him and he is in communion with God, he will be glorified at the time of such a trial as

the Prophet Daniel<sup>as</sup> was glorified at the time of the Babylonian Captivity.

More than a year ago, I issued a notice that in future I would not publish any prophecy foretelling death or injury to anybody except on his written request sanctioned by the District-Magistrate—see my *Ishtihār* dated September 20th, 1897. How is it possible for me then to publish such a prophecy notwithstanding the announcement referred to here. My prophecy of November 21st, 1898, contains no reference to death or injury to anybody and therefore there can be no danger of a breach of the peace from it. I have already said that an illustration of the disgrace predicted was given by me in a notice, dated November 30th, 1898, where I stated that Muhammad Husain, being a Maulawī and learned in the Arabic language, had fallen in the public estimation on account of his wrong criticism of one of the sentences revealed to me and published on November 21st, 1898.

Lastly, I beg to state the circumstances which have been the occasion of the publication of this prophecy. Muhammad Husain for a long time used the most abusive language concerning me, and did not hesitate to announce that to murder me was meritorious. (*Ishā'atus-Sunnah* Vol. 18, No. 3 of 1897, p. 95). He and his followers instigated the Muslim public to put me to death. This led to the

publication of the fatwa of my murder a second time in the *Saif-e-Maslūl* (Drawn Sword). Not being satisfied with this, he hired the services of a certain mullah, Muhammad Bakhsh, Editor of *Ja'far Zatlī*, Lahore, for abusing me. Grossly indecent writings were published by Muhammad Husain under the name of the latter and were often reproduced and exultingly referred to in his *Ishā'atus-Sunnah*. It is known to everyone that Mullah Muhammad Bakhsh is an ignorant man and that the real author of these foul writings publishes them under his name merely to escape the clutches of the law. It would not be out of place to reproduce one passage from a supplement, to the *Ja'far Zatlī*, dated June 11th, 1897, to show the character of these vile attacks:

"Mirza is ready to carry the filth and dirt of the Christians and to rub his face on their shoes. He has given to the British Government the dignity of God. This donkey of an Antichrist has published such nonsense regarding His Majesty the Sultan that one has a strong desire that this Satan of impure mind... should be beaten with shoes 200 times... Curse on this offspring of a dog! He should have better become an open apostate to Christianity than use contemptuous words for the Sultan. I have made five prophecies about him. (1) The Kadiani shall be involved in a serious case and

shall be banished or chained and thrown into prison. (2) While in imprisonment he shall go mad. (3) He shall suffer from a fistula. (4) He shall become a leper and his figure shall be deformed. (5) His wife shall have unlawful connection with his disciples and after getting a divorce from him shall marry me. Maulawī Abu Sa‘īd Muahmmad Husain will pronounce the marriage sermon. (6) Eventually the Mirza shall become blind, deaf and dumb and, committing suicide, shall be thrown into hell."

Such words were listened to patiently by me and my followers for over a year. On the other hand, my directions to my followers were to show meekness and forbearance and not to yield to passion. When the writings of Muhammad Husain's party were at the height of indecency and vulgarity, I issued a notice on May 29th, 1898, in which I especially enjoined upon my followers not to return evil for evil, to lead lives of purity, meekness and gentleness, be loyal and law-abiding subjects of the British Government and true sympathisers of humanity. It is easy to see what an amount of patience it required to endure these foul attacks of our enemies without ever speaking a word. I challenge the other party to show if I ever used words of this type. My writings have always been couched in such proper and moderate language as becomes a gentleman. It is true that

in controversies one is often obliged, notwithstanding good faith and politeness, to use words regarding his opponent which, though harsh in appearance, are as a matter of fact true and suited to the occasion. For instance, if a party to a controversy is intentionally dishonest and guilty of giving false references, good faith would require his express declaration as such so that impartial readers may not be deceived. One is not, therefore, guilty of violating the rules of courtesy and politeness in having recourse to such a measure. This method has also been adopted by eminent European writers, so much so that Sir William Muir in his work *The Life of Muhammad* has used such harsh words as I think it improper to make any mention of. Read in this light, certain words regarding Muhammad Husain written by one of my followers in the *Al-Hakam*, are not so harsh as has been alleged. Besides, I have no connection with this paper as the Editor has clearly stated in its issues of September 6th and 13th and December 8th, 1898, and January 10th, 1899.

When these foul publications of Muhammad Husain's party became widely circulated, I advised my followers to submit a memorial to the Punjab Government for putting a stop to them; accordingly a memorial was submitted in May 1898, but the Government

was not pleased to interfere in the matter. Thereupon I issued my notification of May 29th, 1898, to which a reference has already been made. I submitted a second memorial to His Excellency the Viceroy, praying that the Government should take measures to put a stop to abuse in religious controversies, but received no reply. The writers in the *Ja'far Zatlālī* were emboldened thereby and did all they could to abuse me. Along with these vile attacks, they repeatedly challenged me for a *Mubāhala*. Now *Mubāhala* is not only a universally recognized mode in Islam, but it becomes a duty whenever there is an occasion for it. It was with the double object of trusting to God for the judgment and pacifying my own followers whose feelings had been severely wounded that I published my *Ishtihār* of November 21st, 1898. I did not return evil for evil, and enjoined upon my followers to wait for the judgment of the Almighty with patience and purity of heart.

I need not say anything about my family as it is well known to the authorities. My teachings for the last 19 years will sufficiently testify to my peaceful nature. My quiet habits and the calm mood of my life are clear from the fact that during the last five or six years I have never left Qadian except on three occasions, when I was summoned to appear in the Law Courts. The residents of this town will bear

testimony to the same. Muhammad Husain himself writes about me in his *Ishā'atus-Sunnah* No. 9, Vol. VII, that I lead a highly pure and virtuous life, love truth and am one of the most ardent well wishers of the British Government. And last of all, my peacefulness and quietness are shown by the character and social position of my followers, most of whom are well known for their meekness and mildness of temper and many hold responsible positions under the Government or are *Raises* of tried service.

I may also add that when there was much excitement in the country on account of the rules framed by the Government for the suppression of the bubonic plague, I held a meeting at Qadian on May 2nd, 1898, in support of the Government measures. I laid much stress on the good intentions of the Government and tried my best to suppress the excitement of the Muslim community. A report was drawn up by S. Raḥmatullah of the Bombay House, Lahore, to whom the Government addressed a letter<sup>148</sup> as a token of its pleasure. This goes a long way to prove that I am averse to all excitement and disturbance, and have a peace-loving and quiet disposition.

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<sup>148</sup> No. 230, S. Dated June 11th, 1898.

In the order issued to me from this Court on January 5th, 1899, reference has been made to the rumour afloat at Lahore in connection with the murder of Lekhrām. I have already submitted how Lekhrām came to Qadian from Peshawar, how he spoke insultingly of Islam and heavenly signs while here, and how he insisted that a prophecy about him be declared. I have shown this by reference to his own work *The Takdhīb*, where he has stated this on page 332 and has given his permission that a prophecy about him be declared. Besides, he published an alleged prophecy about me declaring that I shall die of cholera within three years. Almighty God has shown the falsity of his and the truth of my prophecy. Pandit Lekhrām, notwithstanding that he was an implacable enemy of Islam and often held oral as well as written controversies with me in religious matters, never suspected that I conspired against his life, for having lived here for some time, he was fully aware of the quiet and peaceful life I led. After receiving the fatal wound, he was in his senses for over three hours and freely talked with those attending on him. He had then no hope of his life. Had he suspected me in the least of any participation in causing his death, he would have made a declaration to that effect or at any rate told his friends of this. But not a word of the kind



issued from his mouth. It clearly shows that the Pandit never thought of suspecting me in the matter. What weight, then, can be attached to a rumour disproved by admitted facts?

The allegation that the public thought that I had some hand in the murder of Lekhrām is also false. There was much difference of opinion as to the murderer and the cause of murder. Some newspapers (The *Paisa Akhbār* and *Nizāmūl Hind*, Lahore, and the *Chaudhwīn Ṣadī*, Rawalpindi, among others) gave out that the Pandit was the victim of the jealousy of some woman's relatives with whom he had unlawful connection. In support of this allegation it was stated that, notwithstanding that the Pandit was in his senses for more than three hours after receiving the wound, he did not make any declaration, perhaps because there was fear of a secret being divulged. Some people suspected the Bombay Muhammadans who were making preparations to sue the Pandit for his grossly abusive writings. The Anjuman Ḥimāyat-e-Islam and Anjuman-e-Nu'māniya, Lahore, were also suspected, and the office and school of the former and houses of the secretaries of both (viz. Haji Shamsud-Dīn and Maulawī Tājūd-Dīn) were searched. Similar suspicions were put forward against the late Sir Sayyid Ahmad Khan of Aligarh. The *Akhhār-e-Ām*, on the other hand, had immediately after

the murder declared that it was absurd to say that Lekhrām's death was plotted by the Muhammadans, for he was as bitter an enemy of the Christians and the Sanatan-Dharam Hindus as of the *Mussalmans*, and he abused the leaders of all religions alike; that a Hindu, a Christian and a Muhammadan might equally be suspected of his murder. Thus there were various rumours, and there is no reason to take the rumour against me as having any weight; they should all be equally rejected or admitted.

Another objection to my prophecy of November 21st, 1898, is that I have, in its publication, disregarded the terms of the notice signed by me in Dr. Clark's case. This has no foundation, for the terms of the said notice did not contain any prohibition against making or publishing prophecies. The notice only said that I should avoid harsh words in dealing with my enemies, and carry on controversies in polite and moderate language. Now, it has not been shown wherein I have gone beyond the limits of fair controversy in any work published after the date of the notice in question. It was with this object in view that I published the two *Ishtihārs* purporting to be written by Abul Hasan Tibbatī and Mullah Muhammad Bakhsh, along with my *Ishtihār* of November 21st, 1898, so that the public and the authorities may contrast them

and see which of them contain harsh and obscene words and which is free of scurrility.

I think I have given sufficient proof that the allegation that I pre-arrange fulfilment of my prophecies or make unlawful attempts to fulfil them after their publication is false. To accuse me of this, when there is no proof in support of it, is to tarnish the reputation of an innocent and respectable person whose loyalty, sincerity and quietness of disposition are well established.

To recapitulate, five charges have been brought against me in this case: (1) that I habitually make prophecies of death or injury to others; (2) that I have disregarded the terms of the notice signed by me in Dr. Clark's case by publishing a prophecy on November 21st, 1898; (3) that I pre-arrange the fulfilment of my prophecies or make secret attempts to fulfil them afterwards; (4) that my writings are harsh and provocative; and (5) that my prophecy of November 21st, 1898, is likely to cause a breach of the peace. My reply to them is (1) that no such prophecy has ever been published without the consent of the person about whom it is made and that it is only after much persistence on his part that such a course has been adopted; (2) that the notice in question contains no prohibition against making a prophecy; (3) that this is only a suspicion, not having the slightest evidence in support of it,

and that the good conduct of my followers, the high moral tone of my teachings and the absence of any such assertion on the part of those about whom the prophecies were made, are strong proofs to overthrow such a supposition completely; (4) that my writings are not provocative in the least and this becomes clear on a comparison of the writings of the two parties; and (5) that the prophecy has been made and fulfilled without causing any breach of the peace.

Qadian, Mirza Ghulam Ahmad,  
27th January, 1899. *Rais of Qadian, Gurdaspur.*<sup>149</sup>

The counsel for Maulawī Muhammad Husain, who had come from Lahore, pointed out on January 27th, 1899, at Dhariwal that the Court could not try both the accused at the same time. So the Magistrate fixed February 14th, as the next date on which the case would proceed only against Ahmad<sup>as</sup> in the first instance.

Friday prayers were offered near the camp at Dhariwal and the number of the congregation was not less than 3,000. By this time the workers in the local mills had come out and the English staff employed there also could not resist the temptation of looking at the unusual spectacle. There was a strange attraction in the heavenly face which was before them. Call it

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<sup>149</sup> This defence document was printed in English at the Albert Press, Lahore.

curiosity if you like, but they could not help looking at Ahmad<sup>as</sup>. Anyhow, the party left Dhariwal after the prayers and, stopping at Khunda for a short time, they reached Qadian the same day.

A notice issued by the Court on February 3rd, was served on Ahmad<sup>as</sup> in which he was called upon to appear on February 14th and show cause why he should not enter into his own recognizance in the sum of Rs. 1,000 and be bound over to keep the peace for one year. Maulawī Muhammad Husain and Muhammad Bakhsh were also summoned.

Ahmad<sup>as</sup> left Qadian on February 13th, 1899, for Pathankote, where the case was heard on the 14th. Maulawī Muhammad Husain accused Ahmad<sup>as</sup> of sedition and rebellion in the Court. He also said that Ahmad<sup>as</sup> was responsible for the murder of Pt. Lekhrām. Muhammad Bakhsh declared that foreigners such as Afghans, Arabs and Khorasanis came to Qadian and stayed with Ahmad<sup>as</sup>. He insinuated that Ahmad<sup>as</sup> was dangerous character.

## **Defence Document II**

The following defence document was presented to the Court:

A perusal of the notice issued by the Court on February 3rd, 1899, in which I have been called upon to enter into my own recognizance in the sum of Rs. 1,000 to keep the peace for one year, has led me to submit the following lines to probe my guiltlessness and I hope that when all

the circumstances stated below are taken into consideration, the Court will be convinced that the charge against me cannot be sustained.

An intention on my part to cause a breach of the peace has been inferred from the fact that, in reply to the foul and abusive publications of Muhammad Husain Batalvi, Muhammad Bukhsh Jafar Zatalli and Abul Hasan Tibbati, I published a notice on November 21st, 1898, containing a prophecy that the unjust party would be disgraced within 13 months from December 15, 1898. From this the Court infers that the efforts of my disciples will be in the direction that the marks of Divine displeasure should be shown not against me but against my adversaries. This in the opinion of the Court is likely to cause a breach of the peace. I would submit, however, in refutation of this charge that this meaning cannot be attached to the words of my prophecy. All the revelations published in the said *Ishtihār* are governed by the Arabic sentence '*Jazā'u Sayyi'atin Bimithlihā wa Tarhaqum Dhillah*', which literally means that the reward of evil is disgrace similar to that received by the injured party, and any one well versed in the Arabic language would testify to the same. The disgrace prophesied, therefore, is not to be taken in a general sense, but in the particular sense of being similar to that brought by the

unjust party on the party in the right. That this is the true interpretation of the revelation in question is corroborated by the fact that the same meaning was ascribed to it in the *Ishtihārs* dated November 30th, and December 27th, 1898, and other *Ishtihārs* which were published by me before I received any notice as to the charge against me. But the words of the revelation were so clear that even in the absence of such explanations as were given in these *Ishtihārs* it was beyond all doubt that the disgrace meant was similar to that suffered by the injured party, and the Court can satisfy itself as to this point by calling in the evidence of experts in the Arabic language. I have got the *Ishtihārs* in which this interpretation was given or, if the Court does not rely upon my interpretation, I can even now produce witnesses learned in the Arabic language in my support. The only point at issue is, what kind of disgrace has the injured party received at the hands of its opponents. Muhammad Husain declared me a kafir and a *Dajjāl*, prepared a fatwa of *Kufr* against me and induced the Maulawīs of the country, of whom the leaders were his friends or tutors, to subscribe to it. He called me a *Dajjāl*, heretic and kafir, repeatedly challenged me for a *Mubāhala* and used the most abusive and foul epithets regarding me. For years I bore this patiently. But it is only

natural that one who is continually subjected to disgrace should at last, trusting to Divine Justice, declare that as evil had been done to him, so a similar evil would befall the evil-doer. This is the result of a firm belief in Divine Justice and it is not clear in what way one is to be blamed for a breach of the peace if one declares such a belief. There is no doubt that God gives consolation to His chosen people at moments of great affliction and the Holy Spirit descends upon them, but it is also natural that by means not perceived by others a belief is infused into their minds that God will requite the evil-doers for their misdeeds. And when the prophecy further contains the condition that such a requital will be similar to the injury done to the party wronged, all doubts as to its being likely to cause a breach of the peace vanish and it becomes clear that it is far from affecting the public peace or disturbing tranquillity. The fact is that I did not take the initiative in any religious controversy with Muhammad Husain. Before I rejected the belief in the coming of a *Ghāzī* Madhi and a *Ghāzī* Messiah, Muhammad Husain revered me as a spiritual guide. It then happened that God revealed to me that the belief in the appearance of a *Ghāzī* Mahdi and Messiah, was wrong; that no such personages shall come and that I spiritually resembled Jesus<sup>as</sup>, and was, therefore, the Promised



Messiah and Mahdi. It was also revealed to me that under that name I should lay the foundation of peace and goodwill and purify the minds of Muslims of all those fanatic beliefs in the doctrine of Jihad, etc. which like a chronic disease had lingered in their minds. I was appointed to teach them that spiritual advancement was to be sought by purity of soul and meekness of heart, and not by wars, evil intentions of disloyalty or by the vain hopes of a future which was dangerous to the peace of the country. On my inculcating these principles, Muhammad Husain took the opposite course, prepared an *Istiftā* and obtained a fatwa of my *Kufr*. In this fatwa he declared me a kafir, *Dajjāl*, heretic and an enemy of Islam. But even this fatwa did not check the progress in the number of my followers, most of whom are merchants, *Raises*, and responsible Government officers, and are highly educated, good citizens and loyal subjects.

Having thus failed in his object, Muhammad Husain adopted another method, i.e., he submitted false reports to the Government from time to time stating that I had rebellious motives. This is the very reverse of the truth, for my sect has been established with the object of extirpating all rebellious ideas. When he saw that the Government paid no heed to this, he instigated the public to murder me

and preached in writing as well as verbally that to murder me was meritorious. Not being satisfied with all this, he hired the services of some base and scurrilous persons such as Mullah Muhammad Bakhsh, Jafar Zatalī, and Abul Hasan Tibbatī to publish the foulest epithets and most filthy language concerning me. When these contumelious writings of Muhammad Husain's party became widely circulated and overstepped all bounds of decency, I advised my followers to submit a memorial to the Government to put a stop to them. A memorial was accordingly submitted, but it met with the reply that the Government could not interfere in the matter. Thereupon I issued a notice to my followers on May 29th, 1898, and enjoined upon them not to return evil for evil, to lead lives of purity, meekness and innocence, and to be true sympathisers of mankind at large and loyal and law-abiding subjects of the British Government. A second memorial was submitted to the Government of India and its attention was drawn to the religious literature of the day. On the other hand, repeated challenges of *Mubāhala* were sent to me by Muhammad Husain and his party. Then I published my *Ishtihār* of November 21st,<sup>150</sup> and in its closing part reproduced the

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<sup>150</sup> It was followed by five more notices by the opposite party

words of my adversaries so that impartial readers might judge which party was on the offensive side.

My prayer to God, as stated in my *Ishtihār*, resembled a cry of pain on the part of one who was in great distress, and what a misfortune it is that such a cry should be taken to be incriminating. Nature has ordained that everyone at times of great affliction should turn to God and seek refuge in Him. He is inspired by a belief that a party from whom he has received the injury shall be requited by God. Such is the natural law and every human being is subject to it. But what a misfortune it is if the injured party, after being subjected to so much pain and suffering, should pray only to God to requite the evil-doer with an evil similar to that which he has inflicted and should find that the Government, which always supports the cause of the injured and the oppressed, looks upon his prayer as likely to cause a breach of the peace. How painful that he should be persecuted on the one hand and prosecuted on the other! I humbly draw the attention of the Court to one or two extracts from the writings of Muhammad Husain and his party, which I have reproduced at the end, as showing the character of the foul and grossly vulgar language used for

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challenging me for a *Mubāhala*.

me and the vile attacks made on me. Muhammad Husain himself has admitted in his *Ishā'atus-Sunnah* (Vol. XVIII, No: 5, pp. 154-155) that Muhammad Bakhsh, *Jafar Zatlālī*, represents him (Muhammad Husain) when he indulges in filthy language against me. Muhammad Husain has often triumphantly reproduced the scurrilous language of *Ja'far Zatlālī* in his own *Ishā'atus-Sunnah*. Thus writings which are really the outcome of his own brain are given by him as quotations merely to escape the arm of the law.

But what still more clearly renders the charge against me quite unsustainable is the fact of the fulfilment of my prophecy. Before the notice, in which I had been informed of the charge against me, was served on me (which was done on or about January 7th, 1899), I had published several *Ishtihārs*, one of them as early as November 30th, 1898, stating that my prophecy had been fulfilled, and that Muhammad Husain had met the same kind of disgrace as he had exerted himself to bring on me. In some of these *Ishtihārs* I expressly declared that I contemplated no further consequences of the prophecy in question. While the condition contained in the words *Bimithlihā* limited the disgrace prophesied to the particular kind suffered by the party injured, all further doubts were removed by my giving

full publication to the fact of the prophecy being fulfilled and of there being no further expectation of its consequences on my part. Thus even if it is supposed (although I see no ground for the supposition) that any one of my disciples could, in opposition to my express teachings, be guilty of a criminal intention against Muhammad Husain in order to bring disgrace upon him, such supposition is completely overthrown by the fact that I have informed my followers by means of widely-circulated *Ishtihārs* that the prophecy has been fulfilled in full compliance with the conditions contained therein, and that nothing more is expected. There is, therefore, not the least possibility on their part of doing any such act, for by doing it they would falsify my prophecy which is inconsistent with their being my disciples. Moreover, it deserves the consideration of the Court that men, whom I have been teaching for the last 20 years to be peaceful, good and virtuous, and who at the time of *Bai'at* (admission into the sect) enter into an agreement that they would lead lives of peace, innocence and meekness, and many of whom hold responsible Government posts, are Nawabs or *Ra'ises* or otherwise highly esteemed for their virtue, should, of a sudden, break all bonds of humanity and gentleness, and like dacoits should unscrupulously commit all

sorts of offences. And it is not by any stretch of language that I have declared the fulfilment of my prophecy. Almighty God has shown its fulfilment in two aspects. In the first place, one of the revealed sentences<sup>151</sup> in my publication of November 21st was criticised by Muhammad Husain as grammatically wrong. But as his own knowledge of the Arabic language is very limited, he made a serious blunder in this, as I have shown by reference to traditions and Arabic poetry in my *Ishtihār* of November 30th, 1898. This is no small disgrace to one who pretends to be a Maulawī and well-versed in the Arabic language. Muhammad Husain had given out that I was unacquainted with the Arabic language and that therefore my claim to be a spiritual guide of the Muslims fell to the ground. The real state of things has now been brought to the knowledge of the public, and this was the first aspect of the fulfilment of my prophecy of November 21st, 1898, as the disgrace suffered by Muhammad Husain was similar to that which he had sought to bring on me. I humbly ask the Court whether such a disgrace falls within the sphere of any criminal law and whether there can be any likelihood of

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<sup>151</sup> The Arabic words are *أَتَعَجَّبُ لِأَمْرِي* Muhammad Husain said, in the presence of Sh. Ghulam Mustafā of Batala, that the sentence would have been correct as *أَتَعَجَّبُ مِنْ أَمْرِي* (Author).

a breach of the peace in the fulfilment of such a prophecy.

But it was completely fulfilled by Muhammad Husain being disgraced in the manner stated in my *Ishtihār* dated December 27th, 1898, and the succeeding *Ishtihārs* of January 3rd, 6th and 7th, 1899. Muhammad Husain, as I have already submitted, had declared me a kafir and a *Dajjāl* by means of a fatwa. Now it happened that on the one hand he published his belief that he expected a *Ghāzī* Mahdi as all other mullahs did and assured the Maulawīs that such a belief was right (vide *Ishā'atus-Sunnah*, fatwa compiled by Muhammad Husain, page 139). On the other hand, he secretly printed,<sup>152</sup> on October 14th, 1898, a pamphlet in English in which he gave a list of the subjects<sup>153</sup> on which he had been writing in the *Ishā'atus-Sunnah*, and in it he stated in one heading<sup>154</sup> that the traditions concerning the coming of the Mahdi are incorrect. By this he wanted to assure the Government that he did not believe in the coming of a *Ghāzī* Mahdi. When this belief was

<sup>152</sup> At the Victoria Press, Lahore.

<sup>153</sup> Articles 'wherein the illegality of rebellion against or opposition to the Govt. and the true nature of jihad is explained.' (Author)

<sup>154</sup> 'Criticism of traditions regarding the Mahdi and arguments showing their incorrectness.' (Author)

put before the Maulawīs<sup>155</sup> they declared the holder of it to be kafir and *Dajjāl*. Thus he became the recipient of the epithets which he had always given me and thus was my prophecy of November 21st fulfilled in its true and literal sense. I never made any attempt to get it fulfilled, but all that has been stated above happened in the ordinary course of things. When this double policy of Muhammad Husain came to my knowledge I became certain that they would never hesitate to call such a person a kafir and a *Dajjāl*, and I published the fatwa after they had written it. Had not Muhammad Husain himself adopted such a policy, I would not have done anything.

Another point to which I humbly draw the attention of the Court is that my *Ishtihār* of November 21st, 1898, instead of being likely to cause a breach of the peace was published with the object of preventing a breach of the peace. For a long time Muhammad Husain and his party had devoted their whole energy to abusing me in the grossest and most scurrilous

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<sup>155</sup> Ahmad<sup>as</sup> came to know of the secret publication of Muhammad Husain on December 27th, 1898, and he exposed him the same day. Then he prepared an *Istiftā'* and sent Dr. Muhammad Ismael Gurgānī to the mullahs of Amritsar, Lahore and Delhi. He returned on January 3rd, 1899, and the following Maulawīs signed the fatwa: Abdul Ḥaq Ghaznavi, Abdul Jabbār Ghaznavi, Ghulam Rasūl, Ahmadullah, Ghulam Muhammad Bagwī, Abdullah Taunkī, Nadhīr Husain of Delhi, Ḥashmat Ali, Waṣīyyat Ali, Muhammad Shah, Muhammad Yūnus, Fateḥ Muhammad, Abdul Ghafūr, Abdullah Khan, Abdur Razzāq, Abdul 'Azīz, Rashīd Ahmad, etc. (Author)



words. Had not my writings, which were couched in proper and polite language and conformed to the meek way in which I led my life, been published, and had I not repeatedly taught my followers to show patience and forbearance, it was possible that someone might have used harsh words in reply to the provocative language of my adversaries. But my *Ishtihār* of November 21st successfully suppressed all such passions and everyone waited for the judgment of God. It is evident from this that my publication in question instead of being *Fitna Angeiz* (calculated to cause any disturbance) put a stop to all quarrels and prevented the possibility of any disturbance. Surely no better remedy could have been applied to remove the evil which had been caused by the seditious writings of my opponents.

In the notice served on me it has been said that Captain Douglas, District Magistrate, Gurdaspur, had warned me that I should avoid such writings in future. I beg to submit in reply to this that no *Fitna Angaiz* writing has been published by me against his orders. I have already submitted that my *Ishtihār* of November 21st was only meant to be a check to all disturbances. It is couched in proper and moderate words and is a *Mubāhala* in strict accordance with Islamic Law. The Court may

call the evidence of any of my disciples as to what was its effect upon their minds; whether it excited them in any way or suppressed all excitement and cooled their minds. I cannot imagine that an injured man like myself could adopt a milder mode of replying to such heart-rending and abusive words than I did. Moreover, the notice did not contain any prohibition against prophecies; it simply said that I should be mild in controversial writings. Babu Ghulam Haider, Tahsildar, then reader to the Deputy Commissioner, was present at the time when I signed the notice and he may be asked what warning had been given to me by Captain Douglas. That my *Ishtihār* is written in polite language and proper words becomes abundantly clear from a comparison of my writing with those of Muhammad Husain's party which has been reproduced in my *Ishtihār* of November 21st, 1898. I may confidently assert that I never used unduly harsh or abusive words. It is true that in controversies one is often obliged, notwithstanding good faith and politeness, to use words regarding one's opponent which, though harsh in appearance, are, as a matter of fact, true and suited to the occasion. One is not, therefore, guilty of violating the rules of courtesy and politeness in having recourse to such a measure. This method has also been adopted by eminent European

writers so much so that Sir William Muir in his work *The Life of Muhammad* has used such harsh words that I think it improper to detail them. I can also produce issues of the *Nūr Afshān* in which similar words have been used. A perusal of the notice signed by me in Dr. Clark's case will show that I have not in any way disregarded its terms. *Mubāhala* is not only universally recognised in Islam but it becomes as good a duty when there is occasion for it as prayers and fasting, and I did not adopt this method until repeatedly requested to that effect<sup>156</sup>. My *Ishtihār* was written in good faith to suppress all feelings of excitement which might have arisen by the publications of my adversaries. In it, I did not excite the feelings of anyone or make any particular person the object of Divine punishment. Like an injured person, I only prayed to God and trusted in Him for a judgment. With the permission of the Court I may file the scurrilous writings of Muhammad Husain and his party, which, but for my constant teaching of patience and forbearance to my followers might have caused excitement and which more properly fall under the designation of *Fitna Angeiz*.

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<sup>156</sup> Muhammad Husain's request for a *Mubāhala* may be seen in his *Ishā'atus-Sunnah* No. 3, Vol. 18, p. 77, 1. 11: No. 12, Vol. 14, pp. 338-339; No. 7, Vol. 18, p. 197, 11. 6-8.

Next I would consider the circumstances which led to the publication of the prophecy about Lekhrām. Lekhrām came to Qadian from Peshawar, lived here for about two months and insisted that I should declare some prophecy about him. He admits this in his work entitled *The Takdhīb* on p. 332. He gave me permission of his own accord and submitted applications in his own handwriting. On the same page, writing about me, he says that I do not like to declare a prophecy of death until express permission is given, and further on publishes his own permission that a prophecy about him be made. I request that the pages of the work here referred to be read as they would prove beyond all doubt that, anterior to my publication of the fact, the prophecy concerning Lekhrām had been published by the latter himself. Besides, he published an alleged prophecy about me declaring that I should die of cholera within three years. As to the rumours afloat at Lahore about the murder of Pandit Lekhrām I beg to submit that there were various rumours amounting to twenty-four in all. One was to the effect that Lekhrām had unlawful connection with a woman and had been put to death by one of her relatives. Several well-known newspapers of the province gave publication to it. The Bombay Muhammadans, the Anjuman Hīmāyāt-e-Islam, the Anjuman-e-Nu‘māniya,

the late Sir Sayyid Ahmad Khan and K.B. Barkat Ali Khan of Lahore, were all in turn suspected of having a hand in the murder. Some Hindu papers discussed the necessity of taking away the work of investigation from the hand of the Muhammadan Inspector of Police and of entrusting it to a Hindu instead. The *Akhabār-e-Ām*, on the other hand, had immediately after the murder declared that it was absurd to say that Lekhrām's death was planned by the Muhammadans for he was as bitter an enemy of the Sanātan Dharm Hindus as of the Muhammadans and abused Hindu and Muslim saints alike. All these rumours, I beg to submit, should be equally rejected or credited. Moreover, the rumour against me was only based on the above-mentioned prophecy which had only been made after much persistence on the part of the Pandit. Another noteworthy fact in this connection is that, after receiving the fatal wound, the Pandit was in his senses for over three hours and freely talked with his friends and with those attending on him. He had then no hope of life. Had he suspected me of participation in causing his death he would have made a declaration to that effect, or at any rate told his friends about it. But no such word issued from his mouth. It clearly shows that the Pandit himself never thought of suspecting me in the matter. What weight can, under these

circumstances, be attached to a rumour which is disproved by admitted facts? All the papers in connection with the prophecy about and the murder of Pandit Lekhrām, to which reference has been made above, are ready for the file. As regards the extract from *Jang-e-Muqaddas* containing a prophecy about Abdullah Āthim, I beg to say that Abdullah Āthim gave his permission in writing that I should declare a prophecy about him. This paper was filed in the case brought by Dr. Clark against me. Abdullah Āthim had also demanded a sign in the course of the controversy between him and myself at Amritsar. It would not be out of place to add here that to avoid all difficulties of this sort I issued a notice on September 20th, 1897, that in future I would not publish any prophecy foretelling death or injury to anybody except on his written request sanctioned by the District Magistrate.

I have further been held responsible for certain writings in the *Al-Hakam*, I beg to submit that the Editor has clearly stated in the issues of the paper dated September 6th and 13th and December 8th, 1898, and January 10th, 1899, that I have no connection with this paper<sup>157</sup>. No one who claims to be a reformer or

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<sup>157</sup> Further doubts on this point may be removed by the evidence of the Editor of this paper.

a spiritual guide can be held responsible for the deeds of his followers. His only duty is to preach virtue and goodness by precept and example; he cannot control the actions of others.

I give below a few extracts from the writings of Muhammad Husain and his friend Ja'far Zatlālī (who is an ignorant person and whose name is only put forward by Muhammad Husain to escape the grip of the law) and leave it for the Court to consider how patiently were such provocative and abusive words borne by me and my followers.

1. *Ishā'atus-Sunnah*, (Vol. XVIII, No. 5, p. 143)—Muhammad Husain incites Muslims against me while speaking of the Sultan of Turkey. He writes that I do not regard the Sultan as the rightful Caliph, and religious leader of the Muslims. Over the Sultan's rule Muhammad Husain opposed me and took the contrary view, while Sir Sayyid Ahmad Khan in his paper, dated July 24th, 1897, took my side and rejected the views of my opponents.

2. *Ishā'atus-Sunnah*, (Vol. XVIII, No. 3. p. 95)—Muhammad Husain charges me with a false accusation and instigates the Ahl-e-Hadith, a sect of which he is the leader, to murder me. He also got it published through some men of his party that carrying away my wife and the wives of my followers forcibly

was meritorious. I have got this *Ishtihār* and request that it may be filed.

3. *Ishā'atus-Sunnah* (Vol. XVIII, pp. 85, 120, 161, 165, 180.)—He calls me a mad elephant, thirsty for the blood of Muslims, disloyal, traitorous and rebel; again in Vol. XVI, p. 116, he calls me a murderer and a dacoit; and in his fatwa of *Takfīr*, he calls me kafir, heretic, apostate, innovator, *Dajjāl*, accursed, impostor and deceiver. All these papers are herewith attached.

4. *Ishā'atus-Sunnah*, (Vol. XV, No. 7, p. 215)—He mischievously accuses my wife of adultery and says that it has been revealed to his friend Mullah Muhammad Bakhsh that my wife shall have unlawful connection with my followers and, becoming loose, shall get a divorce from me and marry the said mullah.

5. He induces Muhammad Bakhsh to abuse me and admits that Mullah Muhammad Bakhsh is of his party and writes for him (*Ishā'atus-Sunnah*, Vol. XVIII. No. 5, pp. 150, 154, 155), the following is an extract from a supplement to the *Ja'far Zatalī*, dated June 11th, 1897:

"Mirza is ready to carry the filth and dirt of the Christians and to rub his face on their shoes. He has given to the British Government the dignity of God. This donkey of an Antichrist has published such nonsense regarding His Majesty the Sultan that one has a strong desire



that this Satan of impure mind ... should be beaten with shoes two hundred times. Curse on this offspring of a dog! He should rather have become an open apostate to Christianity than use contemptuous words for the Sultan. I have made five prophecies about him: (1) The Qadiani shall be involved in a serious case and shall be banished or charged and thrown into prison. (2) While in prison, he shall go mad. (3) He shall suffer from a fistula. (4) He shall become a leper and his figure shall be deformed. (5) His wife shall have unlawful connection with his disciples and, after getting a divorce from him, shall marry me. Maulawī Abu Sa'īd Muhammad Husain will pronounce the marriage sermon. (6) Eventually the Mirza shall become blind, deaf and dumb and, committing suicide, shall be thrown into hell."

Last of all, I beg to submit, with the permission of the Court, the following evidence which proves my guiltlessness in this matter and shows the way in which I lead my life.

1. My twenty years teachings to my followers that they should be well-wishers of the Government and shun all places where there is danger of a disturbance or breach of the peace. A practical example of this was given by

holding a meeting<sup>158</sup> at Qadian on May 2nd, 1898, in support of the Government measures for the suppression of the bubonic plague when there was much excitement in other parts of the country on account of the rules framed by the Government. And if I preach against my former and well-known teachings I would falsify myself. The papers containing my teachings are herewith attached.

2. The residents of this town, amongst whom I have passed 60 years of my life, will bear testimony to my peace loving and quiet disposition and I can produce as many of them as the Court thinks fit.

3. Some of my respectable followers may be called and asked what I have been teaching them and the Court may satisfy itself whether there can be any apprehension of a breach of the peace occurring through them; as for instance, Nawab Muhammad Ali Khan<sup>ra</sup>, Rais Malerkotla; M. Muhammad Nawab Khan<sup>ra</sup>, Tahsildar, Jhelum; Pīr Qamar-ud-Dīn<sup>ra</sup>, E. A. C. Kohat; Shaikh Raḥmatullah, merchant, Anarkali, Lahore; Munshi Rustam Ali, Court Inspector, Ambala City; Sayyid Hamid Shah, Deputy Superintendent, Sialkot; Khwāja

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<sup>158</sup> A report was drawn up by S. Rahmatullah, to whom the Government addressed a letter as a token of its pleasure.

Kamāl-ud-Dīn, B. A., Pleader, Peshawar; and Dr. Bure Khan, Assistant Surgeon, Kasur.

4. Such persons as have lately been occupying responsible positions in this District; for instance M. Mulk Yār, formerly Deputy Inspector of Police, Batala; Rana Jalāl-ud-Dīn, formerly Inspector of Police, Gurdaspur; and Babu Ghulam Ḥaider, formerly Superintendent of the D.C.'s Vernacular Office.

5. Respectable persons who can testify that my prophecies are not mere fabrications such as Nawab Sardār Muhammad Ḥayāt Khan and Raja Jihān Dād Khan, E.A.C. Rawalpindi.

6. In conclusion, I beg to submit that under Section 107, Cr. P. Code, there must be some reason for a likelihood of a breach of the peace and there can be no likelihood without an act which might endanger the public peace. In my case not only has it been shown that I have never done any such act as might endanger the public peace, but the evidence produced before the Court shows such acts as prove that I am averse to all excitement or disturbance and have a peace loving and quiet disposition. Instances of this are the various memorials submitted personally or through my followers to the Government, a petition to the Government praying for sufficient measures of peace and the holding of a meeting at Qadian in support of the Government measures for the suppression of

the bubonic plague. All these papers are herewith attached for perusal. Another instance of the same is that in Dr. Clark's case when Maulawī Faḍal Dīn, Pleader, asked my permission to put a certain question which would have disgraced Muhammad Husain, who was a witness in the case against me, I did not allow it. Maulawī Faḍal Dīn would bear testimony to this.

Qadian  
Feb. 13th, 1899

Mirza Ghulam Ahmad,  
Rais of Qadian,  
Gurdaspur District.'

Ahmad<sup>as</sup> returned from Pathankote on 15-2-1899. Muhammad Bakhsh made all kinds of boasts and his attitude was openly offensive. (He died of plague later). The Magistrate seemed to have been influenced by him and did not mean well towards Ahmad<sup>as</sup>. He was given the impression, as shown by a note of his on the file, that Ahmad<sup>as</sup> had ignored the warning given to him by his predecessor Col. Douglas. In view of this it was contemplated that an application be made to the Chief Court for the transfer of the case, but nothing was actually done.

Ahmad<sup>as</sup> wrote and published a booklet in Urdu entitled *Ḥaqīqatul Mahdi* on 21-2-1899. On its title page are written the words:

'As the Muslims of India entertain different beliefs with regard to "the coming Mahdi" and especially the nature of his appearance among the Muslims: according to some Muslims he

will be a reformer and engenderer of new life, a true lover of peace and tranquillity and a person poor in heart. The Muslims of this party considering his appearance as merely spiritual: while other Muslims such as Maulawī Muhammad Husain of Batala, Editor of *Ishā'atus-Sunnah* and leader and advocate of Ahl-e-Hadith or Wahābīs of his class, believe that "the coming Mahdī" will be *Ghāzī*, general slaughterer and upsetter of the empires of the nations other than Muslims, especially the bitter opponent of the British empire, and speak of the terrible consequences resulting from the bloody deeds of this Mahdi; I have written this pamphlet to show which of these two Muslim parties is right in its belief with regard to "the coming Mahdi".

In this booklet Ahmad<sup>as</sup> also prophesied that God would ultimately discharge him of all the accusations of his enemies (page 10).

Friday, the 24th of February, was the next date, but no defence witnesses were examined and the case was brought to an end on that date. Ahmad<sup>as</sup> and Muhammad Husain were both asked to sign a declaration. On that date Muhammad Husain was present in the court only as an onlooker, not having been summoned. The order which the District Magistrate passed was as follows:

'I have drafted 2 engagements in six clauses which Mirza Ghulam Ahmad of Qadian and

Maulvi Abu Said Mohd Husain of Batala have freely<sup>159</sup> subscribed. It seems desirable that in view of these agreements the present proceedings should be dropped. I therefore discharge Mirza Ghulam Ahmad of Qadian and direct that no further proceedings be taken against Maulavi Abu Said Mohd Husain of Batala. J. M. Dowie. District Magistrate, Gurdaspur, 24-2-1899.'

The two engagements drafted by the District Magistrate were as follows:

### **Declaration**<sup>160</sup>

'I, Maulavi Abu Said Mohd Husain of Batala, considering myself in the presence of God, solemnly promise that in future

(1) I will abstain from publishing any prophecy which implies or might reasonably be considered to imply that any person will suffer disgrace or be an object of the Divine displeasure.

(2) I will abstain from publishing any appeal to God requesting that He will, by disgracing any person or by granting a sign that any person is an object of the Divine displeasure, show who is right and who wrong in any matter of religious controversy.

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<sup>159</sup> It is clamoured by his opponents that 'Ahmad was constrained by an order of the government'.

<sup>160</sup> I have seen the original file in the Record Office at Gurdaspur.

(3) I will abstain from publishing as an inspired message any statement which implies or might reasonably be held to imply that any person will be disgraced or is an object of the Divine displeasure.

(4) I will abstain from employing in any controversy with Mirza Ghulam Ahmad or any friend or follower of his any abusive epithet or injurious expression and from publishing any writing or picture which might cause him pain. I promise not to use with reference to him or any friend or follower of his such expressions as *Dajjāl*, Kafir, Liar, Kadiani. (note: Kadiani spelt with a ج means cheat. J. M. Dowie). I will publish nothing with refererce to his private life and family relations which might reasonably cause him pain.

(5) I will abstain from challenging Mirza Ghulam Ahmad or any friend or follower of his to resort to any appeal to God (*Mubahala*) for the purpose of showing who is right and who wrong in any controversy. I will not challenge him or any friend or follower of his to make any prophecy with reference to any person.

(6) I will to the utmost of my power induce any persons over whom I have influence to act on their part in the manner in which I have promised to act in clauses 1,2,3,4,5'.

It was signed by Muhammad Husain, the District Magistrate and Sh. Nūr Ahmad, petition writer, as a witness.

Exactly the same engagement was signed by Ahmad<sup>as</sup> on a separate paper except that the word بطالوی was used instead of کادیانی and the name of Ahmad<sup>as</sup> was written instead of Muhammad Husain and vice versa and it was signed by Khwāja Kamāl-ud-Dīn as witness.

In spite of this understanding and undertaking Ahmad<sup>as</sup> was free, so the District Magistrate assured him, to set the law in motion against Muhammad Husain and others for libel and defamation if he so liked. But Ahmad<sup>as</sup> did not do anything of the kind and simply instructed his followers, by a leaflet dated 26-2-1899, to observe the agreement, which he summarised as follows:

'In future any one of them will not offend the other by making any prophecy about the death, disgrace etc. of the other. They should not call each other Kafir, *Dajjāl*, impostor and liar nor should they invite each other to *Mubahala*. Qadian should not be spelt with the letter 'K' and Batala should not be written with the letter ب. They should use mild words with regard to each other, avoiding abuse and vituperation. Each of them will, as far as possible, instruct his friends and followers to abide by the same. Not only should the *Musalmans* observe this



declaration as between themselves but also between *Musalman*s and Christians etc.'

These instructions were also published in a supplement to the *Al-Hakam*, dated 3.3.99.

It should be remembered in connection with this case that the real object of Ahmad's<sup>as</sup> enemies in starting it was that the court should declare Ahmad<sup>as</sup> to be a dangerous character and also punish him as such. But it is clear that they did not succeed in their nefarious attempt. The Court could not give any damaging verdict against Ahmad<sup>as</sup>, nor was he legally and formally bound down to keep the peace.

As a matter of fact the judgment recoiled upon his enemies themselves, because it would be impossible to deny, in the light of past events, that it was Muhammad Husain and not Ahmad<sup>as</sup> who had started to hurl abuse at the other. It was he who called Ahmad<sup>as</sup> a kafir, *Dajjāl* and impostor. Now the court 'constrained him by an order to refrain' from calling Ahmad<sup>as</sup> a kafir, and he had to put his signatures to a writing which was definitely against his religious beliefs, convictions and conscience. Ahmad<sup>as</sup> did not look upon him as a kafir at that time, so he did not make any compromise whatsoever with his own conscience.

It should also be remembered in this connection that Ahmad<sup>as</sup> had already desired a truce. In his book *Damīma Anjām-e-Āthim*, page 27, published long before, he had requested Muhammad Husain and his friends to stop their campaign of vilification and keep

the peace for a period of seven years at least. He had sent memorials to the authorities. In his book *Anjām-e-Āthim* he had even expressed surprise as to why the Government did not put a stop to abuse and mischief-making. He had made it clear again and again that his object was only to preach the truth in peace and that he hated mischief and did not like anything which had a tendency to disturb the peace or gave offence or provocation.

In his judgment the District Magistrate declared that Ahmad<sup>as</sup> was discharged (a word which Muhammad Husain tried to exploit later in his ignorance and foolishness). While the judgment was being delivered, the people, even in the Court room, were reading the prophecy of Ahmad<sup>as</sup>, published in the *Ḥaqīqatul Mahdi*, that no harm would come to him and that he would be discharged. The multitude wondered and marvelled at its clear, speedy and unexpected fulfilment.

To suggest (as do some of the enemies of Ahmad<sup>as</sup> like Walter, Barni and Phoenix) that there is something dishonourable in the agreement itself is certainly going too far. It must be remembered that temporal power is not the essential feature of prophethood. Nor is obedience to legitimate authority a disqualification. On the other hand, Islam emphatically forbids rebellion and enjoins the observance of law. Jesus<sup>as</sup> and Joseph<sup>as</sup> were not false Prophets, and yet each of them was a loyal subject of the king of his country. One of them, we know, was

put on the cross much against his liking; he is said to have created birds and restored the dead to life, but according to those who now find fault with Ahmad<sup>as</sup>, he at once disappeared from the scene as soon as he was condemned and thus 'silence was imposed upon his oracle' for centuries. Joseph<sup>as</sup> did not 'part with his life and all' when he was condemned at the complaint of a woman; but he readily consented to go into prison even though he knew that in his state of incarceration he would not be able to publish his oracles abroad.

The Holy Prophet<sup>sa</sup> started for Mecca, under Divine instructions, to perform 'Umrah in the 6th year of the Hijrah with 1400 of his devoted followers. But he had to halt at Hudaibiyya when he heard that the Quraish had gathered from all over the country to oppose him. Instead of proceeding onward and forcing entry into Mecca the Holy Prophet<sup>sa</sup> sent word to his enemies suing for a truce. The terms which were settled then appeared to be humiliating for the Muslims. Even men like Umar<sup>ra</sup> protested against them. But the Holy Prophet<sup>sa</sup> signed the agreement and had to return without performing the 'Umrah as desired by the Quraish. Again, while writing the names of the parties to the agreement Ali<sup>ra</sup> wrote down the words 'Messenger of Allah' with the name of the Holy Prophet<sup>sa</sup>. The Quraish objected to these words and the Holy Prophet<sup>sa</sup> asked Ali<sup>ra</sup> to score them out. He refused. But the Holy Prophet<sup>sa</sup> carried out the wishes of his enemies with his own hands.

If men like Barni and Phoenix were present on that occasion they would have surely been the first to raise the banner of revolt and run down the very Founder<sup>sa</sup> of Islam in their own conceit and ignorance!

Prophets of God do not follow people's fancies; they do what God tells them to do. That is how Abu Bakr<sup>ra</sup> consoled and satisfied Umar<sup>ra</sup>. Ahmad<sup>as</sup>, too, did what God told him to do.

One thing is certain and that is that Ahmad<sup>as</sup> did not mean ill towards any one. Prophets of God never do. It was not he who desired such predictions. He preached the truth and asked people to accept or pray to God that He might guide them to the right path. He showed signs and worked miracles. He blessed and healed people. He foretold the future. He transformed the lives of his followers. He continued to the last to do his duty even as a warner as directed by God. But it is an old habit of the unbelievers to ask for signs especially those which bring destruction. (See the Holy Quran Al-Ra'd 13:7, Ṭa Hā 20:133, Al-Anbiyā' 21:5, Al-Baqarah 2:119, Al-A'rāf 7:77, Al-An'ām 6:37, etc) The enemies of Ahmad<sup>as</sup> also did the same. They were fond of such signs and insisted on seeing them. And when Ahmad<sup>as</sup> made such predictions and his enemies actually became the victims of Divine wrath and perished of their own wickedness and transgression, their friends and colleagues instead of accepting Ahmad<sup>as</sup> clamoured against him and tried to cover up the truth and confuse the issue.

Ahmad<sup>as</sup> had openly published, as early as 1886, a notice that he would not publish such predictions without the express request or consent of the person concerned. (See Ahmad's<sup>as</sup> leaflet dated 20.2.1886). It should be noted that the agreement as it stood did not specifically forbid such an arrangement or understanding; at the most it was necessary to obtain the permission of the District Magistrate in such cases. And this is exactly what Ahmad<sup>as</sup> had himself suggested long before. In a leaflet dated 20.9.1897 he had written

'I do not like to make in future any prediction involving bad news on the receipt of such requests. On the other hand, I will not at all, as a matter of principle, attend to any such request unless and until the applicant presents the written permission of the District Magistrate for this purpose. This is a way which will leave no loophole.'

Moreover, the miracles and predictions of a Prophet of God are by no means confined to matters of individual disgrace and death. In his booklet *Kashful Ghiṭā* published on 27.12.1898, Ahmad<sup>as</sup> had even offered to demonstrate the truth of his mission by making prophecies which did not have any good or bad affect upon any human being at all. (Page 23).

The declaration, therefore, which was signed before the District Magistrate on 24.2.1899, was not objectionable in any way. It was on the other hand on

the lines which Ahmad<sup>as</sup> had himself suggested and published before.

In the end, I may mention an incident which throws a flood of light on the real attitude of Ahmad<sup>as</sup> in such matters. Khwāja Kamāl-ud-Dīn once strongly advised Ahmad<sup>as</sup> to conceal a revelation of God which pertained to the end of one of his bitterest enemies, named Sa‘dullah. The publishing of it, he said, would inevitably result in great trouble and affliction; the law would be set in motion and that then there would be no escape. But Ahmad<sup>as</sup> replied as follows:

'Surely the right course lies in honouring Revelation. To conceal it is a sin with me and it would be mean to do so. No one can cause any real harm except the Creator of the world. After the command of God I do not care for the threats of the Government officials. And we shall pray to our Lord, Who is the Mine of grace, to protect us; and if He does not accept our prayer, we would much rather be pleased with the consequences however humiliating they might be'. (*Ḥaqīqatul Wahī*)

It should be remembered, however, that as a rule the teaching and practice of Ahmad<sup>as</sup> was: 'render to Cesar the things that are Cesar's, and to God the things that are God's'; but in a case of clear conflict between the two it goes without saying that God must be Supreme.

## CHAPTER 65

### **JESUS<sup>as</sup> IN INDIA.**

Abused by his enemies, harassed by police, dragged into court and persecuted though Ahmad<sup>as</sup> was in every way, he did not deviate an inch from the path of truth, rectitude and duty. He was commissioned by God to regenerate mankind by working a holy change in their lives. To achieve this purpose he not only showed signs and worked miracles, but also pointed out the errors and mistakes of their creeds and sought to reform their ideas, actions and beliefs.

The doctrine of the Crucifixion of Jesus<sup>as</sup> has sent astray a very large portion of humanity throughout the ages. It involves the rejection as well as the deification of a Prophet of God. Jews regard Jesus<sup>as</sup> as an accursed impostor; because, they say, he died on the Cross. Christians, on the other hand, believe that he was the son of God; because he rose up from the dead after the Crucifixion. Muslims say that he was taken up into the heavens with his body lest he should die on the Cross. As a world reformer Ahmad<sup>as</sup> proclaimed that Jesus<sup>as</sup> was only a human being; he

came as a messenger of God, did his duty and died a natural death like all mortal beings.

When the Ahmadiyya Movement spread to Kashmir, the people thereof came to Qadian. One day, says Dr. Sadiq<sup>ra</sup> (born 13.1.1872) an old Companion of Ahmad<sup>as</sup>, the Promised Messiah, a man from Kashmir spoke to Ahmad<sup>as</sup> incidentally of the tomb of a Prophet which existed in Sirinagar. He was very much interested in it. F. Bernier (1625—1688), the French doctor who accompanied Aurangzeb to Kashmir, had written that there was a tomb near the old city of Sirinagar which was known as the tomb of Moses<sup>as</sup>. But Maulawī Nūr-ud-Dīn<sup>ra</sup>, who had lived in Kashmir for 14 years, told Ahmad<sup>as</sup> that there was no such tomb in Kashmir, but that there existed in Sirinagar the tomb of a Prophet who was known as Yūz Āṣaf. Local investigation brought to light further facts. The name of the Prophet was confirmed as Yūz Āṣaf<sup>161</sup> (apparently a corruption of Jesus<sup>as</sup>).

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<sup>161</sup> This tradition is well known among the people, having been handed down among them century after century (See *Tarīkh Kashmir A'zamī*, Muhammadi Press, Lahore, 1303 A.H, p. 82). After Ahmad's<sup>as</sup> announcement Christian Missionaries have also been visiting the tomb. Rev. H.A. Walter, Literary Secretary, National Council of the Y.M.C.A. of India, went to the place in 1913 and even he confirms the fact that the tomb has existed there for many centuries and that it is known to be the tomb of a Prophet of God, called Yūz Āṣaf (Ahmadiyya Movement, Calcutta, 1918, p. 93).

This name Josaphat or Yūz Āṣaf appears definitely to be of Jewish derivation; it was probably Yasū Āṣaf, Jesus the aggrieved.

The story (Barlaam and Josaphat) in which this name occurs is certainly significant. The book is preserved in Greek, Arabic, Hebrew, Ethiopic, Armenian, Georgian and many European languages. The *New Schaff-Herzog Encyclopaedia of Religious Knowledge* (Funk & Wagnalls,



The Prophet had come to Kashmir from another country about 1900 years ago. He lived about 600 years before the Holy Prophet<sup>sa</sup>. According to some the tomb was described as that of 'Īsā Sahib. He was also called a prince. The tomb is situated in Khanyar Street, Sirinagar. This part of the town is inhabited by Muslims. No Hindu lives in the neighbourhood. There is no Hindu shrine near it. When Ahmad<sup>as</sup>, the Promised Messiah, thought over the matter and investigated and went deeply into it, he was convinced in every way that it was the tomb of Jesus<sup>as</sup> himself.

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New York, I, p. 485) traces its origin to an Indian story, composed some time between the beginning of the Christian era & 600 A.D. The *Encyclopaedia of Islam* says that the oldest Arabic texts appear to be ultimately derived from a Pahlavi original which taught the Iranians the doctrine of Budha.... The *Kitab Yudasaf Wa Balanhar* mentioned in the Fihrist story ... The Hebrew version also goes back to these Arabic texts. With regard to the Greek story the Encyclopaedia says that it was composed in Palestine.

It is therefore not wrong to conclude from the above that the story is an ancient one which may have originated in the beginning of the Christian era. It is well known throughout Europe and Asia and refers to a Budha. Jesus<sup>as</sup>, we know, was known in India and Tibet as Budha 'Īsā. The fact that it was originally written in Pahlavi indicates that Yūz Āṣaf lived in that part of the world which was under the Iranian influence and culture. It is also known that Afghanistan and Kashmir were inhabited by the Israelites and they were under the Iranian Government. Hence the tradition that the tomb in Sirinagar is that of a Prophet known as Yūz Āṣaf who lived about 1900 years ago must refer to Jesus<sup>as</sup> alone.

Mr. G.E.C. Wakefield C.I.E. O.B.E. was a Minister of the Kashmir State when the Viceroy, Lord Irwin (now Lord Halifax), paid a visit to Sirinagar. Mr. Wakefield says:

I took him (Lord Irwin) to see Christ's tomb in Sirinagar. The Ahmady sect of Muhammadans believe that Christ was taken down from the Cross, revived and Lord Irwin was interested but just looked and said never a word. (*Recollections. 50 years in the service of India*, published by the *Civil and Military Gazette*, Lahore page. 197).

Jesus<sup>as</sup> says:

'I am not sent but unto the lost sheep of the house of Israil' (Matth: 15:24).

And in John 10:16 he says,

'And other sheep I have which are not of this fold-----they shall hear my voice,'

Ahmad<sup>as</sup> also knew that the house of Israel had been actually dispersed in the olden days. The Bible says:

'The King of Assyria took Samaria and carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes'. (2 Kings 17:6)

Referring to this H. Wheeler Robinson says in his book *The History of Israel* (Duckworth, London, 1938) on page 136:

'When Sargon deported 27, 290 inhabitants of Samaria in 722 he seems to have scattered them in Northern Messopotamia and Media, doubtless in order to remove the possibilities of any successful rebellion'.

We also read in the *Historians History of the world*, Vol. II, London, 1908, page 115, that: The siege of Samaria had already lasted ten years when Shalmaneser died. It was actually carried on by his successor, who took the town and carried away its inhabitants to Assyria and Media to the number of about 27,000, according to the inscription of Khorsabad. They were gradually absorbed by the populations in the midst of which they had been placed. It should be pointed out that the number given

here might not be absolutely exact. Ten of the tribes had separated themselves soon after the close of Solomon's reign, and Samaria was called the capital of the kingdom of Israel and when it was taken 'the great mass of the people were transported to provinces beyond the Euphrates.' The words of the Bible quoted above are 'carried Israel away.' It does not say that one or two tribes were taken away. It is the ten tribes who were called the Kingdom of Israel. Therefore, it would be no exaggeration to say that almost all the ten tribes were deported.

Now it is an established fact that they did not all return. The *Biblical Encyclopaedia* (Edited by John Eadie, London, 1862) says:

'Jewish historians say they never did return'.

*Haydon's Bible Dictionary*, writing about the Israelite exiles, says that

'some of them formed Jewish colonies in various Eastern countries; but the great majority merged in the heathen mass around them, and though their descendents to this day may be traced among the Afghans and elsewhere, as a people they really still continue to be lost beyond the power of human recognition'. (p. 112.)

It should also be remembered that the kingdom of Ahasuerus III (or Xerxes, son of Darius Hystaspis 485 B.C.) extended 'from India to Ethiopia' (Esther 1:1). The tribes of Israel lived in the Persian Empire which

included Kabul and probably touched the Ganges in India.

The fact that the Afghans and Kashmiris are Israelites is not only proved by their own claim but is also indicated by the following quotations apart from eminent authorities quoted in the body of Ahmad's<sup>as</sup> book *Jesus in India*. The *Encyclopaedia Britannica*, Ed: 1910, Vol. I, p. 315 says:

'But the Hebrew ancestry of the Afghans is more worthy at least of consideration, for a respectable number of intelligent officers, well acquainted with the Afghans, have been strong in their belief of it; and though the customs alleged in proof will not bear the stress laid on them, undoubtedly a prevailing type of the Afghan physiognomy has a character strongly Jewish. This characteristic is certainly a remarkable one; but it is shared, to a considerable extent, by the Kashmiris (a circumstance which led Bernier to speculate on the Kashmiris representing the ten lost tribes of Israel), and, we believe, by the Tajik people of the Badakshan.'

Under the word 'Afghan' the *Encyclopaedia of Islam* says:

'Noses are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afghans are of Hebrew origin. Ujfalvy has noted that this peculiarity is very marked in the portraits of the

Kushan Kings on the coins of the first century A.D., and it is certainly not confined to the Afghans but widely spread among races of the country as well as among the Baloces and in the N.W. Punjab and Kashmir.' (p. 149)

Again it says:

'Many modern writers such as Bellew, Yule, Holditch and to some extent Raverty advocate the theory of Hebrew descent of the Afghans'.  
(p. 150)

As Jesus<sup>as</sup> was sent unto the whole house of Israel and they were not all to be found in Palestine, therefore, when he saw that it was not possible for him after the Crucifixion to carry on his work there he naturally made up his mind to approach the 'other sheep' of the house of Israel who should hear his voice. There was no alternative left for him but to leave Palestine and travel to the East Persia, India, Afghanistan and Kashmir, where the dispersed Israelites had settled.

Jesus<sup>as</sup> had exhorted his disciples also in the same way. He said:

'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel'.  
(Matth. 10:5, 6)

Therefore we find that some of his disciples also came out to the East. John and Philip preached in Asia Minor, Andrew came to Lesser Asia—Tradition affirms that Bartholomew 'penetrated as far as India preaching the Gospel.' (See *Biblical Cyclopaedia*

edited by Eadie and *Haydon's Dictionary of the Bible*). Ambrose says that to Matthew God opened the country of the Persians. In the *History of Mary* (Budge, ET, 105) Thomas is said to have preached to 'the Indians, and the Chinese and the Cushites, and (the people of) all the islands near and far...' The Church of Thomas Christians of Malabar refers its origin to the apostle himself. (*Ency. Bib:* 5059)

A.E. Medlycott, Bishop of Tricomia, writes in his book *India and the Apostle Thomas* (David Nutt, London, 1905, p. 16)

'We maintain there is every reason to conclude that the Apostle Thomas had entered King Gondophares dominions<sup>162</sup> in the course of his apostolic career.'

On page 17 of the same book he writes that M. Reinaud says:

"A tradition, according to the first centuries of the Christian era, asserts that the Apostle Thomas went to preach the Gospel in India, and that he suffered martyrdom on the Coromandel coast."

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<sup>162</sup> In 1854 General Alexander Cunningham wrote in the journal of the *Asiatic Society of Bengal* (Vol. 23, pp. 711-712)

'The coins of Gondophares (A.D. 21-60) are common in Kabul and Kandhar and Seistan, and in the Western and Southern Punjab. All these countries, therefore, must have owned his sway.'

J. Richter says that numerous discoveries of coins in the mountainous districts of Eastern Iran and the adjoining districts of India show that 'in the centuries about the time of the birth of Christ the Greek language and culture were widespread in these regions' (page 28 of his book *A History of Missions in India*, Oliphant Anderson and Ferrier, Edinburgh, 1903).

In short, guided by God in his wonderful powers of inference and research the Promised Messiah<sup>as</sup>, arrived towards the end of 1895 at the clear conclusion that Jesus<sup>as</sup> had come to India after the Crucifixion and that the tomb found in Kashmir was that of Jesus<sup>as</sup> and none else. He published a leaflet then, which is set out in his book *Sat Bachan*. On November 30th, 1898, he wrote and published a pamphlet entitled *Rāz-e-Haqīqat*. By April, 1899, he had written a book, which he called *Jesus In India*. It was published on November 20th, 1908. It covered 105 pages. This book is a monument of research. It could not be published in Ahmad's<sup>as</sup> lifetime because he intended to add a few more chapters which, however, he could not find time to write.

In these publications<sup>163</sup> he proved from various sources that Jesus<sup>as</sup> did not die on the cross. He

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<sup>163</sup> I should like here to draw the attention of the reader to an important point: Jesus<sup>as</sup> was a Prophet of God and Ahmad<sup>as</sup> the author of these books was also a Prophet of God, and he claimed that God had sent him in the guise of all the Prophets, especially in the spirit and power of Jesus<sup>as</sup>, to regenerate mankind. Therefore he had the peculiar, and if I may say so, the exclusive advantage of being in a personal and privileged position to understand Jesus<sup>as</sup> aright. He was one with him in spirit. He had, in fact, met him and conversed with him on several occasions in his waking visions. Whatever he says is indeed based chiefly and primarily on his personal experiences. Hence he speaks with an authority which cannot be easily questioned or challenged. In the same way, as a Prophet of God, Ahmad<sup>as</sup> knows the ways in which God deals with His creatures and chosen messengers. He lives on a higher plane; and, gifted as he is with Divine light within himself, he throws light on things which are too deep, being obscured by time, for the reach of mere human intellect. Other people seem to grope in the dark, but with the spiritual torch at his disposal he at once illumines the sacred past and the truth dawns upon a seeker after truth as he begins to read his wonderful works. His treatment of the subject is masterly.

referred first to the Gospels themselves. Jesus<sup>as</sup> remained on the Cross only for a few hours, his bones were not broken. Blood flowed from the spear wound. Meeting his disciples after the Crucifixion, he travelled to Galilee, ate bread and meat, showed his wounds to his disciples and stayed a night with the disciples at Emmans—all these events show that Jesus<sup>as</sup> did not die on the cross, that his body retained its mortal character and that it had undergone no change. Medical treatises state that a special ointment was prepared to heal the wounds of Jesus<sup>as</sup>, giving even its prescription<sup>164</sup>. The Muslim scriptures definitely lay down that Jesus<sup>as</sup> died a natural death

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He separates the chaff from the grain with an ease which fills one with wonder. He corrects all and spares none whether it be an apostle, a religious historian or a modern traveller, if and where the fair name of Jesus<sup>as</sup> or truth is concerned. In his reconstruction of the story of Jesus<sup>as</sup>, in reshaping, as it were, this historical and illustrious figure, Ahmad<sup>as</sup> brushes aside all irrelevant accretions of the ages from the beautiful face of Jesus<sup>as</sup> so that, through the kindness of an humble servant of the Holy Prophet<sup>sa</sup> of Islam, it shines forth once again with the Divine lustre which characterises all the Prophets of God. Blessed are those who believe in them all.

<sup>164</sup> It is interesting to note here that in July 1899, Hakim Muhammad Husain of Lahore advertised in illustrated handbills and posters the uses of *Marham-e-‘Īsā*, the ointment mentioned in old medical books as having been prepared to heal the wounds of Jesus<sup>as</sup>. He actually prepared the ointment at Lahore and sold it on business lines. But the Christian missionaries could not bear it. The *Civil & Military News* of Ludhiana, dated November 15th, wrote against it. They approached the D. C. Lahore, who banned the publication of the advertisement (Order dated 19th October 1899). He treated its distribution and publication as a public nuisance, because it offended the Christians. The *Mushir-e-Hind*, Sialkot, condemned this action of the missionaries and advised them to write instead a reasoned refutation, if they could, of Ahmad’s<sup>as</sup> contention that the ointment was made for Jesus<sup>as</sup>. The case went to the Chief Court but the Judge did not go into this aspect of the question.



and that his age was 120. Ahmad<sup>as</sup> also came to the conclusion that Jesus<sup>as</sup> left Palestine after the Crucifixion and came preaching to India and died in Kashmir where his tomb still exists.

It appears that all references to the journeys of Jesus<sup>as</sup> after the Crucifixion were deliberately and successfully suppressed throughout the world. It was perhaps necessary in the interests of all the great religions of the world. The Jews say that he was killed because he was an impostor. The Christians assert that Jesus<sup>as</sup> redeemed the sinful world by dying on the cross. The Muslims were misled by the people of the book and gradually they began to believe that Jesus<sup>as</sup> had ascended to the sky with his physical body. Hence, any reference to the post-Crucifixion journey of Jesus<sup>as</sup> was automatically regarded as an error deserving obliteration. Mr. Nicholas Notovitch, a Russian traveller, says on the authority of a Cardinal of the Roman Church, that the unknown part of the life of Jesus<sup>as</sup> is no novelty: The Vatican Library possesses sixty three complete or incomplete manuscripts, in various oriental languages, referring to this matter, which have been brought to Rome by missionaries from India, China, Egypt and Arabia. This Russian traveller was also dissuaded by Christians from publishing his book in spite of the fact that there is nothing in it which is against Christian doctrines.

The book I am referring to is *The Unknown life of Christ* published by Hutchinson and Co., London, in 1895. In this book the author says:

'I learned from the Chief Lama that there existed in the Archives of Lhasa very ancient records treating on the life of Jesus Christ... During my stay in Leh, capital of Ladakh, I visited the great Convent Himis situated in the environs of the town, whose library I was informed by its Chief Lama contained certain copies of the manuscript concerned... Aided by my interpreter, who translated from the Thibetan language, I was enabled to carefully write down in my note book what the Lama read to me.'

Mr. Notovitch visited the Convent in 1887.

The Lama of Himis told Mr. Notovitch that among the scrolls are to be found descriptions of the life and acts of the Budha 'Īsā, who preached the holy doctrine in India and among the children of Israel (p. 121). The documents brought from India to Nepal, and from Nepal to Tibet, concerning his existence, are written in the Pali Language, and are now in Lhasa; but a copy in our language that is Thibetan exists in this convent. The author further says that the Lama 'brought me two large bound volumes with leaves yellowed by time; and from them he read to me, in the Thibetan language, the biography of Issa'. In this is written that the

'Prophet Issa, blessed of God, came on this side of Sindh. When he crossed the country of the five rivers and the Radjipoutan, the devotees of the God Djaine prayed him to dwell among them. But he... went to Djagguernaut... He passed six years at Djagguernaut, at Radjagriha, at Benares, and the other holy cities.... Then he left Nepal and the Himalyan mountain....The neighbouring countries resounded with the prophecies of Issa, and when he entered Persia the priests became alarmed.'

The existence of the above Thibetan manuscript discovered by Mr. Notovitch has been confirmed by another traveller also, inspite of what Rev. J. A. Douglas wrote in the *Nineteenth Century* for April, 1896. The Roerich Expedition, financed by the Roerich and Corona Mundi International Art Centre, left New York in 1923, primarily to study Thibetan art and collect treasures. Professor N. Roerich, leader of the expedition, found a Buddhist manuscript about 1500 years old in the Hemis monastery, little Thibet, written in the Thibetan language. The manuscript says that Jesus<sup>as</sup>, called 'Issa' joined a caravan bound for India, where he preached to the Sudras and Vicias (see the *Daily Express*, London, dated May 29th, 1926).

It must be pointed out here that it does not necessarily follow from the above excerpts that Jesus<sup>as</sup> did not die on the cross. There is no such indication in them. As a matter of fact Mr. Notovitch seems to be

an orthodox Christian, professing the ordinary Christian belief in every respect. There is nothing in his narrative which goes against the recognised creed of Christianity. But he is convinced, on the authority of strong evidence, that Jesus<sup>as</sup> visited and travelled in the Eastern countries. We accept this historical fact; and it is with this and this purpose alone that the above quotations have been given here from his book<sup>165</sup>.

*Aṭ-Ṭabarī* Vol. 2, p. 739, (E. J. Brill 1881-1882) records the story of a stone on a grave bearing an inscription in a language which the Persians deciphered. It was to the effect that the grave was that of Jesus<sup>as</sup>, son of Mary<sup>as</sup>, who was buried on the top of a mountain.

The following words of the *Bhavesh Puran* (an ancient Hindu scripture) are also worth recalling. Once Shalbahan, a Raja of Shuk country, went to a Himalayan top. He saw a holy man, dressed in white, sitting on a hill in the valley. The Raja asked him as to who he was. He replied with a smile, 'I am the son of God, born of a virgin.' (Pareti Sarg Khand 3, Adhisya 2).

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<sup>165</sup> The Rev. Arthur Jeffery of the American University, Cairo, is absolutely wrong when he says:

'Notovitch made the journey take place before the baptism by John, but the Mirza apparently had forgotten the details of the story, as he makes the visit take place after Jesus<sup>as</sup> had recovered from swoon on the Cross'.

(*The Moslem World of Today*, Hodder & Stoughton, London, p. 316).

Mr. Rām Haray, M.A., writes in his book, '*History of India*' (p. 140, Benares, 1890):

'Once I happened to go walking into the Gorakhpur territory. There stands a temple, about which it is said that when Bhagwān Isa came to India, he stayed there.'

John Noel, in his article entitled *The Heavenly High Snow Peaks of Kashmir*, published in the *Asia Magazine* of October 1930, says:

'Immensely strong are these picturesque, broad-shouldered Kashmiri peasants, and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen—not because they wear a flowing, cloaklike dress that conforms to your ideas of Biblical garments, but because their faces have the Jewish cast of features. The curious coincidence, or is it a coincidence?—is that there is a strong tradition in Kashmir of connection with the Jews. For a good many years there have been afloat in this land rumours that Christ did not really die upon the cross but was let down and disappeared to seek lost tribes, and that he came to Kashmir, Ladakh and Little Tibet and died and was buried in Srinagar. Kashmir legend, I have been told, contains references to a prophet who lived here and taught, as Jesus did, by 'parables'—little stories that are repeated in Kashmir to the

present day. Of recent years certain explorers have also come upon traces of this story of the sojourn of Jesus in these regions'.

Anyhow, it cannot be denied that Jesus<sup>as</sup> visited India and that his tomb exists in Kashmir. It is clear therefore that he did not go back to Palestine. There was no reason for him to go there again, nor was there any earthly reason for him to have come to India before the Crucifixion. He had done his duty to the Israelites in Palestine and when they rejected him, he left that country to find the lost sheep of Israel in the East. And when he finished doing his duty towards the Israelite tribes dispersed in Eastern countries, he died a natural death as a successful Prophet of God and was then buried with honour in Srinagar, Kashmir.

On October 4th, 1899, Ahmad<sup>as</sup> appealed for funds; and, apart from the permanent needs of the Langar at Qadian and the production of literature, he proposed to send a deputation of three men to Afghanistan, Nisibain, Kerbala, and the Laghman mountains to make further research with regard to the travels of Jesus<sup>as</sup>. Khalīfa Nūr-ud-Dīn<sup>ra</sup> (Born 1847, died, 2.9.1942) had in this connection made the necessary enquiries in Kashmir. Maulawī Nūr-ud-Dīn<sup>ra</sup>, Miyān Abdul ‘Azīz, Patwari of Aujla, and Mirza Khudā Bakhsh of Jhang and others contributed towards this fund. The last named was nominated by Ahmad<sup>as</sup> to go on this expedition and two others, Maulawī Qutbuddīn<sup>ra</sup> and Miyān Jamāl Dīn<sup>ra</sup> of

Sekhwañ, were selected by casting lots on October 10th, 1899.

A meeting was called on 12.11.1899 to say farewell to the party. The meeting was held on the 12th and Maulawī Nūr-ud-Dīn<sup>ra</sup> and Maulawī Abdul Karīm<sup>ra</sup> made speeches in the Masjid Aqṣā. It may also be mentioned here in passing that at this meeting Sardar Sundar Singh, son of Sardar Jīwan Singh, Chief of Dharamkot Bagga, District Gurdaspur, read out a paper giving reasons for his acceptance of Islam, his name was changed to Faḍl Ḥaḡ.

Ahmad<sup>as</sup> also wrote a book in Arabic entitled *Lujjatun Nūr* with a Persian translation. It addresses the people of Arabia, Syria, Palestine, Iraq and Khorasan. It gives an account of Ahmad's<sup>as</sup> family and his Movement and claims. The Idea behind this book was that the three men who were to be sent abroad in connection with the proposed research about Jesus<sup>as</sup> should take it with them and distribute it among people of the countries through which they would pass. The expedition, however, did not materialise for various reasons.

## CHAPTER 66

**ADDRESSES RULERS AND THE  
RULED**

Ahmad<sup>as</sup> had claimed that he was the great spiritual judge promised in the scriptures. As such he had addressed the followers of all religions. He had offered to show heavenly signs. But Hindus, Āryas, Sikhs, Muslims and Christians had all done their utmost singly and collectively to oppose him and bring him to naught. The champions of different faiths tried to do whatever they could to stem the growing tide of Ahmad's<sup>as</sup> influence but failed. Murlīdhar, Āthim, Lekhrām, Clark and Muhammad Husain took up the cudgels against him and one by one they all fell. But amid the cries and yells of a hostile crowd the real issue remained obscure and confused. Seekers after truth and thoughtful people were daily drawn towards Ahmad<sup>as</sup> but the common run of mankind and those who were indifferent to religion were prevented from perceiving the truth by the din and noise created by his enemies. Now the rulers and government officials were also drawn in. His enemies excited the



authorities against Ahmad<sup>as</sup> and said that there was danger of a breach of the peace. But Ahmad<sup>as</sup> was anxious to establish peace throughout the world; so he welcomed the interest taken by the officials in the matter of public peace.

On August 20, 1899, Ahmad<sup>as</sup> addressed Queen Victoria by writing a booklet entitled *Sitāra'-e-Qaiṣariyya* in which he said:

'And I am commanded to bear the good tidings to the illustrious Empress of India that as on earth and through physical causes, Almighty God has, with His perfect Grace and Wisdom, established the rule of Her Majesty in this and other countries, so that the earth may be filled with peace and justice, so He has ordained in Heaven that to give full effect to the real objects of our blessed Queen, which consist in the promoting of justice, peace and the welfare of mankind, the extinction of all evil, the reform of morals and the extirpation of savage manners, a spiritual system should be established with His own hand from Heaven, which should assist in the fulfilment of the great object which Her Majesty has at heart, and thus aid with heavenly rain the growth of peace, security and goodwill, of which Her Majesty has sown the seed. To fulfil His word given of old as to the coming of the Promised Messiah, He has sent me from Heaven, so that in the spirit of that Prince of peace who was

born at Bethlehem and brought up at Nazareth, I may employ myself in advancing the cause of the good and blessed objects of Her Majesty the Empress. He has anointed me with numerous blessings and made me His Messiah that He Himself may from Heaven assist Her Majesty in her pure aims. Blessed Empress! may God preserve thee long and make us happy by thy long age, prosperity and success, the coming of the Promised Messiah in thy reign which is full of the light of sincerity, is a sure sign and testimony from God that thou hast far excelled the monarchs of the world in thy love for peace and security, good management, sympathy for thy subjects and the spreading of justice and equity.

Muslims and Christians agree that the Promised Messiah will appear at a time when the wolf and the lamb shall eat together and children will play with serpents. Know it then glorious Empress! that it is thy reign and thy time, in which these signs have been fulfilled. Let them see who have eyes and let them understand whom prejudice has not blinded. Know it great Empress! that it is thy reign which has gathered ferocious beasts and poor animals in one place; the righteous, who are innocent as children, play with the wicked, who resemble serpents, and have not the least fear under thy peaceful sway. What more peaceful

reign than thine can we expect the Promised Messiah to appear in? Noble Queen! thy good intentions are drawing towards them aid from heaven, and it is on account of the attraction of thy sincerity, that heaven, attended with Divine grace, is drawing near to earth. Hence it is that no other than thy reign is fit for the appearance of the Promised Messiah. God Almighty had willed to bring down a light from heaven in thy brilliant reign, for light attracts light and darkness draws more darkness. Blessed and glorious Queen! the writings which foretell the appearance of the Messiah, clearly point to thy peaceful reign. But it was necessary that the Promised Messiah should appear in the same way as Elias appeared in the person of John, i.e., John, in his power and spirit, was Elias in the sight of God. The same law holds here i.e., in thy blessed reign one has been granted the power and spirit of Jesus<sup>as</sup> and has been called Messiah. It was unavoidable that he should have come, for the holy words of the scriptures cannot pass away without being fulfilled.'

Some of our political chameleons, who would make the world believe that there is nothing good in the British and that their Government is nothing less than Satanic, blame Ahmad<sup>as</sup> for praising Queen Victoria in this manner, and are vociferous in calling it sycophancy or Anglophilious proclivity. Prophets of God are certainly not sycophants. If it were

sycophancy Ahmad<sup>as</sup> would have presented some ignoble petition before the Government to get some material reward. He could have at least tried to regain his ancestral estate, for which, he knew, his father had tried so hard all his life. But it is a fact which even his bitterest enemies cannot challenge that Ahmad<sup>as</sup> never asked any favour of the British government.

To show that Queen Victoria really deserved praise I quote from the *Historians' History of the World*:

'Queen Victoria was a ruler of a new type... She not only captivated the affections of the multitude, but won the respect of thoughtful men... Her whole life, public and private, was an abiding lesson in the paramount importance of character. John Bright said of her that what specially struck him was her absolute truthfulness... She gradually became in later years the mother of her people and the link between all parts of a democratic empire, the citizens of which felt a passionate loyalty for their venerable queen... Her own life was by choice, and as far as her position would admit, one of almost austere simplicity and homeliness, and her subjects were proud of a royalty which involved none of the mischiefs of caprice or ostentation, but set an example alike of motherly sympathy and of queenly dignity... She acquired... a popularity which no British sovereign, and perhaps no sovereign in the

world, has ever enjoyed...The long period over which her reign extended was, in one sense, the most remarkable in the history of the world. So far as the English-speaking races are concerned, it witnessed a material and moral progress which has no parallel in their annals.'

Anyhow, the tactful, reasonable and above all the truthful way in which Ahmad<sup>as</sup> has addressed Queen Victoria in the above quotation does great credit to him indeed. He has really acted upon the instructions given by God to Moses<sup>as</sup> when he was commanded to approach Pharaoh: 'Speak to him in a gentle manner,' said God. So Ahmad<sup>as</sup> spoke gently and mildly to the Queen, but he preached the message to her by telling her that God had made him the Messiah. If along with this we remember the fact that a Bishop of Lahore was once so much offended at Ahmad's<sup>as</sup> calling himself the Messiah (because he said that it was a grievous insult and dishonour to Jesus<sup>as</sup>) that he would have nothing to do with Ahmad<sup>as</sup>, we can, easily understand that in addressing one of the greatest Christian monarchs of the world, Ahmad<sup>as</sup> really showed a courage which cannot be easily equaled.

On September 27th, 1899, Ahmad<sup>as</sup> addressed the Indian Government headed by Lord Curzon by means of a leaflet in which he spoke, by way of introduction, of the services which he and his family had rendered to the cause of peace and gave an assurance that he was a great well-wisher of the Government and the country. The strong language, he said, which he had

used in some of his writings against Christian missionaries was really a public service. The Christian campaign of vilification against the Holy Founder<sup>sa</sup> of Islam was a serious provocation to Muslims and would certainly have caused disturbances throughout the country if he had not pacified the excited passions of Muslims by his reasoned, strong and forceful writings.

Then he drew the attention of the Government to the state of unrest which existed in the world of religion. The mullahs were issuing fatwa after fatwa that Ahmad<sup>as</sup> was an impostor worthy to be killed and there was a great turmoil in the hearts of the people.

He claimed that he was the Promised Messiah with whom God spoke just as He spoke with the Prophets of old. He requested the Government to take the matter in their own hands and decide it once for all. He suggested that the Government should organise a religious conference in which the leaders and the learned advocates of each and every religion of the world should be called upon to prove and demonstrate the truth of their respective faiths in two ways: (1) Each advocate should put forward the teachings of his own faith and show that they are best fitted for all the requirements of man. (2) Each advocate should demonstrate practically that his faith still possessed the spiritual power with which it was characterised originally. He should show such signs or make such prophecies (to be fulfilled within a period of 12 months) as would prove beyond the shadow of

doubt that the signs were beyond the power of man. Further details of the conference should be settled by calling a preliminary meeting. Ahmad<sup>as</sup> offered himself as one of the candidates who would prove that he was sent by God and said that he was prepared to be put to death if he failed to do so or, even if the advocate of any other faith succeeded in showing signs similar to those which he could show.

There is no doubt that a world conference held for this purpose under the auspices of the Government would have certainly settled the question of religion once for all. The *Pioneer* (Allahabad), dated October 29th, 1899, and the *Madras Standard*, dated November 2nd, 1899, approved of this suggestion, which was published in the pages of the *Pioneer*. These papers also suggested that the Metropolitan of India should champion the Christian faith. But no body offered to take up Ahmad's<sup>as</sup> challenge.

If the Government had adopted the suggestion there is no doubt that religious disputes, which are at the bottom of the whole trouble in India, would have come to an end and peace and harmony would have reigned throughout the country.

On August 1st, 1899, Ahmad<sup>as</sup> finished writing his book *Tiryāqul Qulūb*<sup>166</sup>. In this book he emphasised

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<sup>166</sup> This book was printed at the Diyāul Islam Press and published on October 28th, 1902. Five supplements were added to it. In the first supplement were published 279 names of non-Ahmadi persons (out of a total of about 4,000) who testified to the clear fulfilment of Ahmad's<sup>as</sup> prophecy about Pt. Lekhrām. The second supplement contained an account of 75 prophecies which Ahmad<sup>as</sup> had made and which had been fulfilled in

the truth that a living religion must show signs of life. There must be no compulsion in matters of faith. Reason and argument alone do not go very far. It is, therefore, heavenly signs which carry conviction with them and distinguish a true religion above all others. He then referred to the signs and prophecies which he himself had shown. Then he addressed the Muslims in particular and said that if any of them claimed to receive Divine revelation let him come forward and show a sign.

Let a meeting be called, he said, for this purpose at Batala, Amritsar or Lahore. Such claimant should then pray along with Ahmad<sup>as</sup> that God should grant within a year a magnificent and conspicuous sign to the one who was really true in the sight of God. The sign or miracle must be superhuman and supernatural. The notice of such a meeting should reach Ahmad<sup>as</sup> ten days before the date fixed. It should not be a private letter. Let it be, he said, a printed leaflet giving the date, time and place of the proposed meeting bearing the witness of twenty honourable men to

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every respect. It was this supplement which delayed the publication of the book. The third supplement was the leaflet dated September 27th, 1899; and the fourth was another leaflet dated October 22nd, 1899. In the last Ahmad<sup>as</sup> published a revelation which he had received from on high on September 27th, 1899, to the effect that a great sign would be granted to Ahmad<sup>as</sup>. This revelation and the three other similar ones received in these days were beautifully written down and stuck up on a wall of the Baitudh Dhikr on September 16th, 1899. The fifth supplement dated November 5th, 1899, was a prayer and a request to God that He might grant Ahmad<sup>as</sup> a decisive sign within three years from January 1900 to December 1902, so that the truth of his mission might become manifest to the world.



show that the writer was really earnest about the matter.

It should be remembered that Ahmad's<sup>as</sup> keenness on heavenly signs was the necessary consequence of his belief in God. It is an essential feature of Islam that it presents God as indeed the Living God. Greek philosophers and Indian sages 'conceive God as a Being of static perfection, abiding for ever in the fruition of His own blessedness'. But it is the Living God whom Muslims worship. He has created all things and He creates afresh even now. He is not a mere mechanical kind of sovereign detached practically from the whole of the universe. He has dominion over everything and He controls all things. 'Not a sparrow falls to the ground' without His command.

It is true that the activity of God's purpose and power is fully present in the regularities which constitute the familiar natural order and that the regularities, such as men of science observe in nature and call laws of nature, serve His purpose and ordinarily there is no need for exceptions on the physical plane. But it does not mean that signs and miracles cannot and ought not to take place. The scientists have by no means claimed that they have exhausted the laws of nature, nor have they yet fully comprehended all the underlying principles which govern the complex universe around us. A miracle is not necessarily a breach of order, but it expresses the

purpose of God, which also determines the order of nature. It is therefore nothing irrational or capricious.

It is not for man to say whether God should or should not interfere in the affairs of men or in the laws of nature. All that one can say is that reason requires that a Being who creates, governs and controls the universe should be able to interfere whenever there arises a genuine occasion demanding His interference; and of this He alone is the judge. The fact that He does sometimes actually interfere or that He appears to do so is incontestably borne out by history. Truthful witnesses have testified to it throughout the ages and human observation has recorded it throughout the world.

The present is, however, a most sceptical world and some people go to the extreme of asserting that writings in which miracles figure are not 'historical in the modern and scientific sense of the word'. Ahmad<sup>as</sup> appeared in such an age and he invited, openly and repeatedly, men of all descriptions to test the truth of his mission through heavenly signs and miracles under the supervision and control of a scientific and modern Government like that of the British; but it is a matter of extreme regret and disappointment that the authorities concerned could not see their way to becoming official witnesses of the extraordinary result of an almost unprecedented spiritual experiment in human history. Unbelievers have really not the courage of the convictions which they profess and

only prove themselves to be stumbling-blocks in the way of an unthinking world.

But their indifference, unbelief and opposition detract nothing from the greatness of a Prophet of God. Seekers after truth, always few in numbers, flock to his fold and slowly build up a community which expands, flourishes and establishes peace, goodwill and righteousness wherever it reaches. To show that Ahmad's<sup>as</sup> movement was slowly spreading on the same lines, I give below the number of people who joined his fold from various places during the last quarter of the year 1899.

Lahore	7	Gujrat	13
Ferozepur	1	Gujranwala	13
Kashmir	9	Multan	4
Patiala, Nabha	} 11	Jhelum	2
Jind, Sangrur		Shahpur	4
Ambala	2	Dera Ghazi Khan	1
Hisar	1	Hazara	3
Ludhiana	8	Montgomery	3
Hoshiarpur	4	Shahjahanpur	1
Jullundur	3	Hardoi	2
Amritsar	9	Meerut	1
Gurdaspur	27	Aligarh	1
Sialkot	9	Allahabad	1
Peshawar	2	Karachi	1
Rawalpindi	1	Mombasa	4

## CHAPTER 67

**THE WALL**

On January 5th, 1900, Mirza Imam Dīn, a cousin of Ahmad<sup>as</sup>, began to erect a wall with *Kacha* bricks to block the lane which leads to the Masjid Mubārak from the south. It appears that the wall (8 X 10 X 1½) was completed by January 7th. Ahmad's<sup>as</sup> visitors and guests were all very much inconvenienced. If they wanted to offer prayers in the mosque or see Ahmad<sup>as</sup> they had to take a long winding way with which they were not familiar. As the direct and the most frequented way was now completely blocked Ahmad<sup>as</sup> was practically besieged by his enemies.

The first thing that Ahmad<sup>as</sup> naturally did was to seek the help of God. He prayed to Him in sore distress. The same day (January 5th), the Word of God came to him. Sayyid Faḍl Shah<sup>ra</sup> (born 1860, died 1924) was with him at the time. So Ahmad<sup>as</sup> dictated to him the Divine words as they came. They were published in the *Al-Hakam*, dated January 24th, 1900; they may be translated as follows:

'The mill will turn and the judgment will descend. Verily the Grace of God is coming; and no one can stop what is coming. Say, Yea, by my Lord, it is the truth and it will not change or remain hidden. Thou wilt be wonderstruck at what is going to happen. It is the revelation, from the Lord of the high heavens. Verily, my Lord does not err nor does He forget. An open victory. He is only delaying it for them till an appointed term. Thou art with Me and I am with thee. Say, Everything is in the hands of Allah, and then leave him that he may strut in his transgression. He is with thee; and He knows that which is hidden and that which is a greater secret than that. There is none worthy to be worshipped besides Him. He knows everything and He sees. Verily, Allah is with those who are righteous and those who do good in the best possible way. Verily, we sent Ahmad<sup>as</sup> unto his people but they turned away and said that he was a liar and a greedy fellow. And they began to appear as witnesses against him in the courts. They run on towards him like a flood. Verily, My beloved is near; He is near though hidden from the enemies.'

While dictating this revelation to Sayyid Faḍl Shah<sup>ra</sup>, Ahmad<sup>as</sup> told him that it pertained to the wall; and when he came for *Maghrib* prayer he informed the congregation also of the same.

The other course open for Ahmad<sup>as</sup> was to approach his cousins for an amicable settlement. So he sent a few of his followers to them on his behalf. Ch. Hākim Ali<sup>ra</sup> was one of them. He says that they had to return in disappointment. The builders of the wall rejected all proposals and treated them with contempt. Ahmad<sup>as</sup> then sent a deputation to wait upon the Deputy Commissioner and the S. P., who happened to be near Qadian, but without success; they refused to interfere. At last his followers had to seek legal relief and they started criminal proceedings against the offenders, but they failed to convince the jury. Ahmad<sup>as</sup> did not like litigation; in fact he had no time for it. But here was a case of malicious and manifest aggression which caused unnecessary inconvenience, discomfort and suffering not only to him but to the whole of his community and family. He tried in every possible way to have the nuisance removed, but more than seven long months elapsed and yet there was no prospect of any early solution of the difficulty. The only and the last resort left for him was to set the law in motion against the offenders. So Ahmad<sup>as</sup> decided to institute a civil suit the enforcement of his legitimate rights. A regular plaint was therefore prepared and signed by Ahmad<sup>as</sup> on August 22nd, 1900. It was sent to Munshi Khudā Bakhsh, district Judge, Gurdaspur.

After instituting the suit it was learnt that Mirza Imam Dīn had some judicial record in his favour which showed that he was in possession of the land on

which the wall was built. In view of this Ahmad's<sup>as</sup> lawyers lost hope and one of them, Khwāja Kamāl-ud-Dīn, suggested to Ahmad<sup>as</sup> that some sort of a private settlement should be arrived at with Mirza Imam Dīn in the matter and the case be withdrawn from the court. Ahmad<sup>as</sup> reluctantly agreed to this, but Mirza Imam Dīn was not a man who could agree to any reasonable course. He bore personal enmity against Ahmad<sup>as</sup> and the very religion of Islam displeased him. He became still more aggressive. Even before this he used to hurl abuse upon visitors to Qadian the moment they alighted from the ekka in front of the Mosque, and already he did whatever he could to molest and annoy the people who came to see Ahmad<sup>as</sup> from distant places. Now his haughty temper knew no bounds. It became intolerable. He said that he was going to erect other walls all round Ahmad's<sup>as</sup> house and keep every body indoors.

The word of God had come to Ahmad<sup>as</sup> telling him of his ultimate victory. God had also indicated that some hidden things would be brought to light. So in fulfilment of these words another record was incidently discovered by Ahmad's<sup>as</sup> representatives which proved that Imam Dīn was not in sole possession of the site under dispute. The name of Ahmad's<sup>as</sup> father was also entered along with Imam Dīn, so he had no right to erect the wall. The plaint was therefore amended accordingly.

One of the defendants, Mirza Kamāl Dīn, applied to the court on February 12th, 1901, that he should be

discharged because he had nothing to do with the matter. He lived the life of a fakir having disconnected himself all worldly affairs. This request was accepted.

Ahmad<sup>as</sup> was summoned as a defence witness; so he left Qadian in a 'feenis' (a covered seat fixed on two long poles carried on shoulders by four men) at about 7 a.m. on July 15th, 1901. Maulawī Nūr-ud-Dīn<sup>ra</sup>, Sh. Ya'qūb Ali<sup>ra</sup> and other friends got into ekkas to go to Gurdaspur via Batala; while Ahmad<sup>as</sup> went direct and reached there at about 3 p.m. As requested by Maulawī Muhammad Ali the party stayed at the house of his father-in-law, Munshi Nabī Bakhsh. Khwāja Kamāl-ud-Dīn came from Peshawar in the evening. It was very hot and Ahmad<sup>as</sup> was not feeling very well, so he could not sleep the whole night.

Ahmad<sup>as</sup> left for the court at about 10 a.m. on the 16th and stopped at the south eastern corner of the pakka tank in front of the courts as they were situated then. There were about 40 persons in the party. As Ahmad<sup>as</sup> sat there on a carpet waiting for the court call, the multitude flocked to see him from all directions. In a few minutes the hearing of the case began and Khwāja Kamāl-ud-Dīn and Maulawī Muhammad Ali, pleaders in the case, went in. After the statements of Būr Singh and Sant Singh, defence witnesses, Ahmad<sup>as</sup> made the following statement in court:



'Mirza Ghulam Jilānī was a collateral of ours, he has no house now. In the course of this case I learnt that Ghulam Jilānī had filed a suit against Imam Dīn and my father. At first it was only against Imam Dīn, but later there was an amendment and my father's name was also added. My mukhtars have told me this and they have seen the file now. I have heard that there is a site plan also with that file.

There is a well which is situated in front of the door of my son's (Sultan Ahmad) house. Six or seven years ago I got a well constructed in the ladies portion of my house for the convenience of the ladies. The water carrier cannot supply a large quantity of water. Even now there are 50 or 60 women in the house. The use of the well near Sultan Ahmad's house has been denied to us for the last 3 or 4 years. If anyone of our people goes to take water from that well Sultan Ahmad's people prevent him from taking water, and abuse him. There is no particular man who does it. Sultan Ahmad's first wife has died and his present wife is the daughter of Imam Dīn, and his sister is Sultan Ahmad's aunt. It is this aunt of Sultan Ahmad, who is Imam Dīn's sister, that stops our people in conspiracy with Imam Dīn. I have also heard her with my own ears. Imam Dīn's sister has said within my own hearing; "These people are the enemies of my brothers, Imam Dīn and

Nizām Dīn. I am allied to my brothers, I do not want them to take water from this well, stop them." I have heard her say so many times. Sultan Ahmad is against me. One reason for this is that he was adopted as a son by Mirza Ghulam Qādir and thus made a sharer of half of my property. It is therefore to his interest that he keeps with his aunt. The *Ishtihār* which the defendant exhibits, dated May 2nd, 1891, is mine.

The well inside my house cannot serve men at all. It is constructed only for the convenience of the ladies. Our water-carrier might sometimes have fetched some water from Imam Dīn's well without our knowledge. He cannot take water from that well openly because there is thrown upon us much abuse. There is greater obstruction now since the erection of the wall. The construction of the new well was undertaken after the erection of the new wall. It is only five or six months since the water of the new well has been available. Before this we used to go to the big mosque for water. The new well is situated within a compound in which there is a printing press and a boarding house. There will be about 150 (boys and teachers) in the school and the boarding house, along with 10 or 15 men working in the press. There are sometimes 70, 80 or 100 guests daily. And during the year there are three or four

gatherings in which there come 300, 400 or even 500 guests. I do not remember exactly. The boarding house was built three or four years ago.

The *Gol Kamra* was built by me. I had it constructed myself when my brother was seriously ill, the illness from which he did not recover. The enclosure in front of the *Gol Kamra* was built about four years ago. It is approximately a year or two since the house with the small bunyan tree was built. Six or seven months earlier an effort was made to build the house but Imam Dīn tried to create a riot. As we are peaceful we gave up the idea. We tried a second time; he again tried to stir up trouble and we gave it up again. The third time we learnt that the defendants meant only mischief. The women told them, I have heard, to cease and they did so. A policeman came and we told him that we did not want a riot and that if we were stopped we would resort to the civil court. As they desisted, so we built the house.

The place where the wall has been erected has been used as a thoroughfare for the last 36 years or thereabouts. There is a door of the *Gol Kamra* through which I can go to the big mosque. The small mosque is a part of our house. If I want to go to the big mosque through the interior of the house I have to go up to the roof and then come down at the other

end. If I do not go up to the roof, there is no other way to the big mosque as the wall intervenes.

The erection of this wall has caused me great trouble viz. a new well had to be constructed involving expense and the press suffered a great deal. Visitors and friends have experienced hardship, some of them have been injured. Eight or nine months ago an Arab gentleman came to see me and he was actually hurt on the way because he had to come a long winding way. It is troublesome particularly in the rainy season. I have not seen any pakka brick under the wall; the bazaar is paved with pakka bricks. Our lanes are not paved; I do not know the state of other lanes.

The long winding way is stony and difficult. If the water-carrier brings water to our house from the well in the house of the defendant, he will have to come by the way which has been obstructed by the wall. Our water-carrier is ancestral and common with the defendants. He brings water from that well of his own accord.

The ekkas of our guests stop in the open space there. About 30,000 guests come to us and their ekkas stop there. In summer the ekka-walas sleep there also.

If a water-carrier comes to the small mosque from the new well he will come by the

same way where the wall is erected. Before the erection of the wall the guests took their meals with me morning and evening, and offered their prayers with me and received instruction for which I have come from God. If they now come up, it is a great inconvenience for them to come by the long way. The weak and the infirm are unable to join with me in the *Fajr* and '*Ishā*' prayers. Guests come here to learn religion. But when they are put to all this trouble on account of the wall I am pained and shocked. It raises difficulties in the work which I want to do. I have no words to describe these troubles. The guests are on one side and I am on the other side. They are deprived of what they come here to seek, and I cannot do the work for which I have been sent. It is not possible to come the other way in the rainy season. I see the 'copy' and the proofs produced by the printing press; the workers thereof have to come to me four or five times a day. The wall upsets everything and causes delay and harm. The expenses of my *Langar Khāna* range from one to two thousand rupees a month and the permanent expenses of the press are Rs. 250 a month.

Before the erection of the wall I used to go out by the same way. I do not go generally through the ladies' part of the building because there are lady guests inside. Not to disturb them I always take the upper way.

The defendants have borne enmity towards me for about 19 or 20 years. One reason of their enmity is that a sister of Mirza Imam Dīn was married to Mirza Akbar Baig, son of Mirza A'zam Baig, who bought the shares of the land at Qadian belonging to those who were out of possession.

Another great reason of enmity is that Mirza Imam Dīn writes books against God and His Messenger<sup>sa</sup>. He has written the following books: *Dīd-e-Ḥaq*, *The Story of Each of the Two Kafirs* (in this he declares me and Muhammad Husain Batalwī as kafirs) and *Gul Shiguft*, etc.

The book *Brāhīn-e-Ahmadiyya* which I have written mentions the small mosque in a marginal note (No. 4, p. 558). This book was written by me in 1880. *Shahna'-e-Ḥaq* is also my book. It is in refutation of the Āryas. *Sat Bachan* and *Ārya Dharam* are also my books.

The leaflet, dated July 10th, 1888, written against Mirza Niẓām Dīn was published by me. The leaflet dated May 4th, 1898, was also published by me. It was sent to the Government in connection with the *Ummahātul Mu'minīn*.

On some days I go for a walk, on some days I do not. Generally I go in the morning. It is seldom that I go in the evening. I go with men. My wife suffers from neurasthenia. She accompanies me sometimes in my walk

because walking is medically beneficial to her. With her there are a few female servants—there are 15 or 16 of them. She takes with her some of her servants who are free at the moment. It is not a general custom; it is only by way of treatment. It happens only three or four times a year. Sometimes other weak ladies accompany her and we do not object to it. We do not take women to the gardens where we order the sweetmeat boys to bring sweets. We just go to our garden and come back.

My prophecy about Ahmad Baig's daughter is published in a leaflet and is well known. She is the daughter of Imam Dīn's sister. The letter published in *Kalima Fadl-e-Rahmānī* is mine and is true. That lady has not been married to me, but she will be—as the prophecy says. She is married to Sultan Muhammad in accordance with the prophecy. It is clear from the words of the prophecy that she was to be married to someone else and that when he dies, she will be married to me. The prophecy about the death of that girl's father and husband was conditional—the condition being repentance and turning towards God. The father of the girl did not repent, therefore, he died within a few months of the marriage and thus was fulfilled the second part of the prophecy. This terrified the family; her husband, to whom pertained a part of the prophecy, was particularly affected. He

repented. Death was prophesied for Abdullah Āthim, Lekhrām, Ahmad Baig and Sultan Muhammad. Of them only Sultan Muhammad is alive<sup>167</sup>. It would appear that Āthim did not die within the appointed period, but the revelation about him was conditional. As he repented within the appointed term, he was granted respite. Ahmad Baig died within his term. Lekhrām too died within the term.

I had given a writing to Mr. Dowie that I would not in future publish any death revelation without the person concerned obtaining permission from the District Magistrate.

I do not remember the names of the two Ārya Samājists who are mentioned in my *Ishtihār* containing the prophecy about Mirza Nizām Dīn. One was perhaps Bishan Dās and the other was perhaps Bhara Mal. Some mullahs have issued fatwas declaring me to be a kafir, and many have accepted me even from among those who declared me to be a kafir. Some have repented of it and they come to me.'

It should be remembered that the above statement is all in answer to questions that were asked by the parties lawyers or the court. The defendants also kept

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<sup>167</sup> The prophecy was that she would be married to Ahmad<sup>as</sup> in the event of her husband's death and he was not to die if he turned towards God. So the marriage was a certainty only if Sultan Muhammad died.

It should also be noted that some words, reported in the *Al-Hakam*, are not found in the court record.



interrupting and passing remarks in spite of the orders of the court.

Ahmad<sup>as</sup> was happy to have had the opportunity of vindicating his prophecies in court and thus a large number of people who had gathered in the court became his witnesses. There were several E. A. Cs. and Government officials, such as Ganga Rām, Mirza Zafrullah Khan and Muhammad Abdush Shakūr present in the court. They were all struck very much by the wonderful force, conviction and authority with which Ahmad<sup>as</sup> spoke before all in the court. He was summoned as a witness, but everyone felt that he behaved and spoke there as the supreme judge.

There was another hearing of the case on August 10th, 1901, when defence witnesses such as Kishan Singh Ārya appeared. Two of them had previous convictions. On August 12th, 1901, the District Judge delivered judgment in favour of Ahmad<sup>as</sup>.

After stating the case and summarising the arguments in the words of the parties, the Judge recorded the issues involved and then recorded his decision as follows<sup>168</sup>:

'The parties are the Mughals of Qadian. The plaintiff, being the son of the elder brother, is the cousin of the defendants. The sister of the defendant, Mirza Imam Din, is the wife of Mirza Ghulam Qadir, the deceased elder

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<sup>168</sup> I have seen the original file in the Record office of Gurdaspur: Case No 800. Date of institution August 29th, 1900. Qadian Bundle No. 172.

brother of the plaintiff. The son of the plaintiff, Mirza Sultan Ahmad, is the son-in-law of Mirza Imam Din, the defendant. Just as the parties are near relations their houses are also next to one another. But there is bitterness, malice and enmity between the parties. It is an admitted fact. This case also is a result of their enmity. Apart from their religious bitterness and opposition in creed their worldly enmity is also admitted.

The first point under dispute is: Is the plaintiff barred from a civil suit? In my opinion the plaintiff is not prevented by law from having recourse to a civil suit.

As the way under dispute is declared by the plaintiff to be a public way, therefore he can have no cause of complaint unless he proves special damage which he suffers in this case. The special damage suffered by the plaintiff on account of the wall raised by the defendant has, therefore, to be seen. The plaintiff relies on Punjab Record, July 1901, No. 64 Chief Court... and the defendants No. 1 and No. 2 rely on Punjab Record No. 10, 1878:

After enquiry the finding of this Court is that the plaintiff suffers the following special damage. The employees of the plaintiff working in the printing press, school and the boarding house take longer time in coming to him on account of the wall which intervenes

between these places and his residential house and office. They have to take now a long winding way when they come to him to show proofs, or for some other work.

The plaintiff has claimed Rs. 1,000 as damages Rs. 500 have been spent on the construction of the new well in the boarding house. But the finding of this court in this matter is that the plaintiff had to construct it to meet the growing requirements of the school, the boarding house and the printing press. I do not think it has anything to do with the blocking of the lane under dispute. Sabir Ali, a defence witness, has shown a leaflet, dated February 17th, 1897, in which the plaintiff says that another building is required for the guests and that a well should also be constructed near the guest house. Collection of subscriptions was also decided upon for this purpose. Subscriptions were actually collected in accordance with this...Whatever the case might be, the new well has no connection with the blocking of the lane. Hence there are left Rs. 500 out of the damages claimed...It appears that calculation of any definite amount of damages, like that of the well, is not possible in such matters. But there is no doubt that the plaintiff has actually suffered by the erection of the wall. I think the plaintiff did not really care to realize the damages; his real object was to get a decree

in his favour about the way. In my opinion it is fair to award Rs. 100 as damages...

The land on which the wall has been built is a part of the vacant land about which Ghulam Jeelani sued Imam Din, defendant, in 1867. The open space which still exists there is also a part of the same land. In that case Mirza Ghulam Murtaza, the father of the plaintiff, was also a party as a defendant. Rahmatulla attended the court as his Mukhtar. Imam Din had no objection to Ghulam Murtaza being a party to the case. Evidence too was tendered on his (Ghulam Murtaza's) behalf to show that Imam Din and Ghulam Murtaza had been in possession of the land. At last Major Birch dismissed the case of Ghulam Jeelani on January 20th, 1868, and decided in favour of the defendants...I do not think that the land under the wall is proved to the satisfaction of the Court to belong only to the defendant. On the other hand, the land, along with the adjoining open space, was in the possession of the defendants and the father of the plaintiff, as is clear from the case of Ghulam Jeelani. About 15 years ago the plaintiff built the *Gol Kamra* on a piece of the same land and then three or four years ago he built its enclosure. In the same way Imam Din, defendant, built a platform in front of his house and a Kharas. The site on which the wall has been erected was

certainly the way used by both parties, people who came to see the parties also passed by the same way. Most of the witnesses of the plaintiff are his followers and admirers, but apart from them there are other witnesses also who are reliable, while the witnesses of the defendant are not so reliable. Anyhow, there is no doubt that the parties and those who visited them passed through the way, now blocked by the wall, without let or hindrance. Hence, I determine that the land on which the wall has been erected was the way used by the plaintiff: for the last 15 years it has also been used by the public. I also find that the land under dispute belongs not only to the defendants but to both the parties...The plaintiff possesses the right of way on the land under dispute. Therefore he is entitled to get a permanent injunction as he claims. It is ordered, therefore, that a permanent injunction be issued to defendants No. 1 and No. 2 not to block the way at any point and to demolish the wall so that the way be opened. If the defendants do not demolish the wall themselves it shall be demolished. The defendants should pay Rs. 100 as damages<sup>169</sup> to the plaintiff...'

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<sup>169</sup> The representatives of Ahmad<sup>as</sup> pressed Imam Din and Nizam Din for the payment of Rs. 144-5-7 (costs and damages) in execution of the decree of the court. The defendants tried to evade it till a warrant was issued on August 31st, 1904, for the attachment of their Kharas etc. Imam Din had

The news of victory reached Qadian on the evening of the 12th. Ahmad<sup>as</sup> and his friends were grateful to God for this deliverance. He is said to have remarked that it was an Eid for the faithful after a Ramadan of one year and eight months. After a few days this wall, a visible sign of the wickedness of Ahmad's<sup>as</sup> cousins and a concrete symbol of opposition to the Prophet of God, was demolished on August 22nd, 1901, by the same hands which had been instrumental in putting it up. Mir Nasir Nawab<sup>ra</sup> was overjoyed at the happy sight. He had prepared the site plan for the case. The first two successors of Ahmad<sup>as</sup> had the pleasure of watching the demolition on the top; and the rest of the faithful felt relieved and happy wherever they were. Mirza Imam Dīn and his colleagues hid their faces in shame. It was only the first Divine stroke threatening the ultimate and complete demolition of the whole structure of their unholy plans and ambitions. Mirza Nizām Dīn was stricken with disappointment after disappointment. Affliction after affliction visited his house until, torn by various mental agonies, he learnt

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died in the meantime. The builders of the wall knew the magnanimous nature of their cousin, so Nizam Din approached Ahmad in the matter and he at once gave up his claim to the amount. The following writing was sent to the court to stop all further proceedings: I have remitted Mirza Nizam Dīn the costs of the case for the payment of which I had started proceedings through my Mukhtar Hakim Fazal Din, in execution of the decree of the court in the wall case. I have no claim about it, the papers should be filed.

Mirza Ghulam Ahmad

Witness

Sh. Yaqoob Ali.

Witness

Kishan Singh Mistri

This writing was dated October 21st, 1904.

to respect Ahmad<sup>as</sup>. He had to give way to Ahmad<sup>as</sup> in the public thoroughfares of Qadian. He saluted his despised cousin just as a beggar salutes a King. Nay, even worse, he later actually knocked at the door of Ahmad's<sup>as</sup> disciple and successor, shrivelled and choked with grief and sorrow. Tears rolled down his proud cheeks on account of the extreme anguish he experienced and hardly could he express his repentance and regret. Said God to Ahmad<sup>as</sup> in 1886:

'Every branch of thy cousins shall be cut down, and soon shall it disappear, remaining childless. If they repent not God will bring upon them calamity after calamity till they are destroyed. Their houses will be filled with widows and the wrath of God will descend upon their very walls. But if they turn to God, He will turn towards them with Mercy.'

One by one the enemies of Ahmad<sup>as</sup> all disappeared from the scene; and wall after wall of their own proud citadel fell before the eyes of Ahmad<sup>as</sup> and his followers, until Mirza Sultan Ahmad<sup>ra</sup>, his proud aunt and Mirza Gul Muhammad, the son of Mirza Niẓām Dīn, fell at the feet of the illustrious son and successor of Ahmad<sup>as</sup> and thus became the sole survivors. They and their children have now placed the whole of their ancestral property at his disposal for the furtherance of the cause of Ahmad<sup>as</sup>, the cause of God, in hatred of which Mirza Imam Dīn and Mirza Niẓām Dīn had erected the wall. Such are the ways of God, the Almighty. Blessed are those who recognise Him!

## CHAPTER 68

### **A CITIZEN OF THE EMPIRE**

Living in a remote village unsophisticated by politics, Ahmad<sup>as</sup> nevertheless did not live the life of a mere villager, detached from the outside world. Apart from the obligations and responsibilities of his exalted spiritual office, he kept in touch not only with Indian affairs in general but also with important events which took place abroad. By virtue of his office as a world Reformer he knew no bounds of race, colour or country. But as a citizen of the Empire to which he belonged he took due interest in its affairs and whenever an opportunity offered itself of serving its legitimate interests he did not hesitate to play his part.

It should be remembered that some government officials looked upon Ahmad<sup>as</sup> with a certain amount of suspicion. His religious claims provoked a violent storm of bitter opposition on the part of all his countrymen. His enemies left no stone unturned in persecuting him. But it cannot be denied that he always remained a loyal subject of the Crown and never swerved even a hair's breadth from the path of



active cooperation with the rightful authorities in the cause of law and order. By precept as well as personal example he always remained even under the most trying circumstances, a model for all law-abiding and peaceful citizens of the country. This does not, however, mean that his vision was confined to his immediate surroundings or that it could ever be wholly coloured by any local situation of the moment. He saw everything in its true perspective and always had a balanced view of things. He never lost the true sense of proportion, nor could he be swayed by any passing sentiment into an extreme attitude. In fact, the source of his strength and guidance was God Himself; he relied upon Him and Him alone.

He was grateful to God for having raised him in an empire which was best fitted for his mission. There was perfect liberty of conscience and men were absolutely free to profess and practise any religion they liked. For this he always felt indebted to the British also, because he who is not grateful to man is not grateful to God. But his loyalty was always dignified and honourable and his gratitude never degenerated into flattery or servility. He sought and expected no reward or recognition. He was thoroughly sincere and a true well-wisher. He hated hypocrisy and always inculcated a straight-forward course.

The British were now suddenly plunged into a war in South Africa. The Transvaal Government presented an ultimatum to Mr. Cunygham Green, the British agent at Pretoria, and demanded an answer within 48

hours. Therefore on Wednesday, October 11th, 1899, at 5 p.m. a state of war existed between the British Government and the two Boer republics. It was a bloody strife and lasted for two years and a half until Lord Robert formally annexed Transvaal on October 25th, 1900, and peace was ratified at Pretoria between Lord Kitchener and the representative Boer leaders on May 31st, 1902. In the beginning of this war the British met with several reverses. Speaking of a particular battle of this war, a writer says:

'Never had Scotland a more grievous day than this of Magersfontein. It may be doubted if any single battle has ever put so many families of high and low into mourning from the Tweed to the Caithness shore.'

Hundreds of Britishers were killed and wounded in this war and the situation caused grave anxiety in England.

So on the occasion of the Eid ul-Fitr (February 2nd, 1900), after the Eid prayers had been led by Maulawī Nūr-ud-Dīn<sup>ra</sup> in the old Eidgah to the west of Qadian, Ahmad<sup>as</sup> delivered an impressive address when more than a thousand people had gathered at Qadian from Afghanistan, Iraq and different parts of India. Drawing a picture of the tyrannical Sikh rule in the Punjab from which the British had rescued Muslims, he moved the audience in accordance with Islamic teachings to pray for the success and victory of the British in South Africa. (See *روزنامہ جلسہ دعا* Dīyā'ul Islam Press Qadian) The meeting ended with

protracted prayers, which certainly did not go in vain. The tide of the war actually turned after that.

On February 10th, 1900, Ahmad<sup>as</sup> issued an appeal for funds to help the orphans, widows and the wounded in war. Rs. 500 were immediately collected and sent to the Chief Secretary of the Punjab Government, who sent it to Messrs King and King of Bombay. They issued a formal receipt (No. d. 1438, dated March 31st, 1900) and forwarded the donation to the Lord Mayor of London. The Lieut. Governor thanked Ahmad<sup>as</sup> for this on behalf of the Government.

## Chapter 69

### **A SERMON REVEALED**

Eid ul-Adha came off on April 13th, 1900. About 300 followers of Ahmad<sup>as</sup> gathered at Qadian on this occasion from Sialkot, Amritsar, Batala, Lahore Wazirabad, Jammu, Peshawar, Gujrat, Jhelum, Rawalpindi, Kapurthala, Ludhiana, Patiala, Bombay, Sanaur and Lucknow etc.

Early in the morning, on the day of the ‘Arafāt, Ahmad<sup>as</sup> sent a note to Maulawī Nūr-ud-Dīn<sup>ra</sup> saying that all those present at Qadian should write their names and places of residence and send them on to Ahmad<sup>as</sup> who intended to spend the day and a part of the coming night in prayers for them. The Maulawī Sahib informed everybody of this and sent in a list of names to Ahmad<sup>as</sup>, who spent all the time in special prayers. Early next morning Maulawī Abdul Karīm<sup>ra</sup> saw Ahmad<sup>as</sup> and requested him to address the gathering that day. Ahmad<sup>as</sup> replied: 'God has commanded me last night to do so in Arabic.'

The Masjid Aqṣā had recently been extended so it was decided to offer the Eid prayers in that mosque.

By 8 a.m., the interior and the compound were filled with the faithful. Ahmad<sup>as</sup> reached the mosque at about 8:30 a.m. The prayers, led by Maulawī Abdul Karīm<sup>ra</sup>, were finished in about three quarters of an hour. Ahmad<sup>as</sup> then took his stand in the middle arch of the mosque to address the gathering.

In the beginning he spoke in Urdu and emphasised the fact that Islamic teachings were far superior to others. Islam was the only living religion and the others were dead and lifeless. Then he impressed upon the audience the two-fold object of his mission (a) to establish the Unity of God in the hearts of men (b) to create a spirit of fellow feeling, love and goodwill among men. After this he started to speak in Arabic. Maulawī Nūr-ud-Dīn<sup>ra</sup> and Maulawī Abdul Karīm<sup>ra</sup> were asked to sit near and note down the speech. The Editor *Al-Hakam*, was also taking notes. I was a little boy then, my father had brought me with him from Ludhiana; and I remember that I was helping in the mending of pencils which were kept ready for the recorders of that marvellous speech. It was a wonderful experience indeed. The people sat round Ahmad<sup>as</sup> in rapt attention. They could not all follow what he said in Arabic, but every one was conscious of a striking change in the countenance of Ahmad<sup>as</sup>. There was a flow of eloquence, a Divine cadence and a depth of meaning which one could almost read from his holy and radiant face. He seemed to be in the grip, as it were, of the Supreme Being; and his half closed eyes, with a flow and halo of Divine light, which shed

lustre all round, convinced everybody present that the speaker before them was at that time certainly in a different world to theirs. He spoke for more than an hour—repeating a direct revelation from God from beginning to end.

After Ahmad<sup>as</sup> finished speaking, Maulawī Abdul Karīm<sup>ra</sup> conveyed to the audience, in Urdu, at their request, the sum and substance of that speech. He had not yet finished when Ahmad<sup>as</sup>, overtaken suddenly by a strong sense of gratitude towards God, fell on his face in *Sajdah*; the audience also fell after him immediately into *Sajdah*. Raising his head he told the people around him that he had just at that moment read the word *Mubārah* i.e. 'Congratulations' written in scarlet before him. It was a *Kashf* culminating the acceptance of his prayers.

It is not for me to remark on the excellence, elegance, beauty, and perfection of the Arabic language used in this revealed sermon; all I wish to record here is the fact that it was printed at the Diyāul Islam Press, Qadian. Ahmad<sup>as</sup> added later four more chapters to it in Arabic; Persian and Urdu translations were also given underneath the Arabic text, and the book was published in October 1902.

A rough rendering of this sermon into English is published in *The Review of Religions*, from which I give the following excerpts:

'O! Servants of Allah, ponder over this day of yours, the day of Adha (lambs sacrificed in the

morning); for in it are put secrets for the intelligent;...

And, certainly, in our religion, this action is counted as one of those that draw one near to Allah, to Whom be praise. And this is understood to be the riding beast which resembles the lightning in its speed and brightness. And it is for this reason that the animals to be sacrificed are called *Qurbānī* (from *Qurb* meaning nearness); as it has been said that all those who perform it sincerely and devotedly and faithfully see more of Allah and become nearer to Him. And, surely, this is one of the greatest virtues (*Nusuk*) of the Shariah; and that is why it has been called *Nasikat* (sacrifice). And *Nusuk* in the Arabic language means obedience and worship and this word is also used in the sense of slaughtering these animals. So this community of meaning proves conclusively that the true worshipper is he who kills his self and its faculties and all his beloved ones simply to please his Lord, the Creator and Sustainer. And the strong winds of nothingness blow over him and his very atoms are carried away by the violent gusts of this storm. And he who ponders over these two common meanings of the word *Nusuk* and studies this point with a thoughtful mind and with his eyes open, will not have the least doubt and hesitation to admit that it points to the fact that the worship which

saves one from eternal loss is the killing of the *Nafs-e-Ammāra* (the uncontrollable spirit or the spirit prone to evil). It should be stabbed at the throat with the spears of *Inqitā'* (cutting away of all connections and turning towards God) towards Allah, the Benefactor, the Governor, and the Powerful. And the various kinds of bitterness involved therein should be borne patiently so that the soul be saved from the death of inexperience, negligence and forgetfulness. And this is what Islam really means and herein lies the true realisation of complete submission and obedience. And a Muslim is he who bows down his neck before Allah, the Creator and Sustainer of all the worlds. And for Him he sacrifices the she-camel of his self and throws her down on her forehead, and he does not forget his own death at any moment.

In short, the sacrifices and immolations in Islam are meant only to remind us of this purpose...

Our Creator and Sustainer, the Ever-lasting God, has also pointed to this hidden secret in His word. He says to His Prophet (and He is the most Truthful): "Say, certainly my prayers and my sacrifices and my life and my death are all for the sake of Allah, the Creator and Sustainer of all the worlds." See how He has explained the word *Nusuk* by the words *Mahyā* and



*Mamāt* (life and death). He has in this way pointed towards the reality which underlies the sacrifices. So ponder over it, ye wise people. And he who offers his sacrifice with knowledge of the reality, a true heart, and a sincere intention has certainly sacrificed his self and soul, his children and his grandchildren. And for him is a great reward like the reward of Abraham<sup>as</sup> granted to him by the Creator, the Sustainer, the Glorious.

And towards it has pointed our Master the chosen, and our Prophet<sup>sa</sup>, the elected, and the leader of the Godfearing, and the seal of the Prophets. He says (and he is the most truthful after Allah): "Verily, the sacrifices are those riding beasts which carry one to the Lord of the universe. They efface sins and keep off calamities". This is what has reached us from the best of creation, on him be peace and the choicest blessings of Allah. He has pointed here to the philosophy of these offerings in words which are like beautiful pearls.

But it is a matter of extreme sorrow and grief that most of the people are not aware of these hidden points, and they do not follow this exhortation. And to them Eid means no more than the taking of a bath and the putting on of clothes. This day they eat voraciously with their mouths full, and delicately by nibbling with their teeth, along with their family and servants

and slaves. Then they get out in a decorous manner for the Eid prayers like great princes. And you will find that their greatest pleasure, that day, lies in the best eatables, and that their greatest heed is a very costly dress for the purposes of ostentation. And they do not know what sacrifice is and for what purpose the sheep and cows are slaughtered. From the dawn of the day till late in the night their Eid lies in eating and drinking, in easy enjoyment and fine clothes, in a swift horse and fresh meat. And you will see that in this day of theirs they do nothing but put on fine and soft clothes, comb their hair, apply antimony to their eyes and perfumes to their clothes, and dress their front and forelocks like women who display themselves in adornment. Then they peck off their prayers like a hen without attending to them at all, and their minds are overrun by disquietude and distraction. Then they break loose towards the various kinds of victuals and eatables in order to stuff their bellies with different dainties like cattle and animals. And they fall to wantonness, sport and brutality. And they pasture themselves freely in the meadows of passions. And they ride on, horses, carriages, strong she-camels, and mules and the necks of men with diverse decorations. And they send presents of roasted meat to one another, and they exult with pride at the flesh of

cows and goats. And there are enjoyments and merriments, gratification, passions and foolhardiness. And there are smiles and loud immoderate laughter with the show of the molar and the frontal teeth. And they have an ardent longing for the dancing of the dancing girls and their kisses and embraces and then for their waists.

So *Innā Lillāh* (shortened form of the formula "We are God's and to Him we must return" repeated on the occasion of a calamity) on the misfortunes of Islam and on the vicissitudes of time! The hearts of men have died. Sorrows have deepened!

Hence at the time of this black night and dark storm the Mercy of Allah has ordained to send the light of heaven. So know ye people! that I am that Light, the commissioned reformer, and the servant supported by Allah. I am the ordained Mahdi and the Promised Messiah. I have been given by my Lord a rank which is known to no one. Not to speak of the common people, my secret is hidden and far away even from persons having a close connection with Allah...

And verily, the signs have been shown and clear proofs given. See ye not that the disputes have disappeared? Know ye not the solar and the lunar eclipses of the month of Ramadan? Some men have died according to my prophecy

but you do not think. And there have appeared for me a great many signs, but you do not care. The earth and the sky, the water and the dust have all borne witness in my favour, but you do not fear. And reason and revelation, signs and proofs have supported each other to establish the truth of my claims, and other evidences, dreams and *Mukāshifāt* (waking dreams or visions) have been favourable to me, but even now you refuse to believe. And surely, these are very great signs in the eyes of those who think. And the star *Dhussinnain* did appear. And a little less than one-fifth of this century has passed but where is the *Mujaddid* (spiritual reformer promised at the head of every century)? Do you know of any? Plague did come from the sky. The pilgrimage was forbidden and deaths multiplied. Nations disputed and fought over the mines of gold. The Cross was up and Islam moved and disappeared as if it were a stranger. The vices and the vicious were increased. Men began to love wine, gambling and music. Adultery and hostility were made public and piety was reduced. And the time was ripe for the manifestation of our Lord and the sayings of the Prophets were fulfilled. So what else would you believe in?

O people! Stand up for Allah all at once and one by one; and fear Allah and think like one

who is neither an enemy nor a miser. Is it not time for Allah to be merciful to His creatures? Should He not remove the evils and satisfy the intense thirst of the people with a spring shower? Is the flood of evil not at its highest? Are not the skirts of ignorance far stretched out? Is not the whole of the earth corrupted? Has not Satan been pleased with his followers so as to thank them? Be ye grateful to Allah who has remembered you and your faith. And He has not allowed it to be corrupted. He has watched over your harvests and your fields with their young grass. He has sent down rain and completed its measure. And He has raised His Messiah for the removal of evil; and His Mahdi for the good of the people. He has brought you to a time the Imam whereof is one from among you, while it was not so before.'

## CHAPTER 70

**BISHOP OF LAHORE AND ISLAM**

In February or March 1900, the Rt. Rev. G. A. Lefroy, the Bishop of Lahore, preached to the student community of Lahore at the Forman Christian College. A report was published in the press. *Sat Dharam Parcharak* of Jullundur passed some adverse remarks on the speech. On May 18th, 1900, the Bishop addressed a public gathering at Lahore and his subject was 'The Innocent Prophet'. After the lecture Muslims were asked if they liked to say anything on the subject or raise any objection. The Bishop had said that Jesus<sup>as</sup> was the only innocent Prophet that had ever appeared. In response to the Bishop's invitation Mufti Muhammad Şādiq<sup>ra</sup> explained the Islamic point of view. He drew the attention of the people to the saying of Jesus<sup>as</sup> himself on the point.

'Why callest thou me good? There is none good but one, that is, God.' (Matth. 19:17)

On the other hand, he said, the Holy Founder<sup>sa</sup> of Islam was really an innocent personage. In fact, all the Prophets<sup>as</sup> of God were innocent and sinless.

When Ahmad<sup>as</sup> heard of the Bishop's lecture he wrote and published two *Ishtihārs* on May 25th. Their English translation was also published. They were distributed in the actual meeting which the Bishop addressed on the same day (May 25th, 1900) at Rang Mahal. This time he spoke on 'The Living Apostle'. Some Muslims of Lahore had asked Maulawī Sanaullah of Amritsar to attend that meeting and speak on behalf of the Muslims. The Maulawī tried at first to stop all Muslims going to the meeting and then declared that he would speak, if necessary, on 'The Innocent Prophet', and that if Muslims were asked to speak on the subject of the day ('The Living Apostle'). Ahmadis should speak on behalf of all. So when the Bishop finished his speech Mufti Muhammad Sādiq<sup>ra</sup> distributed the two leaflets written by Ahmad<sup>as</sup>. The Bishop in reply said that he could not say much because the points raised in the leaflets were quite new and that he had come to know of them only for the first time. There were about 3,000 people present at the meeting.

In the second leaflet Ahmad<sup>as</sup> showed that Jesus<sup>as</sup> was not alive. He did not ascend to the heavens but he died a natural death and was buried in Srinagar, Kashmir. In respect of spiritual influence there was no doubt, he said, that the only living Prophet was the Founder<sup>sa</sup> of Islam. Those who follow him are blessed spiritually. Even now they become the recipients of Divine revelation. Their prayers are accepted and they work miracles. Ahmad<sup>as</sup> himself was a specimen of

Islam, a true follower of the living Prophet<sup>sa</sup>. No other religion could show any signs of life as compared with him. Hence he rightfully proclaimed that Muhammad<sup>sa</sup> is the only living Prophet under the heavens in the truest and fullest sense of the word.

In the first leaflet Ahmad<sup>as</sup> dealt with the subject 'The Innocent Prophet'. He pointed out that the conception of sin in different religions was so very different that discussion was not of much good. The taking of alcohol, for instance, is a sin in one and a religious act in another. With some it is adultery even to look upon a woman with lust, while there are others who look upon *Neyug* as a social and religious necessity. It is a sin even to kill a bug or a worm according to some, while others treat cows and sheep as vegetables. Above all, Jesus is put forward as sinless by Christians even with all his claims to divinity, while according to Islam there is no greater sin than idol worship or claiming oneself to be God. The discussion, therefore, as started by the Bishop of Lahore was no good at all; Moreover, sinlessness is after all a negative virtue. To eschew a mere evil is not in itself a very great accomplishment. It is the doing of good which is creditable. Therefore the subject for discussion should have been human perfection or 'The Ideal Prophet'.

If the Bishop of Lahore, said Ahmad<sup>as</sup> at the end of the leaflet, was in earnest and really interested in the truth, let him come forward in public and say that he was prepared to hold a discussion with Muslims as



to who, of Jesus<sup>as</sup> and Muhammad<sup>sa</sup>, is the greater Prophet in respect of knowledge, personal example, and spiritual influence.

A large number of Muslims also wrote to the Bishop as follows:

'We, the undersigned, respectfully beg leave to submit the following proposal to you. As our transient wordly life is passing away like a summer cloud and the time draws near when it shall pass away into eternity and leave not a rack behind, it is our deepest concern that the pilgrimage of life should come to a close in true righteousness and heavenly bliss, that we may breathe our last as professors of a faith which shows the path to Divine Will. If we are not on the right path, we are ready heart and soul to accept the truth provided it is elucidated to us with clear and cogent arguments. If anyone can pluck up courage to come forward and prove to us the truth of the Christian religion, he shall lay us under the greatest obligation. It is our hearts' inmost desire and we are always anxious that an inquiry be made into the comparative merits and excellences of Christianity and Islam, and that on the result of the investigation we should bow submission to the Holy Prophet<sup>sa</sup> who transcends the whole world in the purity of heart, excellence, Divine power and moral rectitude. Since we have heard of your lectures at Lahore on the subject of 'The

Innocent Prophet' and 'The Living Apostle' we are of opinion that among the Christians of this country you are unrivalled in religious learning. It has since occurred to us that no one can better represent the Christian faith than yourself on account of your vast and practical knowledge, your acquaintance with Arabic, Persian and Urdu languages and your amiable and polished manners. On the other hand, when we cast a glance on the learned men among the Muslims, we are convinced that the best representative of Islam is Mirza Ghulam Ahmad Qadiani, the Chief of Qadian, who not only lays claim to the Promised Messiahship but has made good that claim by strong and conclusive arguments, and has proved himself to be the Promised One whose appearance has been foretold in the Holy Quran and the Bible. About thirty thousand persons living in different parts of the world have a staunch belief in his doctrines and admit him as their spiritual leader. In short, among the learned Christians in the Punjab and India your presence is of the utmost importance, and among the Muslims that of the Mirza Sahib whom God has chosen and anointed with His own hands. Fortunately for us, therefore, we may avail ourselves of your abilities on the one side and of God's Messiah's on the other. On these considerations we humbly request you to hold a controversy with the Promised Messiah

on several contested points. The Messiah has kindly given his consent to discuss the following five questions:

1. Which of the two Prophets, Jesus<sup>as</sup> and Muhammad<sup>sa</sup>, can be shown, from his own book or by other arguments, to be perfectly *Ma'sūm*?

2. Which of them can on the same authority as above be deservedly called the living Prophet and possesses Divine power?

3. Which of them is on like authority entitled to be the intercessor?

4. Which of the two religions, Christianity and Islam, can be called the living faith?

5. Of the teachings inculcated in the Holy Quran and the Bible, which is the more excellent and natural? Discussion on Unity and Trinity falls under this head.

The controversy shall be regulated by the following conditions:

i. One day shall be dedicated to the discussion of each question, and thus the controversy will come to an end in five days.

ii. Three hours shall be allowed to each party every day.

iii. Each party shall bring forward proof in support of his own Prophet or book and shall not be allowed to attack the book or the Prophet of the opposite party. For, such attacks are not conducive to any good and often injure the

feelings of the party attacked. The public on a comparison would be able to know the strength or the weakness of the arguments brought forward by each party. Each party shall, however, have the right to refute attacks which could in all likelihood be made by the other.

iv. The controversy shall be conducted in writing and each party shall be attended by an amanuensis who shall write whatever is dictated to him. Each party shall also be attended by a person who shall read aloud to the audience the contents of the writing. After this a copy of the writing duly signed shall be furnished to the opposite party.

v. The controversy shall take place at Lahore. The fixing of the place of the meeting and other necessary arrangements shall be in your power.

vi. After the close of the controversy either or both of the parties shall publish the speeches of both the parties in the form of a pamphlet. No addition or alteration shall be made by either party.

The Promised Messiah, the leader on the Muslim side, has given his consent to these conditions and as they are very plain and equitable, we hope they will meet also with your approval and that you would kindly inform us at your earliest convenience as to the time when you are prepared for holding such a

controversy. We also humbly beseech you not to reject this proposal but to accept it in the name and for the honour of Jesus Christ. We hope that for the sake of that beloved and chosen Prophet of God you will intimate to us your acceptance of our proposal by means of a printed letter. In this request there are no absurd conditions or terms from which reason may recoil. The controversy is to be conducted on entirely civilised principles and is based on good wishes and a search after truth. Moreover when our request to an eminent person like yourself is accompanied with an adjuration in the name of Jesus Christ, we are quite certain that you will accept this proposal, although the time at your disposal may be short, without any alteration or amendment for the honour of Jesus' name. For we know that if a similar request had been preferred to us by any body in the name of Jesus Christ, we would have looked upon its rejection as a deadly sin and an affront to Christ's dignity. How can it be expected then of you who lay claim to an unbounded love for Jesus Christ, of judging which we have got this first opportunity'.

The *Pioneer* wrote:

'The letter has a great many signatures, of which the first few names will be sufficient to indicate the widespread interest and expectation

with which the Muhammadan community are looking forward to the encounter.'

In reply his Lordship wrote from Harvington, Simla, on June 12th, 1900:

'Dear Sir,—I have received a printed letter, signed by yourself and a number of other gentlemen, asking me to appoint a time and place for a public discussion with Mirza Ghulam Ahmad of Qadian, on certain tenets of Christianity and Islam. I am sorry that I cannot accept the proposal which you make, and this chiefly for the following reasons:

1. I decline to meet Mirza Ghulam Ahmad in any such friendly relationship as the discussion which you propose would involve. The Mirza Sahib, in venturing to call himself the Messiah, assumes with no shadow of authority that name by which we Christians are called and which we regard with profoundest reverence, and offers in my opinion a most grievous insult and dishonour to Him Whom I worship as my Lord and Master. How then can I possibly consent to meet him in a friendly way?

2. You refer in your letter to my own desire in all controversy to conduct it with entire courtesy and with respect for the feelings of those with whom in matters of belief I am compelled to differ. I can honestly say that it always has been my sincere wish to conform to

this rule, and to utter nothing which could legitimately hurt the feelings of those who hold views differing from my own. When, however, I read what the Mirza Sahib has from time to time written on the subject of the Christian faith, and see with what bitterness and scurrility<sup>170</sup> he refers to incidents in the life of our Lord Jesus Christ as narrated in the four Gospels, which we Christians receive and reverence as part of God's Holy Word, I can only draw the conclusion that he does not set before himself the same standard of courtesy and respect for the feelings of an opponent in controversy as that at which I have always

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<sup>170</sup> What Lefroy means by these two words can be easily understood when, in his opinion by calling himself the Messiah Ahmad<sup>as</sup> offers 'a most grievous insult and dishonour to Him Whom I worship as my Lord and Master.'

'Is his Lordship', wrote *The Review of Religions* September 1902, 'unaware of the base scurrilities of the Charistian missionaries with regard to Islam and its noble founder, especially when he has himself been a missionary for so many years? Does he not know that the vilest epithets which their vocabulary affords have been heaped upon the Prophet<sup>sa</sup> of Islam by the preachers of the Gospel? The basest motives have been assigned to his words and deeds and every circumstance of his life has been cruelly distorted by the Christian carpers. Has his Lordship ever done anything to eradicate this evil from among his missionary brethren? The scurrilous writings of the professional preachers of the Gospel have again and again stirred the blood of the Muhammadan community and it was to pour oil on troubled waters that the Messiah<sup>as</sup> sometimes wrote with a just severity, and thus afforded an exit to the excited passions of the people which would have otherwise assumed a more dangerous form'.

aimed. On this ground, therefore, again I am not willing to meet him on a common platform.

3. The Mirza Sahib may, as you assure me, have a considerable number of followers, but no one can deny that his claim to be the Messiah is entirely rejected and indeed treated with ridicule and contempt by an overwhelming majority of Muhammadans in this Province; therefore while I, however unworthy I may personally be, am in some sense truly representative of the Christian community by virtue of the office which I hold, the Mirza is not, in any sense whatever, representative of the Muhammadan community. Why then should I consent to meet him on an equal platform?

4. It is necessary to remember that, since my appointment as Bishop of this Diocese my primary work must necessarily be that of attending to the wants of the Christian Church, and doing my utmost to strengthen it and build it up from within in the true faith of God and in holiness of life, and that consequently the work of a simple evangelist (i.e., of one who devotes his time to preaching to, and in various methods striving to bring to a belief in the Christian faith, those who are at present outside of it) can only occupy a secondary place in my time and thoughts. It is indeed a work to which I am greatly attached, and in which I engage with much pleasure, but when God has called me to



serve Him in another way, I must obey His voice. I cannot, therefore, in any case give up from my primary work the amount of time which you desire for the purpose of controversy of this kind.

5. Lastly I think it very important to emphasise a great difference of standpoint between yourself and me as regards the possible results to be obtained from such religious controversy. In your letter you express your desire that "on the result of the investigation we should bow submission to the Holy Prophet who transcends the whole world in the purity of heart, excellence, Divine power, and moral rectitude." In other words you consider it possible to ascertain the path of true religion and prove conclusively the superiority of one religion over another by purely intellectual controversy. I believe that this view is fundamentally wrong and contrary to the teaching of God's Holy Word; and that its prevalence in the minds of many in this country is doing enormous injury. I cannot, therefore, consent to give countenance or support to it by any action of mine<sup>171</sup>. We believe that religion

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<sup>171</sup> It should be noted that the Bishop was not definitely asked to accept Islam at the end of the controversy. At the most it was just a desire, a suggestion, not a binding condition of the controversy.

Would the Rt. Rev. Lefroy refuse to baptise a man if he came to him convinced of the truth of Christianity by purely intellectual controversy? Certainly not. Was he sincere then in writing paragraph five of his letter!

appeals not to the reason only but to the whole of man, his will, his feelings, his moral desires, his capacity of faith, in short to his heart as well as to his head. In the teaching of our Lord Jesus Christ, the knowledge of God and of His true Faith is connected not so much with acuteness of intellect as with purity of heart and humble obedience to Him in the actions of life. Thus on one occasion Christ says: "Blessed are the pure in heart for they shall see God" (St. Matthew, 5:8). And again in another place, which is, I think, of immense importance in this connection, He says: "If any man willeth to do His will (that is God's will) he shall know of the doctrine, whether it be of God or whether I speak of myself" (St. John 7:17). My own firm belief is, that no man can be brought to a living knowledge of the true God except by the help of His Holy Spirit, and that such help is given as I have already indicated to the penitent and pure in heart and the humble and upright in life rather than to those men of acute intellect who are best able to sustain well a part in religious controversy. It is quite true that I do think it very desirable for the members of two faiths (Christian and Muhammadan) to come to know each other and to understand each other's beliefs much better than has been the case in the past. This is why I am myself glad, on the one hand, at times to study those writings of

your faith which may best enable me to understand its true contents and doctrine; and, on the other, to give lectures such as those recently delivered in Lahore, thereby affording an opportunity for questions to be asked by which those who are present may, perhaps, come to a truer and clearer understanding of the doctrines of the Faith than they previously possessed. But this, I think you will see, is very different from joining in a controversy the professed result of which is to be the acceptance by those who take part in it, of that religion, the claims of which to be divine should seem at such a time to have been most conclusively demonstrated<sup>172</sup>. It is not, therefore, possible for me at any time to engage in a discussion on this condition. Although this letter is not in print it is entirely open to you to have it printed, or to make such use of it as you deem desirable. I assume that I am dealing with Muhammadan gentlemen, and that, therefore, if printed at all, it will be printed in its entirety and without any variation.—I beg to remain,

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<sup>172</sup>The Bishop,' remarked *The Review of Religions*, 'proceeds, upon the supposition that religious truths cannot be proved by arguments, and hence the uselessness of controversy. But this means that religious truths cannot be proved at all, for a proof without arguments is an unknown thing... the monstrous dogmas of Christianity defied all reasonable explanations, and were incapable of being rationally demonstrated...'

Sir, your most obedient servant.' (Sd.) G.A.,  
Lahore.

The Committee of the Muhammadans requested the Bishop to reconsider his decision and its Secretary wrote from Qadian on July 10th, 1900:

'Right Reverend Sir,

Your Lordship's reply refusing to enter into a fair controversy with Mirza Ghulam Ahmad<sup>as</sup>, the Chief of Qadian, was intimated to the Committee and received with deep regret. The reasons on which your Lordship's refusal is based are the result of certain misconceptions and errors, and I have been directed to deal with them at full length in a pamphlet which will shortly be published in case the reply to this request is as disappointing as to the former. Before sending the proposed pamphlet to print, however, it has been thought advisable once more to urge on your Lordship the necessity of such a controversy as a large majority of the Muslim public is anxious to hold.

The Muslims and the Christians equally longed to see the proposal accepted and many of the foremost Anglo-Indian papers not only expressed an interest in it but clearly stated their opinion that the proposal, from whatever point of view one may look at it,—from the high repute, learning and influence of the proposed champions, the quarter from which the challenge came, the questions that were to

be discussed, the fairness of the terms and last though not the least from the highly beneficial result that was expected to come out of it—deserved your Lordship’s unqualified acceptance. The members of the Muslim community who ventured to address you on this point hailed from all parts of the country and were all men of good position and high education whose request deserved a deeper consideration. The proposal was made in an earnest and sincere spirit to lead, if possible, the public out of the sea of doubt in which it floated as to the true religion. The terms were as fair as could be desired, for hostile attacks were excluded from the pale of the controversy. Your Lordship’s work as a Missionary for many years in this country, your-acquaintance with the manners, creeds and language of the Eastern people, the toleration with which you allowed Muslims to refute your arguments in the lecture delivered by you at Lahore—to which facts immense importance was added by your present exalted position—all combined to convince the Muslims that you would be the best representative of Christianity in the fair field of controversy. Your initiative in calling upon the Muslims to prove the innocence and life of their own Prophet<sup>sa</sup> against those of Jesus Christ<sup>as</sup>—a sort of controversy in which one side was quite unprepared and unrepresented—was a further

inducement to Muslims to offer to Your Lordship a field of discussion in which the merits of both the religions and their founders could be more properly and fairly tested. It is also noticeable that the representative whom they proposed to bring into the field against your Lordship was no mullah or preacher of ordinary degree, for in offering such an opponent they would have made light of your abilities. To do justice to your position and talents, therefore, an adversary was proposed who occupied no mean position but whose claims to the high spiritual rank of the Promised Messiahship had attracted the attention of the whole Indian continent for several years past, and whose sect made a marvellous progress notwithstanding the bitterest opposition from within and without. With two such remarkable personages as the champions of the two great religious systems of the world, the public should not be left in the dark as regards the solution of a question that has occupied the greatest minds of every age. Although your Lordship deems the reparation of the Christian Church from within as your primary duty, yet it cannot be denied that the primary duty of every good Christian must be that of bringing light and life to those who in his opinion have fallen into the pit of death and darkness and who are, therefore, in a much more dangerous state than

those who have received baptism. The latter at any rate are saved from hell while the former shall, according to the Christian belief, be doomed to everlasting fire and punishment. As to which is the business of first importance, whether ministering to the needs of those who are already out of all danger or taking those by the hand who are falling into the pit of death and darkness, I leave to your Lordship's conscience to decide. Could the proposal be rejected on the ground that your Lordship cannot set apart five days out of your whole life for such a good deed?

Again your Lordship has declined to meet Mirza Ghulam Ahmad in any friendly relationship for his having assumed a name which the Christians honour and worship as their Lord and Master. Had it been even as your Lordship thinks, it could not have been a good ground for hatred and the cessation of friendly relations, for the Holy Bible inculcates love towards enemies. Treatment of this nature towards an adversary cannot be expected from the followers of any religion, not to say anything of a Christian and especially of a Church dignitary whose duty it is not only himself to act upon Matthew 5:44, but also to teach that doctrine to the laity and to preach it to the non-Christians. But I may assure you that the Mirza Sahib does not assert that he is

actually Jesus Christ but one coming in that Prophet's spirit and character and preaching after his manner, as John<sup>as</sup> came in the spirit and power of Elias<sup>as</sup>. Moreover, the Muslims honour Jesus<sup>as</sup> as a true and eminent Prophet and the Mirza Sahib, being the foremost Muslim of his day, pre-eminently does so, whereas millions of people who do not profess the Christian or Muslim faith do not look upon him even as a Prophet and thus offer the greatest affront to his dignity, and your Lordship must often, I suppose, have come into contact with such persons. Yet I do not think that your Lordship has ever expressed the same feeling of hatred towards them as you express towards Mirza Sahib in your letter to me.

Here, however, I must state another point of material importance for your Lordship's consideration. When this matter was referred to the Mirza Sahib and he was asked whether, as your Lordship declined to meet him in a friendly way, he also was disposed to entertain similar feelings towards your Lordship, he gave the following reply:

"I do not look upon anyone in the world as my enemy. I hate not individuals but the false beliefs they entertain. As regards individuals, my feelings towards them are of the utmost sympathy and good wishes. How can I then regard any one as my enemy who enjoys



respectability among his own co-religionists and is moreover honoured for his position and learning. I love him though I do not like his doctrines, but my hatred towards these doctrines extends only so far as the attributes of God are ascribed to human beings and human faults and weaknesses to the Lord of the universe. I am not averse to meeting his Lordship in a friendly way for it is possible that either party may reap some advantage from the other, as the seed of sincerity must bear fruit. It is the first requisite in the performance of a man's duties as a reformer or preacher that he should receive those who hold views differing from his own in the most cordial and cheerful manner. In truth, I would not only be departing from my functions as a reformer but dealing at the same time a death-blow to all moral laws if I regard as my enemies persons who deserve compassion for having unfortunately fallen into error. Such a step on my part would only deprive a large majority of those noble and holy truths which it is my duty to preach to all."

And further added:

'Nobody can do any good to a person whom he regards as his enemy, but I say truly that if ever an opportunity offers itself when I find it in my power to do both good and evil to his Lordship, I will do him such good that will surprise the world. The power to call people to the path of

righteousness and a zealous desire for their transformation grow in true love. Enmity obscures wisdom and extinguishes sympathy. The Holy Quran says *عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ* (Al-Taubah 9:128) and in another place (Al-Shu‘arā’ 26:4) *لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ*. In other words, "We have sent unto you a Prophet whose heart is full of sympathy for you so much so that all your cares and anxieties grieve him in the same manner as if they had actually happened to him, and he is always anxious for your comfort and happiness;" and again, "Shalt thou, O Prophet! put an end to thy life on account of grief that these people do not accept the truth." The last verse contains a reference to the true sacrifice of life which the Prophets of God make for the reformation of the people. These are the verses upon which I act and one can easily understand from this the nature of my feelings towards those who regard themselves as my enemies...'

But his Lordship could not be moved to acceptance, and wrote in reply from Harvington, Simla, on July 12, 1900:

'Dear Sir,

I have received your letter of the 10th instant, but I have nothing to alter in, or add to, the reasons assigned in my former letter for declining the controversy with Mirza Ghulam Ahmad to which you invited me.

Thank you for the spare copies of your previous letter which you have kindly sent me.'— (Sd.) G, A., Lefroy. (*The Review of Religions*).

A reference to the press opinion on the challenge and Dr. Lefroy's refusal thereof would, we hope, enhance the interest of this correspondence. But space does not allow us to quote more than one instance in each case. The *Pioneer*, when publishing the challenge in its columns, headed it with the significant remark:

'Undoubtedly great interest will attach to the meeting if Dr. Lefroy does decide to enter the lists.'

The *Indian Daily Telegraph* wrote in its issue of June 19th, 1900:

'We reproduce on another page a most interesting religious challenge from the school of Islam in this country which follows Mirza Ghulam Ahmad of Qadian to the Bishop of Lahore. It is interesting because it seems to be put forward in an earnest and sincere spirit. Mirza Ghulam Ahmad Qadiani is the Chief of Qadian, and, according to the wording of the challenge, "not only lays claim to the Promised Messiahship but has made good that claim by strong and conclusive arguments, and has proved himself to be the Promised One whose appearance has been foretold in the Holy Quran and the Bible." It seems that the following of this somewhat remarkable personage numbers

about thirty thousand<sup>173</sup> "in different parts of the world," and his friends and disciples are anxious that he should hold an elaborate and learned argument on the respective truth of Christianity and Islam with the Bishop of Lahore, whose lectures at that place have convinced the Muhammadans that he is "unrivalled in religious learning in this country. His vast and practical knowledge, his acquaintance with Arabic, Persian and Urdu and his amiable and polished manners" are also enumerated as further reasons why he should be asked to enter into a controversy with this champion of Islam. The challenge throughout is worded in conciliatory terms and an evidently keen desire, for a formal and set controversy in fair terms to both parties on the "comparative merits and excellences of Christianity and Islam" (not Islam and Christianity) and the challengers who are great in numbers and hail from all parts of India, hope by adjuring the Bishop in the name of Jesus Christ to gain his consent to a controversy.

We are of opinion that the Bishop would do well to accept the challenge. To assume a superiority that cannot stoop to controversy would be a mistake, as the challengers would be entitled from their point of view to say that

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<sup>173</sup> The number now amounts to about a million.

the case being undefended went by default and to claim the victory. Also the fact that Mirza Ghulam Ahmad Qadiani is not the "promised one whose appearance has been foretold in the Holy Quran and the Bible", ought not to influence the learned Bishop towards a refusal to enter into argument with him. This question is not to be discussed in the proposed controversy, but the Bishop may possibly convince his opponent of error if the challenge is accepted. The fact that the Muslims desire to pit their "Messiah" against the Bishop is the highest compliment they could desire to pay to his learning; they wish to intimate that they recognise him the first authority in India. Again we do not see how the Bishop can plead that such an elaborate controversy would take up too much of his time. He should on no account lose an opportunity of refuting, silencing and convincing such opponents, especially where he is desired to prove, "which of the two religions, Christianity or Islam, can be called the living faith?" and "of the teachings inculcated in the Holy Quran and the Bible, which is the more excellent and natural?" We should like to see the challenge accepted because we think it would prove highly interesting.'

The *Indian Spectator* wrote on the Bishop's refusal: 'The Bishop of Lahore seems to have retired with more haste than dignity from a challenge

which he had himself provoked. His Lordship some time back, set before himself the task of proving to Muhammadan audience that Christ was the true Messiah and the challenge was taken up by Mirza Ahmad of Qadian to whose claims of Messiahship we referred sometime ago in these columns. Now, Mirza Ahmad may, for aught we know, be a rank impostor, or he may really believe himself to be what he claims to be. In either case we do not see why the Bishop should decline to argue with him. His Lordship speaks of Mirza Sahib as offering "a grievous insult and dishonour to Christ by venturing to call himself the Messiah." The Jews of two thousand years ago crucified Christ for the self-same reason. They felt insulted by his venturing to call himself the Messiah. What is even more strange is the Bishop's pointing to the fact of Mirza Ahmad's claims "being treated with ridicule and contempt by an overwhelming majority" of Punjab Muhammadans, as conclusive proof of the falsity of those claims. When Pilate asked assembled Jews as to whom they would like to be liberated on the day of the passover Christ or Barabbas?—they unanimously voted for the impenitent thief. Did that prove that Christ's claims to Messiahship were unfounded? We are not among the followers of Mirza Ahmad and have no intention of upholding his claims in

preference to those of Christ, but we object to the logic of the hustings being introduced in discussion on religion. If the whole Muslims would have acclaimed the Mirza, would the Right Reverend prelate of Lahore have altered his opinion of his mission? Religious beliefs in his country are in a state of dissolution just now. It behoves those who are anxious to see them crystallize round the truth not to employ arguments which are not of the purest temper.'

Lefroy was born on August 11th, 1854. He knew Hebrew, Arabic and Persian and could speak Urdu. He used to preach in the bazaars at Delhi and wore a beard. He came to the See of Lahore in 1899. It should be remembered that the Christian missionaries working in India, like Lefroy, were much more uncharitable towards Islam than their brethren in England. The following incident recorded in *The Life and Letters of George Alfred Lefroy* by H.H. Montgomery (Longmans, Green and Co., London, 1920) amply illustrates it:

Archbishop Bensen made a speech at the annual meeting of the S. P. G, in St. James Hall on June 16th, 1892, and said:

'We know what the sins of Muhammadanism are, but do we not know what the sins of Europe and London are? ... Muhammadanism does form high characters. No one can go into a Muhammadan place of worship without being struck by the evidence of sincerity, gravity,

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absorbedness, and solemnity in the worshippers.'

Commenting on this Lefroy said:

'It must be with the extremist deference that I venture to dissent from the views of his Grace...'

In August, 1892, Lefroy mentions the great excitement caused by a pamphlet published in the Punjab by the Rev. T. Williams of Rewari. No doubt the cause of it was the speech of Archbishop Bensen, and was a reaction, an unfair and provocative attack upon the character of Muhammad<sup>1sa</sup>.



## CHAPTER 71

### **JIHAD**

A Pathan murdered two English persons in Peshawar in March or April 1900. Ahmad<sup>as</sup> felt very much pained and upset. The murder of any innocent person is a heinous crime and must be condemned by all civilised men. But what shocked Ahmad<sup>as</sup> was something more than that. He had come to serve Islam and the Muslims in general thought in those days that it was a religious duty of theirs to kill the infidels. The ignorant Pathans on the frontier brought disgrace upon Islam by acting according to this belief whenever they found an opportunity to do so or at least they stilled their conscience in the name of religion even when the motive of a murder was something different. The blame lay, in fact, with the mullahs who taught that Islam was in a state of perpetual war with the unbelievers. It was certainly not right, said they, that the infidels should govern the Muslims, even though the latter had lost all political and temporal power. Worse than that was their invented doctrine of jihad according to which it is the duty of every true Muslim

to kill the unbelievers if they refuse to become Muslims<sup>174</sup>. In keeping with such ideas they also expected the advent of a Warrior Mahdi who would continue to wage a holy war against the unbelievers until the whole world accepted Islam. It was these un-Islamic and mischievous ideas which pained Ahmad<sup>as</sup>. He deplored the mentality and the ignorance of the mullahs who preached such dangerous doctrines and applauded such horrible crimes.

He, therefore, wrote a booklet which was entitled *Jihad*. It was printed at the Diyā'-ul-Islam Press Qadian, and published on May 22nd, 1900. It was also translated into English and printed at the Caxton Printing Works, Lahore, in June 1900.

On June 7th, 1900, Ahmad<sup>as</sup> issued a leaflet in which he published a poem of 55 lines in Urdu declaring that jihad was prohibited. Along with it was a letter in Arabic to the same effect.

In these publications the Promised Messiah<sup>as</sup> made it clear that the doctrine of jihad as preached by the mullahs was quite wrong. Early Muslims were persecuted to the extreme on account of their religion. They were turned out of their homes. The inhuman persecution was carried on persistently for a period of no less than 13 years. 'Many new converts were

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<sup>174</sup> Holy Quran says: 'There must be no compulsion in religion' (Al-Baqarah 2:257), Sir Thomas Arnold says, 'The very existence of so many Christian sects and communities in countries that have been for centuries under Muhammadan rule is an abiding testimony to the toleration they have enjoyed.' *The Preaching of Islam*, London, 1913, p. 420).

tortured to death. Many righteous persons, the flower of Arabian chivalry were ruthlessly butchered and cut into pieces by those savage tyrants. Fatherless children and helpless women were murdered in cold blood in the streets. Still the Muslims were commanded to suffer patiently and forbear retaliation. Calmly they faced these hardships and scrupulously obeyed the commandments of their Lord. Streets flowed with their blood but they uttered not a cry. They were slaughtered like sheep but they heaved not a sigh. Not only were the Companions subjected to these shocking persecutions but the Holy Prophet<sup>sa</sup> himself was often seriously injured with stones, but constant as the Northern Star and steady as time he bore all with an open heart filled with true love. On the other hand the patience and forbearance shown by the Muslims made their cruel persecutors the more arrogant and gave them hope of soon striking the death knell of Islam'. It was planned as a last measure to exterminate Islam by murdering the Holy Prophet<sup>sa</sup> himself, with the result that he had to leave Mecca. All this, however, did not satisfy the enemies of Islam and they pursued the Holy Prophet<sup>sa</sup> to execute their evil designs. He reached Medina. Even then his enemies did not relax their efforts to uproot Islam. The whole of Arabia responded to the call of the Koraish, 'the ancient, servitors of the national gods,' and marched to the slaughter of the Muslims. And it was not until their enemies were upon them that

permission was granted to the Muslims to defend themselves. Says the Quran:

'Permission is granted to those against whom war is made that they may defend themselves for they have been unjustly persecuted' (Al-Hajj 22:40).

Again it says:

'And fight in the way of God with those who fight with you', (Al-Baqarah 2:191).

But says Ahmad<sup>as</sup>

'This permission was granted under special circumstances and did not extend over the whole future of Islam. It was limited in point of duration and related to the days when converts to Islam were butchered more mercilessly than sheep. But it grieves us to note that after the lapse of the time of prophethood and early caliphate, serious mistakes prevailed on account of the misconception of the doctrine of jihad which was originally based on the verse of the Quran quoted above, and to put innocent creatures of God to the edge of the sword was looked upon as a deed of righteousness.

A wonderful though sad coincidence may be noted here, viz. that the Muslims fell into an error respecting their fellow-beings and the Christians into one regarding their relations towards the Creator. The Christian religion made encroachments upon the sacred domain of the mighty and powerful God whose like is

neither in earth nor in heaven by deifying a mortal man, and the Muslims did violence to humanity by unjustly drawing the sword upon their fellow-beings under the guise of jihad. Thus the Muslims took one road of violation and the Christians took the other. Unfortunately the majority of both nations look upon these infringements as equitable and each party regards the way it has chalked out for itself as the right road to heaven and all other ways as leading away from the goal.

It should be remembered that the doctrine of jihad as it is understood and presented before the public by the Muslims is altogether unknown to Islam. The way in which they explain it serves only to generate savage qualities in the ignorant masses and blot out all noble qualities of humanity. This has actually happened in our own time and it is beyond the shadow of doubt that in all the inhuman murders committed by ignorant fanatics, who are totally unaware of the circumstances which forced the early Muslims to take up the sword, the real fault lies at the door of the Maulawīs who privately inculcate doctrines resulting in such bloody deeds.

We regret to remark here that as on the one hand the ignorant Maulawīs, ignorant of the real excellence of Islam, drawing a veil over the true significance of jihad, teach the masses

under this name the plunder and murder of innocent human beings, the Christian Missionaries, on the other, are to blame for a similar misrepresentation. The latter have published thousands of pamphlets and handbills in Urdu, Pushto and other languages and circulated them in different parts of India, the Punjab and the Frontier, to the effect that Islam was spread by the sword and that its first principle is murder. The consequence has been that the ignorant masses finding two witnesses in support of jihad, viz. the Maulawīs and the Christian Missionaries, became more wild in their savage excitement. I think it is of the utmost importance that the Government should prohibit these Missionaries from such dangerous fabrications which result in spreading rebellion and lead to breaches of the peace in the country'.

A Christian Missionary, Dr. Griswold of Lahore, has written a book against Ahmad<sup>as</sup>, which is often quoted by European writers. He gives a quotation from the memomrial which was sent to Sir William Macworth Young on March 5th, 1898. It is one of Ahmad's<sup>as</sup> principles to which he draws the attention of the Lieut-Governor of the Province. It is given by Dr. Griswold as follows:

'To preach Islamic truths with reasoning and heavenly signs, and to regard *Ghaza* or jihad as prohibited under present circumstances.'

Dr. Griswold compares this to the bull of Pope Gregory XIII, issued in 1580, which released the English Catholics from the obligation to resist Queen Elizabeth (imposed by the bull of Pope Pius V), and allowed them to continue their allegiance to her until they should be powerful enough to rebel openly. If Ahmad's<sup>as</sup> phrase means anything, Dr. Griswold says, it must mean the same, but he generously adds,

'It is possible, however, that the phrase is meaningless, being used for the sake of literary padding, with an inadequate sense of its implication. We will give Mirza Sahib the benefit of the doubt, especially since the phrase occurs nowhere else, so far as I know, in his writings' (p. 12).

Christians are untrue even to God: instead of One they believe in three. They put words in the mouth of a mortal born of a woman that he was God Himself—a doctrine that he would have shuddered even to think of. So one cannot make a grievance of other falsehoods that they might be guilty of. Ahmad<sup>as</sup> wrote the memorial in Urdu, so I give here the original words in question in order that readers may judge for themselves as to how far the Christian missionary is right:

دین اسلام کی دعوت محض دلائل عقلیہ اور آسمانی نشانوں سے کرنا اور خیالات غازیانہ اور جہاد اور جنگ جوئی کو اس زمانہ کے لئے قطعی طور پر حرام اور ممنوع سمجھنا اور ایسے خیالات کے پابند کو صریح غلطی پر قرار دینا۔

i. e. 'To preach the religion of Islam only by intellectual reasons and heavenly signs; and to

regard as absolutely unlawful and forbidden for this age ideas peculiar to warriors, jihad and love of war; and to affirm that the holder of such views is in manifest error.'

It is clear that if Rev. Dr. Griswold knew Urdu he is guilty of a deliberate misrepresentation and if he did not know Urdu he must have been seriously misinformed. Anyhow, the remarks that he has made are wholly unfounded and the meaning that he has put into Ahmad's<sup>as</sup> words is entirely wrong. It is, however, difficult to assume that the reverend gentleman, living in Lahore and working there, did not have at his disposal the means of ascertaining the actual teachings of Ahmad<sup>as</sup>, especially when he himself undertook to write a book on the subject.

Ahmad<sup>as</sup> has, openly and repeatedly, made his meaning clear in many of his publications. I quote here again from his booklet *Jihad* translated and published in English in 1900:

'The practice now so current among the Muslims by which homicide is committed under the mask of jihad, simply on the ground of a difference in faith, is not the Islamic jihad. On the other hand, it is diametrically opposed to the command of the Lord and His Apostle and is a violation of the Law.'

Again he says:

'Can it be a Divine command that we should shoot dead or put to the sword an innocent person unknown to us and even unaware of our



purpose? Can such faith have Divine origin as teaches its adherents the murder of guiltless human beings quite ignorant of its doctrines and excellences and then regards these inhuman deeds as leading to paradise? What a shameful and ignominious deed that we should shed the blood of a guiltless being who is neither at enmity with us, nor is he known to us and who is perhaps at the time buying something for his children at a merchant's or is engaged in some other business of his own!'

Referring to the circumstances under which jihad was permitted Ahmad<sup>as</sup> says:

'I have already stated that our Prophet<sup>sa</sup> did not take the initiative in the early Islamic wars. He suffered persecution at the hands of the unbelievers for a long time and showed extraordinary forbearance under these trials. His Companions also trod in his footsteps and showed such fortitude and patience as they had been commanded to show, under the severest pains. They were trampled under feet and submitted with calmness. Their children were torn into pieces and they were tortured with fire and boiling water, but they bore everything with patience and refrained from retaliation as if they were innocent children. One would in vain turn the pages of history to find a similar instance of forbearance and withdrawal from resistance notwithstanding power of revenge,

and all this in obedience to the commandment of the Lord. The followers of no other Prophet can stand a comparison in this respect with the Companions of our Prophet<sup>sa</sup>. Where shall we seek for a people, who in spite of being a body possessing strength, energy, the power of retaliation and all the accomplishments of soldiership, bore with calmness the exquisite tortures and atrocities of a ferocious enemy? It should not be imagined that the forbearance shown by our Master<sup>sa</sup> and his Companions in bearing these hardships was due to any weakness or cowardice. Nay, at the time of these persecutions the faithful Companions of the Prophet<sup>sa</sup> possessed the same strong hand whose iron grip was after the permission of jihad so severely felt by their enemies. Not seldom did one thousand Muslims put to flight a hundred thousand warriors of the enemy. These feats of strength sufficiently indicate that the forbearance shown by the Muslims in Mecca was not the result of any langour or want of courage, but that in obedience to the Lord's mandate they offered themselves to be slaughtered like sheep. The tranquillity, the calmness of mind and the self-control shown here is unparalleled in the history of any other Prophet and the lives of his followers. Whenever we are told of the forbearance of any of the early sages, the attendant circumstances

at once lead us to suspect the real cause of the patience was in all probability nothing but cowardice and want of means for retaliation. But the fact that a body of strong and stout men well versed in the arts of war should be thus tormented, their innocent children mercilessly butchered and their members put to the rack and that, with all these excesses on the part of the enemy, they should still refrain from doing any evil in return is without a parallel in the history of the world. The admirable quality of manly courage and fortitude shown by our Prophet<sup>sa</sup> and his Companions for the long period of thirteen years in which they had to face severe hardships at every step is undoubtedly unique; and if anyone doubts this statement, let him produce any similar instance from the history of the past great men.

It is also worth remembering that when persecuted, the Prophet<sup>sa</sup> did not exercise his own judgment to devise some plan of deliverance but repeatedly advised his Companions to show forbearance. If ever a proposal was made for resistance it was rejected on the ground that the Divine command was for patience. Thus did they submit themselves to every sort of violence until permission for self-defence and retaliation came from heaven. Ransack the pages of history, dive deep into the lives of all eminent

men, and produce if possible another such instance of forbearance and fortitude from among the followers of Moses<sup>as</sup> or the apostles of Jesus<sup>as</sup>.

In the end I may say that Islam permits fighting against only an agressor who attacks the Muslims and only so long as he keeps up the fight. Can such a religion be charged with encouraging propagation by the sword? The truth is that those who attempted to destroy Islam by the sword, were themselves destroyed by the sword; and nobody has ever condemned defensive wars.

If Islam was propagated by the sword, how were those who wielded the sword won over to Islam? The religion which could win over such adherents,—men who sacrificed their all for the Faith and established it firmly in the land in the teeth of the united opposition of all nations, could it not convince others of its truth?

Such a charge is a cruel libel against a religion which was the first to teach perfect toleration, and God has, therefore, sent the Promised Messiah<sup>as</sup>, without a sword, in order to demonstrate to the world that Islam can conquer the world by its beauty and charm, and the day is not distant when the world will acknowledge the truth of his claim.'

## CHAPTER 72

### **THE WHITE MINARET**

There is a tradition which is recorded in *Muslim*, a very authentic book, in which the Holy Prophet<sup>sa</sup> says: **يَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ** i.e. the Promised Messiah will descend by the White Minaret to the East of Damascus. This prophecy is understood to indicate the time and the place of the Second Advent. Literally the word *Manārah* (translated into minaret) in the Arabic language denotes the time and the place of light. The word 'white' signifies purity, spotlessness and brilliance. The Holy Prophet<sup>sa</sup> meant to say that the Promised Messiah<sup>as</sup> would appear at a time when there would be light in the world and distance would not keep things hidden from view. In other words the Promised Messiah<sup>as</sup> would be able to see distant things and people would be able to see him even from distant places. The words of the Holy Prophet<sup>sa</sup>, therefore, signify that the Promised Messiah<sup>as</sup> would appear in an age when there would be available all kinds of facilities of communication and transport. They also denote that his age would be that of light,

people would be enlightened and there would be no need of the sword. The Holy Prophet<sup>sa</sup> referred to the same thing when he said *يَضَعُ الْحَرْبُ* i.e. 'the Promised Messiah<sup>as</sup> would lay arms at rest.'

Taking the word *Manārah* in the sense of Minaret the prophecy would imply that with the advent of the Promised Messiah<sup>as</sup> the truth of Islam would tower up like a minaret and attain to a height of eminence which would establish its superiority over all other faiths. The Quranic verse *هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ* (Al-Taubah 9:33) refers to the same thing. It refers to the advent of the Promised Messiah<sup>as</sup> who would establish the superiority of Islam over all other religions.

The other words of the prophecy *شرقى دمشق* viz. the Promised Messiah<sup>as</sup> would appear to the east of Damascus, have been fulfilled to the letter. Qadian, where the Promised Messiah<sup>as</sup> has actually appeared, is situated to the east of Damascus. The significance of the word Damascus lies in the fact that the doctrine of the Trinity had its birth in that town. It was there that Paul conceived the unholy idea and began to preach that Jesus<sup>as</sup> was God, the Conqueror of death, because he had seen the risen Lord.

The appearance of the Promised Messiah<sup>as</sup> to the east of the birth place of the Trinity signified that like the sun he would illumine the world from the East and that the Christian faith would at that time be ascendent in the West as is actually the case today. It also indicated that the spiritual darkness prevailing in the

Western countries would be dispelled by the spiritual sun which would appear in the East.

So Ahmad<sup>as</sup> decided (28.5.1900) to give the fulfillment of this prophecy a concrete shape. To visualise it he began the construction of a White Minaret in Qadian which is situated to the east of Damascus. The White Minaret is peculiarly fitted to commemorate this grand prophecy. Ahmad<sup>as</sup> lays down its aims and objects as follows: (1) The *Mu'adhdhin* should call out the *Adhān* from it five times every day and thus it may be loudly proclaimed throughout the world that there is only one God and that He alone is worthy to be worshipped and that He is Living and shows His signs even now.

(2) Bright lamps shall be fixed on the top of the Minaret to dispel darkness and enlighten the world. People should know that it is the age of heavenly light and spiritual advancement.

(3) A clock shall be fitted on the top to strike the hours of the day for the benefit of the people. It shall indicate that the present is the time when the doors of heaven are open and that there is no need of any holy war with the sword.

In short, the White Minaret is the ensign of peace which proclaims the advent of the prince of peace.

On the first of July 1900, Ahmad<sup>as</sup> appealed for funds and proposed that the names of all those who contribute towards the construction of the Minaret would be written on the Minaret so that the coming generations might know them and remember them in

their prayers. Names of those who responded to this call are given in Appendix II.

The enemies of Ahmad<sup>as</sup> never liked anything which originated with him. Innocent things, done with the best of motives, gave offence to these people. So they decided to oppose the construction of this religious ensign. الْكُفْرُ مِلَّةٌ وَاحِدَةٌ i. e. the unbelievers, all of them, are a single fraternity. Hindus, Sikhs and Muslims including government officials took counsel amongst themselves and made it a common cause.

When the work of excavating the foundations was nearing completion, a police official came to Qadian from Batala on his round and sent a secret report, dated 6-3-1903, against the construction of the proposed Minaret.

On 13-3-1903, Friday following the Eid, Ahmad<sup>as</sup> was requested after Friday prayers to lay the foundation stone of the Minaret. A brick was brought to him for the purpose. He was sitting in the mosque. He took it and placed it on one of his thighs and prayed for a long time in company with his followers. Then he handed over the brick to Hakim Faḍl Ilāhī of Lahore to have it laid in the western part of the octagonal foundations. It was placed there by an Ahmadi mason, named Faḍl Dīn<sup>ra</sup>. The work of construction then commenced.

On 17-4-1903 Buddhei Shah, Ghanayya Lāl, Būr Singh, Narā'in and Dasawar Singh complained to the authorities that the Minaret was being constructed only to tease and annoy them and that it would



dishonour and disgrace them because it would expose their houses to the gaze of the sightseers who would come from all parts of the country. They submitted a site plan on a big sheet of tracing paper to show the position of the various houses in the neighbourhood of the Minaret under construction. They said that Ahmad<sup>as</sup> could build the Minaret anywhere else. On April 27th, 1903, Hukam Chand, Labhū Rām, Salig Rām, Mirza Ali Sher Baig and Mirza Imam Dīn again complained to the authorities against the construction of the Minaret. The two last-named said that the mosque was a *Waqf* for all Muslims and that by raising there a private building for sightseeing Ahmad<sup>as</sup> was encroaching upon their rights.

The Tahsildar of Batala asked Ahmad<sup>as</sup> about it and he wrote to him on April 27th, 1903, as follows:

'Received your letter. You have enquired about the Minaret, so I have to state that the construction of the Minaret in a corner of our big mosque commenced about two months ago. The work of excavation actually commenced on March 3<sup>rd</sup>, 1903. Up till now the building has cost Rs. 1,100. The total expenditure, including the making of bricks, is Rs. 4300. The kiln was begun on April 22nd, 1901. All the people of Qadian knew that the Minaret would be built in the mosque. The complaint at this stage of construction is based only on personal enmity. The building of the Minaret does not interfere with anybody's purdah. A Minaret goes up just

like a pillar and there is no room on top for residence. No one lives on top. The authorities can visit the site themselves and see it. In the neighbourhood there exist already very high residential buildings. Their height is not less than that of a minaret. People are living in the upper stories of these high buildings. Of such are the following (1) Ḥaveilī of Deputy Shankar Dās, deceased (2) Ḥaveilī of Mirza Niẓām Dīn and Imam Dīn (3) Ḥaveilī of Mirza Sultan Ahmad (4) Ḥaveilī of Leekar Jhewar (5) Ḥaveilī of Lahna Singh Subeidar (6) Ḥaveilī of Ṣābir Ali Shah (7) Ḥaveilī of Muhammad Ali Shah (8) Ḥaveilī of Nihāl Singh (9) Ḥaveilī of Buddhei Shah Khatrī (10) Ḥaveilī of Bishan Dās Kalia (11) Ḥaveilī of Radhā Abrol, which contains the post office (12) Ḥaveilī of Kanshī Shangarī (13) Ḥaveilī of Gurbakhsh Khatrī. These are all high buildings, from the tops of which the houses of the poor people are all exposed. The people are living in them. But the Minaret will only be a kind of thin pillar. No one can live on it. There is no possibility of interference with purdah. The poor people of this village do not even observe purdah. And the well-to-do people have their own high buildings which are not lower than minarets. In the end, I have to submit that the Minaret is attached only to the mosque, and a lamp will be fitted on it to provide light for the mosque.'

Mirza Nizām Dīn wrote to the authorities on May 1st, 1903, that Ahmad<sup>as</sup> was laying the foundations of a new religion. The Minaret was an innovation and it was being erected as a private building to take possession of the mosque etc. There existed, he said, a real danger of a breach of the peace. He also feared that if the Minaret tumbled down people would lose their lives.

The officiating Tahsildar of Batala, Motī Rām, came to Qadian on May 8th, 1903, and made some enquiries. In view of his suspicious attitude a memorial was sent to him on May 9th, 1903, under the signatures of about 30 Ahmadis of Qadian. That was probably the total number of the adult male population of Ahmadis at that time living in Qadian.

Ahmad<sup>as</sup> addressed the Tahsildar again on May 10th, 1903, as follows:

'I understand that a few persons have, actuated only by enmity, put forward some points against the construction of the Minaret of the mosque which are not based on facts. Real facts have been concealed. Therefore I have to submit the following: (1) The construction of the Minaret of the mosque is for the performance of the religious duty of Muslims and for the good of the public, as is clear from our *Ishtihār*. (2) It appears that most of the complainants...whose names have not been intimated to me, nor have their complaints been shown to me...or their leaders are Hindus, who

naturally hate Muslim mosques and places of worship. (3) Some of them are such as have been convicted and punished either in cases started by my brother and father or due to their own aggression and violation of the law. (4) Some of them, like Imam Dīn and Nizām Dīn, are people who have borne enmity towards me and my community from the very beginning. They are always raising obstacles in the performance of our religious duties. A short time ago they raised a wall in the lane which leads to the door of my mosque to block the way. It caused great inconvenience to me, my guests, my followers and the general public. It resulted in a court case which dragged on for about a year and a half; and it was only after heavy expense that the Court at last decided against them and the wall was demolished. They keep on trying like this. The Hindu complainants in this case sided with them and appeared as their witnesses. Now too they are in league with them. (5) Hindus are not required by religion or custom to observe purdah. Government officials all know it. On the other hand, the civilised societies of Hindus regard purdah as an obstacle to progress. (6) The residential houses of some of the complainants themselves are so high that they interfere with the privacy of other people's houses...houses of people who observe purdah

by religion and custom and are acknowledged as purdah observing people. By way of an illustration I refer to the house of Shankar Dās which is next to the mosque. You may go on its roof and see. (7) The mosque Minaret will not be like a residential house. It will be a tapering pillar, which is being built on religions' principles for the good of the public, as is clear from the *Ishtihār*. A big clock will be fitted at the top to tell the people the times of prayer; and there will be a big lamp for light which will help the workers employed for the protection of the inhabitants. (8) The protection of the clock and the lamp naturally requires that it should remain closed except at certain times, viz. for the purposes of *Adhān*, lighting the lamp and winding the clock. When the height of residential houses (where people actually live) does not affect purdah, how can it be interfered with by the construction of the Minaret? (9) The mosque Minaret is being built on ground which I own and possess, and it is a part of the mosque without which the mosque remains incomplete and defective. To stop building a mosque is stopping the building of a religious place of worship and that is an attack upon religious freedom, which is the right of every individual subject of the British Government. (10) The construction of the Minaret commenced a long time ago. Its *Ishtihār* was

issued three years ago, giving its site along with a detailed account of some other buildings of the mosque. To put a complaint before the authorities against it after three years is based only on enmity. (11) About Rs. 4,500 have been spent on the construction of the Minaret. To postpone its construction now for some future time is not only an insult to our religion but it is also a financial loss to us. (12) Wherever there exist magnificent mosques their Minarets are more or less attached to them throughout India. Nowhere are they separate, nor can they be separated. No objection has ever been raised against them up till now. On the other hand, during the term of Lord Curzon they have been duly respected and honoured apart from their supervision and protection. Hence opposing the construction of this Minaret only betrays personal malice, (13) Custom is regarded as part of law. There is no instance at all where the building of religious places of worship has ever been unduly stopped. Even residential houses are not stopped merely on the ground that they are high. Accordingly, the new towns founded by the English, like Montgomery, Abbottabad, Lyallpur etc., do not have all their roofs on the same level. Nor is such a thing possible. (14) There is caused a misunderstanding by saying that the public in general is displeased with it.

How can a Muslim be displeased with a mosque and the construction of its minaret? Hindus not only here but throughout British India can never be pleased with the construction of mosques on account of their religions' differences. Therefore no notice should be taken of the displeasure of the opposite party (15) Mosques and their minarets are pillars of religion which are properly respected and honoured even by the Government. When the observance of ordinary customs devised by common people themselves is not interfered with, how then can religious matters and their enforcement be interfered with? It may be further added that to say that the mosque Minaret is going to be a place of amusement for sightseers is an insult to the mosque and an insult to our religion. A mosque is not a place of amusement. The Minaret is built for three purposes: *Adhān*, light and a clock for indicating the times of prayer. Mosques are the places of worship, to call them places of amusement is an insult and deception. To turn mosques into places of amusement is a sin with us.'

In spite of all these reasons the Tahsildar, Motī Rām, made on 12th May, 1903, an adverse report to the Deputy Commissioner who was happily a sensible man. He understood the situation and passed his final orders on 13th May, 1903, to the effect that there was

no danger of any breach of the peace by the construction of the Minaret. If any one, he said, felt offended or aggrieved he should seek relief by resorting to civil proceedings. He saw no reason to interfere in the matter.<sup>175</sup>

In the meantime the construction went on and by the middle of May the first storey was completed. It had, however, to be discontinued then for lack of necessary funds; and the Minaret could not be actually completed until 1916.

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<sup>175</sup> I have seen the original file in the Record office at Gurdaspur. Case No. 17/4, date of instituting 14-4-1903, *Gushwāra* 176, No. in General Register 1012, Miscellaneous file R.M. Batala.



## CHAPTER 73

### **A FALSE MOSES**

The name of Babu Ilāhī Bakhsh, a Lahore accountant, has been mentioned before in connection with Ahmad's<sup>as</sup> publication *Darūratul Imam*. He claimed to receive revelation and alleged that his revelations were against Ahmad<sup>as</sup> and his claims. Ahmad<sup>as</sup> requested him to publish his revelations and send them to Ahmad<sup>as</sup> so that God might give His decision and save men from falling into error. But Ilāhī Bakhsh hesitated to do so. On April 26th, 1899, Hafiz Hamid Ali<sup>ra</sup> asked Hafiz Muhammad Yūsuf in a railway train, coming from Amritsar, as to why Ilāhī Bakhsh did not publish his revelations. He replied that the revelations were not published because Ilāhī Bakhsh did not want to offend Ahmad<sup>as</sup> and that if he gave an undertaking in writing that he would not go to court Ilāhī Bakhsh would publish his revelations. When Hamid Ali<sup>ra</sup> reached Qadian he informed Ahmad<sup>as</sup> of it, who immediately wrote out the undertaking and told Hamid Ali<sup>ra</sup> to take the writing to Muhammad Yūsuf at Dhariwal. It was delivered to him on the 27th. It

was also signed by Abdur Raḥmān Haji Allah Rakhkha<sup>ra</sup>, Mirza Khudā Bakhsh, Maulawī Nūr-ud-Dīn<sup>ra</sup>, M. Mi‘rāj Dīn and Maulawī Abdul Karīm<sup>ra</sup> as witnesses. Muhammad Yūsuf forwarded the writing to Ilāhī Bakhsh with the advice that he must now publish his revelations which declared Ahmad<sup>as</sup> to be a liar. He replied on May 7th, 1899, from Lahore and still hesitated in the matter. Muhammad Yūsuf communicated the reply to Ahmad<sup>as</sup>, who again wrote to him on May 15th, 1899, reassuring him that he would not sue Ilāhī Bakhsh, whom Ahmad<sup>as</sup> adjured three times in his letter so that the revelations might be published. This letter was sent registered. In answer to this Ilāhī Bakhsh expressed his willingness on May 23rd, 1899, without binding himself to any specified period. Ahmad<sup>as</sup> wrote to him a letter on June 16th, 1899, requesting him again to publish his revelations. He fixed ten days as the limit and expected that he would receive the revelations printed in an *Ishtihār* by the end of the month.

In this letter Ahmad<sup>as</sup> also cleared up a misunderstanding. During a previous conversation Ahmad<sup>as</sup> had mentioned the name of Maulawī Abdullah Ghaznavi in a way which offended Ilāhī Bakhsh, so in this letter Ahmad<sup>as</sup> made it clear that he meant no disrespect to the Maulawī. But he further explained that as he was the Promised Messiah<sup>as</sup> and Mahdi, Ahmad<sup>as</sup> had every right to correct Maulawī Abdullah Ghaznavi if necessary. He said that the Maulawī would have been just an ordinary disciple of

his if he had lived in his time. The status of the Promised Messiah<sup>as</sup> was far too high as compared with that of any such Maulawī. Ibn Sīrīn was once asked as to whether the Promised Mahdi would be the equal of Abu Bakr<sup>ra</sup> and he replied that Abu Bakr<sup>ra</sup> could not compare with the Mahdi, who was better than some of the Prophets even. Therefore, Ilāhī Bakhsh had no reason to feel offended by any remark that Ahmad<sup>as</sup> might have made with regard to Abdullah Ghaznavi.

Munshi Ilāhī Bakhsh, however, did not publish any of his revelations.<sup>176</sup> Early in August it was given

<sup>176</sup> It appears when the period fixed for Ilāhī Bakhsh to publish his revelations expired Ahmad<sup>as</sup> began to write a book which was entitled *Tiryāqul Qulūb*.

It was a large sized book. By August 1st, 1899, 23 pages were written out and its preparation was announced in the *Al-Hakam* dated July 31st, 1899. In these pages Ahmad<sup>as</sup> pointed out that a true Revelation from God must be supported and distinguished with heavenly signs. He invited the Sufis and mystics who opposed him to arrange a meeting in which a prayer should be addressed to God so that the true claimant to Divine revelation might be distinguished with potent heavenly signs within a period of 12 months. For this purpose the opposing candidate must publish an *Ishtihār* which should reach Ahmad<sup>as</sup> ten days before the date of the proposed meeting. In his Persian poem given in the beginning of the book Ahmad<sup>as</sup> said:

غرض مقامِ ولایت نشان با دارد ..... نه هر که دلچ پویشد ز اولیا باشد  
منم مسیح زمان و منم کلیم خدا ..... منم محمد و احمد که محبتی باشد  
نه بلعم است که بدتر از بلعم آں ناداں ..... که جنگ او بکلیم حق از هوا باشد

Five supplements were later added to this book in which about 76 signs and prophecies were explained as having been fulfilled. This book was written out by February 15th, 1900 (on December 5th, 1899, 137 pages were completed) except perhaps a few pages, which must have been soon completed by Ahmad<sup>as</sup>. Pīr Manzūr Muhammad<sup>ra</sup> wrote almost all the 'copy' and it was all printed early in 1900. But this book could not be properly

out that he had not done so because Maulawī Nūr-ud-Dīn<sup>ra</sup> had begged Munshi Ilāhī Bakhsh not to disclose his revelations against Ahmad<sup>as</sup>. Ilāhī Bakhsh had three friends—Abdul Ḥaq, accountant; Khan Bahādur Sayyid Fateḥ Ali Shah, Deputy Collector of Canals; and Hafiz Muhammad Yūsuf, Ḍilla‘dār. Munshi Tājuddīn had asked Fateḥ Ali Shah and he had given the above reason for not publishing the revelations. So Maulawī Nūr-ud-Dīn<sup>ra</sup> wrote a letter to Tājud Dīn asking him to produce his letter which was supposed to have been written for the purpose. Maulawī Nūr-ud-Dīn’s<sup>ra</sup> letter to Tājud Dīn was published in the *Al-Ḥakam* dated August 10th, 1899. The letter which he had written to Hafiz Muhammad Yūsuf was published in the *Al-Ḥakam* dated August 17th, 1899. In this he had asked Hafiz Muhammad Yūsuf to give him an opportunity of talking over the subject. Maulawī Nūr-ud-Dīn<sup>ra</sup> had in this letter reiterated and affirmed his own conviction that Ahmad<sup>as</sup> was the Promised Messiah. He had asked Hafiz Muhammad Yūsuf to ponder over the matter and see whether Ilāhī Bakhsh or Ahmad<sup>as</sup> was helped by God. Maulawī Nūr-ud-Dīn<sup>ra</sup> wrote another letter (published in the *Al-Ḥakam* dated August 31st, 1899), to Maulawī Abdul Jabbār Ghaznavi in which he asked to be supplied with a

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completed and published at that time because of the proposed expedition to Nasibeen and other reasons. At last Hakim Faḍl Dīn drew Ahmad’s<sup>as</sup> attention to this book in October 1902 and he finished it off by adding a few lines to the MS on October 25th, 1902. Karam Ali Kātib says that only two pages (159, 160) of this book were then written by him along with the title. The book was thus published on October 28th, 1902.

copy of the revelations received by Ilāhī Bakhsh. But he would not give them out. On the other hand, the friends of Ilāhī Bakhsh accused Ahmad<sup>as</sup> of all sorts of things. Maulawī Abdul Karīm<sup>ra</sup> published a refutation of their allegations in the *Al-Hakam* dated September 30th, 1899. But this party carried on their insidious propaganda against Ahmad<sup>as</sup> and would not publish the revelations which Ilāhī Bakhsh was alleged to have received from God.

Ilāhī Bakhsh and his friends looked upon Maulawī Abdullah Ghaznavi as their spiritual leader. Now this Maulawī had made a prophecy and Hafiz Muhammad Yūsuf and his brother Munshi Muhammad Ya‘qūb had related it to Ahmad<sup>as</sup>. The latter had stood up in the field of *Mubāhala* with Abdul Ḥaq at Amritsar and declared on oath before several hundred men that Maulawī Abdullah Ghaznavi had had a vision in which he saw the Divine light descend upon Qadian from heaven, of the benefit of which his own children were deprived. When Munshi Zafar Ahmad<sup>ra</sup> of Kapurthala reminded Munshi Muhammad Ya‘qūb of this prophecy, he wrote to him on April 22nd, 1900, a different version, saying that it was his wife who had a dream and that Maulawī Abdullah Ghaznavi had interpreted it to mean that God would raise in the near future someone through whom Islam would progress throughout the world and that it was perhaps Ahmad<sup>as</sup> of Qadian. Ahmad<sup>as</sup>, therefore, issued a leaflet on May 25th, 1900, in which he published this evidence in his favour and drew to it the attention of Ilāhī Bakhsh and

his friends. He also took this opportunity of asking him once again to publish his revelations. The idea of Ahmad<sup>as</sup> in having them published was to make the world a witness of the revelations and how they were fulfilled or falsified.

At long last Ilāhī Bakhsh produced a book entitled 'Aṣā'-e-Mūsā in September 1900. It was printed at the Ansari Press, Delhi. Ahmad<sup>as</sup> received a copy probably in the first week of December and God revealed to him that He was with him and that the book would prove of no effect. In this Ilāhī Bakhsh did not only publish his revelations but also made an effort to write a reply to *Ḍarūrat-ul-Imam*.

On November 13<sup>th</sup>, 1900, Hafiz Muhammad Yūsuf met a few followers of Ahmad<sup>as</sup> at Amritsar. They said that an impostor who manufactured revelations was soon destroyed and could not live for 23 years; and that if any one claimed to receive verbal revelation from God for 23 years or more he could not be an impostor. Hafiz Muhammad Yūsuf asserted that the limit of 23 years was arbitrary and that there had been such impostors and that they had lived for 23 years and longer. He said that he would believe in Ahmad<sup>as</sup> if he failed to put forward the name of any such impostor by December 20th, and they promised that if Hafiz Muhammad Yūsuf succeeded in this they would forsake Ahmad<sup>as</sup>. The pact was written down and signed by the following: Mufti Muhammad Ṣādiq<sup>ra</sup>, Mirza Khudā Bakhsh<sup>ra</sup>, Hafiz Ahmadullah Khan<sup>ra</sup>, Nabī Bakhsh Rafugar<sup>ra</sup>, 'Ibādullah<sup>ra</sup>, Allah

Bakhsh<sup>ra</sup>, Hakim Ilāhī Bakhsh<sup>ra</sup>, Mistrī Chirāgh Dīn<sup>ra</sup>, Ghulam Muhammad<sup>ra</sup>, Quṭbud-Dīn Misgar<sup>ra</sup>, Muhammad Yūsuf Habibullah<sup>ra</sup>, Walī Muhammad<sup>ra</sup> and Nabī Bakhsh<sup>ra</sup>.

When Ahmad<sup>as</sup> came to know of this he issued a tract in which he offered to give Rs. 500 as a reward to anyone who could prove from history that any impostor had lived for so long a time. He challenged all the mullahs, including Ilāhī Bakhsh and his friends, on the point, and gave them two weeks in which to do it. The Holy Prophet<sup>as</sup> continued to receive revelations from God for 23 years; and the Holy Quran says that if he had been an impostor God would have surely destroyed him (See Al-Ḥāqqah 69:46,47). If an impostor were allowed to manufacture revelations for so long a time, there would be no force left in the Quranic argument. The late Maulawīs Raḥmatullah and Sayyid Al-Hasan had put forward the same argument before the Rev. Mr. Pfander, the author of *Mizānul Haq*, and the Christian missionary could not, in spite of all his vast resources, find out any such instance to refute the argument.

The time limit fixed by Ahmad<sup>as</sup> expired and nobody came forward to claim the reward. On February 8th, 1901, however, a certain Abu Ishāq Muhammad Dīn of Amritsar put forward the names of Ubaidulla (296 A.H) and Abdul Mu'min (358 A.H.) of Africa, Hasan bin Şabbāh, the Mughal King Akbar, Ibn Hūd, Muhammad Ali Bab. etc., but students of history know that these people, in spite of their false

claims, never manufactured any revelations. They never claimed that God had revealed to them such and such words as did the Holy Prophet<sup>sa</sup> and Ahmad<sup>as</sup>. The point under discussion was as to whether any impostor had ever lived for 23 years in spite of his claim that he received definite and verbal revelation from God. These people had made no such claims.

An impostor could, of course, manufacture revelations for some time but if he persists in that course he is bound to be destroyed. On the other hand, an unconscious impostor or a victim of self-deception is nothing short of a lunatic and as such he cannot be held responsible for his vagaries. But the true recipient of the word of God is distinguished from all others by his personal purity and the practical help and support that he receives from God. The true word of God is and must be accompanied by the work of God. A stray and occasional word of God does not entitle the recipient to announce himself as one commissioned by God for the regeneration of mankind.

The revelations which Ilāhī Bakhsh published in his book could not have been true. His hesitation in publishing them is proof of the fact that he himself was not really convinced of their truth. He might have been a victim of deception or an impostor who manufactured revelations, but he was not permitted to live long. He was surely not helped by God. His revelations were definitely falsified.



On page 19 of his book *Ilāhī Bakhsh* claimed that God would grant him victory over his enemies and that He had revealed to him,

'God shall benefit the Muslims by your long life.'

And he said:

'I shall not die until I have done my duty' (page 19).

Again, he wrote on page 79 that God had addressed him in the following words:

'You shall have the upper hand. I shall disgrace him who intends to disgrace thee.'

On page 80 *Ilāhī Bakhsh* is addressed as follows:

'I shall make thee an Imam for the people.'

On pages 34 and 35 he poses as Moses.<sup>177</sup> With regard to Ahmad<sup>as</sup>, he said, God had revealed to him:

'We shall brand him on the nose.' (page 83).

'So he will die and he will be an infidel. His curses (in opposition to *Ilāhī Bakhsh* and others) shall recoil on him' (P. 152). 'The wrath of God shall descend upon him' (page 79).

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<sup>177</sup> *Ilāhī Bakhsh* had named his book '*Aṣā'-e-Mūsā*' i.e., the staff of Moses. By implication he had claimed to be Moses<sup>as</sup>, and expected that his book would work wonders and bring Ahmad<sup>as</sup> to naught. But God had declared otherwise; He had called Ahmad<sup>as</sup> Moses in 1883 and even on March 18th, 1907, a few days before the destruction of *Ilāhī Bakhsh*, He sent His glorious word to Ahmad<sup>as</sup> saying:

'There is a Moses I shall make him manifest and grant him honour before the people.'

The false Moses perished with plague and the true Moses of God, Ahmad<sup>as</sup>, was honoured before the people.

What actually happened was that the wrath of God descended upon Ilāhī Bakhsh and he was stricken with plague and died an ignominious death on April 7th, 1907 (See *Ahl-e-Hadith*, Amritsar, dated April 11th, 1907). Thus his nose was branded with disgrace for ever. He never had the honour of being an Imam of men; and his name is now sunk in the abyss of oblivion. Ahmad<sup>as</sup> lived and prospered. His followers increased and multiplied. His name is now exalted unto the corners of the earth just as God had revealed to him on August 27th, 1899, that He would. His disciples actually lead prayers throughout the world.

## CHAPTER 74

### **A SEPARATE COMMUNITY**

On June 7th, 1898, Ahmad<sup>as</sup> issued a leaflet in which he wrote:

'With the grace of God and through His high favour our Community is growing fast in numbers so much so that it has now increased into thousands; and very soon, with God's grace, it is going to multiply into lakhs. Therefore it appears proper that a suitable arrangement should be made for the marriages of the younger members in order to create a stronger bond of union between its members and to protect them against the evil influence of their relations and its evil consequences. Obviously it has now become impossible for our Community to contract marriages with people who, under the influence of the mullah opponents, have reached the limit of prejudice, malice, narrow-mindedness and enmity, unless of course they repent and join this Community themselves. This Community does not now

depend upon them in any way. There are many among this Community who excel them in wealth, knowledge, position, family, righteousness and the fear of God. All Muslim castes are found in this Community. So there is no need for our Community to contract new relations of marriage with people who call us infidels and name us as *Dajjāl*, or with those who do not say so themselves but are under the influence of such people and also praise them.

'It should be remembered that a man who cannot forsake such people is not worthy to be accepted as a member of our Community. Unless a brother forsake his brother and unless a father part with his son for the sake of purity and truth, he is not of us. So let the whole of the Community hear that every truthful person must observe these conditions.'

In accordance with this declaration a register was opened at Qadian in which particulars of marriageable persons were noted and efforts were made to find suitable matches.

By 1900 the Community began to spread far and wide. Before this people joined the fold of Ahmad<sup>as</sup> in ones and twos, but now in accordance with the prophecy, (Al-Naşr 110:3) *يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا* i.e., 'People shall enter the religion of Allah in large numbers', they began to join his fold in scores and hundreds. In January 1900, through the preachings of Sayyid Abdur Raḥīm<sup>ra</sup>, 408 persons joined the

Community in a single day (Friday, the third of Ramadan, 1317 A.H.) at a village in the district of Cuttack, Orissa. In November 1900, 58 persons joined the Community at once from Malwar, Mysore.

In view, therefore, of the rapid progress of the Community it was considered necessary to give it a name. So Ahmad<sup>as</sup> publised an *Ishtihār* on November 4th, 1900, in which he declared that his followers should be known as the Ahmadiyya sect of Muslims or Muslims of the Ahmadiyya faith. He instructed his followers to call themselves by this name and also get themselves entered in the coming census record as such. He also drew the attention of the Government to the distinctive features of the Ahmadiyya faith with a view to removing all kinds of misunderstanding.

It was also explained in this leaflet that the Holy Prophet<sup>sa</sup> had two names, Muhammad<sup>sa</sup> and Ahmad<sup>sa</sup>. The first indicated glory—a phase which was manifested at Medina. His enemies attacked him with the sword and they were destroyed by the sword. But the other name Ahmad<sup>sa</sup> indicates beauty—a phase which was manifested at Mecca. His second advent was to be a manifestation of Ahmad<sup>sa</sup>, so it was proper that the Community be associated with that name.

His mission is that of peace and love and not of war and bloodshed.

## CHAPTER 75

**MIRACLE OF THE MESSIAH<sup>as</sup>**

A Sufi of the Chishtī school, Pīr Mihr Ali Shah of Golra, district Rawalpindi, produced a book entitled شمس الهدايه فى اثبات حيات المسيح after a labour of several years. It was printed at the Mustafā'ī Press, Lahore in Ramadan 1317 A.H. Maulawī Nūr-ud-Dīn<sup>ra</sup> read a few pages of this book on February 17th, 1900, and wrote a letter to Pīr Mihr Ali Shah the next day. It was written in this book that if any one wanted to say anything about this book he must refer to authentic commentaries such as *Ibni Jarīr* and *Ibni Kathīr* and also to the true Hadith or he must base his arguments upon the Holy Quran, which should be acceptable to the great and learned people who are masters of language and rhetorics (page 8). Though the book is written in Urdu, yet the writer has occasionally employed Arabic also to show his learning. So Maulawī Nūr-ud-Dīn<sup>ra</sup> asked the Pīr eleven questions in his letter. Apart from some mystical and theological points he wanted to get full references to the works quoted by him and asked him if he had himself read

*Ibn-e-Jarīr*. Mihr Ali Shah replied that it was Maulawī Muhammad Ghāzī who had compiled the book and, as he was not available at that time, it was not possible to supply the required information.

This answer was very disappointing and exposed the ignorance of Mihr Ali Shah. There was disquiet among his own followers. Maulawī Abdul Karīm<sup>ra</sup> wrote a crushing rejoinder in the *Al-Hakam*, dated April 24th, 1900, and pressed Mihr Ali Shah in vain for an answer to the eleven questions put to him.

On July 20th, 1900, Ahmad<sup>as</sup> issued an *Ishtihār* in which he invited Mihr Ali Shah to a contest. On page 81 of *Shamsul Hidāya*, Mihr Ali Shah had insinuated that Ahmad<sup>as</sup> did not know the Quran, so he suggested that a meeting be held at Lahore and forty verses of the Quran should be selected by casting lots. Ahmad<sup>as</sup> and Mihr Ali Shah should then pray that God might enable the truthful of the two to write in fluent Arabic a commentary of the verses in that very meeting with the help of the Holy Spirit. The commentary should be not less than 43 pages. The parties should have no book with them, nor should there be any assistant. Seven hours should be given for this purpose. The parties should then sign the papers which would be read out to three learned men selected by Mihr Ali Shah. They should neither be the followers of Ahmad<sup>as</sup> nor of Mihr Ali Shah. These three men should then give their decision under oath as to which of the papers was superior in language as well as in commentary. Ahmad<sup>as</sup> also said he was prepared to

entrust the decision to his enemies like Maulawī Muhammad Husain, Maulawī Abdul Jabbār Ghaznavi and Professor Maulawī Abdullah. This *Ishtihār* was signed by 20 men as witnesses.

In a supplement to this *Ishtihār*, issued on the same date, Ahmad<sup>as</sup> invited the mullahs also so that they might not be able to say afterwards that Mihr Ali Shah was not their representative or that he was not fully competent for the contest. The invitation was, therefore, developed as follows: Mihr Ali Shah should signify his acceptance with an *Ishtihār* within a month so that the mullahs of the country should be able to join the contest for which suitable arrangements should be made at Lahore by Mihr Ali Shah or, if he was unable to do so, Ahmad<sup>as</sup> would undertake the responsibility. The contest should finish in one day, seven hours being allowed for the writing of a paper of 40 pages. Each of those who enter the contest must write his paper sitting alone without help. Ahmad<sup>as</sup> would hand over a signed copy to Mihr Ali Shah from whom other copies might be obtained but all of them should hand over signed copies of their papers to Ahmad<sup>as</sup> before he handed over his copy to Mihr Ali Shah. The paper must be written in Arabic on the spot. After the reading of the papers the three judges appointed by Mihr Ali Shah would give their award under oath. If Mihr Ali Shah did not have the courage to enter the contest, then the other mullahs could do so but their number must be forty and not less in any case. If, however, Mihr Ali Shah or the mullahs failed



to come forward by August 22nd, 1900, it would be understood that God had forsaken them all and that the silence of his enemies was a heavenly sign in favour of Ahmad<sup>as</sup>. The names of eighty-six prominent mullahs were appended to the *Ishtihār* and the rest were all invited in general.

On July 9th, Maulawī Sayyid Muhammad Ahsan reminded Mihr Ali Shah and also challenged him to hold a debate with him about the life or death of Jesus<sup>as</sup>, the subject of Mihr Ali Shah's book.

Ahmad<sup>as</sup> issued an Urdu leaflet (*Arba'īn No. 1*) on July 23rd, 1900, from which I quote below. He declared that it was not a *Mubāhala* nor was it meant to be a dreadful prophecy for any opponent. He also announced that he would go on publishing leaflets until the limit of 40<sup>178</sup> was reached or until an opponent came out in good faith in the field of contest to show a sign:

'To do my duty I have made up my mind today that I should publish 40 *Ishtihārs* to invite the attention of opponents and disbelievers so that on the day of judgment it may be a proof of the fact that I have done all that I was sent to do. Most humbly and respectfully therefore do I send this *Ishtihār* to the learned people of Muslims, Christians, Pandits, Hindus and Āryas, and I declare that I have been sent to

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<sup>178</sup> Ahmad's<sup>as</sup> idea was to issue small leaflets but the first four leaflets increased in volume, so he relinquished the original idea and declared that the proposed 40 leaflets were completed in four only.

reform morals and correct errors of belief and faith. I work as did Jesus<sup>as</sup>; and in this sense I am called the Promised Messiah, because I am commanded to spread truth in the world only through pure teachings and extraordinary signs. I am against the use of the sword for the sake of religion and killing the creatures of God in the name of religion. I am commissioned to remove, as much as I can, all such errors from among the Muslims and to invite them to the ways of pure morals, forbearance, meekness, fairness and truthfulness. I declare unto all Muslims, Christians, Hindus and Āryas that I have no enemy in the world. I love mankind as does a mother, even more than that. I am an enemy only to such false beliefs as destroy truth. Sympathy for man is my duty and hatred of falsehood, idol worship, transgression and every kind of wickedness, injustice and evil behaviour is my principle. The real reason for the effulgence of my sympathy is the fact that I have discovered a mine of Gold and Jewels and it is a good fortune that I have found in that mine a priceless diamond full of lustre. The price of that diamond is so great that if I were to distribute it amongst all my brethren of mankind each one of them would become richer than the one who possesses in the world today the greatest quantity of gold and silver. What is that diamond? The true God. To get

Him is to recognise Him, to have a true faith in Him, to seek Him in true love and to get true blessings from Him. Hence it would be the height of injustice that after possessing so much wealth I should keep mankind deprived of it, that I should enjoy it while they should starve. It is absolutely impossible for me to do so. My soul is sore vexed when I see their poverty and starvation and my heart sinks when I find them in darkness and penury. I want to fill their houses with heavenly wealth, and I wish that they should get so many jewels of truth and certainty that the whole length of their capacities may become full of them.

Everything loves its own kind, even ants, provided there is no selfish interest involved. Hence the one who calls men to God must love them above all as a matter of duty. So I love mankind more than anyone else. I am of course the enemy of evil deeds and every form of wrong, wickedness and rebellion; but I am enemy to no person. Therefore it is in the greatness of my love that I offer mankind the treasure which I have discovered—a treasure which is the key to all the treasures and blessings of paradise. That the wealth which I have discovered consists of true diamonds and gold and silver and that there is nothing counterfeit about it can very easily be ascertained: all those dirhams, dinars and

jewels bear the Royal impress. I have such heavenly witnesses as are not possessed by anyone else. I have been informed that of all religions Islam is the only true one. It has been notified to me that of all guidances the Quranic guidance is the only one perfect and unadulterated by man. I have been made to understand that of all Divine Messengers Muhammad<sup>sa</sup> is the only one whose teachings are perfect and superior in purity and wisdom and whose personal example in actual life is the best specimen and model in human perfection. And God has informed me, through His pure and unsophisticated word, that He has appointed me as the Promised Messiah and Mahdi and Judge to decide all internal and external differences. The Holy Prophet<sup>sa</sup> has called me as the Messiah and the Mahdi; and then in His direct converse with me God has given me the same two names, and the requirements of the present age also demand that I should have the same names. In short, there are three witnesses to these my names. I call my God, the Owner of the heaven and the earth, as a witness to the fact that I am from Him and that He bears witness to me with His signs. If anyone can oppose me in heavenly signs, then I am false. If anyone can equal me in having his prayers accepted, then I am false. If anyone can be found to match me in

explaining the hidden meanings of the Quran, then I am false. If anyone can equal me in foretelling the hidden things and secrets of the future, which the Almighty reveals to me, then I am not from God.

These authoritative words need no comment. They speak for themselves. I would like to add only one thing. The keenness of Ahmad<sup>as</sup> to show signs was directed only against such of his opponents who demanded a sign and insisted that they must see something supernatural. Otherwise in his discourses he did not lay much emphasis upon it. People who demanded such signs, he said, really begin with suspicion and therefore they are not generally led to the truth. It is men like Abu Bakr<sup>ra</sup> who benefit most by the advent of Prophets. The moment he was informed that the Holy Prophet<sup>sa</sup> had claimed to be a Prophet he believed in him. Not that he had seen a portent or an extraordinary show of Divine power, but because he knew the Holy Prophet<sup>sa</sup> from the beginning as a man of truth. He knew the holy life that he led, so he believed in the Holy Prophet<sup>sa</sup> as he was a truthful man and could never tell a lie. Such people do not seek signs, while those who insist on seeing signs of their own choice generally fail to recognise the signs and perish.

Anyhow, the *Parcharak* of Jullundur criticised the Urdu leaflet *Arba'in No. 1* to which the *AI-Hakam* replied on September 16th, 1900.

Ahmad<sup>as</sup> had addressed a large number of mullahs, living in different parts of India, by name, but it will be very much regretted by an increasing number of persons in the world, that the mullahs and the priests could not, singly or collectively, pluck up courage to come forward for the contest proposed by Ahmad<sup>as</sup>. The only reply<sup>179</sup> that was given by Mihr Ali Shah or on his behalf was that Ahmad<sup>as</sup> should first hold a debate as to whether he was the Promised Messiah or not and that Maulawī Muhammad Husain and Abdullah Taunkī should be the judges. If the verdict was against Ahmad<sup>as</sup> he should at once take *Bai'at* at the hand of Mihr Ali Shah! The contest should take place after the *Bai'at*! Everybody knew that Muhammad Husain was the avowed and bitter enemy of Ahmad<sup>as</sup>. He had wielded his pen, tongue and every mischievous device with the sole intention of destroying Ahmad<sup>as</sup>, and yet he was so innocently proposed to sit in judgment upon the very basic claim of Ahmad<sup>as</sup>. Abdullah Taunkī was a friend of Muhammad Husain and an open enemy of Ahmad<sup>as</sup>. It was indeed an open admission of defeat and complete spiritual bankruptcy of the entire priesthood of India.

Mihr Ali Shah came to Lahore and his friends gave out that Ahmad<sup>as</sup> was afraid and did not come to Lahore. But Ahmad<sup>as</sup> consulted his disciples in the Masjid Mubārak and it was decided that there was no

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<sup>179</sup> Muhammad Hasan Faiḍī said that Arabic composition could not be the criterion of a reformer or Prophet. (*Sirājul Akhbār* dated August 13th, 1900).

need for Ahmad<sup>as</sup> to go. Mihr Ali Shah had not come to Lahore for the contest. It may be noted here that he made no public speech at Lahore, though he was requested by a number of prominent men like Munshi Nizāmud Dīn, Financial Secretary Anjuman Himāyat-e-Islam, who even offered to pay all necessary expenses in connection with the speech. Mihr Ali Shah, it is said, excused himself by saying that his voice was not strong enough and that he was not able to address any gathering from a pulpit.

It may also be noted here that the invitation issued to Mihr Ali Shah by Ahmad<sup>as</sup> created a good deal of interest in the press. The *Akhabār-e-Ām* kept a neutral attitude but the *Paisa Akhabār* was very intolerant towards Ahmad<sup>as</sup> and the *Chaudhwān Ṣadī* (Rawalpindi) was independent.

Ahmad<sup>as</sup> wrote a book entitled *Tuhfa Golarhwiyya* in which he preached the Divine message to the followers of Mihr Ali Shah. In addition to other reasons and arguments which he put forward in his favour from the Holy Quran and the Hadith, he referred to the evidence of some Sufis also.

Hafiz Barkhurdār of Chittī Shaikhān, District Sialkot, a learned and highly advanced spiritual teacher of the Punjab had said:

پچھے اک ہزار دے گزرے تری سے سال ..... عیسیٰ ظاہر ہو گیا کر سی عدل کمال

viz. Jesus<sup>as</sup> will appear in the world in the beginning of 1314 A.H. and he will judge most rightly.

Hakim Muhammad Yaḥya Dīpgran and Maulawī Ḥamīdullah of Sowat wrote to Ahmad<sup>as</sup> that Ḥaḍrat Sahib Kotha Wala (in the Yūsuf Za'ī territory) who died in 1294 A.H. told, his followers in 1292 or 1293 A.H. that the Promised Mahdi was born into the world and that his followers would see him. He also indicated that the Mahdi would speak the Punjabi language.

The first 64 pages of the *Tuhfa Golarwiyya* were printed by September 10th, 1900, and the *Khātama* was printed by October 10th, 1900, but then Ahmad<sup>as</sup> began to read Ilāhī Bukhsh's book and the publication was delayed until it was completed and published on September 1st, 1902.

While engaged in writing *Arba'īn No. 4*, Ahmad<sup>as</sup> thought on Friday, December 7th, 1900, of inviting Mihr Ali Shah to another contest. So he published a leaflet on December 15th, 1900, in which he invited Mihr Ali Shah to produce a commentary (fixed number of pages) on the surah Al-Fātiḥah in Arabic within a period of 70 days, expiring on February 25th, 1901. He himself offered to do the same. Then three independent authorities on the Arabic language should judge the value of the two publications and Ahmad<sup>as</sup> promised to pay Rs. 500 to Mihr Ali Shah if he succeeded in producing a better work than his own. Mihr Ali Shah could, if he wanted, also avail himself of the help and assistance of other learned persons living in India or even in Arabia.



Mihr Ali Shah, however, did nothing and the other mullahs also kept quiet. Ahmad<sup>as</sup>, in spite of ill-health, wrote out a commentary on the first chapter of the Quran in elegant Arabic covering 200 pages. It was called *I'jāzul Masīh* and was printed at the Diyā'ul Islam Press on February 20th, 1901 (17th Ramadan 1318 A.H.). It was posted to Mihr Ali Shah and others on February 23rd, 1901. The work was produced within the period fixed and contained many more pages than originally planned. It is not for me to say anything here about its high quality and literary character. But it is undoubtedly a standing reproach upon the learned divines who merely declared Ahmad<sup>as</sup> to be an infidel and themselves knew nothing of the essence of Islam. It would be wrong to suppose that they were utterly ignorant of the Arabic language; nor would it be right to imagine that they thought too highly of themselves, because they never otherwise ignored<sup>180</sup> Ahmad<sup>as</sup>. They wrote articles and books against him, they delivered lectures and speeches against him and they issued leaflets and concocted all sorts of plans against him. They left no

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<sup>180</sup> The *Almanār* criticised Ahmad's<sup>as</sup> publication *I'jāzul Masīh*; the adverse comment was reproduced in the *Chaudhwīn Šadī* and the *Shahna'-e-Hind* (supplement) Meerut.

Ahmad<sup>as</sup> had sent *I'jāzul Masīh* to the editor of *Almanār* among other Arabic speaking people. The Editor of *Manāzir*, Cairo, however, paid high tributes to Ahmad<sup>as</sup> for his fluency and mastery of Arabic. So did the editor of *Al-Hilāl*, Cairo. The *Almanār* was really upset on account of the teachings of Ahmad<sup>as</sup> regarding jihad. Ahmad<sup>as</sup> pointed out these things in his *Ishtihār* dated, November 18th, 1901, and also pointed out that Egypt was not the home of Arabic.

stone unturned in persecuting him and tried their utmost to destroy him. So they could have easily conspired to produce some sort of a composition in Arabic<sup>181</sup> to deceive the people. But the fact that the learned people of a whole country were thus deprived of their knowledge and power in spite of the repeated challenges<sup>182</sup> of Ahmad<sup>as</sup> can by no means be called an ordinary common occurrence. It is certainly unusual and hard to understand. But I have to suggest that the only possible explanation of the utter silence of the opponents of Ahmad<sup>as</sup> is the fact that they were stricken dumb by God, Who wanted to give him a decisive victory over the forces of evil in the eyes of all thinking people. No other explanation can be conceived. Rightly has the book been entitled *I'jāzul Masīh* a miracle of the Messiah<sup>as</sup>. It was indeed a unique honour conferred by God upon Ahmad<sup>as</sup> in fulfilment of his Promise made on September 14th, 1899. The pens of all his opponents were openly

<sup>181</sup> Ahmad<sup>as</sup> had received the following revelation i.e. مَنْ قَامَ لِلْجَوَابِ وَتَنَمَّرَ فَسَوْفَ يَرَى أَنَّهُ تَنَدَّمَ وَتَدَمَّرَ i.e. 'whoever stands up to write a reply in anger will shortly see that he is ashamed and ends in sorrow.' Muhammad Hasan Faiḍī of Bhiñ, Tahsil Chakwal, Dist. Jhelum, a teacher at the Madrasa Nu'māniya, Shāhī Masjid, Lahore, announced that he would write a reply; but when he had cursed Ahmad<sup>as</sup> in his notes) he was himself stricken with a cursed death within a week. Mihr Ali Shah wrote a reply long afterwards in Urdu, but it was soon discovered that he had only stolen and copied the Urdu notes of the commentary written by Muhammad Hasan Faiḍī of Bhiñ. Thus he was exposed and humiliated.

<sup>182</sup> On January 15th, 1900, Ahmad<sup>as</sup> received a revelation from God which was published in the *Al-Hakam* dated January 24th, 1900. It was to the effect that no one would be able to write any commentary against Ahmad<sup>as</sup>.

paralysed before a hostile world and they themselves became its witnesses. No wonder that such miracles are called clear enchantment!

## CHAPTER 76

### **QADIAN IN 1901**

Qadian was just a small village of about 1,000 souls. It was confined practically within the limits of the old ramparts, which had four gates (Nangli, Mori, Pahari & Batalvi) in the old days. The only extension seems to have been a few rooms built by Ahmad<sup>as</sup> near the well situated in the south-east corner of the village. There were fields and wilderness all round the village. Near the present masjid Nūr stood an old well, but people were afraid of going near it in the dark; and on the north of the present Dārul Anwār mosque was situated the wolfs pond. During the rainy season Qadian was turned into an island and one could go round it in a canoe. There were no sanitary arrangements, though the Civil Surgeon had been requested to provide them.

There was no telegraph, no telephone, no electricity, and no railway. People came in ekkas from Batala along with the mails, which reached Qadian about noon. The mail ekka left for Batala in the afternoon. The ekka stand was at the western

extremity of the Hindu bazaar; and ekkas plied between Qadian and Batala for two or three annas per head; one-third, even half, of the way had often to be traversed on foot to give the horse some relief at the request of the ekka-wala. The road from Batala was in as bad a state as could be but the length from the main road to Qadian was even worse. The *Al-Ḥakam* drew the attention of the District Board to the condition of the road but nothing was done.

Ekkas brought Ahmad's<sup>as</sup> visitors to the chawk Masjid Mubārak where they were given a noisy reception of rank abuse by Ahmad's<sup>as</sup> cousins and ekka-walas had also to put up with a lot of rebukes and threats. The *Langar* kitchen was placed in what is now called Nawab Sahib's<sup>ra</sup> house to the east of the *Gol Kamra*, in which were accommodated distinguished guests. Even European visitors were lodged in the *Gol Karma*. Mention has already been made of the wall which was erected in those days by Ahmad's<sup>as</sup> cousins to block the lane on the west of the *Gol Kamra*. The Masjid Mubārak was just the roofed lane and the site of the present treasury (below the extended Masjid Mubārak) was occupied by a *Khola* of small bricks where stood a *Kharās*.

The Anwār Ahmadiyya Press (not a machine worked with electric power but a simple hand-worked machine) which printed the *Al-Ḥakam* was housed in the kacha long room (adjoining the *Maṭab*) which is now used as a motor garage. The kacha rooms on the

other side of the well across the lane were used for the purposes of the school.

The Masjid Aqṣā was the old three-domed building erected by Ahmad's<sup>as</sup> father. There was no Minaret, though in May 1901, preparations were begun for its construction. Bricks were being made and wood was being brought from outside Qadian. In front of the mosque there stood the deep well in the open space. It was equipped with a wooden wheel fixed with pakka pillars to draw water with a leather bucket tied to a long rope. Near the well and to its south stood a mulberry tree. The tomb of Ahmad's<sup>as</sup> father stood in the open. At the top of the eastern steps leading up into the open space was a small pakka wall about two or three feet high on which children used to play.

Eid ul-Fitr and Eid ul-Adha prayers were offered in the Masjid Aqṣā. The prayers were led by Maulawī Nūr-ud-Dīn<sup>ra</sup>. The faithful gathered from Lahore, Bhera, Lucknow, Kapurthala, Cuttack, Batala, Amritsar, Jhelum, Rawalpindi, Peshawar, Ludhiana, Patiala, Sanaur, and Malerkotla. Friday prayers on August 2nd, 1901, were offered in both the mosques. Combined prayers were daily offered for several months.

The middle school (Ta'limul Islam) at Qadian was raised to the high standard in February 1900, and a boarding house was opened in May 1900. The number of students on the rolls by the end of 1900 was 124.

The president of the executive committee of the school was Maulawī Nūr-ud-Dīn<sup>ra</sup> and the General Secretary was M. Muhammad Ali. The Head Master was M. Sher Ali<sup>ra</sup> and the second master was Mufti Muhammad Ṣādiq<sup>ra</sup>.

The classes had not all got rooms and the boys sat in the open space near one another.

The school remained closed for three days on the death of Queen Victoria as a sign of mourning and Ahmad<sup>as</sup> sent two telegrams (January 24th, 1901) of condolence to the Lieut. Governor of the Punjab and the Viceroy. But on February 23rd, 1901, it was closed for a day on the completion of the *I'jāzul Masīh* as a sign of thanksgiving and rejoicing.

It sent up three students to the Middle Examination in 1900 and all passed, while the Ārya school patronised by Buddha Mal sent up 10 and only one was successful. In 1901 there were nine candidates and of them seven passed. A special sermon was preached in the school for the benefit of students every Monday.

On January 15th, 1901, Ahmad<sup>as</sup> issued an *Ishtihār* in which he declared his intention to start a monthly magazine in English to convey to the English-knowing peoples of the world the spiritual truth as revealed to him. Its primary object was stated to be the publishing of his own articles in support of Islam. It was to be edited by Maulawī Muhammad Ali, M.A., and Khwāja Kamāl-ud-Dīn B.A., LL.B. To discuss the financial aspect of this proposition

Ahmad<sup>as</sup> proposed to hold a meeting on the next Eid ul-Adha and invited his friends and followers to attend it.

By January 25th, promises to purchase about 200 copies of the magazine had been made, 50 by Maulawī Nūr-ud-Dīn<sup>ra</sup>.

On March 31st, 1901, the meeting was held in the Masjid Aqṣā after *Zuhr* prayers and Ahmad<sup>as</sup> delivered a speech which is reported in the *Al-Hakam*, dated April 17th, 1901. Khwāja Kamāl-ud-Dīn then presented his report and suggested that the magazine should not be run on purely business lines. Sh. Raḥmatullah of Lahore and Qazi Khwāja Ali of Ludhiana strongly supported the suggestion. But no decision was taken. A sub-committee was formed to draft rules and regulations of an Anjuman which should undertake the work. Its members were Maulawī Muhammad Ali, Sh. Raḥmatullah, Maulawī Abdul Karīm<sup>ra</sup>, Dr. Raḥmat Ali<sup>ra</sup> and Khwāja Kamāl-ud-Dīn. The next meeting took place on April 1st after *Maghrib* prayers in the Masjid Mubārak. The rules and regulations were adopted and Ahmad<sup>as</sup> again addressed the meeting and it was decided to raise Rs. 10,000 by issuing 1,000 shares, which might be bought as an investment or if any one preferred as charity. A board of directors (with Maulawī Nūr-ud-Dīn<sup>ra</sup> as President) and a working committee were set up.

The board of directors met again the same evening and it was resolved that the name of the magazine



should be *The Review of Religions* and that it should be issued from Lahore. There were left only 225 shares as 775 had been sold. It was proposed to issue the first number on October 1st, 1901. In October it was also decided to issue the magazine in Urdu.

On November 30th, 1901, it was decided that the magazine should be published from Qadian. The first issue is dated January, 1902, it was printed at the Albion Press, Lahore.

Muslims generally believed that it was not permissible to make the likenesses of living beings and some of the fanatic mullahs went to the extreme in declaring that all photographs were also taboo. But Ahmad<sup>as</sup> held that the ban was only meant to exclude the possibility of the deification of stones, pictures and paintings; and as a practical leader of men anxious to carry his Divine mission to all men, he agreed to have his photograph taken so that people living in distant parts of the world might see his face and understand what sort of person he was. He was taken by the camera sitting, standing and in company with his followers. Sh. Nūr Muhammad proprietor of *Kārkhāna Hamdam Şihat*, Lahore, supplied those photographs at one rupee a copy.

The phonograph also came to Ahmad's<sup>as</sup> notice and his first reaction was that the device should be utilised in the furtherance of his mission. It was proposed that Ahmad's<sup>as</sup> own voice should be recorded so that people might hear him at first hand. A deputation of three men was going to the Near East,

so it was suggested that Ahmad<sup>as</sup> should speak in Arabic and address the people of those countries, so that wherever the deputation went, people could hear Ahmad's<sup>as</sup> voice through the phonograph. In view of this Nawab Muhammad Ali Khan of Malerkotla (born 1870, died February 10th, 1945) was requested to bring with him his phonograph when he came to Qadian. It was a new and novel thing. Sharampat Rā'i was eager to see it; so Ahmad<sup>as</sup> asked Nawab Sahib on November 20th, 1901, to bring his phonograph. He wrote a short poem for the occasion and Maulawī Abdul Karīm<sup>ra</sup> (born 1858 and died October 11th, 1905) read it out to have it recorded. At about 4.30 p.m. Ahmad<sup>as</sup> wrote a note to Sharampat saying that if he, Malāwā Mal and his friends wanted to see the phonograph they should come to his house. On getting this information Sharampat and a number of other Hindus and Muslims of the village came there.

The cylinder record was put on and the voice came from the loud speaker:

آواز آ رہی ہے یہ فونو گراف سے  
ڈھونڈو خدا کو دل سے نہ لاف و گزاف سے

It was in those days a blissful company indeed of holy men who had, in response to the Divine call, dedicated their lives to the cause of God. The most prominent among them in the public eye were Maulawī Nūr-ud-Dīn<sup>ra</sup> and Maulawī Abdul Karīm<sup>ra</sup> (migrated to Qadian in 1898). The former was a teacher of the latter and delivered learned sermons on

important occasions when the disciples gathered at Qadian. He was a quiet man by nature and did the bidding of his spiritual master, but out of his deep reverence for him he did not very much like to attract the public eye in his presence. He was a learned teacher and instructor in addition to being a great and renowned physician; but Maulawī Abdul Karīm<sup>ra</sup> was an eloquent speaker. He had a powerful, sweet and attractive voice. He gave full play to his righteous and pious emotions<sup>183</sup> and created in his hearers a burning and enthusiastic love and devotion for Ahmad<sup>as</sup>. He would talk in his presence in the same strain and make him the cynosure of all eyes. He delivered the weekly sermons, led prayers and wrote letters, articles and appeals in the *Al-Hakam*. He addressed Ahmad's<sup>as</sup> enemies and silenced them by his crushing replies. He read and corrected the proofs of Ahmad's<sup>as</sup> books and did him all kinds of service.

Both of them were real luminaries and the true companions of Ahmad<sup>as</sup> in prayer and work. Ahmad<sup>as</sup> used to go out for long walks towards the east and the north of Qadian every day in the forenoon. They and the others accompanied him. He sat in the Masjid Mubārak in those days after the *Maghrib* prayers and people asked him all sorts of questions. Reports of these talks were as a rule written by Mufti Muhammad Ṣādiq<sup>ra</sup> and published in the *Al-Hakam*. If

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<sup>183</sup> Emotions such as these annihilate all time; they

'Crowd eternity into an hour.

Or stretch an hour into eternity.'

Ahmad<sup>as</sup> ever went out of Qadian his devoted disciples also accompanied him.

The other workers at Qadian in those days, apart from Mīr Nasir Nawab and Nawab Muhammad Ali Khan, were Sh. Ya‘qūb Ali, Maulawī Muhammad Ahsan, Hakim Faḍl Dīn, (born 1835, died April 7th, 1910) Pīr Manzūr Muhammad, Pīr Sirājul Ḥaq, (born 1855, died January 3rd, 1935) Maulawī Muhammad Ali, and Maulawī Sher Ali. Of those who visited Qadian may be mentioned the names of Kh. Kamāl-ud-Dīn, Mirza Ya‘qūb Baig, Mirza Khudā Bakhsh, Dr. Kh. Rashīd-ud-Dīn (born 1865 died July 1st, 1926) who came from Rampur, Dr. Raḥmat Ali who came from Br. East Africa, Qazi Khwāja Ali, Ch. Rustam Ali (born 1857, died January 11th, 1909), Sayyid Amīr Ali Shah of Sialkot, Mīr Muhammad Sa‘īd from Madras, Seith Abdur Raḥmān from Bombay and Sayyid Abdullah Sahib from Arabia. Qazi Yūsuf Ali came to Qadian from Sangrur in his illness. He collapsed on the afternoon of October 21st, 1901. His pulse was hardly perceptible. Ahmad<sup>as</sup> prayed for him and gave him some medicine. He also received a revelation prescribing *Nirbasi* which was administered and the patient was cured immediately.

Ahmad’s<sup>as</sup> time was chiefly occupied by *I‘jāzul-Masīh* and *Khutba Ilhāmiya* and the case of the wall mentioned earlier. On September 9th, he issued a leaflet asking his followers to study and learn his writings so that they might appear in the examination, which he proposed to hold in the coming Christmas

holidays. His idea was to prepare them for missionary work and it was announced on October 10th, that the candidates must study the following books for this purpose: *Fath-e-Islam*, *Tauḍīḥ-e-Marām*, *Izāla'-e-Auhām*, *Anjām-e-Āthim* and *Surma Chashm Ārya*.

A feast was held on November 30th, 1901, to celebrate the *Āmīn* of his children Mirza Bashir Ahmad<sup>ra</sup>, Mirza Sharif Ahmad<sup>ra</sup> and Mubāraka Begum<sup>ra</sup>, who was called 'Nawab' in one of Ahmad's<sup>as</sup> revelations on November 19th, 1901. A special poem was written by him for this occasion and orphans and the poor were entertained. The poem contained a mighty prophecy:

بشارت دی کہ اک بیٹا ہے تیرا ..... جو ہو گا ایک دن محبوب میرا  
کروں گا دور اس مہ سے اندھیرا ..... دکھاؤں گا کہ اک عالم کو پھیرا

It referred to his eldest son Mirza Mahmood Ahmad<sup>ra</sup> who was very much interested in those days in his newly formed association called the *Tash Hīdhul Adhhān*. Meetings were held every week and speeches were made by members.

In view of the impending spread of plague in India Ahmad<sup>as</sup> published an *Ishtihār* in Arabic, Persian and Urdu about plague on December 10th, 1901; in it he emphasised the necessity and importance of physical, moral and spiritual purity and cleanliness.

Visitors to Qadian came from far and near; e.g. Sayyid Muhammad Riḍvī Vakīl and Nawab Bāqir Nawāz Khan Bahādur, Hyderabad Deccan; a Hindu ascetic; and a few Muslims from Baghbanpura near

Lahore. Two Christian missionaries came to Qadian from the Forman Christian College, Lahore, on April 19th and asked a number of religious questions. Mr. D.D.Dixon, a European traveller, saw Ahmad<sup>as</sup> on November 17th and stayed in the *Gol Kamra* for a day.<sup>184</sup> He probably took a few photographs also. The day he left Qadian Ahmad<sup>as</sup> went with him for his daily walk towards Batala and on the way explained his mission to the traveller and saw him off at the canal bridge. Mufti Muhammad Şādiq<sup>ra</sup> acted as interpreter.

The daily number of visitors and guests ranged between 50 and 100. The number of people who joined Ahmad's<sup>as</sup> fold in 1901 must indeed be much more but only 1,098 names were recorded and published in the *Al-Hakam*. The converts came chiefly from Orissa, Hyderabad (Deccan), Mysore, Kashmir and the Punjab.

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<sup>184</sup> When asked to stay for a few days it was found that he was apprehensive. It appeared he had been to Arabia and other Muslim countries. He said that he had seen many Muslims who had committed atrocious deeds of murder against Christians. He mentioned several instances. He stayed for the night only when he was satisfied that the Ahmadis were different. It was explained to him that Islam did not permit such violence.

## CHAPTER 77

**REMOVES A MISCONCEPTION**

On Nov. 5, 1901, Ahmad<sup>as</sup> issued a leaflet to correct a mistake. A follower of his was asked as to whether Ahmad<sup>as</sup> was a Prophet of God or not, and he replied in the negative. So Ahmad<sup>as</sup> explained in this leaflet that the negative answer was not correct, because God had addressed him as a Prophet and called him as such in hundreds of his revelations (see *Tadhkirah*).

It is true, he said, that there could be no Prophet after Muhammad<sup>sa</sup> who might bring a new shariah, nor could any one attain to this honour independently of the Holy Prophet<sup>sa</sup>; but by following in his footsteps and becoming an image of Muhammad<sup>sa</sup> one could certainly become a true Prophet of God. The Quranic prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ* (Al-Fātiḥah 1:6) clearly indicates that it is possible to attain to the various stages of spiritual perfection including that of prophethood (see Al-Nisā' 4:70). In this sense Ahmad<sup>as</sup> had never denied being a Prophet, so he was a Prophet of God though he had brought no

new law. He also pointed out that it was not necessary for every Prophet to be a law bearer.

He said further:

'Wherever I have denied being a Prophet or a Messenger of God, I have denied only in the sense that I have not brought an independent law. Nor am I an independent Prophet; but I am a Messenger and Prophet of God in the sense that, by acquiring spiritual blessings in following the Holy Prophet<sup>sa</sup> and getting his name, I have been granted by God, through him, abundant knowledge of the future, without any new law. I have never denied being called such a Prophet. God has indeed called me a Prophet and a Messenger in the same sense.'

He claimed that he was the true and perfect image of the Holy Prophet<sup>sa</sup> and that, therefore, there was no question of breaking the seal of his prophethood.

This leaflet (*Eik Ghalaṭī Kā Izāla*) marks a very great change in Ahmad's<sup>as</sup> conception of prophethood; and in view of the later schism brought about among the community by the Lahore seceders it would not be out of place to throw here some light upon the significance of this change. For the previous ten years Ahmad<sup>as</sup> had been assuring the world that he did not lay any claim to prophethood<sup>185</sup> and now in

<sup>185</sup> See *Izāla'-i-Auhām* pp. 421, 422, 614; *Āsmānī Faiṣla* pp. 3, 9, 29, 42; *Nishān-e-Āsmānī* p. 28; *Tuḥfa'-e-Baghdad* pp. 7, 27; *Ā'īna Kamālāt-e-Islam*, pp. 224, 237-9, 337; *Sirāj-e-Munir* pp. 2, 3; *Ayyāmuṣ Ṣulāḥ* p. 146, *Tuḥfa Golarwiyya* p. 83; *Arba'īn No. 2*, p. 18; etc.



this leaflet he definitely declared that he was a Prophet of God. This was due to the simple fact that Ahmad's<sup>as</sup> conception of prophethood had undergone a change. In the *Al-Hakam* No. 29, Vol. 3, 1899, is published a letter written by Ahmad<sup>as</sup> in which he says that in the Islamic technicology Prophets and Messengers imply that 'they bring a perfect shariah or cancel some of the edicts of the previous shariah or they are not called the followers of the preceding Prophet and keep in touch with God directly without receiving any benefit from any other Prophet. 'But in this leaflet *Eik Ghalaṭī Kā Izāla* he emphatically declared that it was not necessary for a Prophet to bring any shariah; and ever afterwards he declared that, according to the Divine term, prophethood only implies the making of numerous prophecies about the future which are fulfilled. (See *Chashma'-e-Ma'rifat* p. 325; *Al-Waṣīyyat* p. 12; *Lecture Sialkot*, pp. 17, 18, etc). It is clear that the two views are not identical. Ahmad<sup>as</sup> himself indicates that this change in his conception of prophethood was caused by God. He says:

'In the beginning I believed that I had no comparison with Jesus<sup>as</sup>, son of Mary<sup>as</sup>; he was a Prophet and one of the chosen ones of God. If there was disclosed anything indicating my superiority I considered it as a minor and partial phase. But after that when revelations from God poured upon me like rain I could not keep this belief. I was clearly given the title of a

Prophet—in one respect a Prophet and in the other an *ummatī*.' (*Ḥaḳīqatul Wahī*).

So long as he thought that it was necessary for a Prophet to bring a law of shariah or attain to prophethood directly and independently, Ahmad<sup>as</sup> denied being a Prophet and believed that he could not be superior to Jesus<sup>as</sup>, who was a Prophet of God. But when he changed his conception on account of the numerous revelations he received from God, he considered himself a Prophet and as such he had no hesitation afterwards in declaring his own superiority over Jesus<sup>as</sup>.

It is needless to point out here that this change of conception on the part of Ahmad<sup>as</sup> did not in any way affect the work entrusted to him. He fully understood his mission and did, right from the very beginning, what he was required to do by God. He was a Prophet of God and did the work of a Prophet from the very beginning. All that happened was that until 1901 he shared the wrong popular belief about prophethood, just as he had shared the wrong popular belief about the ascension of Jesus<sup>as</sup> to heaven in body. In both cases it was only when God pointed out the mistake to him that he corrected his views.

Let me deal here briefly with a few of the misconceptions that prevail about prophethood:

(1) It is concluded from a Quranic verse (Al-Niṣa' 4:65) that a Prophet should not be the follower of anyone. There is no doubt that a Prophet is sent by God so that he should be obeyed and followed by the

people to whom he is sent. But there is nothing in the verse to indicate that it is essential for a Prophet not to be the follower of anyone. Such an interpretation of this verse is clearly in conflict with the true meaning of the Quran.<sup>186</sup> Ismael<sup>as</sup>, Isaac<sup>as</sup>, Jacob<sup>as</sup> and Joseph<sup>as</sup> were all Prophets and, according to the Holy Quran, they followed in the footsteps of Abraham<sup>as</sup> (Al-Baqarah 2:133). Aaron<sup>as</sup> was assistant to Moses<sup>as</sup> (Ṭā Ḥā 20:30). He was subordinate (Al-A'rāf 7:151). Moses<sup>as</sup> says to him: 'Take my place among my people and act well' (Al-A'rāf 7:143). He seized Aaron by his beard (Ṭā Ḥā 20:95). Moses<sup>as</sup> asks for an explanation (Ṭā Ḥā 20:94). Verse Al-Ḥadīd 57:28 runs as follows: 'We made our Apostles to follow in their footsteps!' The Holy Prophet<sup>sa</sup> says: 'If Moses and Jesus were alive, they would have been my followers.'<sup>187</sup>

(2) It is said that a Prophet must bring a new law. The following two verses are quoted in support of this belief. 'Certainly We sent Our Messengers with clear arguments and sent down with them the *Kitāb* and the measure' (Al-Ḥadīd 57:26). In the second verse (Al-Naḥl 16:45) the word used instead of the *Kitāb* is *Zubūr*. The former has a wider signification. Both these words are translated as 'Book' to prove that every Prophet must bring a law. In the first place, it should be pointed out that the verse does not

<sup>186</sup> *Brāhīn-e-Ahmadiyya*, Part V., Qadian, 1924, p. 139.

<sup>187</sup> *Madārijus Sālikīn*, Vol. 2, p. 313; *Ibn-e-Kathīr*, Vol. I, p. 246; *Fathul Bayān* Vol. 2, p. 246.

definitely say that each Messenger brought a separate *Al-Kitāb*. The same idea is expressed in Al-An‘ām 6:90 where the words are: 'We gave them *Al-Kitāb*.' Here also there is nothing to prove that each and every Prophet brought a separate *Kitāb*. Secondly, it should be noted that the expressions 'We sent down *Al-Kitāb*' and 'We gave them *Al-Kitāb*' are used in the Quran to denote that *Al-Kitāb* is given to a number of persons in the sense that it is revealed to one of them and the others are included as his followers. The Holy Quran says: 'We gave the Israelites *Al-Kitāb*' (Al-Jāthiyah 45:17). The Book was really given only to Moses<sup>as</sup>, but all of the Israelites are included in this verse because they all followed Moses<sup>as</sup>. It is obvious that each and every one of the Israelites was not given a separate Book. Another verse (Al-‘Ankabūt 29:28) also conveys the same idea. Hence, it is wrong to suppose that each and every Prophet ought to bring a new law or book.<sup>188</sup>

Again, it should be remembered that the word '*Kitāb*' does not always mean a law. Literally it means just a book whether it contains a law or not. It also means a letter or epistle.<sup>189</sup> Solomon's short letter is called a *Kitāb* in the Quran (Al-Naml 27:31). It is also used to denote a Divine ordinance or decree. Hence, even if every Prophet brought a '*Kitāb*' it would not mean that he promulgated a new law. The word

<sup>188</sup> *Eik Ghalaṭī Kā Izāla*, Qadian, p. 4.

<sup>189</sup> *Ar-Rāghib and Lane*.

'Zubur' also does not necessarily denote a law. As a matter of fact, *Zubur* (of which it is the plural) means the Psalms of David<sup>as</sup>. Lane says it means:

'a book with which it is difficult to become acquainted, or a book that is confined to intellectual science, exclusive of legal statutes or ordinances.'

The Holy Quran, moreover, should not be interpreted in a manner as to contradict itself. If the verses mentioned above mean that every Prophet must bring a new law, we shall be faced with an insurmountable difficulty. In another place the Quran says:

'Surely we revealed the Torah, in which was guidance and light, the Prophets who submitted themselves enforced it and judged matters by it for the Jews.' (Al-Mā'idah 5:45).

This is a conclusive proof of the fact that God sent a number of Prophets who did not bring any new law but that they served and enforced the law of Moses<sup>as</sup>.<sup>190</sup>

There is not a single verse which states expressly that every Prophet must bring a new law. If it were so, there would have been thousands of scriptures, because the Holy Prophet<sup>sa</sup> says that there have been 124,000 Prophets in the World.<sup>191</sup> The number of sacred books that are said to have been delivered to

<sup>190</sup> *Ḥaḡīqatun-Nubūwwat*, Qadian, 1915, p. 59; *Shahādatul Qurān*, Qadian, 1923, p. 44.

<sup>191</sup> *Mishkāt*, Book 24, Ch. 1, pt. 3.

mankind are only 104<sup>192</sup>. The Quran mentions over 20 Prophets including Ahmad<sup>as</sup>, but it gives the names of only three or four Books. It is evident, therefore, that every Prophet has not brought a new law or religion.

*Rūḥul Ma‘ānī* is a well known commentary of the Quran. It says:

'It is not necessary for a Messenger to bring a new and independent law. The progeny of Abraham<sup>as</sup> followed his law.'<sup>193</sup>

In another place it says:

'There are several of the Prophets mentioned in the Quran who were not given any specific book.' (Vol. 2, p. 522).

Under verse Al-Mā'idah 5:45 *Tafsīr-e-Kabīr* says that God raised thousands of Prophets after Moses<sup>as</sup> who had no book and their duty was to enforce the Mosaic law. *Tafsīr Ibn-e-'Abbās* says under the same verse that there have been 1,000 Prophets between Moses<sup>as</sup> and Jesus<sup>as</sup> who judged by the Torah. Imam Rāzī has gone to the other extreme in asserting that a *Nabī* never brings a law.<sup>194</sup>

(3) Many Muslims believe that Muhammad<sup>sa</sup> is the last Prophet and that no Prophet can come after him. I shall first state and examine the arguments that are given in support of this belief, then show that this is true only in a certain sense.

The Holy Quran says:

<sup>192</sup> *Majālisul Abrār*, p. 55.

<sup>193</sup> Vol. V., p. 186.

<sup>194</sup> *Ḥaqqul Yaqīn* by M. Obaidulla Bismil, p. 166.

'Muhammad<sup>sa</sup> is not the father of any of your men, but he is the Apostle of God and the seal of the Prophets.' (Al-Aḥzāb 33:41).

The Arabic word which is translated as 'seal' is *Khātām* which according to *Lane's Arabic-English Lexicon*<sup>195</sup> means the last company of men. Ṭabrī also thinks that *Khātām* means the last.<sup>196</sup> There is another reading of the verse in which the word used is *Khātim*, instead of *Khātām*. *Khātim* means the last. It is therefore, concluded that Muhammad<sup>sa</sup> is the last Prophet. El-Farra (d. 207 A.H.) says that *Khātām*, *Khātim* and *Khitām* are nearly the same in meaning.<sup>197</sup>

It should be pointed out here that the second reading is not very authentic. The recognised and universally accepted reading is *Khātām* and not *Khātim*. None of the Companions of the Prophet<sup>sa</sup> reports this reading. On the other hand Ali<sup>ra</sup> is said to have corrected the teacher of his sons by telling him that he should teach *Khātām*.<sup>198</sup> Usman also supports the same reading.<sup>199</sup> Therefore it is not safe to base the meaning of this verse on the second reading. Apart from this it should be remembered that the word *Khātim* also means 'seal' or one who seals. Therefore it does not make much difference.

<sup>195</sup> Book I., p. 703, London, 1863.

<sup>196</sup> Book 22, 1st Edition, Egypt, 1329 A.H. p. 15

<sup>197</sup> *Lane*.

<sup>198</sup> Suyūṭī, *Tafsīr Durr-e-Manthūr*.

<sup>199</sup> Mitrizee in *Al-Maghrib*.

The real meaning of *Khātām*<sup>200</sup> is seal, and the phrase should be interpreted in the light of this meaning. *Ṭabrī* (p.15) and *Tājul ‘Urūs* conclude that *Khātām* means the last only on the basis of the Quranic verse *Khitāmuhū misk* (Al-Taṭṭif 83:27). But Ibn-e-Khaladūn emphatically refutes this basis. He says it is wrong to interpret the word *Khitām* in this verse to mean the last or the end<sup>201</sup>. He holds that the word *Khātām* denotes the consummation and completion of a thing, which he further explains by the words, authenticity, perfection and validity. When a seal is put to a letter it becomes authentic and complete. The seal may be put in the end or in the beginning. According to him, therefore, *Khātāmūn Nabīyyīn* would mean the truest and the most perfect of Prophets and not the last in point of time. It refers to his status and place among the Prophets and not to the time of his advent. The meaning of *Khātīm* too is not always the last. *Lisānul Arab* says *Khātīm* and *Kkātām* both mean 'seal'. Hence it is evident that the general view of the lexicologists and the commentators is that the phrase under question should in all preference be translated as 'the seal of the Prophets' and not as 'the last' of them. Muhammad Ali, Sale and Pickthall have all rendered it the same in their English translations of the Quran.

<sup>200</sup> *Tājul ‘Urūs, Lisānul Arab, Qāmūs.*

<sup>201</sup> *Muqaddama, Vol. II., p. 54, Paris.*



Before examining the argument any further I should like to say a few words about the general principle of Lexicology. To ascertain the true meaning of a word or a phrase, it is not always sufficient to refer to a lexicon. It is sometimes necessary to make an appeal to the actual use of the word by the people who speak the language. Mistakes also occur because some lexicologists were not sound grammarians.<sup>202</sup> So far as classical Arabic is concerned it is decided by common consent that no poet nor any other person should be taken as an absolute and an unquestionable authority with respect to words or their significations unless he is one who died before the promulgation of Islam or who had lived partly before and partly after that event. Lane says that the Quran is held by the Arabs to be the highest of all authorities with respect to the words and the significations of the classical language. 'The traditions of Muhammad<sup>sa</sup>' are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language'.<sup>203</sup>

In determining the meaning of the verses of the Quran, therefore, it would not be sufficient to take for granted the interpretations put upon them by later lexicologists without referring to an absolute authority on the point.

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<sup>202</sup> Lane's *Preface*, p. 8.

<sup>203</sup> *Ibid*, p. 9.

The phrase *Khātamun Nabiyyīn* is interpreted to mean 'the last of the Prophets' by Lane, most of the contents of whose lexicon are drawn from the *Tājul 'Urūs* of Murtaḍā Ez-zabeedee. He was born in 1702, came to Cairo in 1753 and finished the *Tāj* in 1767. He died in 1791. It is an excellent lexicon but, unfortunately, no authority is quoted with respect to the phrase in question and no illustration is given from its classical use which should decide its meaning. On the contrary, the general trend of the language leads one to a different conclusion. In one of his sayings the Holy Prophet<sup>sa</sup> calls his uncle, 'Abbās<sup>ra</sup>, *Khātamul Muhājirīn*.<sup>204</sup> But it does not mean that 'Abbās was the last refugee of the whole Muslim world. Similarly Ali is called *Khātim-ul-Auliyā'*.<sup>205</sup> Ibn-e-Khaladūn says this phrase is understood to mean that Ali<sup>ra</sup> was a perfect saint and not the last<sup>206</sup>. An Arab poet, Hasan bin Wahāb, calls Abu Tamām (the compiler of *Himāsa*) *Khātamush-Shu'arā'*.<sup>207</sup> Obviously Abu Tamām was not the last poet. The word '*Khatam*', therefore, used in such phrases means the best and not the last. No illustration is available in the whole of the classical language which can bear out the interpretation put upon the phrase *Khātamun Nabbiyyīn* by Lane in his lexicon.

<sup>204</sup> *Kanzul 'Ummāl*, Vol. VI., p 178.

<sup>205</sup> *Tafsīr Ṣāfi*, under 33: 40.

<sup>206</sup> *Muqaddama*, Vol II, p. 165-167.

<sup>207</sup> *Wafyatul A'yān li ibni Khalliqān*, vol. 1, p. 123, Cairo.

The context of a verse is a most important factor in determining its true meaning. If we look into the context of the words we are further assured of the same meaning. The verse runs as follows:

'Muhammad is not the father of any of your men, but he is the Messenger of God and *Khātamun Nabīyyīn*.'

God is obviously refuting an objection, viz. Muhammad<sup>sa</sup> has no male issue. Elsewhere we read in the Quran:

'Surely it is thy enemy and not thou who shall be childless and without posterity.' (Al-Kauthar 108:4).

These words are said to have been revealed when Al 'Āṣ Ibn Wā'il called the Holy Prophet<sup>sa</sup> *Abtar* (having no children or posterity) on the death of his son Al-Qāsim.<sup>208</sup> As an answer to this taunt of the enemies, God declared in the verse under discussion that the line of his physical male descendants is no doubt cut off by the death of his sons but as Muhammad<sup>sa</sup> is a Messenger of God he possesses devoted followers who shall form a continuous and long line of spiritual descendants to keep his memory and name and teachings alive for ever and ever. The followers of a Prophet are often described as his spiritual children. The meaning of the words *Khātamun Nabīyyīn* must fit in with this context. To say that Muhammad<sup>sa</sup> is the last of the Prophets and that there shall be no Prophet

<sup>208</sup> *Jalāluddīn's Commentary*, under Kauthar 108:4

after him does no credit to him. His enemies could at once add an insult by saying that Muhammad<sup>sa</sup> failed to produce a progeny in the spiritual sense of the word also and thus proved himself barren and *Abtar* in every respect. According to the context, therefore, the seal of the Prophets must mean that the spiritual descendants of Muhammad<sup>sa</sup> would be of no mean order. They would, God says, attain to great spiritual distinctions so much so that by following in his footsteps some of them would even become Prophets. Muhammad<sup>sa</sup> is called here the Lord Privy Seal or the Lord Keeper of the great Divine Seal of Prophethood, which not only ratifies and authenticates the office of the previous Prophets, but also awards the distinctive mark of prophethood to those who make themselves worthy of it.<sup>209</sup>

We read in the Bible:

'The Lord will make thee the head, and not the tail; thou shalt be above only, and thou shalt not be beneath.' (Deut. 28:13).

To be the tail of a line, therefore is no credit or distinction. Even if we take the phrase *Khātamun Nabiyyīn* to mean the last of the Prophets, we must interpret it as meaning that he is the last in the sense that he has attained a degree of perfection beyond which it is impossible for anyone to go. He has exhausted all the degrees of perfection and none can ever excel or supersede him. He is the Head of the

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<sup>209</sup> *Ḥaqīqatul Wahī* p. 96.

Prophets and not the tail. He is the greatest, not because he appeared last of all, but because he has brought a law which is absolutely final and can never be replaced or excelled. Ibn-e-Khaladūn also mentions this meaning in his *Muqaddama*.<sup>210</sup> Ali bin Muhammad Sultan al-Qārī (Mullah Ali Qārī) interprets this phrase, in the same sense. He says<sup>211</sup> that it means that there will not come a Prophet after Muhammad<sup>sa</sup> who should cancel his law and who is not a follower of his. Shaikh Muhyud Dīn ibn-i-‘Arabī says<sup>212</sup> that the prophethood which brings law is finished with the advent of Muhammad<sup>sa</sup>. Shah Waliullah Muḥaddith<sup>rh</sup> of Delhi writes<sup>213</sup> that Muhammad<sup>sa</sup> was the last of the Prophets in the sense that there will appear no one after him to promulgate a new law for the people. Sayyid Abdul Karīm Jilānī<sup>rh</sup> says, 'the prophetic law is finished and completed with the Holy Prophet<sup>sa</sup> and he was *Khātamun Nabīyyīn*<sup>214</sup>.' Maulāna Abdul Ḥayī of Lucknow says:

'It is not impossible that a new Prophet may appear during or after the age of Muhammad<sup>sa</sup>, but the bringing of a new code of religion is an absolute impossibility'.<sup>215</sup>

The second verse which is produced in support of this doctrine is:

<sup>210</sup> Vol. 2, p. 165, Paris. L

<sup>211</sup> *Mauḍū‘āt-e-Kabīr* p. 69

<sup>212</sup> *Faṣūṣul Hikam* p 140.

<sup>213</sup> *Tafhīmāt-e-Ilāhiyya*. No 53.

<sup>214</sup> *Al-Insānul Kāmil*, chap. 36.

<sup>215</sup> *Dafī‘wasāwis fī asr ibn ‘Abbās<sup>ra</sup>*, p. 12

'This day have I perfected for you your religion and completed my favour unto you and chosen for you Islam as a religion (Al-Mā'idah 5:4).

Maulawī Muhammad Ali says:

'This verse is a clear testimony for the perfection of religion in Islam, no such claim being made by any other book or religion. Hence it was that Muhammad<sup>sa</sup> was the last of the Prophets. Because religion being perfected no Prophet was needed after him'.<sup>216</sup>

The above conclusion is based upon the misconception that a Prophet is needed only for bringing a new law into the world. I have shown above that this is not so. It is not at all necessary for a Prophet to promulgate a new law. A Prophet can come to serve and enforce a law that already exists. Therefore the perfection of the Islamic law is no bar to the appearance of a Prophet whose sole object is to serve Islam. The only conclusion that can be reasonably drawn from this verse is that the law of Islam is final and no Prophet can ever cancel or modify it. Muhiyyud Dīn ibn-i-‘Arābī<sup>ra</sup> says:

'There shall not be a Prophet after Muhammad<sup>sa</sup> among Muslims whom God will give a law different to his law'.<sup>217</sup>

The third verse which is mentioned in this connection is as follows:

<sup>216</sup>Eng. Translation, p. 253, note 664.

<sup>217</sup>*Futūḥāt-e-Makkiyya*, vol. 1, p. 569.

'Say, O People, surely I am the Messenger of Allah to you all' (Al-A'rāf 7:159).

The same meaning is conveyed by the following:

'And we have, not sent you but to all the men'.  
(Sabā 34:29).

It is said that the mission of Muhammad<sup>sa</sup> is universal; it is not confined to any particular time or place. He is a Prophet for all ages and peoples. Therefore there is no room and no possibility for the advent of any other Prophet after him. But these verses clearly refer only to the perfection of the Islamic law which is undoubtedly universal. They do not preclude the possibility or the probability of the appearance of a Prophet who comes to serve the same law and to restore it to its original purity. The more perfect a law is, the greater is the necessity of its true interpreters to bring out the true and full implications and significations of its letter without sacrificing anything of its true spirit. The laws of nature are immutable, permanent and all-pervading, but it does not mean the end of scientific research or the complete cessation of ever-progressing experts in the various domains of the natural sciences. The word of God is like the work of God. It is immutable, permanent and universal but its secrets never end. Prophets are, in fact, needed to interpret it in the light of the varying requirements of all ages and climes. Islam is a Living Religion. By following its teachings man can attain to very high spiritual distinctions. The extent of its scope, therefore, does not mean that there will be no

Prophets even to interpret and apply it in its truest and original sense.

I shall now deal with the Hadith on this subject.

'The Holy Prophet<sup>sa</sup> said to Ali ibn-i-Abī Ṭālib<sup>ra</sup>: 'You are to me as Aaron was to Moses, except that *Lā Nabīyya Ba‘dī*.<sup>218</sup>

The last words are translated as: There is no Prophet after me. On the basis of these words it is contended that if it were really possible for any one to become a Prophet, no one could have been more deserving of it than Ali<sup>ra</sup> who was not only a near relation of but also succeeded the Holy Prophet<sup>as</sup> as the fourth Khalīfa.

The words were uttered when the Holy Prophet<sup>sa</sup> was going to Tabūk and appointed Ali<sup>ra</sup> to be the Amīr at Medina after him. Ali<sup>ra</sup> was desirous of participating in the battle and did not wish to stay behind. The Holy Prophet<sup>sa</sup>, therefore, reminded Ali<sup>ra</sup> of the importance of his work by referring to Aaron<sup>as</sup> who was appointed Amīr of the Israelites when Moses<sup>as</sup> went to Mount Sinai. Aaron<sup>as</sup> was the brother of Moses<sup>as</sup> and a Prophet of God. Ali<sup>ra</sup> was a cousin but not a Prophet. The Holy Prophet<sup>sa</sup> could not be blunt but he must not be misunderstood in such matters, therefore, he added that he was not leaving a Prophet behind him. The word *ba‘d* means behind.<sup>219</sup> The context shows that the idea was to tell Ali<sup>ra</sup> that he was being left behind like Aaron<sup>as</sup> but that he was

<sup>218</sup> *Abu Dā‘ūd, Tirmidhī, Mishkāt.*

<sup>219</sup> *Lane's Lexicon Book I., p. 225.*



not a Prophet. The words cannot refer to any remote future. They were used and meant for that particular occasion. The word *ba'd* is often used in this sense. In Al-A'rāf 7:151 this word is translated by Pickthall as 'after I had left you'.

The word *ba'd* is also used in the sense of *ع* i.e., with<sup>220</sup>. Taken in this sense the sentence *Lā Nabīyya ba'dī* would mean that there was no Prophet with him. It is curious to note that in the Shia traditions the words used are *Laisa ma'ī Nabīyyun* i.e., there is no Prophet with me.<sup>221</sup> In another tradition the words reported are quite clear. The Prophet<sup>sa</sup> added 'except that thou art not a Prophet'.<sup>222</sup> There is another tradition also which is very clear. 'Dost thou not desire to be what Aaron<sup>as</sup> was to Moses<sup>as</sup> except that thou art not a Prophet?'<sup>223</sup>

Taking the word *ba'd* to mean 'after' we can interpret the sentence in another way. If we go into the idiom of the language we find that the words are not to be taken in their literal sense. There is another tradition where the Holy Prophet<sup>sa</sup> says:

'When Chosroe dies there will be no Chosroe after him, and when Kaisar dies there will be no Kaisar after him'.<sup>224</sup>

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<sup>220</sup> *Ibid.*

<sup>221</sup> *Amalee.*

<sup>222</sup> *Ṭabaqāt-e-Kabīr*, vol. 5, p. 15.

<sup>223</sup> *Bihārul Anwār, Kitābul Manāqib*, vol. 9, Iran.

<sup>224</sup> *Bukhārī*, vol. 4, Egypt, p. 91.

This is explained in *Fathul Bārī*, vol. 6, as follows: 'No Chosroe will administer the affairs of state so well as this Chosroe has done'. Obviously it cannot mean that there will be no king after the Chosroe or Kaisar.

Muḥiyyud Dīn Ibn-i-Arabī<sup>ra</sup> interprets *Lā Nabīyya ba'dī* by saying that there shall be no Prophet who will cancel or go against the Islamic law of Muhammad<sup>sa</sup>.<sup>225</sup> Imam Muhammad Tāhir Gujrātī<sup>th</sup> also says the same thing.<sup>226</sup> Imam Sha'rānī<sup>th</sup> also interprets the words in the same way<sup>227</sup>. Nawab Şiddīq Hasan Khan states the same<sup>228</sup>. Ā'isha<sup>ra</sup>, whose position is well known, throws a flood of light on the point in her authoritative instruction: 'Say, he is the seal of the Prophets but do not say that there is no Prophet after him'.<sup>229</sup> Suyūṭī writes that Mughīra also expressed the same opinion<sup>230</sup>. There are other sayings also of the Holy Prophet<sup>sa</sup> which are to the same effect; e.g., *Anan-Nabīyyul ummīyyu wa lā Nabīyya ba'dī*. In the light of the above discussion it does not seem necessary to deal with them separately.

The other Hadith brought forward is *Lau kāna ba'dī Nabīyyun lakāna Umar*<sup>ra</sup>. It is translated as follows: 'If there were a Prophet after me, it would have been Umar<sup>ra</sup>'. The word *ba'd* also means 'with',

<sup>225</sup> *Futūḥāt-e-Makkiyya*, vol. I, p. 569 and vol. II, pp. 3,64, 417

<sup>226</sup> *Takmila Majma'ul Biḥār*, p. 85.

<sup>227</sup> *Alyawāqītu wal Jawāhīr*, vol. II, p. 22.

<sup>228</sup> *Iqtirābus Sā'ah*, p. 162.

<sup>229</sup> *Takmila Majma'ul Biḥār*, p. 88.

<sup>230</sup> *Durr-e-Manthūr*,

and there is nothing here which should confine its meaning to 'after'. Therefore, the tradition should be translated as: 'If there were a Prophet with me, it would have been Umar<sup>ra</sup>'. If the word must be translated into 'after' it should be noted that this Hadith is known as *Gharīb*, which fact takes away much of its value. There is another Hadith also about Umar<sup>ra</sup> which cannot be taken as literally true. The Holy Prophet<sup>sa</sup> is reported to have said:

'The sun has never risen over a man better than Umar<sup>ra</sup>'.<sup>231</sup>

Obviously, there must be a qualification which appears to have been omitted in this statement. He was by no means better than Muhammad<sup>sa</sup> himself; Unfortunately, we do not know the context of the Hadith under question which would have thrown light on its real meaning. In another tradition the same idea is perhaps expressed in different words:

'If I were not raised, it would have been you, O Umar<sup>ra</sup>'.<sup>232</sup>

Another saying is as follows:

'If I were not raised, Umar<sup>ra</sup> would have been raised among you'.<sup>233</sup>

These traditions would only show that Umar<sup>ra</sup> had an aptitude for being a Prophet like Muhammad<sup>sa</sup> who brought the Islamic law. Therefore, the Hadith in question would mean that if a Prophet were to bring a

<sup>231</sup> *Mishkāt, Manāqib-e-Umar<sup>ra</sup>*

<sup>232</sup> *Mirqāt*, vol. 5, p. 539.

<sup>233</sup> *Kunūzul Ḥaqā'iq*, p. 103,

new law, it would have been Umar<sup>ra</sup>. It cannot mean that there can be no Prophet after Muhammad<sup>sa</sup>. In another tradition the Holy Prophet<sup>sa</sup> clearly implies the opposite. He says:

'If Ibrahim (his son) had lived, he would have been a Prophet'.<sup>234</sup>

He could not say this if it were absolutely impossible for anyone to become a Prophet.

The next Hadith that is brought forward is:

'I am *Āqib* and he is one after whom there is no Prophet'.<sup>235</sup>

The authenticity of this Hadith is very much questioned. Mullah Ali Qārī<sup>rh</sup>, who is a recognised critic of Hadith, definitely declares that the last portion of this Hadith is spurious. He says it appears to be the interpretation put upon the word *Āqib* by some reporter.<sup>236</sup>

The next Hadith in support of this belief is:

'I am the last Prophet and my mosque is the last mosque'.<sup>237</sup>

It is clear from this that the Holy Prophet<sup>sa</sup> did not mean that there was to be no Prophet after him, otherwise we shall have to conclude that he did not want the Muslims to build any other mosque. Obviously, what he means to say is that the religion brought by him is perfect and no one can cancel or

<sup>234</sup> *Ibn-e-Māja*, vol. I., p. 237

<sup>235</sup> *Tirmidhī*.

<sup>236</sup> *Mirqāt*, vol 5, p. 376,

<sup>237</sup> *Muslim, Kitābul Hajj, Faḍliṣ Ṣalāt*, p. 531

modify it after him. The use of the word *Ākhir* (last) in this sense is quite common in the Arabic language. Suyūfī<sup>rh</sup> calls Ibn Taimiyya<sup>rh</sup> as the last of *Mujtahidīn* (original thinkers and jurists).<sup>238</sup> An Arab poet uses the word *Ākhir* (last) in the sense of perfect, and unique in *Himāsa*, *Bābul Adab*.

There is another tradition which is said to show that there can be no Prophet after Muhammad<sup>sa</sup>. It is as follows:

'Nothing has remained of prophethood except the receiving of good news'.

But the remaining portion of this Hadith helps to clear up its meaning. The Companions of the Holy Prophet<sup>sa</sup> asked him as to what he meant by the word good news. He replied, 'Noble dreams'<sup>239</sup> If there is nothing left of prophethood except noble dreams, why have there been people who have conversed with God? Umar<sup>ra</sup> is definitely mentioned as one with whom God spoke.<sup>240</sup> The commentators of Hadith have confined this statement to ordinary believers. It does not apply to spiritually advanced people who enjoy communion with God in different ways. Therefore, it cannot be a bar to the attainment of prophethood.

That Prophets can come after Muhammad<sup>sa</sup> is clearly mentioned in a number of places in the Quran.

<sup>238</sup> *Al-Intibāh wan Nazā'ir*, vol. 3, p. 3 10, Hyderabad.

<sup>239</sup> *Bukhārī, Kitāb Ta'bīr*.

<sup>240</sup> *Bukhārī, Faḍa'il-e-Aṣḥāb*.

## APPENDIX I

**List of 313 Companions**

1. Munshi Jalālud Dīn Retd. Mīr Munshi, Regt. No. 12, Blani, Khariañ, Dist Gujrat.
2. Maulawī Hafiz Faql Dīn, Blani, Khariañ, Dist. Gujrat.
3. Miyāñ Muhammad Dīn, Patwārī, Blani, Khariañ, Dist. Gujrat
4. Qazi Yūsuf Ali Nu‘mānī (with wife), Tusham, Hisar.
5. Mirza Amīn Baig (with wife), Bhaloji, Jaipur.
6. Maulawī Quṭbuddīn Baddomalli, Sialkot.
7. Munshi Roorā, Kapurthala.
8. Miyāñ Muhammad Khan, Kapurthala.
9. Munshi Zafar Ahmad, Kapurthala.
10. Munshi Abdur Raḥmān, Kapurthala.
11. Munshi Fayāḍ Ali, Kapurthala.
12. Maulawī Abdul Karīm, Sialkot.
13. Sayyid Hamid Shah, Sialkot.
14. Maulawī Wazīrud Dīn, Kangra.
15. Munshi Gauhar Ali, Jullundur.
16. Maulawī Ghulam Ali, Ruhtas, Jhelum.
17. Miyāñ Nabī Bakhsh, Rafugar, Amritsar.
18. Miyāñ Abdul Khāliq, Rafugar, Amritsar.
19. Miyāñ Quṭbuddīn Khan, Misgar.
20. Maulawī Abdul Ḥamīd, Hyderabad.
21. Maulawī Haji Hafiz Hakim Nūr-ud-Dīn (with both of his wives), Bhera, Dist. Shahpur.

22. Maulawī Sayyid Muhammad Ahsan, Amroha, Dist. Muradabad.
23. Maulawī Haji Hafiz Hakim Faḍl Dīn (with both of his wives), Bhera.
24. Şāhibzāda Muhammad Sirājul Ḥaḡ, Jamālī, Nu‘mānī, Qadiani, Sarsāvī (with wife).
25. Sayyid Nasir Nawab, Dehlvi, Qadiani.
26. Şāhibzāda Iftikhār Ahmad, Ludhianvi (with wife), Qadiani.
27. Şāhibzāda Manzūr Muhammad (with wife), Qadiani.
28. Hafiz Haji Maulawī Ahmadullah Khan (with wife), Qadiani.
29. Seth Abdur Rahmān Haji Allah Rakkhā (with wife), Madras.
30. Miyān Jamālud Dīn, Sekhwañ, Gurdaspur (with wife).
31. Miyān Khairuddīn, Sekhwañ, Gurdaspur, (with wife).
32. Miyān Imāmud Dīn. Sekhwañ, Gurdaspur (with wife).
33. Miyān Abdul ‘Azīz, Patwārī. Gurdaspur.
34. Munshi Ghulam Dīn, Ruhtas, Jhelum.
35. Qazi Zīāud Dīn, Qazi Koti.
36. Miyān Abdullah, Patwārī, Sanauri.
37. Shaikh Abdur Rahīm, Nau Muslim, Dafadar, Risala No. 12, Sialkot Cantt.
38. Maulawī Mubārak Ali Imam, Nau Muslim, Dafa‘dār, Risala No. 12, Sialkot Cantt.
39. Mirza Niyāz Baig, Kalanauri.
40. Mirza Ya‘qūb Baig, Kalanauri.
41. Mirza Ayyūb Baig, Kalanauri, (with wife).
42. Mirza Khudā Bakhsh (with wife), Jhung.
43. Sardar Nawab Muhammad Ali Khan reis, Kotla.
44. Sayyid Muhammad Askarī Khan, Extra Asstt. Allahabad.
45. Mirza Muhammad Yūsuf Baig, Samana, Patiala State.
46. Shaikh Shahābud Dīn, Ludhiana.
47. Abdul Majīd, Ludhiana.
48. Munshi Ḥamidud Dīn, Ludhiana.
49. Miyān Karam Ilāhī, Ludhiana.
50. Qazi Zainul ‘Ābidīn, Khanpur, Sirhind.

51. Maulawī Ghulam Hasan, Registrar, Peshawar.
52. Muhammad Anwar Husain Khan, Shahabad, Hirdoi.
53. Shaikh Faḍl Ilāhī, Faizullahchak.
54. Miyān Abdul ‘Azīz, Delhi.
55. Maulawī Muhammad Sa‘īd, Shami, Tarabalasi.
56. Maulawī Ḥabīb Shah, Khushab.
57. Haji Ahmad, Bukhara.
58. Hafīz Nūr Muhammad, Faizullahchak.
59. Shaikh Nūr Ahmad, Amritsar.
60. Maulawī Jamāl-ud-Dīn, Sayyadwala.
61. Miyān Abdullah, Thata Sherka.
62. Miyān Ismael, Sirsawa.
63. Miyān Abdul ‘Azīz, Nau Muslim, Qadian.
64. Khwāja Kamāluddīn, B.A., (with wife), Lahore.
65. Muftī Muhammad Ṣādiq, Bhera, Dist. Shahpur.
66. Sher Muhammad Khan, Bakhar.
67. Munshi Muhammad Afḍal, Lahore, now at Mombasa.
68. Dr. Muhammad Ismael Khan, Ghuriani.
69. Miyān Karīm-ud-Dīn, Teacher, Qla Sobha Singh.
70. Sayyid Muhammad Ismael, Dehlvi, Student, now at Qadian.
71. Babu Tāj-ud-Dīn, Accountant, Lahore.
72. Shaikh Raḥmatullah, Merchant, Lahore.
73. Shaikh Nabī Bakhsh, Lahore.
74. Munshi Mi‘rāj-ud-Dīn, Lahore.
75. Shaikh Masīhullah, Shahjahanpuri.
76. Munshi Chaudhry Nabī Bakhsh (with wife), Batala.
77. Miyān Muhammad Akbar, Batala.
78. Shaikh Maulā Bakhsh, Dinga, Gujrat.
79. Sayyid Amir Ali Shah, Seargent, Sialkot.
80. Miyān Muhammad Jān, Wazirabad.
81. Miyān Shadi Khan, Sialkot.
82. Miyān Muhammad Nawab Khan, Tahsildar, Jhelum.
83. Miyān Abdullah, brother of Nawab Khan, Jhelum.
84. Maulawī Burhān-ud-Dīn, Jhelum
85. Shaikh Ghulam Nabī, Rawalpindi.
86. Babu Muhammad Bakhsh, Head Clerk, Ambala Cantt.



87. Munshi Raḥīm Bakhsh, Municipal Commissioner, Ludhiana.
88. Munshi Abdul Ḥaq, Karachiwala, Ludhiana.
89. Hafiz Faḍl Ahmad, Lahore.
90. Maulawī Qazi Amir Husain, Bhera.
91. Maulawī Hasan Ali, Bhagalpur.
92. Maulawī Faiḍ Ahmad, Langianwali, Gujranawala.
93. Sayyid Mahmud Shah, Sialkot.
94. Maulawī Ghulam Imam, ‘Azīzul Wā‘izīn Moneypur, Assam.
95. Rahmān Shah, Nagpur, Dist. Chanda.
96. Miyān Jān Muhammad Qadian.
97. Munshi Fateh Muhammad (with wife), Bazdarlia, Dera Ismael Khan.
98. Shaikh Muhammad Mecci.
99. Hajī Munshi Ahmad Jān, Ludhiana.
100. Munshi Pir Bakhsh, Jullundur.
101. Shaikh Abdur Rahmān, Nau Muslim, Qadian.
102. Hajī ‘Iṣmatullah, Ludhiana.
103. Miyān Pir Bakhsh, Ludhiana.
104. Munshi Ibrahim, Ludhiana.
105. Munshi Qamr-ud-Dīn, Ludhiana.
106. Hajī Muhammad Amir Khan, Saharanpur.
107. Hajī Abdur Rahmān, Ludhiana.
108. Qazi Khwāja Ali, Ludhiana.
109. Munshi Tāj Muhammad Khan, Ludhiana.
110. Sayyid Muhammad Ziaul Ḥaq, Ropar.
111. Shaikh Muhammad Abdur Rahmān ‘urf Shaban Kabli.
112. Khalifa Rajab Dīn, Merchant, Lahore.
113. Pīrjī Khudā Bakhsh, Dera Dun.
114. Hafiz Maulawī Muhammad Ya‘qūb Khan, Dera Dun.
115. Shaikh Charāgh Ali, Nambardār, Theh Ghulam Nabi.
116. Muhammad Ismael Ghulam Kibria S/o Maulawī Muhammad Ahsan Amrohi.
117. Ahmad Hasan, S/o Maulawī Muhammad Ahsan Amrohi.
118. Saith Ahmad Abdur Rahmān Hajī Allah Rakhā, Merchant, Madras.
119. Saith Saleh Muhammad Hajī Allah Rakkhā, Merchant, Madras.
120. Saith Ibrahim Saleh Muhammad Allah Rakhā Merchant, Madras.

121. Saith Abdul Hamid, Haji Ayyūb, Allah Rakhā, Merchant, Madras.
122. Haji Mahdi ‘Arabī Baghdadi Yaznal Madras.
123. Seth Muhammad Yūsuf Haji Allah Rakkhā, Madras.
124. Maulawī Sultan Mahmud, Milapur, Madras.
125. Hakim Muhammad Sa‘īd, Milapur, Madras.
126. Munshi Qādir Ali, Milapur, Madras.
127. Munshi Ghulam Dastgīr, Milapur, Madras.
128. Munshi Sirāj Dīn, Madras.
129. Qazi Ghulam Murtaḏā, Retd. Extra Asstt. Commissioner, Muzaffargarh.
130. Maulawī Abdul Qadir Khan, Jamalpur, Ludhiana.
131. Maulawī Abdul Qadir, Ludhiana.
132. Maulawī Rahīmullah, Lahore.
133. Maulawī Ghulam Husain, Lahore.
134. Maulawī Ghulam Nabī, Khushab, Shahpur.
135. Maulawī Muhammad Husain, Kapurthala State.
136. Maulawī Shahāb-ud-Dīn Ghazanavi, Kabli.
137. Maulawī Sayyid Muhammad Tafaḏḏul Husain, Extra Asst. Aligarh, Dist.
138. Munshi Şādiq Husain mukhtar, Etawa.
139. Shaikh Maulawī Faḏl Husain, Ahmadabadi, Jhelum.
140. Miyān Abdul Ali V: Abdur Rahmān, Dist. Shahpur.
141. Munshi Naşīr-ud-Dīn Looni, now at Hyderabad.
142. Qazi Muhammad Yūsuf Qazi-Kot, Gujranwala.
143. Qazi Faḏl-ud-Dīn, Qazi-Kot, Gujranwala.
144. Qazi Sirāj Dīn, Qazi-Kot, Gujranwala.
145. Qazi Abdur Rahīm S/o Qazi Zia-ud-Dīn. Qazi-Kot, Gujranwala.
146. Shaikh Karam Ilāhī, Clerk Railway, Patiala.
147. Mirza ‘Azīm Baig, Samana, Patiala.
148. Mirza Ibrahim Baig, Samana, Patiala.
149. Miyān Ghulam Muhammad, Student, Machhrala, Lahore.
150. Maulawī Muhammad Faḏl, Changa, Gujar Khan.
151. Master Qadir Bakhsh, Ludhiana.
152. Munshi Allah Bakhsh, Ludhiana.
153. Haji Mullah Nizām-ud-Dīn, Ludhiana.

154. ‘Atā Ilāhī, Ghausgarh, Patiala State.
155. Maulawī Nūr Muhammad, Manghat, Patiala State.
156. Maulawī Karīmullah, Amritsar.
157. Sayyid Abdul Hādī, Solan, Simla.
158. Maulawī Muhammad Abdullah Khan, Patiala.
159. Dr. Abdul Hakim Khan Patiala.
160. Dr. Boori Khan, Kasoor, Lahore.
161. Dr. Khalīfā Rshid-ud-Dīn, Lahore, now at Chakrata.
162. Ghulam Muḥiyy-ud-Dīn Khan, S/o Dr. Boori Khan.
163. Maulawī Şafdar, Hyderabad.
164. Khalīfā Nūr Dīn, Jammu.
165. Miyān Allah Ditta Jammu.
166. Munshi ‘Azīz-ud-Dīn, Kangra.
167. Sayyid Mahdi Husain, Patiala.
168. Maulawī Hakim Nūr Muhammad Mokal.
169. Hafiz Muhammad Bakhsh, Amritsar.
170. Chaudhrī Sharid-ud-Dīn, Kotla Faqir, Jhelum.
171. Miyān Rahīm Bakhsh, Amritsar.
172. Maulawī Muhammad, Kamlā, Gujrat.
173. Miyān Ismael, Amritsar.
174. Maulawī Ghulam Jilani Ghardanwan, Jullundur.
175. Munshi Amānat Khan, Nadon, Kangra.
176. Qārī Muhammad, Jhelum.
177. Miyān Karam Dād (with wife), Qadian.
178. Hafiz Nūr Ahmad, Ludhiana.
179. Miyān Karm Ilāhī, Lahore.
180. Miyān Abaduş Şamad, Narowal.
181. Miyān Ghulam Husain (with wife), Qadian.
182. Miyān Nizāmud Dīn, Jhelum.
183. Miyān Muhammad, Jhelum.
184. Miyān Ali Muhammad, Jhelum.
185. Miyān Abbas Khan, Khohar, Gujrat.
186. Miyān Quṭbuddīn, Kotla Faqir, Jhelum.
187. Miyān Allah Ditta Khan, Ariala, Jhelum.
188. Muhammad Ḥayāt, Chak Jani.
189. Makhdūm Maulawī Muhammad Şiddīq, Bhera.
190. Abdul Mughnī S/o Maulawī Burhān-ud-Dīn, Jhelum.
191. Qazi Charāgh-ud-Dīn, Qazi-Kot, Gujranwala.
192. Miyān Faḍl-ud-Dīn. Qazi-Kot, Gujranwala.

193. Miyān ‘Ilm-ud-Dīn, Kotla Faqir, Jhelum.
194. Qazi Mīr Muhammad, Mot Khalyan.
195. Miyān Allah Ditta, Nat, Gujranwala.
196. Miyān Sultan Muhammad, Gujranwala.
197. Maulawī Khan, Malik Khiwal.
198. Miyān Allah Bakhsh, Band, Amritsar.
199. Maulawī ‘Ināyat Ullah, Teacher, Mananwala.
200. Munshi Mirān Bakhsh, Gujranwala.
201. Maulawī Ahmad Jān, Teacher, Gujranwala.
202. Maulawī Hafiz Ahmad Dīn, Chak Sikandar, Gujrat.
203. Maulawī Abdur Rahmān, Khiwal, Jhelum.
204. Miyān Mihr Dīn, Lala Musa.
205. Miyān Ibrahim, Pandori, Jhelum.
206. Sayyid Mahmud Shah, Fatehpur, Gujrat.
207. Muhammad Ju, Amritsar.
208. Munshi Shah Dīn, Dina, Jhelum.
209. Munshi Roshan Dīn, Dandot, Jhelum.
210. Hakim Faql Ilāhī, Lahore.
211. Shaikh Abdullah Dīwānchand, compounder, Lahore.
212. Munshi Muhammad Ali, Lahore.
213. Munshi Imam Dīn, Clerk, Lahore.
214. Munshi Abdur Rahmān, Clerk, Lahore.
215. Khwāja Jamāl-ud-Dīn—BA., Lahore, now at Jammu.
216. Munshi Maulā Bakhsh, Clerk, Lahore.
217. Shaikh Muhammad Husain, Muradabadi, Patiala.
218. Alam Shah, Khariañ, Gujrat.
219. Maulawī Sher Muhammad, Hojhan, Shahpur.
220. Miyān Muhammad Ishāq, Overseer, Bhera, now at Mombasa.
221. Mīrza Akbar Baig, Kalanaur.
222. Maulawī Muhammad Yūsuf, Sanaur.
223. Miyān Abduş Şamad, Sanaurī.
224. Munshi ‘Atā Muhammad, Sialkot.
225. Shaikh Maulā Bakhsh, Sialkot.
226. Sayyid Khaseelat Ali Shah, Deputy Inspector, Danga.
227. Munshi Rustam Ali, Court Inspector, Gurdaspur.

228. Sayyid Ahmad Ali Shah, Sialkot.
229. Master Ghulam Muhammad Sialkot.
230. Hakim Muhammad Dīn, Sialkot.
231. Miyān Ghulam Muhiyyud Dīn, Sialkot.
232. Miyān Abdul ‘Azīz, Sialkot.
233. Munshi Muhammad Dīn, Sialkot.
234. Munshi Abdul Majeed, Aujla, Gurdaspur.
235. Miyān Khudā Bakhsh, Batala.
236. Munshi Habibur Rahmān, Hajipur, Kapurthala.
237. Muhammad Husain, Langiañwali, Gujranwala.
238. Munshi Zainuddīn Muhammad Ibrahim, Engineer, Bombay.
239. Sayyid Faḍl Shah, Lahore.
240. Sayyid Nasir Shah, Sub-Overseer, Uri, Kashmir.
241. Munshi ‘Aṭā Muhammad Chiniot, Jhang.
242. Shaikh Nūr Ahmad, Jullundur, now Mombasa.
243. Munshi Sirfrāz Khan, Jhang.
244. Maulawī Sayyid Muhammad Rizvī, Hyderabad.
245. Mufti Faḍlur Rahmān (with wife), Bhera.
246. Hafiz Muhammad Sa‘īd, Bhera, now at London.
247. Mistri Quṭbuddīn, Bhera.
248. Mistri Abdul Karīm, Bhera.
249. Mistri Ghulam Ilāhī, Bhera.
250. Miyān ‘Ālam Dīn, Bhera.
251. Miyān Muhammad Shafī, Bhera.
252. Miyān Najmuddīn, Bhera.
253. Miyān Khādīm Husain, Bhera.
254. Babu Ghulam Rasūl, Bhera.
255. Shaikh Abdur Rahmān, Nau Muslim, Bhera.
256. Maulawī Sardar Muhammad, Loonmiani.
257. Maulawī Dost Muhammad, Loonmiani.
258. Maulawī Hafiz Muhammad, Bhera, now in Kashmir.
259. Maulawī Shaikh Qadir Bakhsh, Ahmadabad.
260. Munshi Allah Dād, Clerk, Shahpur, Cantt.
261. Miyān Haji Viryām, Khushan.
262. Hafiz Maulawī Faḍl Dīn, Khushan.
263. Sayyid Dildār Ali, Balhour, Cawnpore.
264. Sayyid Ramdan Ali, Balhour, Cawnpore.
265. Sayyid Jewan Ali, Palol, now at Allahabad.
266. Sayyid Farzān Husain, Chandpur, Allahabad.

267. Sayyid Ihtimām Ali, Moharwanda, Allahabad.
268. Haji Najf Ali, Katra Muhalla, Allahabad.
269. Shaikh Ghulam, Katra Muhalla, Allahabad.
270. Shaikh Khudā Bakhsh, Katra Muhalla, Allahabad.
271. Hakim Muhammad Husain, Lahore.
272. Miyān ‘Aṭā Muhammad, Sialkot.
273. Miyān Muhammad Dīn, Jammu.
274. Miyān Muhammad Hasan Aṭṭar, Ludhiana.
275. Sayyid Niāz Ali, Nadaun, now at Rampur.
276. Dr. Abdus Shakūr, Sirsa.
277. Shaikh Hafiz Allah Dīn, B.A., Jhaurian.
278. Miyān Abdus Subhān, Lahore.
279. Miyān Shahamat Khan, Nadon.
280. Maulawī Abdul Hakim, Dharwar, Bombay.
281. Qazi Abdullah, Qazi-Kot.
282. Miyān Abdur Rahmān, Patwārī, Sanaur.
283. Barkat Ali, Theh Gulam Nabi.
284. Shahābuddīn, Theh Gulam Nabi.
285. Sahib Dīn, Tihal, Gujrat.
286. Maulawī Ghulam Hasan, Dina Nagar.
287. Nawab Dīn, Teacher, Dina Nagar.
288. Ahmad Dīn, Manarah.
289. Abdullah Qurani, Lahore.
290. Karam Ilāhī, Compositor, Lahore.
291. Sayyid Muhammad Āfandi, Turkī.
292. Usman Arab, Taif Sharif.
293. Abdul Karīm Khan, Chamara.
294. Abdul Wahhāb, Baghdadī.
295. Miyān Karīm Bakhsh, Jamalpur, Dist. Ludhiana.
296. Abdul ‘Azīz, urf. ‘Azīz Dīn, Nasang.
297. Hafiz Ghulam Muhiyy-ud-Dīn, Bhera, now at Qadian.
298. Muhammad Ismael, Naqsha Nawīs, Kalka Railway.
299. Ahmad Dīn, Chak Khariañ.
300. Muhammad Amin, Book Merchant, Jhelum.
301. Maulawī Mahmud Hasan Khan, Teacher, Patiala.
302. Muhammad Rahīm-ud-Dīn, Habibwala.
303. Shaikh Ḥurmat Ali Karri, Allahabad.
304. Miyān Nūr Muhammad, Ghausgarh, Patiala State.
305. Mistri Islam Ahmad, Bhera.
306. Husainī Khan, Allahabad.
307. Qazi Raḍīuddīn, Akbarabad.

- 
- 308.** Sa‘adullah Khan,  
Allahabad.
- 309.** Maulawī Abdul Ḥaq s/o  
Maulawī Faḍl Ḥaq, Teacher,  
Samana, Patiala.
- 310.** Maulawī Habib Ullah,  
Muḥāfiẓ Police Office,  
Jhelum.
- 311.** Rajan Ali Retd., Jhounsi  
Kuhna, Dist. Allahabad.
- 312.** Dr. Sayyid Maṣṣab Ali,  
Retd. Allahabad.
- 313.** Miyān Karīm Ullah,  
Seargent Police, Jhelum.

## APPENDIX II

**List of those who contributed  
towards the construction of the  
White Minaret.**

- |   |   |
|---|---|
| 1. Maulawī Nūr-ud-Dīn,<br>Qadian.                                 | 11. Hakim Muhammad Husain,<br>Lahore.                       |
| 2. Nawab Muhammad Ali<br>Khan, Maler Kotla.                       | 12. Maulawī Ghulam Ali,<br>Jhelum.                          |
| 3. Seth Abdur Rahman Haji<br>Allah Rakhā, Madras.                 | 13. Sayyid Faḍl Shah, Lahore.                               |
| 4. Seth Ahmad Haji Allah<br>Rakhā, Madras.                        | 14. Sayyid Nasir Shah, Domail.                              |
| 5. Seth Ali Muhammad Haji<br>Allah Rakhā, Banglore.               | 15. Mirza Khudā Bakhsh, Maler<br>Kotla.                     |
| 6. Seth Saleh Muhammad Haji<br>Allah Rkakhā, Madras.              | 16. Maulawī Zahur Ali, Vakil,<br>Hyderabad, Deccan.         |
| 7. Seth Walji Lalji, Madras.                                      | 17. Maulawī Sayyid<br>Muhammad Ridvi,<br>Hyderabad, Deccan. |
| 8. Shaikh Rahmat Ullah,<br>Lahore.                                | 18. Maulawī Abdul Hamid,<br>Vakil, Hyderabad, Deccan.       |
| 9. <sup>241</sup> Muhammad Shadi Jān,<br>Sialkot.                 | 19. Maulawī Mir Mardan Ali,<br>Hyderabad, Deccan.           |
| 10. <sup>242</sup> Maulawī Muhammad Ali,<br>M. A. L.L.B., Qadian. | 20. Munshi Muhammad Nasir-<br>ud-Dīn. Hyderabad, Deccan.    |
|   | 21. Maulawī Mir Muhammad<br>Sa'īd, Hyderabad, Deccan.       |

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<sup>241</sup> Paid Rs. 200.

<sup>242</sup> Paid Rs. 100.



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| 22. Maulawī Ghulam Husain,<br>Peshawar.                  | 42. Hakim Faql Dīn's both<br>wives.           |
| 23. Khwaja Kamāl-ud-Dīn,<br>B.A., LL.B. Peshawar.        | 43. Khalifa Nūr-ud-Dīn,<br>Merchant, Jammu.   |
| 24. Maulawī 'Azīz Bakhsh,<br>B.A., Dera Ghazikhan.       | 44. Miyān Allah Ditta,<br>Merchant Jammu.     |
| 25. Khwaja Jmāl-ud-Dīn, B.A.<br>Kashmir.                 | 45. Shaikh Abdur Rahman<br>Multan.            |
| 26. Mir Hamid Shah, Sialkot.                             | 46. Munshi Rustam Ali Khan,<br>Ambala.        |
| 27. Miyān Maula Bakhsh,<br>Sialkot.                      | 47. Babu Muhammad, Ambala<br>Cantt.           |
| 28. Master Ghulam<br>Muhammad, B.A, Sialkot.             | 48. Qazi Khwāja Ali, Ludhiana.                |
| 29. Munshi Allah Ditta, Sialkot.                         | 49. Miyān Nabi Bakhsh,<br>Amritsar.           |
| 30. Munshi Tāj-ud-Dīn, Lahore.                           | 50. Mir Nasir Nawab, Qadian.                  |
| 31. Doctor Ya'qūb Baig,<br>Fazilka.                      | 51. Munshi Abdul 'Azīz, Delhi.                |
| 32. Doctor Khalifa Rashīd-ud-<br>Dīn, Lucknow.           | 52. Shaikh Muhammad Ismael,<br>Delhi.         |
| 33. Doctor Abdul Hakim Khan,<br>Narnaul (Patiala State). | 53. Hakim Nūr Muhammad,<br>Lahore.            |
| 34. Doctor Muhammad Ismael<br>Khan, Ghar Shanker.        | 54. Miyān Charāg-ud-Dīn,<br>Lahore.           |
| 35. Doctor Raḥmat Ali,<br>Mombasa (Africa).              | 55. Chaudhry Nabī Bakhsh,<br>Batala.          |
| 36. Shaikh Abdur Rahman,<br>Mombasa (Africa).            | 56. Miyan Mi'rāj-ud-Dīn Umar,<br>Lahore.      |
| 37. Munshi Nabi Bakhsh,<br>Mombasa (Africa).             | 57. Mira Faql Baig, mukhtar,<br>Batala.       |
| 38. Munshi Muhammad Afḍal,<br>Mombasa (Africa)           | 58. Munshi Muhammad Akbar,<br>Batala.         |
| 39. Munshi Muhammad Nawab<br>Khan, Jhelum.               | 59. Hakim Muhammad Husain<br>Qurashi, Lahore. |
| 40. Shaikh Ghulam Nabī,<br>Rawalpindi.                   | 60. Hakim Faql Ilāhī, Lahore.                 |
| 41. Hakim Faql Dīn, Qadian.                              | 61. Munshi Ghulam Haider,<br>Sialkot.         |

62. Sufi Karm Ilāhī, Simla.
63. Sh. Muhammad Jān, Wazirabad.
64. Hafiz Muhammad Ishāq, Laliañ, Gujrat.
65. Shaikh Muhammad Karm Ilāhī, Bathinda (Patiala State)
66. Mufti Muhammad Sadiq, Lahore.
67. Shaikh Ya‘qūb Ali, Qadian.
68. Shaikh Chrāgh Dīn, Gujrat.
69. Raja Payanda Khan, Darapur, Jhelum.
70. Munshi Muhammad Jān, Rawalpindi.
71. Master Sher Ali, B.A. Qadian.
72. Munshi Ghulam Khan, Landi Kutal.
73. Shaikh ‘Ata Muhammad, Fort Sandeman, Baluchistan.
74. Babu Raushan Dīn, Attock.
75. Munshi Abdullah, Machhi Wara.
76. Munshi Habibur Rahman, Hajipur, Kapurthala.
77. Babu Shah Dīn, Domaily.
78. Maulawī Safdar Husain, Langhsgor Hyderabad Deccan.
79. Munshi Nabī Bakhsh, Simla.
80. Munshi Imam-ud-Dīn, Rawalpindi.
81. <sup>243</sup>Shaikh Niaz Ahmad, Wazirabad.
82. Qazi Yūsuf Ali, Nu‘māni, Sangrur.
83. Munshi Umaruddīn, Ludhiana.
84. Muhammad Siddīq, with sons—Jamāl Dīn, Imam Dīn & Khair-ud-Dīn, Sekhwañ.
85. Munshi Muhammad Bakhsh, Karianwala Gujrat.
86. Maulawī Khudā Bakhsh, Simla.
87. Munshi Shamsuddīn, Simla.
88. Chaudhry Hakam Ali, Jalalpur Jattan.
89. Sardar Faql Ḥaḡ, Dharamkot Bagga.
90. Mistri Ahmad Dīn, Bhera.
91. Maulawī Muhammad Ismael, Amritsar.
92. Muhammad Ibrahim, Mombasa (Africa)
93. Anwar Husain Khan, Shahabad Distt. Hardoi.
94. Sayyid Tafaḡḡul Husain, Mathra.
95. Maulawī Ahmad Jān, Jullundur.
96. Munshi Karm Bakhsh, Ludhiana.
97. <sup>244</sup>Munshi Abdul ‘Azīz, Aujla, Disttt. Gurdaspur.

<sup>243</sup> Paid Rs. 200.<sup>244</sup> Paid Rs. 100.

98. Mirza Akbar Baig, Multan.
99. Haji Mahdi Baghdadi,  
Madras.
100. Maulawī Ghulam Imam,  
Moneypur Assam.
101. Maulawī Muhammad  
Akram, Kamla (Teacher  
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## Life of Ahmad<sup>as</sup>

*Life of Ahmad* is a biography detailing the life and times of Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, India, who was the Promised Messiah and Mahdi and founder of the Ahmadiyya Muslim community. It was written by a young companion of his, Ḥaḍrat Maulana Abdur Rahīm Dard M.A. and was first published in 1948. He covered the life of the Promised Messiah<sup>as</sup> up until 1901 but was unable to complete the work.

*Life of Ahmad* is not a biography in the traditional sense. Not only does it provide an insight into this extraordinary life but also addresses a number of important issues such as Jihad in Islam, Prophethood in Islam, Jesus in India and the question of the status of Arabic as the mother of all languages.

This is a very important contribution to the literature of the Ahmadiyya Muslim Jamā'at, written as it was by a companion and contemporary of the Promised Messiah<sup>as</sup>. It is a work which provides a vivid first hand account of the greatest life of the last 1400 hundred years.