

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
(There is but one God Muhammad is the Messenger of God)

Daigham-e-Haqq

ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, FIJI

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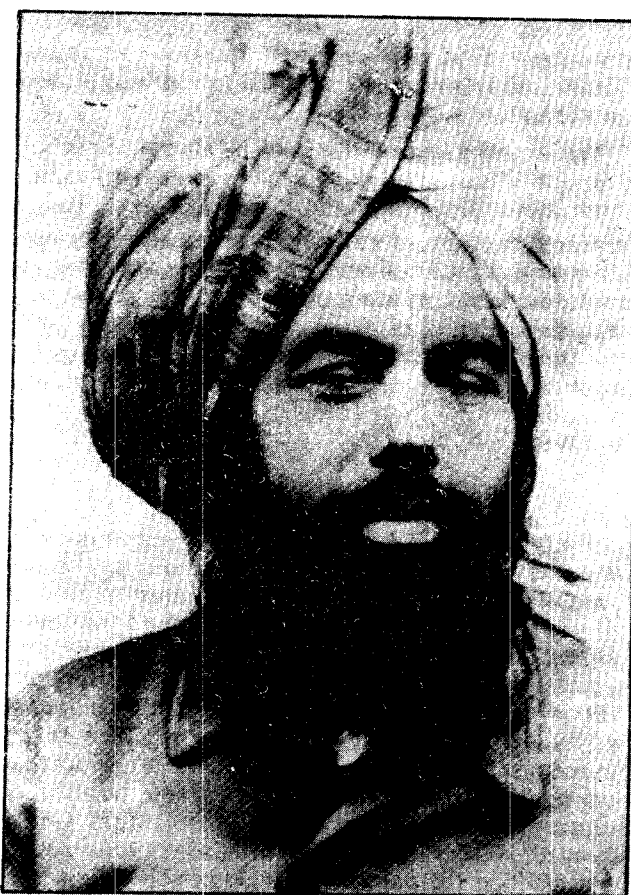
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وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN
THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103



HAZRAT MIRZA GHULAM AHMAD
Mujaddid of the 14th Century Hijrah

AHMADIYYA MUSLIM CENTENARY
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Editorial

100 YEARS OF AHMADIYYAT

This year sees us celebrating a hundred years of the existence of Ahmadiyyat. The Movement, which saw its humble beginnings a century ago in Qadian, India, is now a world-wide missionary force, which continues to fulfil its founder's mission to remove the dross acquired over centuries by Islam and to restore the religion to its pristine glory, free of superstitions and mysticisms that have compromised its simplicity. Islam, the most natural religion, cannot afford to have unnatural and improbable phenomenon presented as articles of faith which not only rebel against basic reason, but are characteristically against the teachings of the Holy Quran. In this context, such edicts as the fatherless birth of Jesus, or the physical ascension of Jesus into the decidedly spiritual realm of the Heaven, do little to enhance Islam as a religion of reason and commonsense, particularly, when the Holy Quran and the statements of the Holy Prophet (peace and blessings of God be upon him) on such matters support the very natural view that Jesus had a natural father and that he died naturally and was put to rest in an early abode.

The Founder of Ahmadiyyat, Hazrat Mirza Ghulam Ahmad, the Promised Messiah of the Islamic Fourteenth Century, the Fourteenth Mujjadid (Reformer) of Islam, showed by irrefutable proofs that he was indeed that promised one as had been predicted by none other than the Holy Prophet himself. In addition, there were no other claimants to this most awaited position in the Islamic world, thus offering conclusive evidence that Hazrat Sahib was the true Fourteenth Imam of the Muslims. Today, we have entered the tenth year of the Fifteenth Century of Islam and the opportunity for any other claims to the position of the Fourteenth Mujjadid is well and truly over. If Hazrat Mirza Ghulam Ahmad was not that Mujjadid, then who was it? In view of the fact the Holy Prophet himself had prophesied the coming of this particular Imam, we cannot settle for the ridiculous assertion that there was no Imam in the last century.

Whether Hazrat Mirza Sahib's opponents admit it or not, the greatest thrust of Islamic missionary movement today are by the Ahmadies. Here is the true jihad in practice and in Ahmadies they will find the staunchest of defenders of Islam against all onslaughts by others. There are many Muslims today who probably do not quite appreciate that were it not for some Ahmadi soldier of Islam some years back, they might not have been Muslims today at all. These have even greater cause to ponder on the great significance of the event being commemorated today and to thank God that He sent His servant to fortify the pillars of Islam and re-invigorate the Muslims and infuse them with a renewed dedication to truth.

Who Else, Then, Was the Mujaddid of the Fourteenth Century Hijra?

By MAULANA MUHAMMAD ALI, M.A., LL.B.

The bi'that (appointment) of Mujaddids

God has brought prophethood to an end with the Holy Prophet Muhammad (may the peace and blessings of God be upon him). As this has been an indisputable fact among the Muslim ummah (nation), similarly, the raising of mujaddids (renovators) has been agreed upon by all. Accordingly, Abu Dawud, the most authentic book of hadith, after al-Bukhari and al-Muslim, from among the six authentic collections of reports (Sihah Sittah), mentions that:

لَنْ أَقْبَلَ لِعِزِّ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجِزُّ دِينَهَا وَيُنَاقِضُهَا

"Mostly surely Allah will raise for this community at the head of every century one who shall revive for it its faith."¹ Such savants of Islam are known as mujaddids. Tajdid (renovation) signifies purging Islam of all alien conceptions that have entered into it with the passage of time and presenting the picture of Islam in its original splendor. As time affects everything it affects the religion of the people as well. But this does not mean that the religion itself keeps on changing. What actually happens is, that interested persons introduce such doctrines into it, by ignorance or mischief, which do not belong to the original faith. It is these extraneous matters which bring about a change in its form. The task of a mujaddid is to remove these errors and restore the religion to its pristine purity. This should, however, be borne in mind, that the expression yab'athu - God will raise or appoint - has occurred in the hadith for the advent of a mujaddid, and the appointment of anybody from among human beings only signifies his appointment from God. The same term has also been used in the Qur'an for the appointment of prophets and messengers.² This means that the appointment of a mujaddid indicates the raising of a particular person who has been gifted with Divine inspiration and communication for a particular purpose. The 'ulama' and imams, no doubt, have always been present among Muslims and they, too, are servants of Islam, but a mujaddid is a servant of Islam who is communicated to by God and is Divinely appointed for a specific object for the eradication of such errors which have weakened and distorted the original form of Islam. A mujaddid, thus, comes for the renovation of true religion and such persons have been appearing at the head of each century.

Authenticity of the hadith of mujaddid

Imam Jalal al-Din Suyuti (d. 911 A.H. or 1505 C.E.) writes in Mirqat al-Sa'ud³ that all the preservers (huffaz) of hadith have agreed on the authenticity of the report about mujaddid, and the forerunners (mutaqaddimin) like Hakim (d. 405 A.H., 1014 C.E.) and Baihaqi (d. 458 A.H. or 1065 C.E.) and their successors like Abu al-Fadl of Iraq and Ibn Hajar all approve of its genuineness. Ibn 'Asakir has also written, after accepting the truth of this report, that this proved the coming of mujaddids at the beginning of every century.⁴ Shah Wali Allah of Delhi (1114-1176 C.E.) in his books Izalat al-khifa (p.41) and Tafhimat-i-Ilahiyya (p.35) also admits the authenticity of this hadith. The second argument for its correctness is that this hadith is confirmed by other reporters of the Prophet. In fact, its basis lies in the Qur'an, which declares that, in spite of the termination of prophethood, God will continue to speak with the honored and chosen people of this ummah, and for the eradication of some serious errors He would himself guide the followers Muhammad. Thus God's communication with non-prophets and granting of revelation to them is the basis of this report, and God's speaking with non-prophets has been repeatedly mentioned in the Qur'an. For instance, this is acknowledged, that Moses' mother was not a prophetess, but still the Qur'an clearly says:

And We revealed to Moses' mother,⁵ and at another place, it has been stated:

When We revealed to thy mother that which was revealed.⁶ In both these verses

Moses' mother has been referred to as the recipient of Divine revelation and this revelation was positive to such an extent that she put her sons Moses in the river. Similarly Jesus' mother was also spoken to by angels without her being a prophetess.⁷ Again the disciples of Jesus were not prophets but they, too, are mentioned as having received God's revelation:

When I revealed to the disciples.⁸ About the righteous servants (auliya) of this ummah it has also been mentioned in the Qur'an:

The angels descend upon them⁹ and that:

For them is good news in this world's life.¹⁰ These mubashshirat (good news) in authentic reports have been called a part of prophethood:

رُبِّي مِنَ النَّبِيِّ وَالْأَنْبِيَاءِ

There has remained nothing of prophethood except mubashshirat (good news).¹¹ Moreover, in reports that have been unanimously agreed upon, it has been mentioned that as God spoke with the non-prophets from among other nations, so shall He communicate with the followers of the Prophet.¹² Thus, if it is necessary for a mujaddid to have Divine communication both the Qur'an and the genuine reports confirm that this ummah will be favoured with such communications.

Claims of other mujaddids

The third strong argument in favour of the authenticity of this hadith is that many renowned Muslim saints have openly declared themselves, in accordance with this report, to be the mujaddids of their respective centuries. To quote one instance I refer to al-Shaikh Ahmad of Sirhind of India who is known with the title of Mujaddid Alf Thani (i.e., mujaddid of the second thousand) and among the common people he is referred to asd Mujaddid Sahib. His claim can be found in the following words in his Maktubat (Letters):

"This knowledge has been derived from the illumination of the lamp of prophethood ... and the possessor of this knowledge and wisdom is the mujaddid of this thousand years... and it must be remembered that a mujaddid has passed at the head of each century but the mujaddid of a thousand years is different from the mujaddid of the century."¹³

This statement is true as the popularity of Hadrat Shaikh Ahmad (in that part of the world) has excelled all other previous mujaddids.

The mujaddid of the fourteenth century of the Hijrah

Thus, when it has been established from the Qur'an, Hadith, sayings and claims of other mujaddids that the coming of a mujaddid at the beginning of each century is essential, then exactly at the head of the fourteenth century Hijrah the claim of being a mujaddid by Mirza Ghulam Ahmad of Qadian was just in accordance with the spirit and traditions of Islam. It is, however, quite simple to understand why the coming of a mujaddid at the head of each century has been considered essential. Had no mujaddid appeared at the beginning of this century it would not only have invalidated the promise of the hadith, but also the principle of the Qur'an and would have also created doubts about the claims of the Muslim saints and imams. Although more than one mujaddid appeared sometimes in the past centuries, at the head of the fourteenth century none claimed to be a mujaddid except Mirza Ghulam Ahmad of Qadian... Leaving aside these points, which are self-evident, if we look into the matter more deeply, his position as a renovator becomes well established. He was gifted with Divine communication even fourteen or fifteen years before his claim and was also champion of the cause of Islam, a great defender of Islam against the onslaughts of other religions. He did not only deal in his writing with the old religions like Christianity and Hinduism but also made a thorough analysis of the new movements in India such as Brahm Samaj and Arya Samaj. The name of none else can be cited who stood so firm to defend and extend the cause of Islam at that critical moment. His appearance was like the rising of the sun for the help of Islam in that hour of darkness. And years before his actual claim, his piety, righteousness, devotion to God and his scholarship were admitted on all hands. At the time of his laying claim to mujaddidiyyah the book

which was published by him drew the best praise from a person who turned out later to be the worst enemy of the Ahmadiyyah Movement. It was written about it that the like of it has not appeared in Islam before.¹⁴ Such a remark was made when the Founder's claim of mujaddidiyyah had already been known to the world. This is, in fact, a strong evidence for seekers of truth. Even before his claim he was doing so much for the cause of Islam that it could only be compared with one of the great mujaddids of the past. After proclaiming his mission his work gathered more strength than before. The seed which was sown by him has grown up into a huge tree the branches of which have now spread in the East and the West.

If Hadrat Mirza Ghulam Ahmad is not the mujaddid of the fourteenth century who else is the claimant to this office?

Every Muslim, every lover of the Qur'an and Hadith and everyone who has any respect for the righteous servants (auliya) of this ummah must consider seriously that, if Mirza Ghulam Ahmad is not the mujaddid who else is a claimant to this office in this age. The principle of the Qur'an cannot go wrong, the Hadith or mujaddid cannot be a mere fabrication and those who have already laid claim to be the mujaddids according to this report cannot be looked upon as mere imposters. If all this is true, then true also is the fact that a mujaddid must have been raised at the head of this century. And who is that person except Mirza Gulam Ahmad? History to which we are ourselves a witness does not mention the name of any other mujaddid. The name of this person or that is cited in haste at times by some persons but the point worth considering is whether such persons have declared their Divine appointment as mujaddids. Again, is there any person, other than Hadrat Ahmad, who has at the end of the thirteenth and the beginning of the fourteenth century hijrah done such yeoman's service to the case of Islam? Service to Islam does not mean the publication of a few books and stirring up the Muslims for some mundane or political cause. The real point is, who was the person who staked his allor the glory of Islam and its grievous struggle against other religions? Who was the person who shielded Islam against the assaults of all other hostile forces? Who placed before the world the beautiful picture of Islam? Who stirred up the religious consciousness of the general body of Muslims and created such a strong movement among his followers that they became the torch-bearers of Islam to different nations of the world? And above all, who gave the message of hope to the tottering world of today?

On the one hand, nobody has claimed to be the God-sent renovator (mujaddid) of this age; on the other no one else had done so much for the cause of Islam as compared with Hazrat Ahmad. Thus, he is alone in his claim as well as in his work. In these circumstances, anybody who rejects him, in fact, rejects the clear saying of the Prophet Muhammed that: most surely Allah will raise for this ummah at the head of every century one who will bring about the revival of their religion.

Notes

1. Ayyam-al-Sulh, p.163.
2. Izala Auham, p.533.
3. Added to Abu Dawud, vol. 2, p.233 (Luck-now).
4. See the comment on Qur'an 40:15 in Ruh al-Ma'ani (Cairo).
5. The Qur'an 28:7.
6. Ibid., 20:38.
7. Ibid., 19:17-21; 4:171.
8. Ibid., 5:111. Detailed discussion on this subject will be found in Muhammad Ali's The Finality of Prophethood (ch. 2 and 3), published by the Shah Jehan Mosque, Woking, England, 1966.
9. The Qur'an, 41:30.
10. Ibid., 10:64.
11. Al-Bukhari 92:5.
12. Ibid., 62:6.
13. Al-shaikh Ahmad of Sirhind, Maktubat, Vol.2 Letter No.4.
14. Isha'at al-Sunnah, vol.7, June-November 1884 C.E., edited by the Maulawi Muhammad Husain of Batala, a leader of the Ahl Hadith.

The Mujaddids and Their Claims



By MAULANA MUHAMMAD ALI, M.A., LL.B.

The names of the mujaddids

First century	'Umar ibn 'Abdul 'Aziz
Second century	'Imam Shafi'i, Imam Ahmad ibn Hanbal
Third century	'Abu Sharh and Abu al-Hassan Ash'ari
Fourth century	'Abu 'Ubaidullah of Neshapur, and Qadi Abu Bakr Baqilani
Fifth century	Al-Ghazali
Sixth century	Al-Sayyid 'Abdul Qadir Jilani
Seventh century	Imam ibn Taimiyyah and Khwajah Mu'in al-Din Chishti
Eighth century	Ibn Hajar 'Asqalani and Salih ibn 'Umar
Ninth century	Sayyid Muahmmad Jaunpuri
Tenth century	Imam Suyuti
Eleventh century	Al-shaikh Ahmad of Sirhind Mujaddid Alf Thani
Thirteenth century	Sayyid Ahmad Barelavi
Fourteenth century	Hadhrat Mirza Ghulam Ahmad

The claims of some of the mujaddids:

'Umar ibn 'Abd al-'Aziz (first century 61-101 A.H. or 680-719 C.E.): "It is reported from Abu Na'im... that once 'Umar ibn 'Abd al 'Aziz was going for his prayers and an old man was walking with him... I asked about this old man from 'Umar ibn 'Abd al-Aziz. He said it was Khidr (peace be on him), who came to inform him about his becoming the leader of the ummah of Muhammad and to advise him to act with justice and equity" (Tarikh al-Khulafa by Suyata).

Al-Ghazali (fifth century 450-505 A.H. or 1050-1111 C.E.): "On this matter (i.e., abandoning of retirement from the world which Al-Ghazali had persevered for about ten years - Trans.), I consulted a number of men skilled in the science of the heart and with experience of contemplation. They unanimously advised me to abandon my retirement and leave the zadiyah (hospice). My resolution was further strengthened by numerous visions of good men in all of which alike I was given the assurance that this impulse was a source of good, was genuine guidance, and had been determined by God most high for the beginning of this century; for God most high has promised to revive His religion at the beginning of each century. My hope became strong and all these considerations caused the favourable view of the project to prevail.

"God most high facilitated my move to Naysapur to deal with this serious problem in Dhu'l-Qa'dah, the eleventh month of 499 (July, 1106 C.E.) I had originally left Baghdad in Dhu'l-Qa'dah, 488 (November, 1095), so that my period of retirement had extended to eleven years. It was God most high Who determined this move, and it is an example of the wonderful way in which He determined events, since there was not a whisper of it in my heart while I was living in retirement" (Al-Munqidh min al-Dalal as translated by W. Montgomery Watt, The Faith and Practice of Al-Ghazali, pp. 74-75, George Allen and Unwin Ltd., London 1953).

In the above two sentences we note that 'Umar ibn 'Abdul Aziz does not mention about the Hadith whereas Imam al-Ghazali does. The former only refers to a visionary experience in which he is told of his leadership of the Muslim community. It is quite possible that a further study of his life may reveal some positive information about his claim as a mujaddid. It is reported from Imam Ahmad ibn Hanbal (2nd century hijrah) that after mentioning this hadith he said that 'Umar ibn 'Abdul 'Aziz was the mujaddid of the first century and Imam Shafi'i of the second century ('Aun al-Ma'bud: Sharh Abu Dawud, vol. iv p.148). In the case of Imam al-Ghazali, he not only refers to the hadith but also calls this move as determined by God at the same time supported by many visions of the people of the heart which shows that he is fully aware of his role as a mujaddid at the head of the century. So are the other claimants to this office as will be shown below:

Ibn Taimiyyah (seventh century 661-728 A.H. or 1262-1327 C.E.).

In one of his letter Ibn Taimiyyah writes:

"God fulfilled His promise and bestowed upon His servant victory. The Muslim forces achieved success and the enemy was defeated.... Islam received new life and the information of the Holy Prophet, that at the head of every century a mujaddid appears, turned out to be true word for word" (as quoted in Imam Ibn Taimiyyah (Urdu) by Ghulam Jilani Barq, published Lahore).

Al Shaikh Ahmad of Sirhind Mujaddid Alf Thani (eleventh century 971-1034 A.H. or 1563-1624 C.E.):

"This knowledge has been derived from the illumination of the lamp of prophet-hood... and the possessor of this knowledge and wisdom is the mujaddid of this thousand years... and it must be remembered that a mujaddid has passed at the head of each century but the mujaddid of a thousand years is different from the mujaddid of the century." (Al-shaikh Ahmad or Sirhind, Maktubat, Vol.2, letter no. 4.

Shah Wali Allah Muhaddith Dehlavi (twelfth century 1114-1176 A.H. or 1703-1763 C.E.):

"God honoured me with the robe of mujaddidiyyah" (Tafhimat Ilahiyyah by Shah Wali Allah).

At another place in the same book he says:

"He that would be your enemy would neither partake of the blessings of the heaven nor that of the earth. The people of the East and West are all your subjects and you are their ruler, whether they know it or not. Those who know it will be successful and the ignorant will be in loss."

About the advent of a muhaddath he writes:

"When he comes he is accompanied by revelation (wahy) and the sciences ('ulum) of the messenger" (Ibid., p.136).

Sayyid Ahmad Bareilavi (thirteenth century 1201-1246 A.H. or 1776-1831 C.E.):

"I have been honoured with the rank of Imamat; and I say this in the capacity of a mujaddid..." (as quoted in Swanih Ahmadi (Urdu), i.e. Life of Sayyid Ahmad Bareilavi by Muhammad Ja'far Thanasari, p.245).

Some people think that a mujaddid does not or should not make a claim about his office and that it is after his death that people come to know about his rank as a mujaddid and that he is not the recipient of Divine revelation. This view is obviously wrong... Many of the acknowledged mujaddids have made known about their claims to the world and were the recipients of Divine communications. Mujaddids, however, could also appear in the middle or any other part of the century. This in no way contradicts the hadith which mentions the coming of mujaddids at the head of each century. Even if we did not know the names of all the mujaddids of the previous centuries it would not in any way affect the authenticity of the above hadith. The Qur'an mentions the raising of prophetes in every nation (35:24; 40:78; 4:164) although (only) a few are mentioned by name therein.

It is, however, strange that nobody claimed to be the mujaddid of the fourteenth century hijrah except Mirza Ghulam Ahmad which shows that it was he alone who was appointed for this office. Some people think that ra's (head) of the century means the end of the century. The latter, however, is the metaphorical meaning of the word ra's because the end of a year is also the beginning of a new year. (Aun al-Ma'bud; Sharh Abu Dawud, vol. iv, p.179). Thus the Founder of the Ahmaddiyah Movement was appointed at the end of the thirteenth century and the beginning of the fourteenth century A.J. - Trans.

THE AHMADIYYAH MOVEMENT AND ITS FOUNDER

By The Late Maulan M. Yakub Khan

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

Mental Revolution

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

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

Door of Ijtihad Opened

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

Spiritual Experience a Reality

Another radical reform introduced by the Ahmadiyya Movement was the continuity of revelation in spite of the discontinuity of prophethood. The prophetic line came close with the Prophet Muhammad (on whom be peace), the Quranic revelation being the last Divine dispensation for the guidance of mankind. But this in no way debarred a pure soul from direct access to God, and being blessed with the spiritual experience known as Wahy (revelation) and Ilham (inspiration). It would have been a tragedy, said the Founder of the Ahmadiyya Movement, should the advent of great beneficent dispensation like Islam whose bearer was described as Rahmatul-lil-Alamin (Mercy unto all the nations) have closed on mankind for good the door of the greatest blessing that an earnest seeker-after-Truth aspires for - viz, a sure first-hand knowledge of God through the spiritual experience of revelation. The Quran definitely held out this great boon as the prize of life of faith and good deeds. Lahum-ul-bushra fil hayaatid-dunya (such men are blessed with happy tidings from God) - says

the Word of God. The Hadith as well, it was emphasised, speaks of the appearance of men to whom God would speak without their being prophets - Rijaalun yukallamuna bi ghairi an yakunu anbiya.

Sectarianism Denounced

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

The Founder's Personality

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

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

Brief Family History

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

God-mindedness in Youth

This is the background against which we find Mirza Ghulam Ahmad appear on the stage, finding his father battling against adverse fortune, and endeavouring to recover the lost Jagir of the family. His father was, however, much disappointed in him when he, despite his repeated goading, could not interest himself in his worldly hobbies. From his earliest boyhood, he showed symptoms of aversion to all the transitory, fleeting values of worldly greatness on

which his father's mind was so firmly set. The life of devotion, piety and self-renunciation he led in the full bloom of youth - a thing unusual for the scion of an aristocratic family - has been vouched for even by one of the leading Ulema, who, subsequently, became the leader and center of opposition to the Mirza's reformist campaign.

Experiments in Spiritual Verities

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

Mujaddid: The Basic Claim

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

A Dynamic Movement

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

PROMISED MESSIAH ON HIS BELIEFS

By Hadhrat Mirza Ghulam Ahmad

The summary and essence of our faith is that there is no one worthy of worship except Allah and that Muhammad is the Messenger of Allah. Our belief that we profess in this life and with which, through the favour of God Almighty, we shall pass on to the next life, is that our lord and master, Muhammad, the chosen one, peace be on him, is the Seal of Prophets and best of Messengers, at whose hands the faith was perfected and the bounty was completed through which by treading the straight path, a person can reach God Almighty. We believe with absolute certainty that the Holy Qur'an is the last of the heavenly books and that not a word or vowel point or its laws and limits and commandments can be added to or subtracted from. No revelation can now be received from God which can have the effect of modifying or abrogating the commandments of the Holy Qur'an, or of changing any single one of its directions. Anyone who thinks otherwise is, according to us, not a believer, and is a heretic and kafir. We also believe that even the lowest stage of the straight path cannot become available to a person without following the Holy Prophet, peace be on him, let alone the higher stages of that path. We cannot attain to any stage of honour and perfection or of nearness to God except through the true and perfect following of the Holy Prophet, peace be on him. Whatever is bestowed upon us is by way of reflection and through the Holy Prophet (Izalah Auham, pp. 69-70).

The five pillars on which Islam is based are part of our faith. We hold fast to the word of God, the Holy Qur'an, to which we are commanded to hold fast. Like Farooq, may Allah be pleased with him, we announce that the Book of Allah suffices us, and like Aisha, may Allah be pleased with her, when there is a difference between the Qur'an and hadith, we give priority to the Qur'an. We believe that there is no one worthy of worship except Allah and that our lord and master, Muhammad, the chosen one, peace be on him, is His Messenger as Khatamul Anbiya. We believe in angels, the resurrection of the body, the day of judgement, heaven and hell. We believe that whatever the Holy Prophet, peace be on him, has said, is true. We believe that whoever subtracts the smallest particle from the law of Islam or adds to it, or lays the foundation of neglecting obligations and of indifference towards them, is without faith and is turned away from Islam. I admonish the members of my community that they should have true faith in the credo that there is no God beside Allah, and that Muhammad is the Messenger of Allah, and that they should die in this faith. They should believe in all prophets and all books, the truth of which is affirmed by the Holy Qur'an. They should observe the fast and perform the salat and pay the zakat and perform the pilgrimage and carry out all that God Almighty and His Messenger have prescribed and should abstain from all that they have forbidden and thus conform in every respect to Islamic commandments. We consider it our duty to accept all that is supported by the consensus of the righteous ones who have passed away and all that is considered as part of Islam by the consensus of the Ahl-i-Sunnat. We call to witness the heaven and earth that this is our religion (Ayyamus-Solh, pp. 86-87).

No part of my doctrine is contrary to the commandments of Allah and His Messenger. If anyone thinks so, it must be due to his misunderstanding. Anyone who still considers me a kafir, and does not desist from calling me one, should remember that he will be called to account for it after his death. I call God, the Glorious, to witness that I have such firm faith in God and His Messenger that if the faith of all the people of this age were placed on one side of the scale and my faith is placed on the other side, then, by Allah's grace, my faith would prove to be the heavier (Karamat-us-Sadiqeen, p.25).

The purport of my teaching is: Believe in God as One without associate, and have sympathy with God's creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies and cause no hurt to anyone whether by your tongue or your hands. Avoid all manner of sin and restrain your passions. Try to become pure hearted, without vice. It should be your principle to have sympathy for all human beings. Safeguard your hands and your tongues and your thoughts against all impure objects and disorderly ways and all kinds of deceit. Fear God and worship Him with pure hearts. Refrain from committing wrong or trespass or embezzlement or taking bribes or unfair partisanship and keep away from evil companions. Safeguard your eyes against treachery and your ears against listening to backbiting. Entertain no ill designs against the members of any religion or any tribe or group. Be sincere counsellors for every one. Let no mischief-maker or one given to bad behaviour be ever of your company. Shun every vice and try to acquire every virtue. Your hearts should be free from deceit, your hands should be innocent of wrong and your eyes should be free from impurity. Take no part in any evil or transgression. Put forth your utmost efforts to recognize God, finding Whom is salvation and meeting Whom is deliverance. He manifests Himself to him who seeks Him with love and sincerity of heart, and He reveals Himself to him who becomes truly His. Pure hearts are His thrones and the tongues that are free from falsehood, abuse and vain talk are the places of His revelation. He who loses himself in seeking His Pleasurer becomes a manifestation of His miraculous power (Kashful Ghita, pp. 8-9).

It is our faith that the last book and last law is the Holy Qur'an and that thereafter till the day of judgement, there is no law-bearing prophet nor any recipient of revelation who is not a follower of the Holy Prophet, peace be on him. This door is closed till the Day of Judgment but the door of revelation, through following the Holy Prophet, is ever open. Such revelation will never be cut off, but law-bearing prophethood, or independent prophethood, have been put an end to and will not be open till the day of judgement. He who says he is not a follower of the Holy Prophet Muhammad, peace be on him, and claims that he is a law-bearing prophet, or is a prophet without bearing a law, is like one who has been carried away by a fierce flood and is thrown aside and cannot recover himself till he dies (Review of the Debate between Batalvi and Chakralvi, p.12).

It is an attractive principle that promotes peace and lays down the foundation of good accord and helps moral conditions that we should accept as true all the prophets, whether they appeared in India or Persia or China or in any other country, and God established their honour and greatness in millions of hearts and made firm the roots of their religions and let them flourish for centuries. This is the principle that the Qur'an has taught us and according to this principle, we honour the founder of every religion which has become well established, whether of the Hindus or of the Persians or of the Chinese or of the Jews or of the Christians (Tohfa Qaisariyyah, p.6).

Three Tests For Testing Claims Of One Commissioned By God

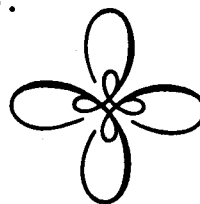
The truth of a prophet might be known in three ways. First, through reasons. It needs to be considered whether reason affirms that a Prophet or reformer should appear at the time when a Prophet or a Messenger claims to have come,

and whether the condition of mankind demands such a reformer. Secondly, the prophecies of previous prophets should be studied whether any of them had prophesied concerning his appearance of a prophet at the time of his advent. Thirdly, it should be considered whether there is divine help or heavenly support for his claim. These three conditions have been laid down from ancient times for testing the claim of a true commissioned one of God. God has had mercy upon you and has established all three conditions in my support and it is up to you to accept me or not (Lecture Sialkot, p.49).

No One Becomes Kafir By Rejecting My Claims

From the beginning I have been of the view that no one becomes a Kafir or dajjal by rejecting my claim. Such a one would certainly be in error and astray from the right path. I do not call him faithless but he who rejects the truth which God Almighty has disclosed to me would be in error and astray from the straight path. I do not designate anyone who believes in the Kalimah as a kafir, unless by rejecting me and calling me a kafir, he himself becomes a kafir. In this matter my opponents have always taken the lead. They called me kafir and prepared fatwas against me. I did not take the lead in preparing fatwas against them. They would be prepared to confess that if I am a Muslim in the estimation of God Almighty, then by calling me kafir they themselves become kafirs according to the fatwa of the Holy Prophet, peace be on him. Thus I do not call them kafir, they themselves fall within the purview of the fatwa of the Holy Prophet (Tiryaqul Qulub, pp. 258-260).

SOME PROPHECIES OF THE PROMISED MESSIAH



Allah speaks and communicates with His chosen ones. The Holy Prophet said that the only thing left of Prophethood for the ummah after him was the giving of glad tidings (Mubashsharat). He also said that God spoke to such holy men among the Israelites also, although they were not 'prophets' (in the accepted sense of the word) and that 'Umar (the second caliph of Islam) from his ummah, was one such person. Many auliya and Mujaddids in Islam have confirmed in their writings of having received communication from God. In fact, how can there be a living God if he does not speak and what kind of living religion it would be if its auliya (or holy men) are not honoured by communication from God. Of course no prophetic revelation can come to any one after the Holy Prophet Muhammad. So Hadrat Mirza Sahib also received many communications from God and some of those, to prove the truth of Divine origin of these tidings, were prophecies about coming events of which no indication was present at the time of such announcements. Such prophecies incidentally proved that a living and mighty God existed and that Islam was a living religion.

The Divine Communications vouchsafed to Hadrat Mirza Sahib were long and many; and have been compiled into the form of a book viz., Tazkirah. Some of these prophecies are mentioned below:

The Rise of Japan

Japan, less than a century ago, was merely an obscure and weak Asiatic country. Of her people and customs very little was known to the outside world. In 1853 C.E. Commodore G. Perry with a squadron of the U.S.A. navy, appeared near the Japanese coast, and induced Japan to enter into trade relations with the nations of the West. It was destined by God to raise Japan into a great power whose friendship would be sought by the nations of the world; and the country would progress tremendously. It was revealed to the Promised Messiah: "A great Power of the East, and the critical condition of Korea".

Japan, as her power grew, entered upon a career of territorial expansion in Eastern Asia. The Sino-Japanese war brought Korea under Japanese influence,

and it was finally annexed by Japan in 1910 C.E. The policy of Japan also came in conflict with that of Russia of the Czars, and finally a war broke out between the two countries. The Russian Naval fleet came all the way from the Baltic Sea to the sea of Japan to give battle which had started by 8th February 1904 C.E. The Russian fleet was destroyed and the Russian armies were defeated by Japan on 10th October 1904 C.E. A truce was declared. Thus the prophecy made by the Promised Messiah came out to be true. Korea was subjugated and Japan became a big power.

A Prophecy about Bengal (India)

Lord Curzon was the British Viceroy of India from 1899 to 1905 C.E. One good thing he did was to organize the Department of Archaeology in the Indian Government, thereby help preserving the priceless and historic remains of the former and ancient kingdoms in India. However, to increase the Government revenue and partially to undo the permanent Settlement of Bengal, he arranged to create a new province of 'East Bengal and Assam', while Bengal proper with its capital at Calcutta remained as such. The Bengalees, resented this partition; and when the representations to the Government failed to undo the division of their homeland, they resorted to violent measures. This was the state of things when in February 1906 C.E., the Promised Messiah received a Divine Communication saying "About the first order (of division) regarding Bengal, now they (the people) will be conciliated". There was no indication of any cancellation of the decree by the British Government at the time. King George V of Great Britain, being Emperor of India, was requested in 1911 C.E. to visit India and hold a darbar (a Royal Court and Reception) at Delhi which was to become the new capital of India (in place of Calcutta) and the seat of the Indian Government. It was in this darbar that the King formally ordered the cancellation of the Division of Bengal and restored it to its original position. Thus was fulfilled the great prophecy which had been announced some six years ago by the Mujaddid of the age.

Revolutionary changes in Persia (Iran)

In Persia there was absolute monarchy and the subjects were none too happy and wanted more democratic ways of life. In 1896, the then Shah of Persia was assassinated, and Mirza Muhammad 'Ali Shah became the King; but unrest continued. In 1906 C.E., the Promised Messiah received a Divine Communication: A violent upheaval in the palace of Kisra (the ancient title of the Kings of Persia).

In 1909 C.E. revolution broke out in Persia and he took shelter in the Embassy of Russia in Tehran. A people's parliament came into being. But this prophecy also foretold the coming misfortunes which would befall Persia. Not long afterwards the two major powers of the region - British and the Russians, started interfering in the affairs of Persia and established their spheres of influence - the British in the southern half of Persia and the Russians in the Northern half. But the Lord God finally saved Persia, now Iran.

The World War (1914-18) and its Aftermath

The Promised Messiah had been receiving repeated Divine Communications about some world shaking earthquakes or upheavals.

(i) The first warning came in December 1903 and June 1904: "Its (Punjab) buildings of both permanent as well as temporary residence would be levelled to the ground." And then a Divine promise came that: "All those persons within the four walls of your dwellings shall be saved." On April 3rd, 1905, the Divine warning came: "Death is standing at the door." One the next day April 4, 1905, in the morning a very violent earthquake occurred in the mountain range which caused much death and destruction, particularly at Dharamsala and Palampur in the district of Kangra, Punjab. As people never took warning and reformed themselves, such terrible earthquakes came in latter years also, of which the Bihar and the Quetta earthquakes (in 1935) were the most destructive.

(ii) But the warning of another terrible disaster came again and was published in the April 1905 issue of The Review of Religions. In this the Promised Messiah compared it to shaking of the day of Judgement and which the world had not hitherto seen. Further details of the prophecy are given (in the form of a poem) in the book Barahin-i-Ahmadiyyah, Part V, p. 120:

(a) In the twinkling of any eye this earth shall turn upside down. (b) Streams of blood shall flow as the water of rivers. (c) The travellers shall feel the severity of that hour; those who are on the way shall lose the way, losing their senses as well. (d) The great and the small shall all be in a state of prostration on account of this fear. (e) Even the Czar (of Russia) shall at that hour be in a state of utmost distress.

The prophecy was made on 15th April, 1905. The Promised Messiah left this world on 26th May, 1908. In 1914, events happened which led to the most terrible world-wide war of the history. Millions of people died, thousands of cities were reduced to rubble, many kings lost their crowns and their countries changed shape. But the most outstanding change in history came through the revolution in 1917 C.E. in Russia, when the Mighty Czar not only lost his crown but his head as well, and the Romanoff Dynasty of absolute power ended after 304 years of rule.

The Turkish Empire, its Disintegration, and Rising like Phoenix from its Ashes

The great Turkish Empire which took its birth in 1258 C.E., and after the conquest of Constantinople by Sultan Muhammad II, expanded step by step till most of South-Eastern Europe was under its control; while its sway extended to the shores of Persian Gulf, the Indian ocean and the Red Sea, and to Egypt and Tripoli in Africa. Its naval fleet sailed in all its glory and power over the Mediterranean Sea.

But, in the 18th century, signs of decadence began to appear. The control of its affairs passed into the hands of the self-seeking ministers. Russia was all the time pecking on the northern frontier; and Christian nations had not yet quite forgotten the crusades or the conquest of Constantinople. They plotted and planned and, before the 19th century was out, Turkey had lost most of its European possessions.

In the 1914-1918 World War. Turkey sided with Germany; and after their defeat, the Allied powers dismembered the Turkish Empire in the East. Greece was given a free hand in Asia Minor. But long before that, in January 1904 C.E., the Promised Messiah had received a Divine Communication (published in The Review of Religion), in the following words:

"The Turks (called Rum in olden days) shall be defeated in the land nearby; but, after their defeat, they shall overcome their foes."

Turkey had accepted defeat in October 1918 C.E., but God has different plans. The presence of Greek Forces in their homeland at last roused the anger of the Turkish people. They got together and, being organized by Mustafa Kamal Pasha, they fought and drove the Greeks out of Asia Minor. In October 1918, a new Turkish Republic, headed by Mustafa Kamal Pasha, with its capital at Ankara, came into being. They defied the European Powers and finally made them agree to their independence and the new Republic. So came true the word of the Lord God.

Shastri's Prophecy turned out to be False

On the termination of the British Rule in India in 1947 C.E., the country was divided into two parts - Bharat and Pakistan. The Hindus of Bharat never forgave Pakistan, and, from the very start, plotted to undo it.

The Promised Messiah was vouchsafed a vision on April 29, 1905 (Al-Hakm of 30th April, 1905), which goes as follows:

"It was seven minutes to two in the night when I beheld a vision that all of a sudden the earth began to quake. A severe shock was then felt. I said to the members of my family: Get up; it is the earthquake; and take Mubarak (his young son) also with you. In the same state of vision, a thought also came to me that the prophecy uttered by Shastri turned out to be false."

The Promised Messiah also mentioned that, in the vision, he had received the Divine Communication. "I shall come stealthily. With my armies I shall come at a time when no person would ever dream that such an event is about to take place."

The Indian army, with all their might, invaded Pakistan, even without a declaration of war, in the early hours of September 6, 1965. The area between the border and the city of Lahore shook under the bombardment of enemy guns, and their armour and tanks relentlessly rolled on till they were stopped at the B.R.B. Canal a few miles away from the city, by the gallant troops of Pakistan, who though small in number and with fewer lethal weapons, fought like tigers to save their homes and hearth. But in India, the Prime Minister Shastri was announcing in the Indian Parliament, in unholy glee, that the Indian Forces had invaded Pakistan to punish them; and he said boastfully that "after 24 hours he would tell them a very happy news (of the conquest of Lahore)." The Indian Commander-in-chief, General Choudhry, was inviting his colleagues to be his guests at a cocktail party that evening (of 6th September) at the Gymkhana Club at Lahore).

It is now history, how the Indian Forces were badly mauled; and finally the Security Council of the United Nations, stepped in with their resolution of cease-fire. Mr Shastri, while making his statement on the cease-fire in Indian Parliament, wept twice.

So again the might 'forces' of God intervened and triumphed and worsted the enemies of the Muslims and Islam.

OPINIONS OF LEADING WESTERN ORIENTALISTS ON THE LAHORE AHMADIYYA MOVEMENT

Compiled by Dr. Zahid Aziz, England



Below are recorded extracts from the writings of prominent western scholars of Islam regarding the beliefs and work of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

1. In the new Edition of the Encyclopaedia of Islam, prepared by a board of eminent western orientalist, and published in 1960 by Luzac and Company of London, the article on the Ahmadiyya Anjuman Isha'at Islam Lahore, written by the famous professor Wilfred Cantwell Smith, author of several books on Islam in India and Pakistan, reads in full as below:

'The Ahmadiyya Anjuman Isha'at Islam (headquarters in Lahore). This group accepts Ghulam Ahmad as mujaddid, not as prophet, and affirms that he never claimed to be a prophet. It has always been incomparably smaller than i.e., Rabwah group; but comparably zealous in its activities. It has differed, for instance, in trying more to win converts to Islam than to itself. It has been active in a systematic and effective fashion, chiefly in three overlapping fields: publishing, organized foreign missionary work, and leadership in intellectual modernism (liberalism) in Islam, especially of English-reading Islam. It has produced and circulated throughout the world (chiefly in English and Urdu, but also in a half-dozen and more other European and well over a dozen Asian languages) translations of the Kur'an, lives of Muhammad, impressive

expositions of Islam, many monographs and essays, and innumerable pamphlets. Its foreign mission stations, in London, Berlin, Indonesia, have been influential; especially the first (the Woking Mission, an independent entity from 1930, but from 1947 again semi-officially related to the Lahore movement). The leader of the movement from its inception until his death in 1951, prolific author of much of its literature, and chief creator of its distinctive contribution was Maulana Muhammad 'Ali. Also to be mentioned in the equally prolific but shorter-lived imam of the Woking mosque, Khwadja Kamal al-Din (1870-1932).' (p.302)

2. In this well-known book, *Islam and the Modern National State* (Cambridge University Press, 1965), E. I. J. Rosenthal, Reader in Oriental Studies at the University of Cambridge, writes as follows about the claims of Hazrat Mirza Ghulam Ahmad, the beliefs of the Lahore Ahmadiyya Movement, and the findings of the Munir Report of the court of inquiry set up by the Pakistan government in 1954 into the causes of the anti-Ahmadiyya disturbances of 1953:

'The agitation against the Ahmadiyya sect was led by the Ahrar, a religious group, opposed to Pakistan before partition on political as well as religious grounds and at that time in league with the Congress Party. They found willing allies in some of the most distinguished 'ulama of Pakistan in 1952-3, since the Ahmadiyya was not recognised by these groups as a Muslim sect so much as considered heretics outside the pale. The doctrinal bone of contention was the alleged claim of the sect's founder Mirza Ghulam Ahmad to be not only the promised Messiah and Mahdi - replacing Jesus who will not return, and the Messiah of Islam - but also a prophet (nabi). It is the accepted Islamic doctrine without exception that Muhammad was the seal, the last of the prophets. Hence the doctrine of khatam al-nubuwwat (literally: the seal of prophethood) is at stake. The founder of the Ahmadiyya sect explicitly stated on various occasions that he unreservedly recognised this doctrine and that he who denied it was not a Muslim.

The Ahmadiyya is today split into the Qadianis and the Lahoris; the former have their headquarters at Rabwah on the Pakistanic side of divided Punjab, and their present Khalifa, Mirza Bashir-ud-Din Muhammad Ahmad, flatly denied in a statement to the press in 1953 the allegation that the Ahmadiyya did not believe in the doctrine. All the same, his group seems to accept him as a prophet in a certain sense, as is clear from the Khalifa's book *Ahmadiyyat or True Islam*. He argues that, since all religions expect a 'Promised Prophet' and Mirza Ghulam Ahmad combined all the characteristics necessary for the various Messiahs in his own person and answered to all the prophecies of previous prophets, he was also a prophet though to the Muslims from whom he hails he was their 'Promised One', the Mahdi. The founder himself made no such claim to prophethood he acknowledged Muhammad as the khatam, the seal of all prophets, and only claimed that he was a muhaddath to whom God had spoken, and the mujaddid of the century, just as in Islam every century had its mujaddid (renovator).

Maulana Muhammad Ali, to whom we owe an English translation and commentary on the Qur'an and many other writings, also wrote a refutation of Iqbal's condemnation of the Qadianis as non-Muslims in which he quoted other statements by Mirza Ghulam Ahmad which show that the latter insisted on being a muhaddath who, however, could be called a prophet metaphorically: 'The promised Messiah, on account of his being a muhaddath can be called a prophet metaphorically', or, 'If muhaddathiyyat is called prophethood metaphorically, it does not mean a claim to prophethood'. These are the founder's own words. Maulana Muhammad Ali mentions, however, that, while the Lahore section of the Ahmadiyya movement 'sticks to that position', the Qadianis - this was in 1934 - hold that the founder of their sect was a prophet and he who does not believe in him is a kafir, unbeliever. In the statement by the present Khalifa, already referred to, this is denied in these words: '... any person who believes in him (Muhammad) as the last prophet (Akhir-ul-Anbia) and accepts the Holy Qur'an as the last book of God for the guidance of mankind has a right to be called a Muslim....'

Both sections of the Ahmadiyya are, as far as one can judge, actively engaged in proselytising with fervour and energy; both produce a considerable literature explaining the tenets and practices of Islam and as a universal faith of peace and brotherhood.' (pp. 231-232)

'A court of inquiry, consisting of Mr Justice M. Munir, President (later chief justice of Pakistan and recently law minister), and Mr Justice M.R. Kayani, a Shi'i, was appointed in 1954 to inquire into the Punjab disturbances and published a report, known as the Munir Report. This report not only surveys the actual events and the history of the anti-Ahmadiyya agitation which began long before partition when the movement had its headquarters in Qadian, but also deals in part IV with the concept of an Islamic state and with the question 'What is Islam?'. It is not surprising that the learned judges pulled no punches and couched their findings in non-legal terms often using strong language since politics were as much involved as religious issues. The report not only shows the complexities of defining Islam and an Islamic state in our time revealed by the testimony of leading Pakistanic 'ulama, but also the close connection between religion and politics due to the religious and political unity of Islam in the classical theory. It must have had considerable influence on the constitutional debate.' (pp. 230-231)

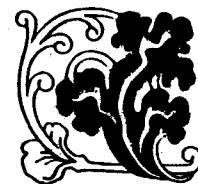
'The inquiry conducted by the two judges brought to light, in the words of the Report, such disagreement about fundamentals among the 'ulama interviewed that they felt constrained to state: 'We put this question (What is Islam and who is a momim or a Muslim?) to the ulama and we shall presently refer to their answers to this question. But we cannot refrain from saying here that it was a matter of infinite regret to us that the ulama whose first duty should be to have settled views on this subject, were hopelessly disagreed among themselves.' (pp. 233)

3. Bishop Kenneth Cragg of the University of Sussex, author of several books on Islam in the last thirty years, in his book *Counsels in Contemporary Islam* (Edinburgh University Press), 1965) which is the third volume in a series of books published under the title *Islamic Surveys*, edited by the eminent professor W. Moutgomery Watt, has the following to say about the Munir Report:

'The subsequent inquiry probed not only the role played by the complex of groups and passions, but the fundamental question of the definition of a Muslim. It decided that there was in fact a chaos of authority ... they concluded: Keeping in view the several definitions given by the ulema, need we make any comment except that no two learned divines are agreed on this fundamental? If we attempt our own definition as each learned divine has done and that differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the ulema, we remain Muslims according to the view of that alim (scholar) but kafirs according to the definition of every one else?'

The Promised Messiah Speaks

**OUR SOLE AIM IS
SERVICE OF ISLAM**



By HADHRAT MIRZA GHULAM AHMAD.

Let this fact be remembered that Almighty God has terminated all kinds of Prophethood and Apostleship after the Holy Qur'an and the personality of the Last Prophet, peace and blessings of Allah be upon him. Let this also be remembered that we have come in this world and have been sent only as a servant of the Faith of Islam and not in order to forsake the Islamic faith by coining another one. Let then every one safeguard himself from the devil's insinuation and let him evince a sincere love for Islam, never forgetting the true glory

of the Holy Prophet, may peace be on him. In all sincerity and truth, we are only servants of the faith of Islam and this is the sole aim of our advent.

However, the words prophet and apostle used in respect to us are meant only in metaphorical and figurative sense; because in the Arabic Lexicology apostle-ship implies being sent while prophethood means divulgence of future secrets from God as well as to reveal deep secrets and profound spiritual mysteries of faith. Keeping well this much in mind, therefore it may be permissible to use them in these restricted significance. But in the Islamic terminology, these words, Prophet and Apostle, applicable only to a person who brings a complete code of Shariat or to one who annuls some of the previous orders or to one who reckons himself not as a follower of a previous prophet or still yet to one who claims direct communion with God without the intervention of another prophet. Hence, it should be clearly distinguished as not to take such a meaning here in this case. Because we have no other Book besides the Holy Qur'an, we have no other faith except Islam to follow, and we do believe fundamental principles of Islam, i.e. the Finality of Prophethood with our Holy Prophet (peace and blessings of Allah be upon him) and the last of the Books, the Holy Qur'an.

It is important hence to remember that true Faith of Islam may not be made a plaything in the hands of children. We entertain no other claim for us contrary to being true servants of the Faith of Islam. Whosoever therefore ascribes any higher claim besides it, on our part attributes a false claim to us. We are recipients of spiritual beneficence only through the medium of our Holy Prophet (peace and blessings of Allah be upon him) and acquire spiritual lore and learning only through the Holy Qur'an. Hence it is of utmost importance that none should entertain any other belief beside it in his heart; otherwise he himself would be accountable for the same before God.

If we are not servants of the Faith of Islam, then all our endeavours are bound to be ineffectual, rejected and fruitless and we would be responsible to God for the same (Al-Hakm, 1899).

“OUR RELIGION”

OR

“THE BELIEFS DECLARED BY HAZRAT MIRZA GHULAM AHMAD SAHIB” ●●●●●

IN THE NAME OF ALLAH, The Beneficent, The Merciful.

We praise Him and seek His blessings for His exalted Messenger.

In the words of the Founder of the Ahmadiyyah Movement, Hazrat Mirza Ghulam Ahmad Sahib:

1. "The gist and the essence of our religion is: There is no God but Allah and Muhammad (peace be on him) is the Messenger of Allah." (Izalah-i-Auham, p.137)

2. "The Prophets come with the purpose of changing the religion, changing the Qiblah (direction in which people pray) cancelling some of the (existing) commandments and introducing some new commandments. But in my case no such revolution has been claimed. The same Islam exists as has been in the past, so does the same Holy Quran prevail. Nothing has been omitted from the original faith that it should cause so much bewilderment. The claim to be "The Promised Messiah" could have been hard to accept, and fit to be pondered over carefully, if (God forbid) it had entailed changes in the commandments of the Faith, and if in the practical life there had been some difference from the other Muslims. When such is not the case and the issue under dispute is only the life or death of the Messiah, and the claim to be the Promised Messiah is in fact only an offshoot of this issue, and this claim does not imply any

practical revolution nor does it adversely affect the Islamic beliefs, then is there any need, before accepting this claim, to demand a great miracle or a marvelous performance, which had been the old habit of people when faced with a claim to apostleship? Is it difficult for a fair-minded and God-fearing person to accept a Muslim whom God has sent in support of Islam and whose objects are that he make manifest to the people the beauties of Islam, and prove that Islam is free from the objections of modern philosophy, and make the Muslims lean towards the love of Allah and the Messenger?

If the claim of being the Promised Messiah entailed any imperatives which adversely affect the commandments and beliefs of the Shari'ah, that indeed would have been horrible. What ought to be looked into is what Islamic truth have I transformed by my claim, and which are the commandments of Islam in which I have increased or decreased even by a dot? True, I have interpreted a prophecy in a manner revealed to me by the Almighty Allah in this age. The Holy Quran is witness to the truth of this interpretation, and so are the reliable traditions of the Holy Prophet. Why is then there is so much hue and cry?" (Aina-i-Kamalat-i-Islam, p. 239)

3. "It is preposterous to imagine that in accepting my claim there is any fear of damage to the Faith. I fail to understand what could cause that damage? There would have been damage only if this humble servant (of Allah) had compelled people to follow new teaching, opposed to the teachings of Islam, e.g., I had declared a lawful thing to be forbidden or vice versa, or had introduced any changes in those beliefs of the Faith which are essential for salvation, or had introduced any increase or decrease in matters of fasting, prayer, pilgrimage, poor-rate (Zakat) etc., which are duties prescribed by the Shariah (Islamic law). For instance, if I had prescribed ten or two prayers in place of the five daily prayers, or prescribed two months of fasting in place of one month, or fasting for less than a month, then there would have been total spiritual loss, rather disbelief and destruction! But when the situation is that this humble servant (of Allah) repeatedly says only this, 'O brother, I have not brought any new religion nor any new teaching, but I am one of you and, a Muslim like you, and for us Muslims there is no other book to follow except the Holy Quran, nor is there any other revealed book to which we invite others to follow, and when I affirm that except for the Arabian Ahmad, the last of the Prophets (on whom be peace and blessings of Allah) there is none to guide us and none to be followed by us, and none whom we would like others to follow,' then where lies the risk for a religious Muslim to accept any claim which is based on revelation from Allah?" (Izalah-i-Auham, pp. 181-2)

4. "Who does not know this that it is a very delicate matter to declare as Ka'fir someone who is a unitarian Muslim and Ahl-i-Qibla (i.e. accepts Ka'aba as the Qibla) especially when that Muslim declares repeatedly by his writings and lectures that he is a Muslim and that he believes in Allah and His Messenger and in the angels and books and apostles of Allah, the Exalted, and in life after death as has been made manifest by the Exalted Allah and His Messenger (on whom be peace and blessings of Allah) in their teachings; and in addition he is bound by all the commandments pertaining to fasting and prayer as explained by Allah and His Messenger, on whom be peace and blessings of Allah. To declare such a Muslim as Kafir, nay a big Kafir, and the Anti-Christ is the work of those people who do not guard against evil and do not fear God, and who are not in the habit of taking a charitable view of others." (Aina-i-Kamalat-i-Islam, p.33)

5. "It ought to be understood why a Muslim is called a Muslim. A Muslim is one who says that Islam is true, Hazrat Muhammad (peace and blessings of Allah on him) is the Prophet, Quran is the heavenly book. It is implied that he accepts that he will forsake this creed neither in belief nor in worship nor in deeds and, that all his sayings and deeds shall be confined within it." (Roohani Khazain II, Vol V, p.163)

6. "Everything whose trace and sign are not found in the Holy Quran and Hadith, rather it is contrary to these, is in my opinion transgression and disbelief.

But only a few get to the bottom of the Holy Word and understand the subtle secrets of Divine prophecies. I have neither added to, nor taken away, anything from the religion (of Islma). Brothers, my religion is the same as yours, the same noble Prophet is my leader as is yours, and the same Holy Quran is my Guide, my beloved and my testament, belief in which is incumbent on you too." (Majmoo 'ah-i-Ishti-harat, Vol.1. p. 232)

7. "We believe: There is no God but Allah, and Muhammad is the Messenger of Allah.' I believe in Allah, the angels, the apostles, the revealed Books, paradise and hell and Day of Resurrection. I accept the Holy Quran as the Book of Allah, and Muhammad (on whom be peace and blessings of Allah) as the true Prophet. I lay no claim to prophethood. And I do not allege (God forbid) and there is any addition or subtraction to the Holy Quran as given to us by the Holy Prophet Muhammad (peace and blessings of Allah on him). And I bear witness that he is the last of the Prophets and the greatest of all the prophets, and an intercessor for the sinners." (Anwar-ul-Islam, p. 34)

8. "And brothers, you know that the certificates of disbelief (against me) were not based on proper investigation and did not contain even an inkling of truth. Rather all those certificates were sheer fabrications based on deceit, cruelty and falsehood, out of personal jealousy. These people knew very well that I was a believer and they saw with their own eyes that I was a Muslim, that I believed in the One God with Whom there is no associate, that I professed the Kalimah: 'There is no God except Allah,' that I accepted the Book of Allah, Quran, and His Messenger Muhammad (on whom be peace and blessings of Allah) as the last of the Prophets, that I believed in angels, the Day of Resurrection, heave and hell, that I offered prayers and kept fasts, that I belonged to the Ahl-i-Qibla (those who face towards the Holy Ka'aba in their prayers), that I considered unlawful all that the Holy Prophet had declared unlawful, that I neither added to nor took away anything from the Shariah, not even to the extent of an atom, and that I accepted all that had reached us from the Messenger of Allah (on whom be peace and blessings of Allah) whether I understood its secret, or did not understand it, and that by Allah's grace, I am a believer and a unitarian." (Nur-ul-Haq, Vol. 1, p.5)

9. "This is a sheer fabrication of Muhammad Husain that he attributes to me as if I deny the miracles of the prophets on whom be peace, or that I myself lay claim to prophethood, or that, Allah forbid, I do not consider Hazrat Muhammad Mustafa (the leader of the Messengers), on whom be peace and blessings of Allah, as the last of the prophets, or that I do not believe in the angels or in basic beliefs of Islam like resurrection, etc., or that I belittle the foundations of Islam such as fasting and prayer or consider them unnecessary. No, the Mighty Allah is witness that I believe in all these, and consider someone who disbelieves in these beliefs and deeds as accursed and loser in this world and the Hereafter. If these are the points under dispute which stand in the way of my acceptance in accordance with my claim then I repeat loudly over and over again that my beliefs are what I have stated here." (Anjam-i-Atham, p. 45)

10. "However much our adversary theologians create hatred against us among the people and declare us Kafir and devoid of faith, and try to make the Muslims believe that I, along with my entire following, have deviated from the Islamic beliefs and foundations of the faith, these are all fabrications of those jealous theologians. No one with a grain of fear of God in his heart can dare to be guilty of them. All the five fundamentals of Islam are our faith too. We hold fast to the Book of Allah to which one is commanded to hold fast. We believe that none is to be worshipped except Allah and that our leader Hazrat Muhammad Mustafa (on whom be peace and blessings of Allah) is his Messenger and the last of the prophets and we believe that angels, raising of the dead, the Day of Resurrection, heaven and hell, are all truths. We believe that whatever Allah the Exalted has said in the Holy Quran, and whatever our Prophet (on whom be peace and blessings of Allah) has stated, are all true as stated above. We believe that whoever takes away from or adds to the Islamic Shariah even to the extent of an atom, or discards what is obligatory

and permits what is forbidden, is without belief, and has deviated from Islam. I admonish my people that they should believe in the pure Kalimah from the bottom of their hearts, namely, that there is no God except Allah and Muhammad is Allah's Messenger, ever till they die, that they believe in all the prophets and all the revealed books whose authenticity is established from the Holy Quran, and that they accept as obligatory fasting, prayer, poor-rate (zakat) and pilgrimage and all that has been prescribed as obligatory by the exalted Allah and His Messenger, and that they accept as forbidden all that has been forbidden and thus follow Islam in the true sense. To sum up, it is obligatory to believe in all those matters on which there was consensus in belief and practice of the pious ones of the olden days of Islam, and which are considered to be Islam by the consensus of Ahl-i-Sunnat. I call the heaven and the earth to witness that this is my faith, and whoever attributes to me anything against this religion, he forsaking fear of God and honesty is committing fabrication against me; and on the Day of Judgement I shall have my claim against him as to when he cut open my bosom and saw that instead of my above statements I am at heart opposed to these statements. Beware! Indeed the curse of Allah is on the liars and fabricators." (Ayyam-us-Sulh, pp. 86-87)

11. "You who have taken the oath of fealty to me should understand that you have pledged to give preference to religion over the wordly life. So remember that this pledge of yours is with Allah. As far as possible be firm on this pledge, stick to prayer, fasting, Hajj, the poor-rate (zakat), the commandments of Shariah, and avoid every evil and resemblance of sin. Our Jamaat should be a pure model for others. Lip professions are meaningless if not accompanied by appropriate deeds." (Roohani Khazain II, Vol. V, p. 453)

12. "These people deceive the masses and lead them into mistakes of thinking that we have invented a new Kalimah or a new prayer. What reply can I give to such fabrications? By similar fabrications they placed a humble human being in Trinity. Look, we are Muslims and belong to the Ummah (followers) of Muhammad. With us fabricating a new form of prayer or turning away from the Qibla are acts of kufr (disbelief). We accept all the commandments of the Holy Prophet and believe that disregard of even a minor commandment amounts to mischief. My claim is subordinate to the Word of Allah and the word of the Holy Prophet. We have not introduced a new Kalimah, a new form of prayer, a new Hajj or a separate mosque of our own in disregard to the obedience of the Holy Prophet. Our mission is the service of this religion (Islam), making it overcome all other religions, and following the Holy Quran and the traditions which are proved to have emanated from the Prophet of God. We consider it necessary to follow even a weak Hadith if it is not against the Holy Quran. We consider 'Bukhari' and 'Muslim' (the two compilations of Hadith) as the most reliable books after the Book of Allah (the Holy Quran)."

13. "Our religion is the same Islam. It is not new. There are the same prayer, same fasts, same pilgrimage, same zakat. But there is this difference that these duties had (by now) assumed outward forms only, without any true spirit in them; we want to infuse in them the spirit of sincerity. We want that these duties be performed in a manner that they produce results which are missing at the moment." (Roohani Khazain II, Vol. IX, p. 312)

14. "Efforts were made in all manner to destroy and obliterate me. Different sorts of documents of kufr (disbelief) were prepared for us. We were considered worse than even the Christians and Jews although we believe, with our body and soul, in the Kalimah Tayyaba: 'There is no God except Allah and Muhammad is Allah's Messenger.' We consider the Holy Quran as the Exalted God's true and perfect book, and accept it with all sincerity of heart to be the last of the Books, and with all sincerity of heart we believe the Holy Prophet (on whom be peace and blessings of Allah), to be the last of the prophets. We say the same prayers, face towards the same Qiblah, fast in the month of Ramazan in the same manner. There is no difference in our Hajj and Zakat. It is not understood then what were the reasons for which we were declared worse than even the Jews or Christians. Abusing us day and night was considered to bring heavenly reward. After all there is some such thing as nobility

of character. Our vilifiers' path is followed only by those whose faiths have been snatched away and whose hearts have turned back." (Commentary of Sura-i-Fatihah, pp. 297-298)

15. A man from the North West Frontier Province inquired, "What shortcoming had remained in the religion that you came to complete it?" Reply: "There is no shortcoming in the commandments. Our prayer, Qibla, Zakat, and Kalimah are the same. After the lapse of some time, lassitude creeps into the fulfilling of these commandments; many people become oblivious to the perfect Unity of Allah. So He raises a servant who makes the people adhere to the Shariah anew. Listlessness creeps in after a hundred years. About a hundred thousand Muslims had already turned apostate. You think no one is needed yet? People are forsaking the Holy Quran. They have nothing to do with the Sunnah of the Prophet. They consider their customs to be their religion. Still you think, nobody is needed?" (Roohani Khazain II, Vol. X, p. 451)

16. "Remember our path is exactly the same as was that of the Holy Prophet (on whom be peace and blessings of Allah) and of his venerable companions." (Roohani Khazain II, Vol. X, p. 107)

17. "I make it known to the general public that by the exalted Allah I am not a disbeliever (kafir); It is my faith that there is no God except Allah, and Muhammad is Allah's Messenger; I believe in the verse of the Holy Quran that Muhammad is a Messenger of Allah and the last of the prophets. On the truth of my above mentioned statement I invoke as many oaths as are the pure names of the Exalted Allah, and as many oaths as there are the letters of the Holy Quran, and as many oaths as there are the excellent achievements of the Holy Prophet in the eyes of the Exalted Allah. None of my beliefs is contrary to the commandments of Allah and the Holy Prophet. Whoever considers me a Kafir even now and does not desist from takfir (calling me a kafir), let him remember for sure that he shall be questioned (about this) after death. I swear by the Exalted Allah that I hold such belief in Allah and the Holy Prophet that if all beliefs of this age were placed in the balance against my belief, then by the grace of the Exalted One, my belief will be the heavier." (Karamat-us-Sadequeen, p.25)

18. "If all the Books of the Exalted Allah are looked into carefully, it will be found that all prophets have been teaching this: 'Believe in the Exalted God to be One, none to be associated with Him, and also believe in our apostleship.' That is why the entire Ummah (body of all the Muslims) was taught the gist of Islamic teaching in these two sentences: 'There is no God except Allah, and Muhammad is the Messenger of Allah.'" (Haqiqat-ul-Wahy, p. 111)

19. By distorting and changing the meanings of my books, like the Jews, and by introducing a lot of extraneous matter, hundreds of objections have been raised against me, as if I lay claim to real prophethood, as if I abandon the Holy Quran, as if I abuse the prophets of God and insult them, and as if I deny the miracles. So I lay my entire case before the Exalted Allah and I know for certain that by His Grace, He will decide in my favour because I am the one wronged." (Chashma-i-Ma'arif, p. 319)

20. "People did not understand my saying and declared that I lay claim to prophethood. Allah knows that this saying of theirs is sheer falsehood and it does not contain even a semblance of truth, and that there is no reality in it. They have concocted this calumny to incite people to declare me kafir (disbeliever), to abuse me, to curse me and to show hostility towards me, and to create dissension among the believers. By Allah, I believe in Allah and His Messenger, and I believe that he is the last of the prophets." (Humamat-ul-Bushra, p. 81)

These are the beliefs which were written by Hazrat Mirza Ghulam Ahmad Sahib in his books, all his life from beginning to end, and expounded to the people of the world. Are these beliefs Islamic or not? We leave it to your sense

of justice. As Hazrat Mirza Ghulam Ahmad said in one of his poems:

We hold to the religion of the Muslims,
 We are the servants of the Last of
 the Prophets with all our hearts,
 We abhor associates with Allah
 and innovators in the Faith,
 We are but dust in the path of
 Ahmad, the Master,
 We have surrendered our heart
 (soul) to him already,
 the body of dust remains,
 Would that this also is sacrificed for him.



FINALITY OF PROPHETHOOD

No prophet to appear after Holy Prophet Muhammad

from the writings of Hazrat Mirza Ghulam Ahmad (d. 1908)
 Mujaddid of 14th Century Hijrah, The Promised Messiah and Mahdi

To refute allegations that Hadrat Mirza did not believe the Holy Prophet Muhammad to be the last of the prophetes, we give below, together with the date, Hadrat Mirza's unequivocal views on the matter. These extracts have been collected together in *La Nabiya Ba'di* by Hafiz Maulana Sher Muhammad, the outstanding missionary and scholar of the International Lahore Ahmadiyya Movement in the Fiji Islands - Ed.

IZALA AUHAM (p. 614):

"Ma kana Muhammad-un aba ahad-in min ri jali-kum wa lakin rasul Allah wa Khatam al-nabiyyin" (Muhammad is not the father of any of your men but the prophet of Allah and the last of the prophets-Ed.) This verse also clearly proves that after our Prophet (peace be upon him) no prophet will come to the world.

NISHAN-I ASMANI (p. 28):

I firmly believe that our Prophet (peace be upon him) is the Khatam al-anbiya and after him no prophet, old or new, will appear in this Nation.

KARAMAT AS-SADIQIN (p. 25):

I declare to the people that I swear by the Almighty Allah that... "AN HE (the Holy Prophet Muhammad) IS THE MESSENGER OF ALLAH AND THE LAST OF THE PROPHETS" is my faith.

HAMMAT AL-BUSHRA (p. 20):

Do you not know that God has declared our Prophet (peace be upon him) unconditionally to be the 'Khatam an-nabiyyin' and as an explanation of the verse quoted, our Holy Prophet said that there is not to be any prophet after him.

MUJMU 'AH ISHTIHARAT (Vo. II, p. 257):

It is a fabrication by Muhammad Hussain to attribute... a claim of prophethood to us or say that we, heaven forbid, do not believe the lord of the Prophets, Muhammad Mustafa (peace be upon him), to be the Khatam al-nabiya.

ANJAM-I ATHAM (p. 27):

The fact is that... our Holy Prophet is the Khatam al-anbiya and after him no prophet shall come, old or new.

KITAB AL-BARIYYA (p.199, foot-note):

The Holy Prophet had repeatedly said that 'no prophet shall come after me', and his saying, 'there is to be no prophet after me' was so famous that no one doubted its authenticity.

AYYAM-I SULH (p.152):

Similarly, he (the Holy Prophet Muhammad) absolutely closed the door to the appearance of any prophet, old or new, by saying "la nabiyya ba'di".

ARABA'IN (No. 4, p. 6):

Our faith is that the Holy Prophet (Muhammad) is the Khatam of the prophets and the Holy Quran is the Khatam of heavenly Books.

RUHANI KHAZA'IN (No. 2, Vol. II, p. 272):

We believe that our Prophet (peace be upon him who was the last prophet), brought the perfect Law.

TUHFAH GOLARWIYAH (p. 51):

Similarly, in verse... (the Holy Quran) has terminated prophethood with our Prophet (peace be upon him).

MALFUZAT AHMADIYYA (Part V):

Muhayyud-Din ibn Arabi wrote that the prophethood which brings a Law is no longer permitted but the other (prophethood with ^{out} the Law) is allowed. But our belief is that every kind of prophethood has terminated.

LECTURE ON ISLAM AT SIALKOT (P. 6):

And prophethood terminated with him, not only in the sense of time but also because that all the attainments of prophethood ended with him.

AL-WASIYYA (P. 7):

So all prophethoods are terminated with this prophethood (of the Holy Prophet Muhammed), for everything that has a beginning has an end.

MALFUZAT AHMADIYYA (Vo. IX, P. 78):

... the guidance (given to the Holy Prophet Muhammad) was perfect, that is why the last of the Books, the Holy Quran, was revealed and the prophethood terminated with him (the Holy Prophet Muhammad).

HAQIQAT AL-WAHY (a. P. 141; b. Supplement, P. 26):

a) And (Allah) created Adam, revealed the Books and sent the prophets and the last of all Hadrat Muhammad (peace be upon him) was born who is Khatam al-anbiya.

b) Certainly our Prophet is the "Khatam al-nabiyyin" and the chain of messengers terminated with him.

CHASHMAH MA'RIFAT (a. P. 82; b. p. 324):

a) The era of the Holy Prophet's prophethood extends to the Day of judgement and he is the last of the Prophets.

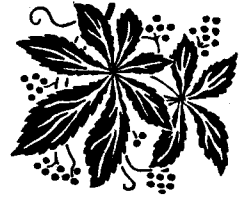
b) We have written many times that it is a categorical fact that our Prophet was the last Prophet.

FUTURE ROLE OF THE AHMADIYYA

AS A MISSIONARY MOVEMENT

by **HADHRAT DR SAEED AHMAD KHAN**

**President and Ameer-e-Jama'at of the
Ahmadiyya Anjuman Isha'at Islam Lahore**



"And from among you there should be a party who invite to good, and enjoin the right and forbid the wrong. And these are they who will be successful." (3:103)

"Allah it is Who had sent His Messenger with the guidance and the religion of Truth that He may make it prevail over all religions. And Allah is enough for a witness." (46:28)

"Allah it is Who sent His Messenger with the guidance and the true religion that He may make it overcome the religions, all of them, though the polytheists may be averse." (61:9)

The above verses of the Holy Qur'an constitute the basis of the formation of the Ahmadiyya Jamaat. They are also basic to our future role as a missionary movement. Why do I call these verses basic to our future role? Because the first requirement for the success of a missionary is that he should have a firm faith, an unshakeable conviction, in the ultimate success of his mission.

The first verse that there should always be a party from among the Muslims who should invite others to the truth shows that it is the Divine wish, nay it is the Divine Command, that such a Jamaat should be formed. Earlier and later verses in that text prohibit the formation of factions, sects and other dissensions among the Muslims. The only exception made is the formation of a party or a Jamaat for the propagation of the truth. What is relevant is the divine promise that a Jamaat which does what is stated in that verse, shall be successful. When the Almighty Allah makes that promise, it is bound to be fulfilled.

But we, as the Jamaat serving the Divine purpose, have to do the following things:

- a. Invite others to what is good.
- b. Enjoin what is right.
- c. Forbid what is wrong.

These are the tasks laid down on the Jamaat as a whole, not upon its Imam only. The Holy Prophet, when he was raised to be the pioneer and an example to all of us, was required first and foremost to take care of those closest

to him.

How well he did it! For, the first to believe in him was his wife and the members of his family and his closest friends. That was because of the high respect and veneration in which he was already held by those closed to him because of his own exemplary character. That fact is highlighted in the prayer taught to us in the Holy Qur'an about our spouses and children in the following words:

"And those who say, Our Lord, grant us in our spouses and our offspring the joy of our eyes, and make us the leaders of those who guard against evil." (25:74) Each one of us, whether husband or wife, should set an example to the children in Taqwa which means guarding against evil. The Holy Qur'an is described in the opening verses as "A guide to those who wish to guard against evil." So my first request to my brethren and sisters is to read the Holy Qur'an and make it a habit to do so first thing in the morning - the only time when you have some leisure if you get up early as all Muslims should do to say their morning prayers if not the Tahajjad prayers, - read the Holy Qur'an daily with the translation, with the determination that you will model your life and character in accordance with this sublime book.

Apart from reforming ourselves, the next task entrusted to us, is to invite others to what is good, to enjoining the right and to forbid the wrong. Let us start with our families. They will listen to you if your own example commands respect and admiration.

Again, it is the personal example of the missionary which wins over others, even those outside the family. It was the model character of the Holy Prophet and his companions which won over more people to Islam than mere preaching. But we must invite to good, enjoin the right and forbid the wrong, even by the word of mouth, that is not likely to achieve success, I repeat, unless your own example is there. In the last resort one must pray to Him Who controls the hearts of His creatures. But prayer must follow, or at the most accompany, action, not precede it. That is the lesson taught to us in "Thee do we obey and Thee do we beseech for help." Action on our part first, prayer for help next.

So my earnest wish and prayer is that we become a model Jamaat. That is how our ancestors, the pioneer Ahmadis, succeeded.

The next two verses convey the good news that it is the Divine decision, which is bound to be accomplished, that Islam shall prevail over all other religions. Whether we are the instrument in the implementation of the Divine decision or not depends on us. We should remember that it is the greatest honour and the greatest privilege to be the missionaries of truth. Previously Allah used to raise prophets to do the work. Now that prophethood has come to an end, it is the Holy Prophet's followers that are honoured by being given the mission of the prophets. That is what the Holy Qur'an says:

"And thus We have made you an exalted nation that you may be the bearers of the knowledge (you have found in Islam) to mankind, and that the Messenger may be the bearer of that knowledge to you." (2:143)

Apart from the exalted role of a Muslim missionary, his success is assured by repeated Divine announcements that Islam shall prevail over other religions, that is why the Promised Messiah said:

"The reward for helping Allah's cause is for free, O brethren, for it is the decision in Heaven, it will come about in any case."

And we see signs of it already. First and foremost, other religions are losing hold on their followers. That clears the way for Islam to take their place. But not the Islam presented by our deprecators. You can see how

the non-Muslims are turned away and disgusted with the demonstration of the so-called Islamic Fundamentalism and orthodoxy. It is the highest achievement of the Promised Messiah who, as the great reformer that he was, restored the pristine beauty of Islam so as to make it presentable and acceptable to the whole world. How lucky we are to be entrusted with the task of presenting that Islam to the whole world.

After the Promised Messiah, our greatest benefactor was the late Hazrat Ameer Mualana Muhammad Ali Sahib who made available to us in English the true picture of a universally acceptable Islam, his own diction being the envy of even the literary English writers. We have in his books, namely, the translation of the Holy Qur'an, the Religion of Islam, the Manual of Hadith, Muhammad the Prophet, the New World Order, and the Promised Messiah's own book "The Teachings of Islam" (again translated into chaste English by Hazrat Maulana Muhammad Ali) a complete set of books on Islam. It has become so easy to propagate Islam by seeing that every library of English books has that set. If the books are to be made presentable to the people of the West, they must be printed well. Unfortunately, that is not possible in Pakistan. So, if the U.K, U.S.A., Holland and other Jamaats wish to lay the foundations for the rising of the Sun of Islam from the west they should get together to print these books in the West and to propagate them. Much as we want to, we can't send funds from Pakistan.

But, if all these books cannot be taken in hand at once, give top priority to the Holy Qur'an for that is your most effective weapon because it is the Word of Allah which goes straight to the hearts of the people and melts them. I would draw your attention to three verses of the Holy Qur'an on this point: "O, man! We have not revealed the Qur'an to thee that thou remain unsuccessful." (20: 1-2)

The Holy Prophet was a human being like any one of us. But the task entrusted to him, the burden put on his shoulders, was super human. Even so, the Holy Qur'an assures him that he cannot be but successful. And successful he indeed was. No wonder that the Encyclopaedia Britannica said under 'Koran' that Muhammad was undoubtedly the most successful of all reformers of the world. Another text of the Holy Qur'an says in greater detail:

"And if there could be a Qur'an with which the mountains (of obstacles) could be blown away, and the (distances of) the earth could be cut down, and the (spiritually) dead could be made to speak (it is this Qur'an) - nay, the commandment (in these respects) is wholly Allah's." (13:31)

So don't be cowed down by the obstacles and difficulties in your way, nor by the enormity of th field to be covered, nor by the spiritual apathy of present times. The Holy Qur'an can overcome all these difficulties. The commandment for this revolution will come from Allah. We have to convey His book to the people of the world. That is what the Holy Qur'an said to the Holy Prophet and, through him, to us who are trying to discharge his sublime mission, in the following words:

"O Messenger, deliver that which has been revealed to thee from thy Lord; and if thou do it not, thou hast not delivered His message. Allah will protect thee from evil." (5:67)

May Allah be with you and guide you to, and on, the path of those on whom He bestowed His favours. Ameen.

بیٹا اٹھا یا اور حضرت امام زین و بیچ دوران میرزا غلام احمد قادیانی پر لگائے گئے الزامات اور الزاموں کی علمی کھول کر رکھدی اور "ابنوت فی الاسلام" تاکہ نبوت کی صحیح تشریح کے علاوہ حضرت مجدد زین پر نبوت کے مدعی ہونے کے الزام کی تردید کی۔ اور حضرت مسیح موعود علیہ السلام کے ارشاد کے مطابق تو ان بات کی تفسیر لکھ کر اسلام کی بنیادی کتاب مقدس کی درست اور صحیح وضاحت کی اس طرح "دین اسلام" لکھ کر دین کی صحیح تصویر پیش کی جس کی روشنی میں ہزاروں لوگ حلقہ نبوت پر اسلام ہوئے اور اس جماعت کے بہترین لوگوں سے دین بہترین خدات سرایم دہی ہیں۔ اور انہیں دہی ہے۔ حوت و کربت رت احمد روم۔ وین صدر این روم۔ خود کمال این ج۔ کراچی

میرزا یعقوب بیگ وغیرہم نے حوت و کربت رت احمد روم کو جاری رکھا اور وہ مجدد اللہ جاری و جاری ہے بعض لوگوں کو جو جماعت احمدیہ لاہور اور جماعت احمدیہ کے عقائد سے واقف نہیں ہیں ان کو غلطی تک جاتی ہے کہ یہ دونوں جماعتیں ایک ہیں حالانکہ ان کے اندر زمین و آسمان کا فرق ہے جس کو ملحوظ رکھنے کے لئے ان کے عقائد پر نظر رکھنا اور آگاہ ہونا فریضہ ہے تاکہ دعوہ کو نہ لگے اور حقیقت سب کے سامنے رہے اور سبائی کی روشنی ملتی رہے۔ صحیح عقیدہ منقلب کیا جاسکے۔

قادیانی یا ربوی جماعت کے عقائد جماعت لاہور کے عقائد

(۱) حضرت محمد صلی اللہ علیہ وسلم خاتم النبیین ہیں جس کا مطلب (۱) حضرت محمد صلی اللہ علیہ وسلم خاتم النبیین ہیں جس کا مطلب ہے وہ عظیم نبی ہیں لیکن وہ آفری نبی نہیں ہیں اس کے بعد نبی آتے رہیں گے +

(۲) قرآن پاک آفری شریعت ہے عام جہان کے ہے (۲) قرآن پاک آفری شریعت ہے عام جہان کے ہے

(۳) حضرت مرزا غلام احمد قادیانی نے مسیح موعود اور اسلام میں مہدی کے مقام کے حامل تھے (۳) حضرت مرزا غلام احمد قادیانی نے مسیح موعود اور اسلام میں مہدی کے مقام کے حامل تھے

(۴) حضرت مرزا غلام احمد قادیانی نے شہناز دیکھنے کا ازالہ " میں اپنے عقیدہ نبوت کو تبدیل کیا ہے جو انہوں نے اس میں شائع کیا تھا۔ (۴) حضرت مرزا غلام احمد قادیانی نے شہناز دیکھنے کا ازالہ " میں اپنے عقیدہ نبوت کو تبدیل کیا ہے جو انہوں نے اس میں شائع کیا تھا۔

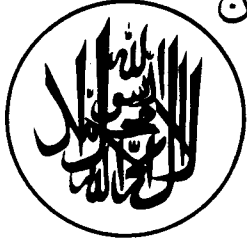
(۵) حضرت مرزا غلام احمد قادیانی نے مسیح موعود کو ماننا مسلمان ہونے کے لئے فریضہ نہیں ہے۔ لیکن اسلام کے کام کو فریضہ دینے کے لئے ان کا ساتھ دینا رند فریضہ ہے (۵) حضرت مرزا غلام احمد قادیانی نے مسیح موعود کو ماننا مسلمان ہونے کے لئے فریضہ نہیں ہے۔ لیکن اسلام کے کام کو فریضہ دینے کے لئے ان کا ساتھ دینا رند فریضہ ہے

(۶) جو شخص عفت مرزا غلام احمد قادیانی کی نبوت پر ایمان نہیں لاتا وہ کافر ہے۔ (۶) جو شخص عفت مرزا غلام احمد قادیانی کی نبوت پر ایمان نہیں لاتا وہ کافر ہے۔

ادھر کے دلائل سے یہ بات واضح ہو جاتی کہ اسلام کی حقیقی ترجمان جماعت احمدیہ انجمن شاعت اسلام لاہور میں کو مساعی اور خدات پر ایسا مدعا گنہگار ہے اور دین خدات مسلسل کام کر رہے ہیں خدا کی سامی کو قبول فرمائے آمین!

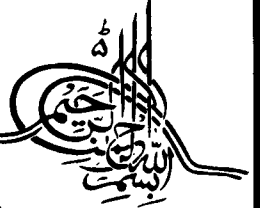
ہی وہ نبی ہیں جو آج کمال اور مکمل سچائی کے ظاہر کرنے والے اور آفریقہ اور رسول میں اور ان کے بعد
 کوئی نبی نہیں نہ ہی نیا اور نہ ہی پرانا۔ اور مجھے اللہ تعالیٰ نے زندہ ہی دین اور قرآن پاک جو زندہ کتاب
 ہے اور حضرت محمد صلی اللہ علیہ وسلم جو حقیقی طور پر زندہ رسول اور نبی ہیں جو زندہ خدا تک برستہ دکھانے
 والے کی خدمت کے مامور کیا ہے اور میں حقیقی طور پر غلام احمد ثبوتوں اور میں حضرت محمد مصطفیٰ احمد مجتبیٰ
 صلی اللہ علیہ وسلم کا غلام ثبوتوں اسی دینی خدایات کے خدانے مجھے مجدد۔ مہدی اور محدث اور مسیح موعود
 کے نام سے نوازا۔ مجددوں کے دین اسلام کی تجدید کروں اور مہدیوں کے جو مسلمانوں کے اندر غلط رسوم
 و رواج تھی ہیں ان کی اصلاح کروں۔ محدثوں کے کہ کالم اللہ سے رہنمائی پاکر قرآن پاک کے فرائض
 حاصل کر سکوں اور ان کی لڑائی میں صحیح دین اسلام کی رشتہ ترکوں۔ اور مسیح موعودوں کے کہ حضرت
 مسیح ابن مریم جو قرآن پاک اور احادیث نبوی کی لڑائی میں وفات پا چکے ہیں ان کو زندہ اور اسان پر نشان
 یا گیا تھا اور ان کے اندر الہی صفات مان لی گئی تھیں کی تردید ہو اور احادیث جس مسیح کی آمد کا ذکر متعدد
 میں مسیح محمدی ثبوتوں جو دین اسلام کا فرزند اور اس کا خادم ثبوتوں۔ چنانچہ آپ اسلام کی عظمت اور اس کے
 زندہ دین ہونے اور اسلام کے مخالفین کو اسلام کی تعلیمات سے آگاہ کرنے کے لئے قریباً انہی
 کتابیں اردو۔ عربی۔ فارسی میں لکھیں اور دین اسلام کو غالب کر دیا اور دیگر مذہبوں کے نقائص اور
 کمزوریوں کو لیا کھولا کہ گویا حذیب مردہ اور بے جان ہو کر رہ گئے لیکن آفرکار ان کو ۱۹۰۸ء میں
 اللہ تعالیٰ اپنے پالنے بلایا۔ لیکن انہوں نے اپنے پیچھے ایسے لوگ پیدا کر دیے جو اسلام کی خدمت کو جاری
 رکھے ہوئے ہیں۔ لیکن بد قسمتی سے ۱۹۱۲ء تک یہ جماعت متحد ہو کر خدایات دینی انجام دیتے رہے
 اور حضرت مرزا صاحب کو مجدد چودھویں مانتے رہے لیکن حضرت مرزا صاحب نے فائدہ ان کے افراد ان
 کے بٹوں اور شہر داروں نے ان کی قریوں کی غلط تاہل کر کے ان کے دعویٰ مجددیت کو
 دعویٰ نبوت بنا دیا اور انہیں نبی اکرم صلی اللہ علیہ وسلم کے بعد حقیقی نبی نے طور پر پیش کرنا
 شروع کر دیا اور جس دعویٰ کے وہ بھتہ انکار کرتے رہے وہی دعویٰ ان کا جمہولی میں
 بحال دیا جس کو افترا اور جھوٹ کہتے رہے اس کو ان کی اولاد نے مسیح اور حقیقت قرار
 دیا۔ گویا ایک سچے اور راست باز انسان کا ذب اور فقری بنا دیا نعوذ باللہ من ذالک
 اور اپنے کو خلیفہ نبی قرار دیا اور اپنی خلافت کو خلافت علمی منہاج النبوت بنا لیا اور جماعت کے بہت
 سے ناواقف اندلس کے جی صفوی کا دم بھرا اور حضرت مرزا غلام احمد قادیانی علیہ السلام کو برعزم خود خدا کے
 حقیقی نبی بنا کر حضرت محمد مصطفیٰ احمد مجتبیٰ صلی اللہ علیہ وسلم کی ختم الرسلینی کو چیلنج کر دیا۔ خدا
 نے اس جرم کی پاداش میں تمام جماعت جو مرزا صاحب کی دینی خدایات کو آگے بڑھا رہی تھی اور سن من
 دھن سے غفلت اسلام اور اس کے غلبہ کے لئے کام کر رہی تھی زیر عتاب کر لیا۔ لیکن اس وقت
 حضرت رام الزماں حضرت مسیح دوران مرزا غلام احمد قادیانی علیہ السلام کے شریعت یافتہ اور مخلص
 خادم دین حضرت مولانا محمد علی مہدی ان کے ارشاد کے مطابق رام زمان کی صحیح ترجمانی کا

وقت کی مدد اور قوت حاصل تھی۔ اور ان کے ان مددگاروں کے حکومت تھی۔ اپنے پرواگانڈا کے بے پناہ دولت کا سہارا تھا۔ چنانچہ وہ مسلمانوں کو جن کے اندر حضرت مسیح ابن مریم کے بارے میں عقیدے پھیلے ہوئے کہ وہ آسمان پر زندہ موجود ہیں اور وہ عجزانہ طور پر بن باب کے پیدا ہوئے تھے اور ان کو قوت حاصل ہے کہ وہ مردوں کی زندگی اور اندھوں کو سزا لکھیں اور بیماریوں کو شفا دے سکتے ہیں۔ اور وہ دہتر سال سے آسمان پر زندہ موجود ہیں اور اس صدی میں آسمان سے اتریں گے اور اسلام کی رشا مکت کریں گے اور مسلمانوں کی حالت کو سنواریں گے۔ مختلف دلائل سے قائل کر لیتے تھے جب آفرکار حضرت مسیح ہی ماننا ہے تو کیوں نہ توحیح ہی بپتسمہ لیکر مسیح کی بھگڑوں میں شامل ہوا جائے چنانچہ بے شمار مسلمان بپتسمہ لیکر عیسائی ہو رہے تھے اور مسلمان علماء کی حالت یہ تھی کہ وہ دیکھ رہے تھے اور دم نہیں مار سکتے تھے۔ عیسائیوں کی دیکھا دیکھی بندو اور آریہ سماج وغیرہ بھی مسلمانوں کی شدھی کر رہے تھے۔ اور یہاں بھی مسلمان علماء بے بس اور بے یار و مددگار تھے نہ وہ عیسائیوں کے حملے کوٹ سکتے تھے اور نہ ہندوؤں کی شدھی کا کوئی جواب رکھتے تھے۔ اور عام مسلمان علم دینی سے بے نصیب اور مسیح کے زندہ ہونے اور دوبارہ آنے کے عقیدوں کی دہم سے عیسائی پادریوں کا آسانی سے شکار ہو جاتے۔ اور مسیح کا تبرہ بن جاتے تھے۔ اس قسم کے حالات میں خدا تعالیٰ نے اپنی خاص رحمت سے مسلمانوں کی رہنمائی اور غلبہ اسلام کے لئے آیت استخلاف اور حدیث مجدد کی روشنی میں اپنے وعدہ کو پورا فرمایا اور اپنے ایک عام بندہ کو دین اسلام کی خدمت کے لئے خاص کر کے مقام مجدد و مہدی اور مسیح موعود پر فائز فرمایا جس کو خدا نے یحییٰ سے ہی علم دین سے وابستگی کا موقع عنایت فرمایا کہ حصول علم کے لئے تین مختلف اسلامی مکتبہ ہائے فکر کے فاضل سہاقدہ سے استفادہ کا ذریعہ وقت ملا۔ یعنی آپ۔ حنفی۔ اہل حدیث اور شیعہ معلمین سے استفادہ عملی کیا اور دیگر مذاہب و فرقے یعنی عیسائیت اور زرتشتیہ دھرم۔ ہندو دھرم اور سکھ پنڈتہ کا برا مطالعہ فرمایا اور قرآن پاک اور احادیث نبوی کا برا مطالعہ کیا۔ اور آپ نے علوم روحانیہ پر کامل عبور حاصل کیا وہ اپنی نیکی میں بھی خدا نے پائیزہ بندوں کا رنگ نہایت ہرا رکھتے تھے۔ سب سے شکر کہ اللہ تعالیٰ جہاں ہمیں علم و تان عطا کیا وہاں حکامہ اور مخالفہ سے بھی و زفرہ عطا فرمایا تاکہ وہ علم ظاہری اور علم باطنی کی روشنی میں دین اسلام کی صحیح تصویر اہل عالم کے سامنے پیش کر سکے۔ چنانچہ انہوں نے حمایت اسلام میں سب سے پہلی کتاب "براہین احمدیہ" لکھی جس نے دینی حلقوں کو اسلام کی عظمت کا غلط فہم بلند کر دیا جس میں انہوں نے دلائل قطعیہ اور براہین ساطعہ سے یہ ثابت کیا کہ قرآن پاک ہی ایک ایسی کتاب ہے جو فی الواقع خدا کا کلام کہلانے کی حق دار ہے۔ اور حضرت محمد صلی اللہ علیہ وسلم



اسلامی افکار کا ترجمان

اسلام



احمدیہ انجمن اشاعت اسلام فیجی

۴. جماعت احمدیہ کی اشاعت اسلام کی صدی کی تکمیل

الحمد لله کہ ۱۹۸۹ء میں حضرت مرزا غلام احمد دایانیؒ کے دعویٰ تجدیدیت کو جو آپ نے ۱۸۸۹ء میں امر خداوندی سے کیا ایک صدی گزر رہی ہے۔ اس سو سال کے اندر اسلام کی نشاۃ ثانیہ نے ہمیں کے مراحل طے کئے۔ اور وہ لوگ جو اسلام کا نام بھی سنا نہیں جانتے تھے اور حضرت محمد صلی اللہ علیہ وسلم کے شعلق طرح طرح کے غلط خیالات میں مبتلا تھے اسلام کو بہتر طور پر سمجھنے لگے اور پیغمبر اسلام حضرت محمد صلی اللہ علیہ وسلم کا احترام کرنے لگے۔ اس سے پہلے کہ ہم جماعت اور بانی جماعت حضرت مرزا غلام احمد دایانیؒ کی خدمات اسلامی کے بارے میں کچھ تفصیلات عرض کریں۔ ہمیں حضرت مجدد زمان کی بعثت سے پہلے کے حالات یعنی پس منظر کا جاننا نہایت ضروری ہے۔ اور جب تک ہم (Back Ground) کو سامنے نہیں رکھیں گے حضرت مرزا غلام احمد دایانیؒ کے اس بے نظیر کام کو کوئی اہمیت نہیں سکیں گے۔ اٹھارہویں صدی عیسوی میں مسلمان نہ صرف اپنی حکومت و سلطنت اور ظاہر و باطن و شوکت کو چھوٹے چھوٹے بلکہ روحانی طور پر بھی زوال پذیر ہو چکے تھے۔ جہاں مسلمان دنیاوی طور پر دوسری اقوام کے غلام بن چکے وہاں ان کی آپس میں مذہبی رنگ میں چٹھش ان کی روحانی اور دینی بربادی کا باعث بن چکی تھی۔ گویا مسلمان جہانی اور روحانی طور پر قریب الہرگ تھے۔ ادھر مسلمان غلام اور مغلوب تھے مسلمانوں کے مغلوب ہونے کی وجہ سے اسلام بھی ایک غیر محفوظ معلوم ہوتا تھا جس کے غلبہ کو کسی وقت جیلینج کرنا مشکل تھا۔ ادھر مسلمان علماء کے اندر غلط عقیدے پھیلنے کی وجہ سے اور ایک دوسرے کو کافر بنانے کی وجہ سے اسلام کی حالت ناقابل بیان تھی۔ مسلمانوں کی جہانی اور روحانی کمزوری سے نائدہ اٹھا کر دوسرے مذاہب پوری خوش اور سلام کے خلاف غلط عقائد کے ہتھیار لے کر حملہ آور ہوتے جا رہے تھے۔ خصوصیت سے آریہ سماج، مسیحیت اور عیسائیت تو پوری طرح مگر کس کس میدان میں مغرب میں اسلام کو شکست دینے کے لئے کود پڑے تھے۔ خاص طور پر عیسائیت کے علمبردار پادری مسلمان علماء کے خلاف عقائد سے نائدہ اٹھا کر مسلمانوں کو گمراہ کرنے میں سب سے آگے تھے چونکہ ان کو حکام