

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

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September 2001 C.E. Meeting

Assalamu alaikum

Venue: *Dar-us-Salaam*

Date: Sunday, 2nd September 2001

Time: 3 p.m.

Topic: Message of the Farewell Sermon

by

Dr. M. Hami

Regular Activities

Radio programme Every Friday at 2 pm on Panjab Radio (Astra Digital Satellite ch. 880).

Dars-i Quran Third Sunday of every month at 3 pm.

Meeting of the Executive First Sunday of every month at 2 pm.

Meeting of the Jamaat First Sunday of every month at 3 pm.

A Report from Islamic Book Depot (UK)

By *Selim Ahmed*

The name 'The Islamic Book Depot' refers to all book distribution activities of the UK Jamaat. Since early 1999 C.E., the Islamic Book Depot has been representing the UK Jamaat on the Internet through a website at www.islamic-book-depot.org.uk. The site provides links to web pages representing other jamaats of the AAAIL and their members, and the monthly Bulletin is posted in the *bulletins* sub-directory for browsing online.

Books, however, are the main theme of the website. Visitors may browse the book descriptions and reviews, for which images are provided in many cases, and pick up much essential information about the life and teachings of Hazrat Mirza Ghulam Ahmad and the work of the AAAIL along the way.

The Islamic Book Depot now offers, through its website, a 'free information pack' to those desiring more information about Islam and the AAAIL. This is part of the UK Jamaat's broader programme of free

book distribution. Books have been sent recently to Spain, Mexico, Jordan, Nigeria, the Philippines, India, Kashmir, Pakistan, Egypt, Russia, the Bahamas and Malaysia, as well as to numerous enquirers in the United Kingdom. Some of these have been requested specifically for the purpose of helping to teach Islam to school pupils or to help spread Islam in the West.

Both through the website and through the medium of advertisements, books are also sold to the public and to booksellers. Substantial progress has been made in bringing the publications of the AAAIL to the attention of the reading public in the UK and worldwide.

HAZRAT MIRZA GHULAM AHMAD

A PRELIMINARY INTRODUCTION

Hazrat Mirza Ghulam Ahmad was born in Qadian, India in 1835 and died in 1908. ('Hazrat' is a title commonly used in India and Pakistan when referring to a holy personage. People use 'Hazrat' when

referring to prophets mentioned in the Holy Qur'an, or the Companions of the Holy Prophet, or the saints of Islam.) A saint of Islam is known as a *wali-Allah*, or 'Friend of Allah', and the plural of *wali-Ullah* is *auliya-Allah*. These terms are also abbreviated simply to *wali* and *auliya*.

The phrase *auliya-Allah* occurs in the Holy Qur'an in 10:62. Throughout history, the saints of Islam have been opposed and sometimes imprisoned or put to death. **The books of Imam Al-Ghazzali, for example (who died in 1111 C.E., a master theologian and philosopher, whose writings influenced theology and philosophy in Christian Europe), were burned by people who regarded themselves as authorities during his lifetime, but after his death they came to see that the faith of Muslims in Islam had been in danger and that he had saved their faith for them by his work.** In the same way, Hazrat Mirza Ghulam Ahmad faced fierce opposition during his lifetime, and the same opposition continues to this day,

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nearly a century after his death!

There are a number of respects in which Hazrat Mirza Sahib ('Sahib', which means 'Friend', is used as an ordinary respectful title in India and Pakistan) is different from previous saints of Islam, but these differences relate only to his particular spiritual mission. In every essential matter, he resembles previous Muslim saints.

According to the Holy Qur'an and Hadith (compilations of the sayings and deeds of the Holy Prophet), the Holy Prophet Muhammad (*sas*) was the Last of the Prophets, and it is important to understand the fundamental importance of this doctrine and to understand the difference in Islam between a Prophet and a saint. In Islamic theology the words *nabi* ('prophet') and *rasul* ('messenger') have a technical meaning. This *technical* meaning is not the same as their *literal* meanings. The Prophet Muhammad (*sas*) was the Last of the Prophets according to the technical meaning of prophethood in Islamic theology, so that after Muhammad (*sas*) no one can truthfully claim to be a prophet in his own right and no one can bring a new sacred law or bring a new revealed holy scripture.

The problem that arises in the case of the saints of Islam is twofold. Firstly, although they are followers of the Holy Prophet, and are not given any new sacred law or any new scripture, Allah communicates with them. Some people think that after the Holy Prophet, Allah cannot communicate anything at all to anyone, but it stands proven from the Holy Qur'an and Hadith that Allah has, and will continue to communicate with non-prophets. Revelation to non-prophets is mentioned in the Holy Qur'an in 28:7, where Allah conveys a message to the mother of Moses; in 5:111, where revelation is given to the disciples of Jesus (*pbuh*); in 42:51, which refers to divine communication 'from behind a veil'; and in 12:43, which refers to a true dream granted to Pharaoh. In 10:62-64, the *auliya-Allah* are promised *bushra*, or 'good news' and, according to Hadith, the Holy Prophet explained this verse by saying, "Nothing remains of prophethood except communications of good news" adding that

'communications of good news' (*mubashshirat*) signifies 'True dreams' (*Bukhari*, Book of Interpretation of Dreams, *Mubashshirat*, 91:5). 'Non-prophetic' revelation to saints of Islam is known as *wahy-wilayah* ('revelation to a saint'), or *ilham* ('inspiration') or *muhaddathiyyah* ('Communication with Allah'). In view of the fact that the Arabic words *nabi* ('prophet') and *rasul* ('messenger') can be understood in a strictly literal way as 'someone who receives divine communication and uses it to remove unIslamic concepts which may have crept into Muslim thinking' and 'someone commissioned by Allah', these terms might be applicable to the *auliya* in their literal sense only, but it would certainly be wrong to suggest that they are Prophets in the *technical* sense according to Islamic theology. The Revelation of a prophet contains the Book and the Law and it is not sub-ordinate to any other revelation. The revelation of a saint does not consist of a Book or a Law and it is subordinate to the Law of Islam. For example, one year, at the end of the month of Ramadaan, Hazrat Mirza sahib received a revelation that the 'id was on the following day. However, he forbade his followers from declaring that Ramadaan had ended until, in accordance with the Islamic Law, news was received that the new moon had been sighted. Secondly, because a Muslim saint attains to a high degree of nobility and similarity to the Prophets, and becomes close in spirit to them, one can say that the saint is 'the living image of a prophet', and this has sometimes been expressed by calling them 'prophets' in a metaphorical sense. It is important to realise that the literal and the metaphorical uses of the words *nabi* and *rasul* do not occur outside certain specific contexts, namely divine communications to saints of Islam and technical discussions. To use them outside these limited contexts is to risk confusing their meanings with the proper use of the words *nabi* and *rasul* in Islam. According to the proper usage of these words, it is not permitted to say that there can be any Prophets after the Muhammad (*sas*), who was the Last of the Prophets. Hazrat Mirza Sahib explained that in divine communications he had been named a 'prophet' and a 'messenger'

in the strictly literal or metaphorical sense. **At the same time, he repeatedly and emphatically stated till the end of his life that this did not make him a prophet, and that nothing altered the fact that the Holy Prophet Muhammad (*sas*) was the Last of the Prophets according to the principles of Islam.** When people accused him of claiming to be a prophet, he affirmed his belief that no Prophet, old or new, could come after Muhammad (*sas*) and explained that his words had been misunderstood. **He also pointed out that many other saints before him had used for themselves the words *nabi* and *rasul* in the literal or metaphorical sense without becoming prophets, and also that the Holy Quran itself uses *rasul* for non-prophets and even the word *rab*, used for God in the *technical* sense, for a human being.** It is therefore not open to anyone to assert truthfully either that Hazrat Mirza Sahib was a Prophet or that he claimed Prophethood, since his own repeated statements to this effect are definitive.

In brief, a prophet receives *wahy-nabuwwah* (prophetic revelation) and he becomes a prophet as soon as he begins to receive *wahy-nabuwwah*, whether or not it contains the words *nabi* or *rasul*. The Holy Prophet Muhammad (*sas*) became a prophet when he received the first word of prophetic revelation: 'Read'. In his early revelations he is not addressed as *nabi* or *rasul*, nevertheless, he was a prophet because he received prophetic revelation. But a saint receives *wahy-wilayah* and he cannot become a prophet whatever terminology is used for him in the revelation.

Hazrat Mirza Sahib wrote:

My heart and soul be an offering to the beauty of Muhammad, My earthly being be a sacrifice to the path of love of the (true) followers of Muhammad.

I saw with my mind's eye and listened with the ears of the intellect; There comes from every place the sound of the glory of Muhammad.

This flowing fountain that I offer to mankind, Is just a drop from the sea of the excellence of Muhammad.

This, my fire, is the fire of the love

of Muhammad,
And this water is the sweet and clear
water of (the fountain of)
Muhammad.

In another poem he wrote:

There is extraordinary light in the
person of Muhammad!
There is such a precious ruby in the
mine of Muhammad!

The heart is cleansed of all
impurities,
When it becomes one of the friends
of Muhammad!

I do not know anyone in the two
worlds,
Who possesses the splendour and
dignity of Muhammad!

If you wish that God should praise
you,
Then, glorify Muhammad from the
core of your heart.

If you need a proof (of his
truthfulness), become his lover;
(Because) Muhammad himself is the
proof of Muhammad.

My head lies at the dust of the feet of
Ahmad!
My heart is at every moment an
offering in the way of Muhammad!

You have illuminated my life with
love!
May my soul be a sacrifice to you, O
soul of Muhammad!

The name 'Ahmad' in this poem
refers to the Holy Prophet
Muhammad (*sas*). According to
Hadith, the Holy Prophet was named
'Muhammad' and 'Ahmad'. When
Hazrat Mirza Sahib named his
followers 'Ahmadiyyah' or
'Ahmadis', he was not naming them
after himself. The name 'Ghulam
Ahmad' means 'Servant of
Muhammad (*sas*)' in Arabic.

Another poem by Hazrat Mirza
Sahib says:

**We are Muslims by God's grace
And Muhammad Mustafa is our
guide and leader.**

He is the best of all the messengers
and the best of all mankind.
Every (line of) prophethood has
come to an end with him.

That Divine Book, called the
Qur'an –
The wine of our spiritual knowledge
entirely comes from that cup.

One step away from that lustrous
Book,
Is heresy, destruction and dissolution
according to me.

The light of the Qur'an draws one
towards God
And God's face can be seen with this
light!

In short, the Qur'an is the foundation
of our Religion.
It is the comforter of our forlorn
heart!

There is a Hadith that states that at
the beginning of every new century
Allah will raise up someone who will
revive the faith of Muslims. A saint
who fulfils this prediction is known
as a *Mujaddid* or 'renewer', and
there has been at least one *Mujaddid*
in each century of the Muslim Era.
The *Mujaddid* of the 1st century in
Islam was Caliph 'Umar bin Abdul
Aziz. The *Mujaddid* of the 5th
century was Imam Al-Ghazzali. The
Mujaddid of the 11th century was
Sheikh Ahmad of Sirhind. The
Mujaddid of the 13th Century was
Sayyid Ahmad Barailwi, who is held
in high esteem by many Muslims in
India and Pakistan. Hazrat Mirza
Ghulam Ahmad clearly stated that he
was the *Mujaddid* of the 14th century,
and like other *Mujaddids* before him,
he faced opposition and persecution
during his lifetime. Imam Ahmad ibn
Hanbal, for example, who was one of
two *Mujaddids* during the second
century, was flogged for refusing to
agree with the government of the
day. Sheikh Ahmad of Sirhind spent
many years in jail for the same
reason. As mentioned previously,
Muslim religious leaders burned the
books of Imam Al-Ghazzali.

What is most distinctive about
Hazrat Mirza Sahib is perhaps also
the most difficult to understand. It is
necessary to know that various
collections of Hadith speak about the
coming of someone called the
Mahdi, or 'rightly guided one'. The
Hadith also speak about the time
when a person named 'Jesus, son of
Mary' will revive the faith of
Muslims. In the past, important
thinkers in Islam have interpreted
these Hadith in various ways. What
most ordinary Muslims belonging to
the Sunni branch of Muslims have
been taught to believe is that the
Mahdi and the 'Jesus, son of Mary'
mentioned in Hadith are two

different persons. They have also
been taught to believe that 'Jesus,
son of Mary' in these cases means,
literally, the Prophet Jesus (Hazrat
'Isa, *pbuh*). Certainly 'Jesus, son of
Mary' in the Holy Qur'an refers to
the Prophet Jesus (*pbuh*), but this is
not necessarily always true in
Hadith. **What many Muslims
expect, then, in accordance with
their way of understanding the
Hadith, is that the Prophet Jesus
(*pbuh*) is literally going to come
down in the flesh from the sky and
land on a certain famous minaret
in Damascus, that he with the
Mahdi, is then going to wage war
on all non-believers, capture
Jerusalem, and that he will then
force the whole world to embrace
Islam! Quite apart from any other
considerations, the Holy Qur'an
tells us that 'there is no
compulsion in religion' (2:256),
and further evidence can be given
from the Holy Qur'an and Hadith
to show that no one can be
compelled to embrace Islam, and
that wars of aggression are not
permitted.**

Hazrat Mirza Sahib explained that
these interpretations of the Hadith
concerning the *Mahdi* and
concerning the expected future
leader named 'Jesus, son of Mary'
had never been accepted by all
Muslim authorities and that **if the
name 'Jesus, son of Mary' in
Hadith is taken literally, then that
would mean that Muhammad (*sas*)
was not the Last of the Prophets
after all and that there would still
be another Prophet to come,
namely Hazrat 'Isa (*pbuh*).**
Because Muhammad (*sas*) was, in
fact, the Last of the Prophets it is not
possible for any new Prophet to
come or for any former Prophet to
come back a second time. The
Hadith cannot, therefore, be referring
to the Prophet Jesus (*sas*) when they
speak about a future leader of the
Muslims named 'Jesus, son of
Mary'.

He pointed to the Hadith which says
that the *Mahdi* and 'Jesus, son of
Mary' are one and the same person,
and that this person could only be a
Mujaddid charged with a special
responsibility to revive the faith of
Muslims during an age of spiritual
darkness and materialism. He
acknowledged that every previous
Mujaddid was a *Mahdi* or 'rightly

guided one' in his spiritual nature, and showed that a *wali-Ullah* who was spiritually similar to the Prophet Jesus (*pbuh*) could be given the metaphorical title 'Jesus'; but he claimed that the prophecies in the Hadith had now found their most complete fulfillment in himself as he had been charged with a mission to revive Islam and to spread Islam to the West at a time when great material progress had been made in the world and traditional beliefs were being questioned everywhere. This is what is meant by calling him the 'Promised Messiah and Mahdi'. It must be stressed that the term 'Promised Messiah and Mahdi' does not imply that Hazrat Mirza Sahib was a prophet, or that he claimed to be a prophet. He did not claim to be a prophet and should not be described as a prophet for the reasons already explained.

His activities during his lifetime included defending Islam against the attacks of Hindu and Christian missionaries. The Christian missionaries were mostly Protestants, from England and Scotland, who used the most vicious propaganda against the beliefs of Muslims and who were determined to wipe Islam off the face of the earth, reducing most of the planet to one big, subservient Christian colony of Great Britain. The Hindu missionaries believed that if you were of Indian descent, then you had to be a Hindu. Because the Muslims were the most significant minority, but were also vulnerable, the Hindu missionaries, who belonged to a movement called the Arya Samaj, concentrated their efforts on the Muslims. **If it had not been for Hazrat Mirza Sahib, who ably defended Islam by his speeches and writings, the Arya Samaj and the Christian missionaries would have come close to succeeding in destroying Islam in India.** No other Muslim leader could have done what he did. He also educated his closest followers such as Hakim Nur-ud-Din, Maulana Muhammad Ali and Khwaja Kamal-ud-Din to follow in his footsteps. Hazrat Mirza Sahib also pointed to the Hadith that says: "The sun will rise in the West". He explained that this did not mean any change in the behaviour of the solar system, but that it had a metaphorical meaning, namely that the light of Islam would dawn on the nations of

the western hemisphere, and that the spirit of Islam would be revived throughout the rest of the world through its propagation in the West.

Before he died in 1908, Hazrat Mirza Sahib wrote a will. In it he stated that he was to be succeeded by a democratic organisation, which would represent him collectively after his death. This organisation was named Sadr Anjuman Ahmadiyya. It started to function during the lifetime of Hazrat Mirza Sahib. After Hazrat Mirza Sahib passed away Maulana Nur-ud-Din headed the movement until 1914 and the Sadr Anjuman continued to function as instructed by Hazrat Mirza Sahib. Unfortunately, not all of his followers had fully understood his teachings. As a result, after Maulana Nur-ud-Din passed away, a son of Hazrat Mirza Sahib named Mirza Mahmood Ahmad was able to take over the movement by claiming that his father was a prophet and that Mirza Mahmood Ahmad was his *khalifa* (successor). Maulana Muhammad Ali was appalled at this development. Together with some other leading associates of Hazrat Mirza Sahib, after being expelled, he was eventually forced to reestablish the organisation, based on the true teachings of Hazrat Mirza Sahib and his written will. The members of the community founded by Mirza Mahmood Ahmad call themselves The Ahmadiyya Muslim Association and other people call them 'Qadianis'. Mirza Mahmood Ahmad abolished the democratic constitution which existed and even indicated on one occasion that he wanted to be like the Pope! The democratic society re-established by Maulana Muhammad Ali in accordance with the Founder's published Will is called the Ahmadiyya Anjuman Isha'at-i-Islam ('The Ahmadiyya Association for the Propagation of Islam'), also known as 'The Lahore Ahmadiyya Movement'.

Mirza Mahmood Ahmad also preached that all Muslim who did not formally join the Ahmadiyya organisation were *kafirs* (unbelievers) and could not be called Muslims. It has already been explained above that Hazrat Mirza Sahib did not claim to be a prophet. **As regards the question 'Who is a Muslim', Hazrat Mirza Sahib said that no one has the right to say that another person is a non-Muslim as long as the other person professes faith in Islam and proved**

this from the Holy Qur'an and Hadith. The doctrines put forward by Mirza Mahmood Ahmad were, therefore, in complete contradiction to the teachings of his father.

The current head of the Qadiani jamaat (association) is Mirza Tahir Ahmad (a son of Mirza Mahmood Ahmad), who lives in London.

In India, people opposed Hazrat Mirza Ghulam Ahmad during his lifetime. After his death, the newly invented doctrines of Mirza Mahmood Ahmad gave them every excuse to continue to condemn him. "If his son says that he claimed to be a prophet, then he must have claimed to be a prophet, and if his son says that anyone who does not accept him is not a Muslim then he must have said this himself", they thought, or at least that is what they implied, when this was demonstrably not true. In India in those days politicians used to build careers on creating arguments and unrest, and this has continued to be true after partition, in India and Pakistan today.

After the death of Hazrat Mirza Ghulam Ahmad in 1908, his followers elected Maulana Nur-ud-Din as leader and it was after the death of Maulana Nur-ud-Din that the split in the Ahmadiyya Movement occurred. Maulana Muhammad Ali led the Lahore Ahmadiyya Movement from its foundation in 1914 till his death in 1951. He organised its missionary activities in India and abroad and published many books and treatises in English and Urdu of a high scholarly standard, which have continued to be invaluable down to the present day. These include his famous English Translation of the Holy Qur'an with Commentary, which has never been surpassed by any other writer. Khwaja Kamal-ud-Din, another disciple of Hazrat Mirza Sahib, was a founder member of the Lahore Ahmadiyya Movement. It was he who founded the Woking Muslim Mission in England in 1912.

We are confident that in time to come, the vision of Hazrat Mirza Sahib that the sun of Islam will rise in the west will be clearly seen to have come to pass, and that not only will his distinctive arguments in defence of Islam be shown to have been correct, but that he will also take his rightful place on the roll of universally recognised saints of Islam.