

GLOWING TRIBUTES to **The Promised Messiah**

*Compiled and translated by
Mirza Muhammad Hussain B. Com.*

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Published By

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Pocket 'L' Janata Flats No. 25A
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The *Ahmadiyya Anjuman Isha'at Islam* (Ahmadiyya Association for the Propagation of Islam) was founded at Lahore, Pakistan, in 1914 by the prominent followers of Hazrat Mirza Ghulam Ahmad Saheb. It exists to promote a liberal, tolerant and peaceful picture of Islam, as found in the Holy Qur'an and the life of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). It has published a vast quantity of highly-regarded literature on Islam in various languages, and has branches and members in several countries all over the world.

Printed by:

M.K. OFFSET PRESS

1397, Churiwalan Delhi (India)

TRANSLATOR'S NOTE

Shahadat-i-Haqqah (Incontrovertible Evidence) contains posthumous praises of the Renaissance of Islam brought about by Hazrat Mirza Ghulam Ahmad, Founder of Ahmadiyya Movement. As these glowing testimonies come from the opponents of the Ahmadiyya Movement, it is a convincing proof that Hazrat Mirza Sahib made a lasting impact by his Revivalist Movement.

In view of the popular appeal of this booklet, I translated it into English and published it in several instalments in *The Light*. As the English version was received agreeably in the enlightened circles, it is being published in the form of a booklet entitled "Glowing Tributes to the Promised Messiah." The learned Foreword by Dr. Allah Bakhsh, Honorary General Secretary, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, gives an incisive analysis of the hostility against the Ahmadiyya Movement. It will go a long way in enhancing the value and utility of this booklet.

At the end, readers will find an Appendix containing praises of the British Government by the great Ulama of the Indo-Pakistan subcontinent. They will thus realize that the charge against Hazrat Mirza Sahib for admiring peace and tranquillity and freedom to preach Islam under the British Government, are in bad taste and are based on sheer malice.

Mirza Muhammad Hussain
Editor · *The Light*.

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FOREWORD

Recently Dr. Freeland Abbott has published a book "Islam and Pakistan" in America. Therein he has offered his views about the Ahmadiyya Community. He says: "In the course of time the Ahmadiyya arguments against other religions were whole heartedly accepted even by their most vociferous critics. Through the vigour of their proselytizing and their incessant and highly-publicised attacks on Christianity, they instilled a stronger faith in many Muslims. They developed a confident belief that Christianity does not explain the strength of Europe, and that the true religion remained Islam, even though the personal claims of Mirzā Ghulām Ahmad were not accepted and his organization was, in general, scorned. This is the essential significance of the Ahmadiyya Movement. It is somewhat ironic that the sect most attacked by Muslims in India and Pakistan has also been that which has worked hardest, in both its branches to defend and extend Islam against the competition offered by other faiths" (pp. 160-60).

Confession of Truth

In the present age of materialism and irreligion, the Ahmadiyya Community, particularly the Lahore Section, has performed a unique feat of establishing the supremacy and truth of Islam by publishing books in English and other foreign languages. The merit of this performance has been acknowledged not only by the non-Muslim writers and intellectuals, as the foregoing quotation shows, but also by the sane and sober sections among the Muslims. They have now and then paid glowing tributes to the religious renaissance created by the Ahmadiyya Movement. The booklet entitled *Shahādat-i-Haqqah* (Incontrovertible Evidence) is a mirror of such acknowledgments. An honest reader is able to form an accurate view of the beliefs of the holy founder of Ahmadiyya Movement and the Lahore Section and their sterling services

to Islam.

First Opposition

It is quite natural that Dr. Freeland Abbott should feel intrigued by the opposition offered to the Ahmadiyya Community in the face of its epoch-making services to Islam. Every intellectual is surprised when he sees that even the Muslims have opposed the Ahmadiyya Community in spite of its matchless endeavours in propagating Islam and battling against the false anti-Islamic propaganda. The question why it is so, can be answered by highlighting the popularity of the Ahmadiyya Community and its progress.

The Ahmadiyya Community faced great opposition in the life-time of its Founder. The Holy Founder delivered a lecture in 1905, in Sialkot, on the Divine Truth of Islam. On this occasion there occurred a great outburst of opposition. The Superintendent of Police on duty expressed surprise at this eruption of hostility. He was at a loss to understand why the Muslim Ulama were hostile to the Founder who was out to put to rout Christianity and cripple other creeds by his vigorous presentation of Islam. In this connection a close appraisal of the attitude of Maulvi Muhammad Hussain Batālvī will enable us to arrive at a right conclusion. Maulvi Sāhib pays a glowing tribute to the Promised Messiah's epoch-making book *Baraheen Ahmadiyya*. He writes : "This book in these times is so great that it has no parallel in Islam up to this time. "Allāh may after that bring about an event"! (65 : 1) Its compiler has proved steadfast in serving Islam by money, by devotion, by pen and by the spoken word. The like of him is hardly to be found among the Muslims. If some one takes our word as an exaggerated expression, he should show us any other book which has launched such a vigorous attack against the enemies of Islam, particularly Aryā Samāj and Brahmo Samāj, or he should indicate some such personalities as have undertaken to serve Islam by money, by dedication, by pen and by the spoken word. He should also tell us of a person who has challenged the heretics

and agnostics to come to him to see for themselves the truth of the divine revelation."

Dedication to the Holy Prophet

Is it not a matter of surprise that so great an admirer of the Promised Messiah's services to Islam should become the arch-enemy? What caused this revulsion? Does it imply that Hazrat Sahib had changed his stand in regard to Islam? Did he begin to preach beliefs against Islam? The answer is an emphatic "No."

If one views the situation realistically, one will find that the truth is just the other way about. When the holy Founder claimed to be the Promised Messiah, he created such conditions as were conducive to the achievement of his great objective of establishing the primacy of Islam. The Ulama undoubtedly opposed him on the score of his claim. But they were labouring under great delusion, because his claim was a death-blow to Christianity and was a keynote of the triumph of Islam. Belief in the natural end of Jesus Christ amounted to demolishing the edifice of Christianity and its offshoot, the creed of Atonement. It also signified the glorification of the Finality of Prophethood, because a dedicated votary of the Holy Prophet (peace and blessings of Allāh be upon him) had been vouchsafed the status of the Promised Messiah by Allāh, for his selfless devotion. Thus and thus alone the false creed of the godhead of Christ could come to an end.

False Accusation

If we accept this view, it deepens our conviction that the votaries of the Holy Prophet (peace and blessings of Allāh be upon him) imbibe the prophetic illumination by their total dedication and complete submission to the Holy Prophet (peace and blessings of Allāh be upon him) and thus attain to a point of communion with God. Thus his Ummat does not stand in need of any ancient prophet for its renovation and elevation. On the other hand, its own Ordained Saints came

to meet the need of times. Thus they diffused the light of the Holy Prophet's purifying power and spiritual blessings. No epoch had ever been without such a Saint. Seeing the advent of the Promised Messiah in this perspective, we find that his claim to Messianic status shed a flood of light on the sacred technique of the Holy War (*Jihād*) in the modern times. Briefly speaking, the rank and status of the Founder of Ahmadiyya Movement does not go beyond the stage of annihilation in the passionate devotion to the Holy Prophet (peace and blessings of Allāh be upon him). But cursed be bigotry and ignorance ! Some misinterpreted the Founder's Messianic claim as a claim to *Nubuwwat* (prophethood). Some others levelled the charge of propagating a new-fangled creed. Some suspected that he aspired for leadership. Still some others regarded him as a self-seeker. But there is not an iota of truth in any accusation. He repeatedly repudiated these falsehoods in a vigorous and well-reasoned manner. With a view to fulfilling his heavenly mission of resuscitating Islam, he prepared a Missionary Community which is the mirror of Islamic civilization and which is ready to sacrifice its all to preach and publicize the Truth. In the course of early twenty years, this pious Community dispelled the clouds of false accusations and the coast was clear. It became the centre of radiant hopes for the entire Muslim world.

In 1911, Dr. Iqbal acknowledged the fact of the usefulness of the Ahmadiyya Movement in his lecture delivered to an intellectual gathering at the Aligarh University. He went so far as to declare that if any one desired to see the Islamic civilization in its pristine purity, he would see it in the form of a sect which came into being in Qadian.

Curiously enough, Dr. Iqbal himself became the spearhead of opposition in 1935. Maulvi Muhammad Hussian's opposition stemmed from his bigotry and prejudice. But Dr. Iqbal's reasons were different. When his attention was drawn to the said lecture and he was asked why he had changed his attitude, he said: "I am sorry I have no copy of

the lecture in question either in the original English or in the Urdu translation which was made by Maulana Zafar Ali Khan. As far as I remember, the lecture was delivered in 1911, or perhaps earlier. I have no hesitation in admitting that about a quarter of a century ago I had hopes of good result flowing from this movement But the real content and spirit of a religious movement does not reveal itself in a day. It takes decades to unfold itself. The internal quarrels between the two sections of the movement is evidence of the fact that even those who were in personal contact with the Founder were not quite aware of how the movement would evolve itself. Personally, I became suspicious of the movement when the claim of a new prophethood, superior even to the prophethood of the Founder of Islam, was definitely put forward and the Muslim world was declared *kafir*. Later my suspicions developed into a positive revolt when I heard with my own ears an adherent of the Movement mentioning the Holy Prophet of Islam in a most disparaging language." (*Speeches and Statements of Iqbal* compiled by "Shamloo", pp. 103-104).

On Doctor Sahib's own observation, there were two reasons why his suspicions escalated to revolt. The first was the internal split, the second was that one section put across new prophethood and branded all Muslims as *kafirs*.

It is clear as daylight that the internal split itself was due to the preaching of new prophethood and branding of all Muslims as *kafirs*. These new-fangled beliefs fanned the flames of hostility in 1935.

It is not surprising why opposition erupted again in 1935 and why the Mussalmans in general raised their voices against the Ahmadiyya Movement. What is really astonishing and even distressing is that one section from within the Ahmadiyya Jamaat loudly proclaimed and vigorously propagated such views as confirmed the glaringly false and sweeping accusations levelled against the Founder of the Ahmadiyya Movement and the Ahmadiyya Jamaat. The

Promised Messiah and Hazrat Maulana Noor-ud-Din during their life-time vehemently contradicted these charges by their proclaimed views. But for the extremist policy of one Section, the charges would have been buried several fathoms deep. A true Ahmadi is constrained to say.

"I have no grievance against the outsiders as what has been done to distress me, has been perpetrated by my own men."

It is a matter of great surprise and regret that the Promised Messiah repudiated on oath in mosques the charge of having made any claim to *Nubuwwat*, but after his departure, Qadian itself provided confirmation of the charge. It was proclaimed by the Qadiani section in so many words that while the enemies of Ahmadiyya Movement correctly grasped the significance of the founder's claim, it was the Founder himself who for twelve years was at a loss to understand the meaning of his own claim. This unfortunate attitude implied that as the Founder failed to understand his own claim, all his repudiations wherein he had said that he had never laid claim to *Nubuwwat*, stand abrogated.

Searchlight on the Opponents

The Promised Messiah stood firmly by his view all his life. He never laid claim to prophethood. It were his opponents who took recourse to the un-Islamic way of calling him *kafir*. Towards the end of his life, Mian Sir Fazl-i-Hussain met him and had a full-dress discussion with him on the nature of his claim. That historic talk also forcefully disproves the charge of claim to *Nubuwwat*. But it is an irony of fate that after 1914, the Qadian centre trotted out a new-fangled theory under which it was held that denial of the Promised Messiah's claim amounted to *kufr*. This

disruptionist view split the Jamaat. All these facts go to prove convincingly that it was Rabwah Jamaat which was mainly responsible for reviving opposition led by Dr. Iqbal in 1935, because it denounced 65 crore Mussalmans as *kafirs*. The fierce opposition was based on the fallacious idea of the continuation of *Nubuwwat* tendentiously attributed to the Promised Messiah. It was this false creed which caused split within and evoked hostility from outside. Thus there is no gainsaying the broad and clear fact that one section in the Ahmadiyya Jamaat played the game of the opponents by attributing *Nubuwwat* to the Founder.

Political Ambitions

The Qadiani Section indulged in the unwarranted and tendentious views of the Founder's claim and thus assumed the role resented by the Muslims. They abandoned their real role as a missionary Jamaat and embroiled themselves with politics. Thus they gave cause for the resurgence of opposition. In the circumstances the revival of opposition was in no small measure due to political causes.

In 1935, Dr. Iqbal's opposition also arose from the clash of political plans. Then the question of the chairmanship of the Kashmir Committee was in the forefront. The chief of the Qadiani Section, the late Mirza Mahmud Ahmad, managed to become its chairman. Dr. Iqbal got fed up with his policies. Consequently Dr. Iqbal turned against him. Likewise the evidence that came up before the Munir Tribunal in 1935 also highlights the fact that the Rabwahite set-up had ambitious designs to get into the saddle by political manoeuvres. This tended to strengthen the charge that Founder's real aim was not to advance the cause of Islam but to gain some ulterior ends. In this age of rising materialism, people make no bones about maligning a person or community on the score of "beliefs" and thus try to achieve certain nefarious objectives. In this particular case, a section from within the Community gave a fillip to hostile forces. This technique is very much in vogue today and the

opposition of the Ahmadiyya Movement is as much based on bigotry and ignorance as on the technique of maligning out of sheer enmity.

The only effective way to counter this opposition is to expose the fallacy of the "beliefs" maliciously attributed to the Founder by the opponents or by the misguided followers. This exposure should be done on a vast scale. Thus the first and foremost objective of the Lahore Section is to mobilize all its forces to rebut all charges against the Founder of the Ahmadiyya Movement, because it is only this Jamaat which believes in the sanctity of the Finality of prophethood, the perfection of Islam and the unity and fraternity of the Mussalmans. That is why it rightfully claims to be the true successor of the Promised Messiah. It vindicates this claim by denouncing false and purposeful distortions of the Founder's claim. Obviously this is the only sure way to herald the victory of Islam.

DR. ALLAH BAKHSH
Hon. General Secretary

GLOWING TRIBUTES TO THE PROMISED MESSIAH

Maulvi Bashir-ud-Din Sahib, Editor *Sadiq-ul-Akhbar*, Rewari, wrote : Mirza Sahib in his impressive lectures and magnificent writings has given a tart rejoinder to the opponents of Islam and has laid them low. He has proved that truth is always triumphant and, in reality, he has spared no pains in support of the truth and has rendered great service to the cause of Islam. Justice demands that one should mourn the sudden and untimely demise of one who was a redoubtable champion of Islam, a great friend of the Muslims and an eminent scholar. (*Sadiq-ul-Akhbar* as quoted in vol. ii of *Mujaddid-iAzam.*)

Shamsul Ulama Maulana Mumtaz Ali wrote: Mirza Sahib (may his soul rest in peace) was a pious and saintly person. He possessed such quality as enabled him to triumph over the stony-hearted people. He was a man of great learning, and a reformer of high calibre. He was a picture of a pious life. We do not believe in his status as the Promised Messiah. But there is no denying the fact that his guidance and leadership possessed the Messianic touch of quickening the dead souls into life.

Mirza Hairat Dehlvi wrote : The deceased is worthy of great reverence for his splendid services to Islam against the Arya Samajists and the Christians. He gave a new orientation to the religious debates and laid the foundations of a new literature in India. In our capacity as Muslim and as a research scholar, we make a clean breast of the fact that even the most eminent Arya Samajist or the greatest priest had not the courage to face the deceased. Although the deceased was a Punjabi, yet he wielded a powerful pen and in the whole of India there was not a single person who could equal him. In his brain there was a vast store of capturing and vigorous vocabulary. When he put his pen to paper, there was such a spontaneous flow of balanced works and beggars description. Those who have no knowledge of his first successor - Maulana Noor-ud-Din - erroneously think that Maulana Noor-ud-Din rendered him great help in writing the books.

But we speak from our personal knowledge that Maulana Noor-ud-Din could not stand comparison with him in authorship. Although at places the Punjabi touch is discernible in his Urdu writings, yet his vigorous Urdu writings are in a class by themselves. In fact one goes into ecstasy on perusing some paragraphs of his writings. Among his followers, there are ignorant, and common people; but there are also capable and efficient men who are B.A.'s and M.A.'s. There are also Arabic scholars among them. In the modern times, it is a matter of no small pride for a religious preceptor that scholars well-versed in the ancient and the modern knowledge should become his disciples. He has made a break-through against the fire of deadly predictions, bitter opposition and severe criticism. He reached the pinnacle of eminence after weathering all storms. In response to his every claim, his followers redoubled their allegiance. The voices that rose in acceptance of his claim indicate that the deceased in his life-time achieved great victories. (*Curzon Gazette*, June 1, 1908).

Maulana Muhammad Hussain Batalvi wrote: Our knowledge of the conditions and circumstances of the compiler of *Baraheen Ahmadiyya* is so great that very few contemporaries can claim to know him more than we do. On that basis, we express our opinion in simple and unexaggerated words. In our opinion, this book in this age and in the existing circumstances is such that the like of it has not so far been published ... "Allah may after that bring about an event" (65 : 1). Its compiler served Islam by money, by self-sacrifice, by his written and spoken word and has proved to be so steadfast, that very few among the past Muslims can stand comparison with him. (*Risala Ishaat-us-Sunnah*, vol. vi, No. 7).

Maulvi Muhammad Hussain Batalvi in his evidence in 1913 in the court of a First-Class Magistrate - Lala Devki Nand, Gujranwala, said: All sects believe that the Holy Quran is the Revealed Word of God. These sects also hold belief in Hadith. Ahmadi Sect is of recent origin. Ever since

Mirza Ghulam Ahmad Sahib Qadiani claimed to be the Messiah and Mehdi, this Sect continues to repose firm faith in the Holy Quran and Hadith. None of the sects mentioned above, is a total *Kafir* in the eyes of our sect.

Shamsul Ulama Maulana Mir Hasan wrote: Alas! We did not appreciate his services. It is not possible for me to give a befitting narration of his spiritual excellences. His life was not the life of an ordinary person. He belonged to the class of people who are the Elected of God and they come to the world only very rarely. (*Al-Hakam*, April 7, 1934).

The author of *Zikr-i-Iqbal* writes : When Hazrat Sahib was living in Sialkot, Maulana Mir Hasan often got opportunities of meeting him. In those days, Maulana Sahib saw and assessed his person at very close quarters. Maulana was a votary of Sir Sayyed's Movement. But Mirza Sahib also had made a great impact on Maulana's mind by his elderliness, piety and righteousness. (p. 278)

Maulana Shibli : In reply to a question why Mirza Sahib is not acknowledged as Imam, Maulana Shibli replied that there was no harm in accepting him as such. On the other hand, it is highly commendable. But he said he was averse to being pressurised into swearing allegiance to him. He added : People say that he claims to be *Nabi* and they say that it could never be right in any sense. In reply I say to them that I recite to you one verse of Mirza Sahib. From that you can infer what his real claim is. Leave the critics alone, as some even (sinfully) say that God has wife, sons and daughters. Should we abandon God on that account ? The verse of Mirza Sahib is :

"I am not at all *Nabi* nor have I brought any scripture. But I am a recipient of divine revelation and am a God-send Warner."

Reciting this verse, Maulana Shibli said that his claim,

in the light of the verse, is correct. There was no harm in accepting this claim. (*Al-Hakam* March 10, 1906).

The Editor of *Akhbar Municipal Gazette*, Lahore, wrote : Mirza Sahib enjoyed great reputation as a man of learning. His writings were marked by great fluency. We have been greatly grieved by his death as he was an eminent Muslim savant. We feel a scholar has departed from the world." (*Akhbar Municipal Gazette*, Lahore).

The editor of *Al-Basheer, Etawah*, (India) wrote : There is no denying the fact that Hazrat Aqdas was one of the world-renowned personalities. In this age of advanced science and art, it is really a matter of great wonder, that he had lakhs of such confirmed disciples who regarded his every command and the prophecy as revelation and readily bowed to it. Among his followers are the common people, illiterates and literates, rich and poor, savants and scholars and modern educated men. In short, there were all categories of Muslims. Hazrat Aqdas Mirza Sahib enjoyed such spiritual hold on his followers, that one can assert that in the whole of India no Maulvi or savant or scholar exercised any such influence on his adherents. Even no *sufi* or a saint or a leader or reformer commanded any such loyalty from his followers. As Mirza Sahib was the religious preceptor and the pious Imam of a numerically strong Jamaat, our sense of culture forces us to respect him and mourn his demise. (*Al-Basheer*, June 2, 1908)

Maulana Abdullah Al-Imadi, Editor of *Vakil*, Amritsar, wrote : although Mirza Sahib had not received systematic education in the current knowledge and theology, yet a close assessment of his person shows that he was born with a unique temperament which is not given to each and every person. By virtue of his study and upright nature, he had attained mastery over religious literature. In about 1877, when he was 35 or 36 years old, we find him charged with an unusual religious fervour. He leads a life of a true and pious Muslim. His mind is immune from the worldly temptations. He is as happy in solitude as if he were in congenial company. Even when he is in a company, he is busy enjoying the pleasures of solitude. We find him restless. It appears as if he is searching for a lost thing, which has no trace in the mortal world. Islam with all its glories has so overwhelmed his person that sometimes he is holding debates with the Arya Samajists, sometimes he is writing voluminous books to highlight the truth of Islam. His debates in Hoshiarpur in 1886 were so delightful, that one cannot forget their pleasant impact on one's mind. As a counterblast to other religions, he has written some books which expound the glories of Islam. Their perusal is so inspiring that their effect has not yet faded. His *Baraheen Ahmadiyya* overwhelmed the non-Muslims and overjoyed the Muslims. He has given a captivating picture of religion. He has washed off the dust of superstitions and human weaknesses which had settled on it. In short, this book has been received with great *eclat* in India at least. The echoes of its resounding reception still ring in our ears. Although some elderly persons have now given an adverse verdict on it yet the proper time for its correct evaluation was 1880, when it was published. Then the Muslims had unanimously decided in its favour.

As to his character, there is not a trace of any blot on it. He lived a pious life. He was God-fearing all his life. In short, his fifty years of moral integrity, clean habits and sterling services to religion, raised him to the enviable position of great prominence among the Indian Muslims. (*Akhbar Vakil*, Amritsar, May 30, 1908)

Ch. Afzal Haq, President Jamiat Ahrar, wrote : Before Arya Samaj came into being, Islam had almost been in a moribund state. The Muslims had lost sense of mission. Dayanand's endeavour to create suspicion against Islam, alerted the Muslims for a while. But they soon fell into deep slumber. Among the Muslims no organization came into existence for the propagation of Islam. But there was one soul which was restless at the indifference of the Muslims. He got round him a small Jamaat and got ahead to preach Islam. Although Mirza Ghulam Ahmad could not shake off sectarianism yet he instilled in his Jamaat an unrelaxing zeal for the propagation of Islam. This was a noble example not only for the Muslims of various sects but also an inspiration for the missionary organizations and Jamaats in the entire Muslim world. (*Fitna-i-Irtidad aur Siyasi Qalabazian*, p. 46)

Maulana Abdul Majid Daryabadi wrote : Indeed the speech of Maulana in substantiating his accusation is cogent and weighty. He has a right to adhere to the inferences he has drawn in his speech. But the defence put forward by the accused in support of his innocence is also worthy of deep and sincere consideration. *Kufr* (heresy) which, in reality, signifies revolt against the command of Allah and His holy Messenger, is not traceable in the writings of Mirza Sahib. On the other hand, his writings are brimful of sentiments for upholding and supporting the religion of Islam. (*Sidq-i-Jadeed*, August 14, 1951)

Maulana Daryabadi further wrote : In the Qadiani claims what has mostly jarred on my senses in this that whatever its grab, it is strange that the claim to *Nabuwwat* should have come from a votary of the Holy Prophet (*Ummati*). Only recently I came by a precedent in Maulana Rum's poetry. This precedent was extant in the authentic Edition of *Mathnavi*. Therein Maulana talks of the excellences of a spiritual guide :

"When you surrender your hand into the hand of a spiritual guide, you seek to imbibe wisdom as the

spiritual mentor is the knowing and discerning. O disciple ! He is a *Nabi* of his time as his person radiates the refulgence of a *Nabi*"

In these verses, it is stated that the perfect guide is *nabi* of his time, because his radiance is the reflection of the refulgence of the Luminous Prophethood. Many ancient scholars and litterateurs have written commentaries on the *Mathnavi*. But none of them has taken exception to it. Maulana's own son — Sultan Wald has also endorsed this by saying :

"The exaggeration in likening a saint (*Wali*) to a *nabi* refers to the penetrating effect of the guidance. Otherwise at no time *nubuwwat* after the Holy Prophet (peace and blessings of Allah be upon him) was even thinkable."

It is obvious that it contravenes the rule of cautiousness. But there is no gainsaying the fact that the writings of the eminent divines contain instances of such innocent incaution. (*Sidq-i-Jadeed*, August 8, 1952).

Prof. Muhammad Sarwar, Editor *Fikro- Nazar*, wrote: So far as we know, the Qadiani (Ahmadi) Jamaat differs from other Mussalmans in the convictions only in respect of *Nubuwwat*. Even Ahmadis believe in the Holy Prophet as the Seal and Last of Prophets. As they say, Mirza Sahib called himself *nabi* in a sense which shows that it is the shadow and reflection of the grace of the Prophethood of Hazrat Muhammad (peace and blessings of Allah be upon him). Mirza Sahib has categorized *Nubuwwat* into Law-bearing and non-Law-bearing. How strongly we may differ with this, but it does not at all indicate that Mirza Sahib and his followers do not believe in the Holy Apostle (peace and blessings of Allah be upon him) as *Khatamun nabiyyeen* (The Seal and Last of the prophets) or that they did not repose faith in the Unity of God or that Mirza Sahib's attitude repudiated belief in the Holy Quran and Sunnah. On the other hand, so far as our knowledge goes Mirza Sahib had exhorted his Jamaat to

follow *Hanafi Fiqh*. In short, we may regard their belief in *Nubuwwat* in the manner stated above, as just a sophisticated interpretation as Maulana Abul Kalam's verdict was in this regard. But to us it is rather unjust to regard them as outside the pale of Islam. (*Fikr-o-Nazar*, April 1968).

Mr. Muhammad Aslam, Reporter, *Akhbar Vakil*, wrote: The catastrophic occurrences in the world of Islam and the consequent pessimism forced me to visit Qadian to see for myself whether the Ahmadiyya Community which had been claiming to conquer the world by its spoken word and bring it into the fold of Islam, had the requisite capacity to deliver the goods. It was my above-mentioned notion which impelled me to go there. On assessment, I found the Jamaat equal to its proclaimed assignment. I also found it in the glow of Islamic mood. Whether or not its Founder was right or not in his claims, I am not concerned with this matter. But he certainly rendered a great service to Islam in conformity with the universal teachings of Islam. He laid the foundations of a powerful Mission charged with the duty of serving Islam. This aspect of his life has infused in me a great reverence for Mirza Sahib. I regard him as a sincere servant of Islam, though I do not agree with his claim as the Promised Messiah but the claim was certainly not based on imposture. It was the result of the policy of salvaging Islam from its extreme decline or it was the outcome of some misapprehension. This misapprehension results from over-enthusiasm which arose from the desire to rescue Islam from the extreme decline. But all the same what happened was grounded in pious intentions. The result of his services bears witness to this conclusion. (*Badr*, March 13, 1913).

Sayyed Habib Sahib, the Editor of *Siyasat*, wrote : The Christians began to make ruthless attacks on the true religion of Islam and on the sacred person of the Holy prophet (peace and blessings of Allah be upon him) to mislead the Mussalmans. There was no one to reply back. At long last, three men arose to counter-attack the Christians. Among the Hindus, Dayanand founded Arya Samaj and began to resist

the Christian assailants. Among the Muslims, Sir Sayyed held the front against them. After him, Mirza Ghulam Ahmad entered the arena. His entry synchronized with the rising fury of the attacks of the Arya Samajists and the Christian evangelists. The Ulama here and there were also engaged in defence of the sanctity of the Revealed Law of Islam. But they did not achieve any success worth mentioning. Then Mirza Sahib came to the forefront. He stood four-square in defence of Islam against the Christian padres and the Arya preachers. I have incisively analysed Mirza Sahib's claim to *Nubuwwat*. But in accordance with the Persian maxim which says that 'you have talked of the demerits, you should speak up the merits also', I have no hesitation in saying that Mirza Sahib accomplished this task with great distinction and served a quietus to the opponents of Islam. Some of his discourses on Islam are peerless. I aver if Mirza Sahib under the impact of his successes, had not laid claim to *Nubuwwat*, we would have acknowledged him as the greatest servant of Islam. But alas ! the beginning which was good, ceased to be so as it should have been.

The Muslims are a nation which appreciates its servants. On account of his services to Islam against the Christians and the Arya Samajists, the Muslims treated Mirza Sahib with great reverence. Maulana Muhammad Hussain Batalvi and Maulana Sanaullah Amritsari supported and admired him. They made his name known far and wide. In short, the crowning reason of his triumph was that he was born at a time when the Muslims were sunk deep in ignorance. Mirza Sahib stepped into the breach and took up the cudgels on behalf of the Mussalmans against their enemies. (*Tehrik Qadian*, p. 210).

The Daily *Zamindar* wrote : Mirza Sahib faced the Hindu and the Christian religions very ably. His books entitled *Surma Chashm-e-Arya* and *Chashma Masihi* etc. are very good books against the Arya Samajists and the Christians. (*Zamindar*, September 12, 1923).

Maulana Sayyed Abul Hasan Ali Nadvi wrote : The enterprising temperament and the far-sightedness of Mirza Sahib chose this field for his activities. He embarked upon writing a very voluminous book in which the truth of Islam, the miracle of the Holy Quran and the prophethood of the Holy Prophet (peace and blessings of God be upon him) should be established by the force of arguments and simultaneously Christianity, Sanatan Dharm, Arya Samaj and Brahmo Samaj should be repudiated. He proposed to name this book as *Baraheen Ahmadiyya*. It is learnt that this book was enthusiastically received in the various intellectual and religious circles in India. In reality, the book came in the fullness of time. Mirza Sahib and his companions also displayed great zeal and zest in popularising and boosting this book. The secret of its success and its influence on the minds arose from the fact that it challenged other religions. Instead of taking a defensive line, it resorted to an offensive against other religions. The most important of the admirers of this book is Maulvi Muhammad Hussain, who in his Magazine, *Risalah Ishaat-us-Sunnah*, wrote a review and assessment of this book in an article running into six instalments. The book was appreciated in glowing terms and it was proclaimed as an academic feat and an intellectual masterpiece. (*Qadianiyyat*, p. 45, First Edition).

Maulvi Noor Muhammad Sahib Qadri Naqshbandi Chishti wrote : The people of England rendered enormous financial assistance and held out promises for help in the future and thus created a great tumult in India. Then Maulvi Ghulam Ahmad Qadiani stood up and challenged the churchmen and their community and said, "Christ, by whose name you swear, died like all human beings, and I am the Jesus whose advent is predicted." By this method, he made things so hot for the Nazarenes that they were hard put to make good their escape. By this very method, he put to rout the Padres both in India and England. (Preface to the Commentary of the Holy Quran by Maulana Ashraf Ali Thanvi, p. 30, Edition 1934).

The Editor of the monthly magazine, *Nigar*, wrote: Mirza Sahib was a passionate lover of *Rasool* (peace and blessings of Allah be upon him) and a sincere man of action. I found him a believer in the Finality of Prophethood and a lover of the Holy Prophet in the true sense of the word. I also studied his life and works and found him a man of action, courage and determination. He discerned the true significance of religion and presented Islam in the manner which is reminiscent of the times of the Holy Apostle (peace and blessings of Allah be upon him) and the Pious Caliphs. (*Nigar*, November 1961).

The Editor of *The Pioneer*, Allahabad, wrote : If any ancient Hebrew Prophet were to descend from on High and were to preach in the modern times, he would be no one more in tune with the times than Mirza Ghulam Ahmad Qadiani who recently died in his native province of the Punjab.

The Editor of *Amrit Bazar Patrika*, Calcutta, wrote on the death of Mirza Sahib : He lived the life of a dervish. Hundreds of people ate in his free kitchen everyday. His followers comprise all categories of people. They are scholars, they are Maulvis, they are men of influence, aristocrats, educated rich men and businessmen.

The Editor of *The Unity and the Mystery*, Calcutta, wrote : He (Mirza Sahib) was not only fully conversant with religion as such but he also knew all about Christianity and Hinduism. He had a magazine named "The Review of Religions" which is very competently edited. This magazine indicates his penetrating faculty of criticism. He also cherished the notion of religious unity, which has become a very popular idea in the world of religions in these times. He tried to interpret the important issues of Hinduism in conformity with the basic principles of Islam and Christianity. He fully exposed the hollowness of such tenets of Christianity as he considered false.

Maulana Abu Nasr Ghulam Yassen Ah (Brother of Maulana Abul Kalam Azad) wrote in *Akhbar Vakil*, Amritsar: What else did I see ? I saw Qadian. I met Mirza Sahib and was his guest. I should thank Mirza Sahib for his kind behaviour and attention. In my presence many respectable guests came. They cherished for him a high degree of reverence. They were his great devotees. It is a minor instance of Mirza Sahib's noble demeanour that after a series of acts of kindness during my stay, he afforded me an opportunity of expressing my gratitude when he said to me, "I let you leave me on the promise that you will come again and stay for at least two weeks." Even now I see with my mind's eye his face wreathed in smiles when he said all that. I came back full of the same earnestness which I had when I went there. Maybe, the same earnestness may take me there again. Qadian has lived up to the ideal of :

"Extend the best treatment even to the unbelievers." (*Badr*, May 25, 1905).

Shamsul ulama Maulana Sayyed Mir Hassan Sahib who was the teacher of Dr. Iqbal, wrote : Hazrat Mirza Sahib came to Sialkot in 1864 during his service. He lived there. As he was a pious man, he was averse to trivial and nonsensical talk. He lived in aloofness. He did not relish meeting people as it was a sheer waste of time. (*Hayat-i-Tayyebah*, p. 29, compiled by Sheikh Abdul Qadir).

Dev Nand Nath Sahai, a leader of the Brahma Samaj, wrote : The Brahma Samaj Movement rose like a storm. In no time, its branches were established not only in India, but also in foreign countries. It influenced not only the Hindus and the Sikhs in Bharat, but it made a great impact on a major section among the Muslims who joined the Movement. Everyday, scores of Muslims entered its fold. Some big aristocratic Muslims were not only its supporters but had become its regular members. Exactly in those very days, Mirza Ghulam Ahmad Qadiani who was an eminent Muslim

savant, began to write books against the Hindus and the Christians. He also challenged them to public debates. It is deplorable that none among the Brahma Samaj scholars paid any heed to those challenges. The result of this was that not only those Muslims who had joined Brahma Samaj withdrew but even those who were on the point of entering its fold, also turned their back on it. (*Risala Komidi*, Calcutta, August, 1920).

Maulana Muhammad Sharif Sahib, Editor *Akhbar Manshoor Muhammadi*, Bangalore, wrote : It was our lifelong wish that God may grant strength to someone among the Muslim Ulama, who with divine help and guidance, should write such a book (*Baraheen Ahmadiyya*) as should meet the needs of the time. It should contain such rational and pragmatic arguments as may establish the truth of the Holy Quran as revealed by God and should also give incontrovertible arguments for the prophethood of the Holy Messenger of God (peace and blessings of God be upon him). Thank God this wish has been fulfilled. (*Manshoor Muhammadi*, Bangalore, Rajab 25, 1300, A.H).

After several months, the same Editor wrote: This book (*Baraheen Ahmadiyya*) is beyond praise. It is a fact that the deep researches which have turned the tables on the opponents of Islam, are above and beyond any appreciation. But we cannot refrain from saying this much that this book is undoubtedly peerless. The arguments have been advanced with great vigour and enthusiasm. The author has conveyed to the opponents of Islam his own visions and revelations. If any one has any doubt, he may imbibe certainty about them, by direct contacts with the author. The divine revelations and the endless illuminations from on High are the gifts of God. (*Manshoor Muhammadi*, Jamadiul-Awwal 5, 1301 A.H).

Maulana Nazir Hussain Dehlavi — *Shaikh-ul-Hadith* wrote : Ever since researches and compilations about Islam began, there has been no book like *Baraheen Ahmadiyya* in radiance, utility and elegance. (Quoted in *Arbaeen* 2, p. 8).

Maulana Abdul Haleem Sharar Lacknawi wrote : The Ahmadi school of thought preaches and disseminates the teachings of Islam by first preserving the vitality and glory of the Shariah Muhammadiyah. In short, Babism came to uproot Islam. But Ahmadiyyat came to vitalize and establish it. It is by virtue of this that, notwithstanding some differences, the Ahmadiyya Community is serving Islam sincerely and enthusiastically while other Muslims are not doing so. (*Risala Dilgudaz* June, 1906).

Khawaja Hasan Nizami Sahib gave his verdict about Ahmadis in a letter addressed to some person named Ghulam Rasool. The letter is dated July 13, 1944. It runs as follows:

Brother-in-Islam Ghulam Rasool Sahib

Assalam-o-alaikum

I have received your letter wherein you have mentioned the differences among the Muslims in your town. You have asked my view whether or not it is permissible under the Islamic Law to boycott the Qadiani people.

Before answering this query, I deem it imperative to say that personally I do not accept the Ahmadiyya view-point, that is, I do not accept Mirza Ghulam Ahmad as the Promised Messiah or Mahdi nor do I regard him as Mujaddid. I repudiate all his claims. After saying this, I write to tell you that he who believes in the Unity of God, the Prophethood of Hazrat Muhammad (peace and blessings of Allah be upon him) and acknowledges the Holy Quran as the Revealed Word of God and says his prayers by turning his face towards Kaabah, is a Mussalman, whether he is Shia or Sunni, Conformist or non-Conformist, Bohra or Khoja, Sufi or Wahabi, Nechari or Mirzaee. He who brands *kafir* a person holding belief in all the points mentioned above, becomes *kafir* himself, in conformity with the Hadith :

i.e. "he who brands a Muslim *kafir*, becomes *kafir* himself." Thus a Maulvi who brands Mirzaees as *Kafirs* becomes *kafir* in accordance with the above-quoted Hadith. It is not permissible to say prayers after a prayer-leader (Imam) who calls Muslims *kafirs*. (Quoted in *Paigham-e-Sulh*, December 13, 1944)

Maulana Muhammad Ali Jauhar wrote : Is Ahmadiyya Community apostate ? Has it ceased to be Muslim ? In my view, it is highly unjust and cruel to brand the Ahmadis as apostates or *kafirs*, when they themselves profess to be Muslims. At this time, there are two Sections of Ahmadis. The beliefs of the Lahore Ahmadis are quite like the beliefs of the Muslims in general, with the difference that they acknowledge Hazrat Mirza Ghulam Ahmad as Mujaddid, and that is all. Most probably even the *kafir*-branding Maulvis whose favourite pastime is to call others *Kafirs* also do not regard these Ahmadis as *kafirs*. As for the Qadiani Ahmadis who belong to Mirza Mahmood Ahmad's group (in the original statement the name is wrongly given as Mirza Bashir Ahmad) their creed is certainly quite different from the beliefs of the rest of the Muslims. We do not regard them as right. In spite of their wrong beliefs, it is a flagrant injustice to brand them *kafirs* or apostates, because they believe in the Qibla. They believe in the Unity of God, Prophethood of Hazrat Muhammad (peace and blessings of Allah be upon him), the Holy Quran, Hadith and follow the Hanafi Fiqh in their religious affairs and devotions. They believe that prayers, fasting, Hajj and *Zakat* are obligatory and act accordingly. They believe that the Holy Quran is the Revealed Word of God. They also believe that the Messenger of Allah was the greatest of all prophets. As for their view of Mirza Ghulam Ahmad, it is wrong altogether. But this view is due to the lack of proper knowledge and the failure of understanding. They interpret the Quranic verses and Ahadith to support their view. Up to this day *Muawwil* (interpreter) has never been dubbed as *kāfir* or apostate. The true definition of an apostate is that it is a person who by his word of mouth proclaims that he has given up Islam. No one

else has a right to hold a person *kafir* or apostate when he proclaims himself to be a Mussalman. The Holy Quran goes so far as to say :

i.e. "He who accosts you *salaam*, do not say : "you are not a believer." If a faulty understanding and far-fetched interpretation become a basis for issuing fiats of *kufir*, no sect will remain immune from such fiats. So far as our humble knowledge goes and what we have learnt from the broad-minded divines in the course of close discussions, we maintain it is neither permissible to kill an apostate for his apostasy nor is an Ahmadi an apostate. We, therefore, raise our protest against this and we hope that due reverence will be shown for the freedom of conscience in conformity with the rules of the true Islamic Shariah and that the people will not yield to fanatic Mullas' hue and cry, and thus will not violate the true spirit of Islam which has been vouchsafed to humanity. (The Daily *Hamdard*, 1924).

Appendix

PRAISE OF BRITISH GOVERNMENT BY EMINENT ULAMA

Maulvi Muhammad Hussain Sahib Batalvi was the leading light of Ahle-Hadith. His fiat about the British Rulers is : It is religiously forbidden to the followers of Islam in India to oppose and rebel against the British Government. (*Risala Ishaat-us-Sunnah*, vol. 6, No. 10, p. 287).

He again wrote : Those Muslims who participated in the Mutiny of 1857, were great sinners and according to the Holy Quran and Sunnah, they were mischief-promoters and notorious mutineers. (*Ishaat-us-Sunnah*, vol. 9, No. 10, 1887).

He further observed : It is an open rebellion hence forbidden to fight against this (British) Government or to render any sort of help to the fighters, even though they may be Muslims. (*Ishaat-us-Sunnah*, vol. 9, No. 10, pp. 308, 48).

He again writes : It is not only permissible but obligatory to pray for the safety and security of this Government. (*Ishaat-us-Sunnah*, vol. 9, No. 8, p. 244).

Hazrat Sayyed Ahmad Barelvi (God's mercy be on him) wrote : the British Government repudiates Islam. But it neither oppresses nor maltreats the Muslims. It also does not debar them from performing their religious obligations and saying their prayers. Under its rule, we openly deliver sermons and propagate our faith. This Government has never posed any obstacle in our way. On the other hand, it punishes those who treat us unjustly. Our real mission is to preach the Unity of God and to revive faith in the Sunnah of the Sovereign of Apostles. We carry on this mission without let or hindrance. This being so, why on earth should we start Jihad against the British Government, and without rhyme and reason cause bloodshed on both sides and that also in gross

breach of the dictates of our religion. (*Sawanih Ahmadi*, Maulvi Muhammad Jaafar Thanetri, pp. 71-72).

Maulana Ismail Shaheed's Jihad : It is said of Maulana Ismail Shaheed that he launched Jihad against the Sikhs in retaliation of their aggression against Islam. He prepared his sermon (*Khutbah*) to accelerate this Jihad. His Jihad was not at all directed against the British Government nor was there any overt or covert allusion in the said *Khutbah* to the Government. On the other hand, he was of the opinion that it was not permissible to make Jihad against the Government. (*Ishaat-us-Sunnah*, vol. I, No. 1, pp 11-12).

Maulvi Nazeer Hussain Sahib Dehli's canonical ruling is : (a) When the requisite condition for Jihad is conspicuous by its absence, it would be courting ruin and committing impiety to start Jihad here. (*Fatwa Nazeeriah*, vol. 4, p. 472). (b) In accordance with the true significance of Jihad, the Mutiny of 1857 was not regarded Jihad in conformity with the Shariah. On the other hand, Maulvi Sahib branded it as rank dishonesty, pledge-breaking, mischief and rancour, and regarded it as sin either to participate in it or to render any assistance. (*Ishaat-us-Sunnah*, vol. 6, No. 10, p. 208).

Janab Sir Sayyed Ahmad Khan Sahib wrote : The Mussalmans were a protected community under our Government. Under no circumstances could they rise in Jihad against the Administration. (*Asbab Baghawat-i-Hind*, pp. 105-107, Urdu Academy, Sind).

Nawab Siddiq Hasan Khan of Bhopal wrote : The Mutiny of 1857, in which the miscreants rose against the British Government, was disruption of peace, not Jihad. (*Ishaat-us-Sunnah*, vol. 9, p. 16).

Janab Maulvi Sayyed Ahmad Raza Sahib Bareilvi wrote: India is Dar al-Salam (House of Peace). It is not right to call it Dar al-Harb (House of War). (*Nusrat-ul-Abrar*, p. 129, Lahore).

About the object of founding Dar al-Uloom, Nadwat-ul-ulama, the Magazine *An-Nadwah* wrote : The real object of this Dar-ul-Uloom is to produce enlightened scholars. Such scholars (Ulama) are duty-bound to acquaint themselves with the blessings of the British Raj. They should foster a sense of loyalty among the people of the country. (*Risala An-Nadwah*, Lucknow, vol. 2, July 1908).

British Government in the eyes of Ahle-Hadith

Maulvi Muhammad Hussain Batalvi wrote : Of all the classes of people in India, it is the Ahle-Hadith Sect which regards it safer to live under the auspices of this (British) Government from the point of view of peace and freedom of faith, than under the Islamic states. It is because this Sect with the exception of British Government can not get full religious liberty under any other Government. (*Ishaat-us-Sunnah*, vol. 9, No. 7, p. 195).

Janab Mujtahid Sayyed Ali Haairi wrote : We are proud of living under the auspices of a Government under which love of justice and religious liberty has assumed the status of law. This has no parallel in the world or under any other Government. Thus I say that every Shia should, as a token of his gratitude, make up his mind to feel beholden to the British Government. (*Munazah Tahreef Quran*, pp. 67-68 April 1923).

Maulana Shibli Numani wrote : From the golden age of the Holy Prophet (peace and blessings of Allah be upon him) to this day, it has been an invariable characteristic of the Mussalmans that they have been loyal and faithful to every Government under which they lived. This was not their policy. It was the teaching of their religion. (*Maqalaat-i-Shibli*, vol. I, p. 171, Maarif Printing Press, Azamgarh 1904).

Hanafi Mufti Maulana Muhammad Ishaque Patialvi gave his ruling thus : When Mussalmans came under the rule of the Christian Government, if any one of them killed any member of the ruling nation as a spiritual merit and called it Jihad, he was guilty of misguidance. His act was forbidden, and absolutely unlawful. It was not at all sacred war or Jihad. But it was a mischief and breach of peace. (*Siraj al-Huda*, Razvi Press, Delhi 1904).

Anjuman Himayat-i-Islam, Lahore : As a mark of gratitude for the favours bestowed on us by the Government we have been its loyal subjects. It is the fulfilment of a duty we owe to it as its subjects. It also signifies spiritual merit because the Holy Quran says:

"Obey God, obey the Apostle and those in authority among you." May this Government last long! Under its auspices we enjoyed peace. May God enable us to remain loyal for ever! (Printed Report of the *Anjuman Himayat-i-Islam*, 1903).

Maulvi Zafar Ali Khan, Editor the daily *Zamindar*, Lahore wrote : If some wretched Mussalman who is enjoying full freedom of faith and peace, ventures to revolt against the Government, we announce by the beat of drum, that, that Mussalman is no Mussalman at all. (*Zamindar*, November 11, 1911).

He again wrote : Our heavenly religion exhorts us to obey the commands of the Ruler of the day. We enjoy all the blessings, secular and religious, under the British Crown. From the point of view of religion, it is binding on us to be loyal (*Zamindar*, Lahore, November 1, 1911).