

**FACTS ABOUT
THE
AHMADIYYA MOVEMENT**

by
ANALYST



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AHMADIYYA ANJUMAN ISHA'AT-ISLAM

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INTRODUCTION

In the following pages I have tried to analyse a few objections which are very often levelled against the Ahmadiyya Movement and its Founder. There are many such objections which have not been discussed here but for seekers of truth perhaps these lines will be clear enough to prove how simple facts about the Ahmadiyya Movement have been misrepresented and distorted. With regard to such objections the original text should always be consulted which will very often make the whole point clear.

Fault-finding is not a difficult job. Let us suppose that there are hundred and one faults in the Ahmadiyya Movement and its Founder, but who can deny that this movement has played a very important role in disseminating the light of Islam in Europe, America and other countries of the world? If my brother Muslims cannot co-operate with us in this task, I should only expect them just to abstain from putting obstacles in the struggle which the Ahmadiyya Movement is carrying on for the glory and triumph of Islam. If I am spared to bring out another part of this booklet I will add my analyses of some other allegations too.

25 October, 1951

ANALYST

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CHAPTER I

JIHAD

A European lady was stabbed in Lahore about fifty years back by a Muslim fanatic who regarded it a deed of great piety. If this type of killing the non-Muslims be termed as *Jihad* then certainly the Founder of the Ahmadiyya Movement said it was forbidden, it was never allowed and would never be allowed for the cause of Islam.

During that period a European visitor came to Qadian to meet the Founder and stood apart, quite apprehensive of the gathering near him. On inquiry he stated that he had seen many Muslims who had committed atrocious deeds against Christians. When it was explained to him that Islam never taught such doctrines he heaved a sigh of relief and stayed there for one night.

This wrong conception of *Jihad* was very successfully exploited by Christian missionaries. The opening words of the article on *Jihad* in *Encyclopaedia of Islam* are :

“The spread of Islam by arms is a religious duty of Muslims in general.” Another Christian writer Klen talks of *Jihad* as “fighting against unbelievers with the object of either winning them over to Islam or subduing and exterminating them in case they refuse to become Muslims.”

Some of the ignorant Mullahs also shared such beliefs. “It is, however, true that Muslim *Maulvis*,” writes the Founder, “and the Christian Missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to

support Islam have by their repeated inculcation ingrafted the false doctrine of *Jihad* upon the minds of the unenlightened public. (*Review of Religions*, Vol. 1).

It was this *false doctrine* and "wrong conception" of *Jihad* which, the Founder said, was against the Holy Qur'an and Hadith. It was *Jihad in this sense*, which he said was forbidden (*haram*). Those who just take the word *Jihad* out of the context from his writings and conclude that he abrogated the verses of the Holy Quran regarding *Jihad* do him a great injustice.

"I have a firm faith in this," writes he, "that our Prophet (peace and blessings of Allah be upon him) is the *last of all prophets* and no prophet, whether new or old, shall appear after him for this nation. And not a single jot or tittle of the Holy Qur'an shall be abrogated." (*Nishan-i-Asmani*).

Again: "The Most High God communicates with His servants and they are imbued with the colour of prophets but they are not prophets in fact, for the Holy Qur'an has made perfect all the needs of *Shariah*. Nothing is given to them except the understanding of the Holy Qur'an. They cannot add or detract from it aught. And whoever adds, or detracts from it, he is of the devils who are wicked." (*Muwahib al-Rahman*).

The fact is that the term *Jihad* (which is confined by *Maulvis* and Christian Missionaries to a narrower sense, *i.e.*, fighting against non-Muslims with sword) conveys a wider significance in Arabic language and Islamic terminology. We find in Lane's Arabic English Lexicon :

"جَاهَدَ means. He strove, laboured or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy."

“جهاد : The using, or exerting one's utmost power, efforts, endeavours, or ability in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the terms as used in the Kur XXII, 77 (Er-Raghib. T.A).*

When we turn to the evidence of the Holy Qur'an we find.

فلا تطع الكافرين وجاهد هم به جهاداً كبيراً

“So do not follow the unbelievers, and strive against them a mighty striving with it” (The Holy Qur'an XXV : 52).

The chapter in which this verse occurs is admittedly Makkan in origin and contains no reference to fighting. Every effort to spread the truth is regarded as *great Jihad* and this significance of the term has been admitted by Muslim commentators like Baidzawee, Imam Razi and Imam Abu Hayyan.

The verse also points out that the greatest *Jihad* which a Muslim can carry out is by means of the Holy Qur'an to which the personal pronoun *it* (به) refers at the end of the verse.

Again :

يا ايها النبي جاهد الكفار والمنفقين

“O Prophet ! strive hard against the unbelievers and the hypocrites.” (LXVI : 9 ; IX : 73).

Now *Jihad* against hypocrites does not mean here carrying of arms against them, as war was never proclaimed against them. They were treated just like other Muslims.

In the traditions the same significance of *Jihad* has

*The verse referred to above is :

“And strive hard in (the way of) Allah, (such) a striving as due to Him.”

وجاهدوا في الله حق جهاده

also been preserved :

افضل الجهاد من قال كلمة حق عند سلطان

(مشكوه "كتاب الاماره والقضا")

"The greatest of *Jihad* is to utter a word of truth before an unjust king."

In *Bukhari* it is mentioned that the *Hajj* (pilgrimage) is also one of the two *Jihads*.

It was in perfect conformity with the teachings of the Holy Qur'an and the Hadith that the Founder clarified his position about the doctrine of *Jihad*. To quote his own words :

"It should be remembered that the doctrine of *Jihad* as understood by the Muslim Ulama of our day who call themselves Maulvis is not true..... These people are so persistent in their belief, which is entirely wrong and against the Quran and *Hadith* that the man who does not believe in it and is against it, is called a *dajjal*." (*Jihad*, pp. 5, 6).

Replying to the charges of Imad-ud-Din, a Christian missionary, he says :

"And this critic who mentions *Jihad* in Islam and imagines that the Holy Qur'an incites fighting (*Jihad*) without any condition, there is in fact no lie and falsehood bigger than this for anyone who contemplates. The Holy Quran, it must be known, does not enjoin fighting except with those who obstruct the servants of God from believing in Him and joining His Religion and from making obeisance to his Commands ; but permission to fight is given against those who fight against Muslims and turn them out from their hearths and homes and convert others to their religion under compulsion and coercion and intend to extinguish the light of Islam and stop people from becoming Muslims. These are

the people on whom the fury of God is.

و وجب على المؤمنين ان يحاربوهم ان لم ينتهوا

“And it is incumbent on all believers to fight against them if they don't restrain from their activities.”
(*Nur al-Haqq*, Vol. 1, p. 45)

Further :

And it is mentioned in the Holy Qur'an : “And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong” but it is not mentioned that from among you there must be a party who should fight against the unbelievers and convert them to Islam with force. The Holy Qur'an says that “have disputation with them (i.e. with Christians) with wisdom and goodly exhortation”, but does not say that you should kill them with your swords except when they obstruct you in the way of Allah and plan to extinguish the light of Islam and become your enemies. Lo! what our Lord has said, Who is the nourisher of all the worlds. And we have stated that mere fighting is not one of the objects of the Holy Quran and it was sanctioned only at a time of great need when the offence of aggressors had reached its climax. And in the campaigns of the Holy Prophet there is the best example for you.” (*Nur-al Haqq*, Vol. 1, pp. 46, 47).

In a letter to Mir Nasir Nawab (*vide* “*Drood Sharif*,” p. 66) he writes :

“The *Jihad* of this age is to strive hard for the cause of Islam and reply to the objections of the opponents and spread the beauties of Islam and the truth of the Holy Prophet in the world.

یہی جہاد ہے جب تک کہ خدا تعالیٰ کوئی دوسری صورت دنیا میں ظاہر کرے

“This is Jihad unless God brings about a change in the condition of things.”

The *Jihad* with sword is only sanctioned when necessary conditions exist for it. The Founder only said that such conditions did not exist in his time.

The method of *Jihad* with sword has been postponed in these days because of the absence of the conditions of *Jihad*. We have been enjoined to treat the unbelievers as they treat us and not to take up sword unless they take up sword against us (*Haqiqat-al-Mahdi*).

Again in one of his books he declares :

لا شك ان وجوه الجهاد معدومة "في هذا الزمن و في هذا البلاد
(ضميمه تحفه گولڑيه صفحه ۳)

“There is no doubt in this that the conditions of *Jihad* are not to be found in this age and in this country.” (*Tuhfa Golria*, Supplement, p. 30).

Some people conclude from the writings of the Founder that he was against all fighting whether they be of political nature or religious. It is clear from his declaration that Islam never resorted to sword for its propagation and never an occasion would arise to wield sword to convert non-Muslims to Islam. But wars, for political or secular rights, are not forbidden. It is reported from the late Dr. Basharat Ahmad that a head of an Afghan tribe enquired from the Founder as to what should they do if attacked by British forces, for they were at war with them occasionally ; should they fight or surrender meekly ? The Founder replied in the words of the Holy Prophet :

انتم اعلم بامور دنيا کم

“You know better than me your worldly affairs, do whatever the occasion demands.” (*Mujaddid-i-Azam*, Vol. 1, p. 715).

CHAPTER II

SAPLING

خود کاشته بودا

Objection. *The Founder wrote to the British Government that the Ahmadiyah Movement was a sapling of their own planting.*

This is absolutely incorrect. The Founder is only talking about his family and not about the Movement when he made use of these words. Had it been otherwise why should he make this fact known to public in his own letters which he himself published and circulated in thousands? The story against the Founder is that he was a mere puppet in the hands of the British people and his mission was to create dissensions among Muslims at their instance.

The fact is that his family had suffered a lot at the hands of Sikh rulers of the Punjab. They practically lost everything they had but when the Sikh rule was replaced by British administration a few villages were restored to his family through the lifelong efforts of his father. The Founder in this letter is referring to this favour towards his family and not towards the Movement; but when the question of his own claims comes up he emphatically says :

" I have claimed to be the Promised Messiah by the order of God and after receiving revelation from Him."

If we scrutinize more carefully, this allegation would seem to be absurd on the very face of it. The major part of the life of the Founder was spent in missionary work against Christianity. He dealt a death-blow to it

by declaring that Jesus Christ was dead. His followers are still carrying on the propagation work in Great Britain and other parts of the world and even now when the Britishers have left India the Movement is still active in preaching Islam to the West. To say that the Movement was started at the instance of the British Government is perhaps the biggest joke of the day.

His attitude towards the British Government can also be easily understood when we know that the Founder had always in view the unimaginable atrocities of Sikh rule while admiring the administration of the British Government.

MI'RAJ (ASCENSION)

IT has been pointed out, unjustly sometimes, that the Founder did not believe in the *Mi'raj* (Ascension) of the Holy Prophet. This point on close scrutiny reveals that nothing except ill-will has been the cause of such an allegation. In fact he did not accept the theory of physical ascension of the Holy Prophet on the night of *Mi'raj* and such a belief was not in conformity with the teaching of the Holy Quran and the traditions. The Holy Quran calls this spiritual ascent a vision. (الروياء) : And "We did not make the vision which We showed you but a trial for men" (XV : 60).

Commentators have agreed that the vision here refers to *Mi'raj*. But there has been a difference of opinion whether *Mi'raj* was a physical or spiritual ascension. Hazrat 'Aisha, Muawiyah, Hasan Basri, Shah Waliullah, Ibn-i-Qayyim all believed in the spiritual ascension of the Holy Prophet on the night of *Mi'raj*.

Turning to the evidence of traditions we find that the Angel came to the Holy Prophet :

فيما يرى قلبه و تنام عينه ولا ينام قلبه

i.e., "When his heart (saw) things and his eyes slept-

but his heart did not sleep."

The concluding words of this long report are :

و استقرظ و هو في مسجد الحرام

و And he awoke and he was in the Sacred Mosque.

—(Bukhari : Kitab-al-Tauid :

Chapter: قوله و كلم الله موسى تكليما

In another tradition this state of spiritual experience has been described as :

بيننا انا بين النائم و اليقظان

i.e., "While I was in a state between that of one sleeping and one awake."

The author of *Tafseer Kashshaf* says : "There is a difference of opinion whether *Mi'raj* occurred in a condition when the Holy Prophet was awake or asleep, 'It has been reported from Hazrat A'isha who said that : 'By God the body of the Holy Prophet was never lost but his soul was taken up. And Hazrat Muawiyah also said that his soul was made to ascend. And Hazrat Hasan says that "*Mi'raj* was a vision while asleep" (p. 758).

I cannot enter here into a detailed discussion about the theory of *Mi'raj*. The foregoing explanation clearly shows that there have been two different views about it and the Founder of the Ahmadiyya Movement only accepted that which he thought to be quite in conformity with the spirit of Islam.

TONIC WINE

"THERE is nothing which cannot be perverted by being told badly" is quite appropriate to the story which goes about the Founder under the name of *Tonic Wine*. The founder is baselessly charged with intemperance, insobriety, and what not, only because he wrote to one of his friends to send him a bottle of *Tonic Wine* which is "Restorative after child-birth: prophylactic against malarial fever, anaemia, anorexia (Materia Medica of Pharmaceutical Combinations and Specialities, p. 197).

Following is the translation of the complete text of the letter.

"As-salamu Alaikum wa rahmat-ullah wa barakatuh, i. e., peace be with you and the mercy of Allah and His blessings.) Mian Yar Muhammad is being sent now. Please buy him yourself the requisite articles and one bottle of *Tonic Wine* should also be bought from Plomer's shop. But *Tonic Wine* is needed, be careful. The rest is all right.

Was-salam."

(*Khutut-i-Imam Banam i-Ghulam, p. 5*)

Does this letter mention that the *Tonic Wine* was meant of his personal use? The answer is simply in the negative. But still on the authority of this letter the Founder is charged to be addicted to the bottle. Fantasticism can go no further.

Tonic Wine, which is sold by chemists and not by wine-sellers, is a medicine often used in cases of general debility. The Founder was a physician him-

self and would often give medical treatment to the poor and needy and supply medicine free of charge to those who could not afford to pay. Tonic Wine was also bought for such purposes. In *Khutut-i-Imam* (p. 8) a few prescriptions by the Founder have also been preserved which are said to be very efficacious for brain fag, constipation, prevention of abortion etc. But nobody would mention these facts as they are likely to expose the hollowness of their own charge. Dr. Basharat Ahmad, author of the *Mujaddid-i-Azam*, reported that one of the female relations of his fell ill and became quite weak and debilitated. When he consulted the Founder he prescribed for her Tonic Wine.

The main ingredients of the Tonic Wine are iron, peptone, ferrum and ammonia, citrate, beef and cod-liver, lime and sodium, glycerophosphates, cascara and alcohol.

Now alcohol is freely used in the manufacture of allopathic medicines; spirit and wine being the different forms of alcohol. Some medicines are dissolved in spirit, such as spirit ammonia aromatic, and spirit camphor and others in wine, such as ipecac wine, colchicum wine. They are used for medicinal purposes even by Muslim *Ulama* but nobody charges them with intemperance. In the case of the Founder the People must find fault in everything he said or did. While discussing this question one such enthusiast writes:

“In an article published in the *Paigham-i-Sulh* dated March the 4th 1934, Dr. Basharat Ahmad is of the opinion that it can bring no reproach on the Messiah if his overtaxed health rendered occasional use of rum and brandy necessary.”

As the writer does not seem to have acquaintance with the original text he has simply hit below the belt. The quotation runs thus, and this by the way, makes the whole point clear:—

“Is it not true that doctors prescribe even brandy and rum in pneumonia and some other severe illnesses and their use is regarded as permissible under the verse :

من اضطر غير باغ ولا عار

“Whoever is driven to necessity not desiring nor exceeding the limit” (VI; 146) as the condition of the patient is very precarious and under these circumstances when even pork-eating becomes lawful, why should the wine be not permissible for a patient? Is arsenic not forbidden in *Shariah*? Then, why do various doctors prescribe it for diseases? Simply because at times of crises their use is just according to the *Shariah*. Thus, had Hazrat Mirza Sahib prescribed even brandy and rum for his patients or used it for himself during illness, it would not have been against *Shariah* (*Kashf-al-Zunun*, p. 84).

BREACH OF PROMISE

THOSE who make mountains out of mole-hills declare that the Founder was a promise-breaker and swindler. He promised to bring out fifty volumes of the *Barahin Ahmadiyya* but published only five and made free with the money which he collected in advance of his book. Let me analyse these two charges.

The Founder originally intended to write fifty volumes but after he had published four (till 1884) he was called by the Most High God for the reformation of his people which diverted his attention from the completion of this book. An announcement to this effect was also made at the end of the fourth volume *

At this stage (*i.e.* in 1885) the Founder felt himself completely at the mercy of God and did not know whether this great work will ever come to an end. After the lapse of about 23 years, however, he started writing the fifth volume which was published a few

* Every promise carries with it certain limitations; circumstances sometimes alter cases.

We observe in *Mishkat al-Masabih Bab al-Tasavir* that once Gabriel promised to come at night but did not turn up. The Holy Prophet enquired about it the other day:

” لقد كنت وعدتني ان تلقاني في البارحة قل اجل ولكننا
لا تدخل بيناً فيه كاب ولا صورة “

“You had promised to come yesternight. He said: Yes, but we do not enter a house where there is a dog or a statue.”

Again God promises paradise to believing men and women but if they turn infidels such a promise will not hold good.

months after his death on 15th October 1908. These five volumes, the Founder wrote, should be regarded as good as fifty because whatever he had written there was sufficient to enlighten the hearts of truth seekers. There are persons who cannot understand how five can be as good as fifty. A parallel instance can be found in the following tradition : On the night of *Mi'raj* the Holy Prophet was told about prayers:

قال هي خمس و هي خمسون

(بخاری - کتاب الصلوة)

"He (i.e. Allah) said these are five and these are fifty" (Bukhari, *Kitab al-Salat*) i.e. five are as good as fifty. And in *Mishkat Kitab al-Salat* we again find :

قال هذه خمس صلوات لكل واحد عشر فهذه خمسون صلوات

"He (i.e. Allah) said : 'These are five prayers' each prayer is equal to ten ; thus these are fifty prayers."

The fact is, in all great works and in the estimation of all great minds, qualitative aspect of a thing is of far more importance than the quantitative aspect of it. Figures as such have no value in their eyes, nor should they carry much importance in the sight of all men of wisdom.

Whether the *Barahin Ahmadiyya* fulfilled the general expectation or not can be realised by the review of Maulvi Muhammad Hussain of Batala (who turned to be a staunch opponent of the Founder later on) that the like of it has not been written up to this time in Islam. "If any one," he writes, "looks upon these words of ours as an Asiatic exaggeration, let him point out to us at least one such book as had in it such forceful refutation of all classes of the opponents of Islam, especially the Arya Samaj and the Brahmo Samaj :"
(*Isha al Sunna*, Vol. VII, June to November, 1884, p. 157).

The delay which occurred during the publication of these volumes did some good in another way. The first four volumes contained many prophecies about the success of his mission and they were made at a time when the Founder lived a life of solitude. Nobody, not even his father, bothered much about him but the word of God said ; the time ; is not very far when the help of God will accompany him, he not remain a solitary figure in this wide world but a large following will be given to him ; presents will come from distant corners and people will flock to him from every distant path ; there will be some who will leave their homes to live near him. During these years most of these prophecies came as true as daylight.

Now *Barahin Ahmadiyya* was published at a time when the Founder had no cash money with him except his landed property which though worth more than Rs. 20,000 was not divided so far between him and his brother. An appeal for collection of money was made which was responded by a very few. The price of the book was announced as five rupees, but it was doubled afterwards and then raised to Rs. 25 but still it was by far less than the actual cost of production (Introduction, Volume IV). And many copies were to be distributed free of charge. Then the original scheme of publishing the book in fifty volumes was dropped.

“ Twice the declaration was made that anybody who would like to get his money back should return our books. Hence all those who had such a stupidity in them sent my books and got their money back. Some of them sent those books torn and spoilt but still I returned their money. And now again, I repeat my announcement that if there is any subscriber who complains in absence about the delay in the publication of *Barahin Ahmadiyya* he should immediately send me my books and I will return whatever amount he has paid.” (*Ayyam al-Sulh*).

Another announcement runs thus :

“All those who may complain against me about their money at any time sooner or later or may feel some misgivings in their heart should please inform me about their intention. I will so arrange to return their money that in each such city or near it some of my friends will be appointed so that they should return them their money after taking back the four volumes. Their rebukes, evil words and bad language I forgive just for God's sake. For I do not like that anybody should be questioned for my sake on the day of Judgment. But if the buyer of the book is already dead and his inheritors have not received the book even then I will return their money provided the person concerned sends me a letter attested by the four responsible Muslims.” *Tabligh-i-Risalat*, Vol. 3. pp. 33, 36)

He made such elaborate arrangements to return the money to those who might have any reason to believe themselves defrauded, that even a hostile writer like Doctor Abdul Hakim Khan admits (in his pamphlet *Al-Zikr al-Hakim*, p. 6) that the money was returned to more than hundred persons.

In spite of all these facts ? the Mulla will go on crying with the lungs of a hawker that the Founder had not a clean record. I should say what Shakespeare must have said to him :

O brother, speak with possibilities,

And do not break into these extremes.

LIKE A SON OR.....?

THE other day, a friend of mine insisted that Mirza Ghulam Ahmad claimed to be the son of God. He would not listen when I tried to explain that nobody from among his followers believe him to be so. He put wrong interpretations to the actual words of the Founder and ignored his own explanation for obvious reasons.

The following revealed words were reported to support this allegation :

انت منى بمزلة ولدى

انت منى بمزلة اولادى

“Thou art unto me like My children,”

“Thou art unto Me like a son.”

The explanation I told him was quite simple, In the words of the Founder :

“Those who annihilate themselves in God are called the children of God, but this does not mean that they are His children in the real sense, as this is a blasphemy and God is absolutely free from the imperfection of having any child.

“The holy ones of God are called the children of God only in a metaphorical sense. They remember God with a childlike devotion. With reference to this stage the Holy Qur’an says :

فاذكروا الله كذاكركم آباءكم او اشد ذكرا

“Remember Allah as you remember your father, rather a greater remembrance.” (*Haqiqat al-Wahy*,

tatimmah, p. 144). Again he says :

‘It must be borne in mind that God is free from having sons.

‘He has neither a partner nor a son. No one has the right to claim that he is God or the son of God. These words here are just an expression of metaphor and simile.

‘Most High God in the Holy Qurān styles the hand of the Holy Prophet as His own hand saying :

يد الله فوق ايديهم

‘The hand of Allah is above their hands.....’

‘Do not stumble, therefore, at such metaphorical expressions and be careful when you construe them. Believe in the words as they have been revealed without seeking the why and wherefore of them. Be sure that God is free from having sons...The clear words of my revelation in *Barahin Ahmadiyya* (which reject the idea of any one being actually the son of God) are as follows : ‘Say : I am a man like yourselves, and it has been revealed to me from the Most High that your God is God alone and everything good is contained in the Holy Qurān.’

(*Daf‘āl Bala*, pp. 6, 7 footnote).

A tradition of the Holy Prophet says :

الخلق عيال الله قاحب الخلق الى الله من احسن الى عياله

‘Mankind is a family of God. He is the best of men who treats his family in the best of manner.’

Maulana Rumi, the well-known mystic poet, says :

اولياء اطفال حق اند اے پسر

‘Saints are the children of God, O my son.’

Maulana Hali says :

یہ پہلا سبق تھا کتاب ہدی کا

کہ مخلوق ساری ہے کنبہ خدا کا

“This was the first lesson of the Book of Guidance that all the *creation* is the family of God.”

* * *

There is another instance of such a misunderstanding which has arisen from the words :

اسمع واری

‘I listen and I see’

which form a part of the revelation of the Founder.

(*Anjam-i. Atham*, p. 54)

These words were, unfortunately, misquoted after his death by one of his disciples the late Manzur Elahi in *Al-Bushra* (Vol. 1, p. 49.)

The original text was made to read as :

اسمع وادی

“Listen, O my son ”

Manzur Elahi himself later felt sorry for this misprint. But in spite of our repeated assertions of the absence of such words in the actual works of the Founder the Mulla has never ceased in his vituperous propaganda against the Founder, that “God said such blasphemous words to Mirza :

“Listen, O my son.”

It is perhaps because ‘mal-information is more hopeless than no information.’

All this was enough to silence my friend but I wonder if he would not come with the same question the next day again.

* * *

انت منی بمنزلتہ توحیدی و تفریدی

“Thou art to Me like My Tauheed and Tafreed.” The Founder says that “God meant by these word that you are very near to Me, and I have as much regard for you as I have for My *Tauhid* and *Tafrid*” (*Arb'ain* No. 3, p. 25)

CHAPTER VII

THOU ART FROM ME !

انت منى و انا منك

“*Thou art from Me and I am from thee.*”

THESE words have been quoted times out of number for slinging mud at the Founder. Such a revelation to him by the Most High God is regarded to be in utter disharmony with the following verse of the Holy Quran :

لم يلد وام يولد (سورة اخلاص ٣)

“*He begets not, nor is He begotten.*” (CXII : 3), and it is also believed to be a most dangerous heresy to say that “*I am from God and God is from me.*”

I have always wondered how the above words have been twisted to yield meanings which the Founder could never dream of. In his writings and speeches he made it amply clear that God is one ; He begets not nor is He begotten (*Al-Wasiyya* and *Kishti-i-Nuh*) and that these words should never be taken in their literal sense. (*Haqiqat-al-Wahy*, p. 86).

Besides what the Founder has said, as it carries no weight with the sceptics. I propose to discuss this point from different angles.

Such expressions (*as anta minni*) are used to denote relation, likeness and affinity between the two. The existence of physical relation alone is not always necessary. We observe in the Holy Quran :

“*So when Soul departed with the forces, he said : Surely Allah will try you with a river*” ;

فمن شرب منه فليس منى - ومن لم يطعمه فانه منى

Whoever then drinks from it, he is not of me, and whoever does not taste of it he is surely of me" (Ch. II : 249).

"And when Abraham said : My Lord ! make this city secure, and save me and my sons from worshipping idols :

"My Lord ! Surely they have led many men astray :

فمن تبغى فانه منى

Then whoever follows me, he is surely of me." (Ch. XIV : 35, 36).

The terms *لىس منى* and *فانه منى* here do not refer to physical kinship alone. A passage from the Lane's *Arabic English Lexicon* may also be noted with interest :

"*لىس منى* means : He is not of my following. (El-Beydawee : Exposition of the Quran and Jalalain)."

The late Maulvi Sanaullah of Amritsar, a staunch opponent of the Ahmadiyya Movement, translated this verse ;

فمن شرب منه فليس منى

"جو شخص اس نہر سے پانی پئے گا وہ میری جماعت سے نہ

ہوگا اور جو نہ پئے گا تو وہ میرا ہمراہی ہوگا" -

(تفسیر ثنائی جلد ۱ - صفحہ ۱۹۵)

"Whoever drinks water from this canal will not be from my party and whoever does not drink of it will be my companion." (*Tafseer-i-Sānai*, Vol. I, p. 195).

Tradition of the Holy Prophet can also be quoted to show that such expressions are not to be always taken in their literal sense. To Hazrat Ali, the Holy

Prophet is reported to have said :

قال لعلی انت منی و انا منک
 (بخاری کتاب انصلح باب کیف بکتب هذا ومشکوۃ باب
 المناقب)

“He said to Ali thou art from me and I am from thee.” (Bukharee : Kitab al-Sulh).

Now these words do not mean that :

Thou art my son and I am thy son” as is, quite unreasonably, asserted by the opponents of the Ahmadiyya Movement. while ridiculing the revelation of the Founder. The above tradition simply means that “I am from you and you are from me in respect of the love that is due to us.”

Again to the Ash‘ari tribe the Holy Prophet said :

هم منی و انا منهم

“They are from me and I am from them” (Bukharee). While interpreting these words the commentators of Hadith say :

یراد به الا اتصال یر ای هم متصلون بی

(حاشیہ بخاری جلد ۲ صفحہ ۶۲۹ مطبع ہاشمی-میرٹھ)

“This signifies close affinity meaning thereby that he is near me.”

Again :

“Abu Tamam says that

لست من مسعود

is as it said I am not from that person and he is not from me which only expresses *distance* and *hatred*.”

(وفیات الاعیان جلد ۱ کو ابو تمام الطائی)

The following tradition is also very important for those who still insist that the Founder is guilty of a dangerous

heresy against Islam by uttering such words. The *Hadith* runs thus :

”يقول الله عزو جل السخي مني وانا منه“

(ديلمى صفحه ۲۹۱ سطر ۳ باب اليا راوى حضرت انس بن مالك)

“God says that philanthropist is from Me and I am from him.”

CHAPTER VIII
MISCELLANEOUS

INEXPLICABLE

THERE are some revelations which were left unexplained by the Founder. This is considered still another argument against him. News of the unseen which are revealed to the saints in Islam are not necessarily fulfilled during their lifetime and some of these are apparently very obscure. Even in the Holy Qur'ān there are words which do not yield to an explanation that has been unanimously accepted—words such as :

الم - كهيعص - ط - س - ن - ق - يس

But can anybody say that they are meaningless? (I believe that every word of the Holy Qur'ān has a meaning though we may not understand it for the time being).

Imam Ghazali says in his *Al-Iqtisad fi al-I'tiqad* :

“It has not been made obligatory on us to understand all the meanings of the Holy Qur'ān.....

Abbreviations of the Holy Qur'an are such letters or words that in the terminology of Arabs are not particularly meant for anything.”

Shah Wali Ullah Muhaddath of Delhi, says that the verses of the Holy Qur'ān having no definite meanings can be interpreted in different ways.” *Al-Fauz al-Kabir*, p. 40).

* * *

FORGETTING WORDS OF GOD

Objection : *The Founder says that he, sometimes, forgets his revelations.*

This in no way goes against him. Firstly, he was not a prophet that every word of his revelation should be remembered, preserved and conveyed to the people. These were his personal experiences of contact with God and it is not incumbent on others to have faith in them.

Secondly, forgetfulness is human; even prophets were not free from it.

The following two traditions from *Bukhari* are worthy of note :

“Reported by Hazrat ‘Ā’isha that the Holy Prophet when he heard a person reciting the Qur’ān in the Mosque said, ‘God bless him! he made me remember the verse of such a chapter which I had forgotten.’”

“Reported from Hazrat Abu Saeed Khudri that we entered into *I’tikaf* (seclusion) with the Holy Prophet during the ten days in the middle of Ramadhan. He came out on the morning of the twentieth and said to us : I was shown *Lailat al Qadr* but I was made to forget it, or he said I forgot it.”

* * *

ربنا عاج

While translating the words as “My Lord is made of ivory” the Mulla has once again tried out of good to find out means of evil.

Prior to this in the revelation we find these words :

رب اغفر و ارحم من السماء

“My Lord, protect me and send mercy on me from heaven !”

Then follow these words :

ربنا عاج

“Our Lord is one who exalts His voice.”

The word "عاج" is derived from عاج which means عاج and عَجَج—

"He cried out or vociferated and (Ka) he raised his voice and "عَج" he raised his voice with the تَلْبِيه (or saying (لَبِيك))" It is said in a tradition: افضل العج العج "The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the تَلْبِيه" (Mgh, O, and Msb) and "عَجَج signifies the crying out, or vociferating and clamouring of a people or party. "(Lane's Lexicon)."

Therefore, the meaning of these words should be: "Our Lord is one who exalts His voice or one who calls the world to Him by exalting His voice."

In *Isaiah* 42 : 14 we observe, "He shall shout aloud."

* * *

قرآن مجید خدا کا کلام اور میرے منہ کی باتیں ہیں

Objection : *The Qur'ān of Ahmadis is the writings of Mirza Ghulam Ahmad !*

This is a revelation of God the exact translation of which is "Holy Qur'an is the discourse of God, and the words of my mouth." The first half of the sentence is in the third person and the other half, which is the interpretation of it, is in the first person. The Founder writes:

"The pronoun 'my' refers here to God. Many instances of change of pronouns like that can be quoted from the Holy Qura'n" (*Badar*, Vol. 6. No. 28, 11th July 1907, p. 7).

Some of these instances are :

"All praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requital.

"Thee do we serve and Thee do we worship." (Ch. 1.)

“ And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country. XXXV : 9)

“ And He it is who sends down water from the cloud then. We bring forth from it the buds of all plants” (VI : 100).

* * *

حجر اسود منهم

Objection ; *The Founder says : Somebody kissed my foot in a dream, I said I am the Black Stone (Hajar-i-Aswad).*

Following is what he wrote in *Haqiqat al-Wahy* :

“ I am that *Hajar-i-Aswad* that has been accepted on this earth by the people and is touched by them for blessing.”

(*Istifta*, p. 41)

In the footnote he writes :

The interpreters of dreams say : “*Hajar-i-Aswad* in a dream means a scholar, a jurist and a learned man.”

The Holy Prophet said to Ali :

يا علي انت بمنزلة الكعبة

“O Ali, you are like the Ka'ba.”

Such are metaphorical expressions and should be understood in the light in which they are used.

* * *

تیرا تخت سب سے اوپر بچھایا گیا

Thy throne has been laid above all others.

“ All others” here means “ all others of this age.”

It does not indicate that the Founder here claims superiority even over the Holy Prophet himself about whom he said,

My orchard is sayings of Ahmad.
 How beautiful is this name Ahmad !
 There may be prophets innumerable.
 Above all is the station of Ahmad.
 While explaining the words.

ان فضلتك على العالمين

he writes :

“I have made you senior to all those persons of your time.”

(Arb'ain I, p. 9, p. 11, p. 7)

يا احمد يتم اسمك ولا يتم اسمي

“O Ahmad, thy name will be completed and Mine will not be completed !”

The explanation of the Founder is : “O Ahmad you will die, your praise will die out but the praises of Allah will not come to an end as they are innumerable.”

(Barahin Ahmadiyya, Vol. 2, p. 242, footnote).

In another place he says that when a reformer “enlightens the people with the light of God or accomplishes the order of God according to his capabilities, his name is concluded *يتم اسمه* and God calls him back and his soul is raised up.

انبي بايعتكم با يعنى ربي

Objection : God made a pledge of fealty at the hand of Mirza . The translation in Al-Bushra is given as

میں نے تیری بیعت کی

Al-Bushra was edited by M. Manzur Elahi and his translation is not binding as the Founder has himself explained the meaning of these words in *Dafi'al Bala*, p. 8.

“I have entered into a bargain with thee, *i.e.* something was Mine and thou wert made the owner of it and something was thine of which I became the owner.

Thou also acknowledgest and sayest that God has made a contract of exchange with me.”

This is in accordance with the verse :

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden.” (IX : 3).

* * *

انت من مائنا و هم من فشل

“Thou art from my water and they are from cowardice.

The Founder writes :

“Here water means the water of faith, righteousness, piety, fidelity, truthfulness and Divine love—the source of which is God. And *fashl* means cowardice that comes from Satan.” (*Anjam-i-Atham*, p. 56, footnote).

In the writings of the Founder this term has been used in this sense at many places :

ایک عالم مر گیا ہے تیرے پانی کے بغیر

پھر دے اے میرے مولا اس طرف دریا کی دھار

“Many have succumbed to death without this water of Thine,

“O My Lord, turn the current of river towards this side. (*Barahin-i-Ahmadiyya*, Vol. V)

“If you need the water of God, come to this fount of mine you will be given the fount and an illuminant eye.” (*Karamat al Sadiqin*)

There is a tradition which says about Arabs :

اسکم ہاجر یا نبی ماء السماء

“Your mother was Hagar, O children of the water of Heaven.”

STORY OF MUHAMMADI BEGAM

BY MIRZA MASUM BEG

HAZRAT Mirza, Founder of the Ahmadiyya Movement, was one night sitting in his room when a man entered weeping and wailing violently as if he bore the sad news of a dreadful demise or something still worse. He had been, he said to the Founder, to *those people* who had recanted from and renounced the Religion of God. One of them, the crying man, went on to say, had uttered such a filthy abuse to the Holy Prophet (peace and the blessings of God be upon him) as had never been heard even from the mouth of the most wicked unbeliever. The Holy Qur'^{ān} they trampled under their foul feet contemptuously and spoke such vile words which the tongue trembles to reproduce. They disbelieved it and denied disdainfully the existence of the Most High God, and blasphemed Him with contumely and scorn.

These perverted people—Mirza Ahmad Beg and his family—were from among the near relatives of the Founder. Hindu culture and Hindu rites and rituals had a strong sway upon their minds. Like the Hindus, they had also come to look upon marrying in one's own family or "gotra" as foul and flagitious. They had also written a very bitter book terribly traducing the Holy Prophet for marrying Zainab, the daughter of his aunt, and distributed it very widely to strengthen the hands of the opponents of Islam.

When the Founder proclaimed himself as the Divine Messenger, these impious people gibed and jeered at him, and challenged him insolently to show a sign if

there was a God of whom he was an apostle. Writes the Founder, "When the scurrilous book came to my hands I read therein such a grossly abusive language against the Most High God and His Holy Prophet as would lacerate the hearts of the believers and rip open and rend the Muslims' minds. The profane words, it appeared to me, would tear asunder the very heavens. So I shut myself in a room and prostrated before the Great God of the Heavens and the Earth and prayed most humbly :

قلمت يارب يارب انصر عبدك و اخذل اعدائك

"My Lord, befriend Thy slave and stand by and support him ; and Thy foes, smite them with a dreadful disgrace."

His prayer was answered and the Most High God revealed unto him : We have seen their wickedness and transgression in consequence whereof a grievous chastisement shall alight upon their heads. Their women, We shall make them widows, and orphans their children. Their places of residence We shall destroy and demolish so that they may rear the fruit of their actions. But We shall not strike them off with a single blow, but in a slowly progressive manner *that they may turn to Truth and become of the repentant ones.*"

The Founder conveyed to them the awful message of the All-Powerful God, but they instead of hearkening to his voice, used him very ill, and cared not, nor feared the Divine Word of warning. Their hearts, it was obvious had been hopelessly hardened ; and they sank deeper and deeper in their iniquity and abomination. The Most Beneficent God then chastened them with want and worry and baneful bereavements that they might incline to Him. But rather than repent and return to the Right Path, wherefrom they had stayed away, the obdurate people persisted in their evil course more pertinaciously.

When a people come to this pass, they deserve to be punished adequately for their hard-heartedness and evil deeds. The Most Merciful God, however, before sending upon them His chastisement, addresses them a simple bidding to make their conviction final and complete. The commandment itself is generally of a very ordinary nature, but its violation acts as the last straw upon the camel's back and draws utter destruction upon their heads. Such indeed is the Divine Law of chastisement as propounded by the Holy Qur'an. Turn over Chapter XVII, verse 16, and read :

واذا اردنا ان نهلك قرية امرنا مترفيها ففسقوا فيها فحق
عليها القول فدمرناها تدميرا

["When We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction."] To quote an instance: Thamūd were an ancient people who lived in the north of Mecca. In their impiety, they rejected the Message of the Most High God, and persecuted their Prophet, Sālih. Then came to them the last sign of the Lord, an ordinary bidding, to make their conviction final and complete. Prophet Sālih gave them a she-camel saying, "This is as Lord's she-camel for you a sign, therefore leave her alone to pasture on God's earth, and do not do her harm, otherwise painful chastisement will overtake you . . . But they cut the hamstrings of the camel, and killed her and revolted against their Lord's commandment . . . The Most High God was highly displeased with them, and struck them with an earthquake, so they became motionless bodies in their abodes" (The Holy Qur'an, VII : 73-77).

In like manner, the last sign which came to Mirza Ahmad Beg was in the form of an ordinary bidding, namely, that he should marry his eldest daughter

Muhammadi Begum to the Founder. Wrote the Founder in his well-known book *Ā'īna-i-Kamālāt-i-Islām* page 286: "It was revealed to me by the Most High God that I should seek the hand of Ahmad Beg's eldest daughter, and to tell them that a kindly treatment shall be dealt out to them if they accept the proposal, and that this marriage shall bring to them blessings and blissful beatitude. But if they should refuse to do so, the end of the girl shall be very sad and the man who shall marry her shall die within two and a half years, and her father within three years from the date of marriage."

The All-Wise God had chosen this point particularly, for the reason that Ahmad Beg and his kinsmen had been, as stated above, under the influence of Hindu law and customs, and regarded marrying in one's own family as unlawful and bad, and this was evidently un-Islamic. Moreover, physical relationship with an apostle of God has many a time brought about and accomplished the reform of the girl's family. For instance, Abū Sufyān was an inveterate opponent of the Holy Prophet. But the great family embraced Islam when his daughter Umm Habība came into the Prophet's wedlock. In the same way, the family of Ḥaḍrat Sauda, when she married the Prophet, came into the fold of Islam.

Such was indeed the Divine purpose behind the marriage of Muhammadi Begum: the reclamation of Mirza Ahmad Beg and his family. Coming into close contact with the Man of God they might, it was expected, reform themselves and return to the Right Path of Islam; but if they should reject it, and revolt against the Lord's commandment, the proposed punishment shall fall upon their heads. Reclamation or retribution of Ahmad Beg and his kinsmen was, therefore, the prime purpose of the prophecy, and Muhammadi Begum's marriage, the last bidding of the Lord which shall, like the commandment of Prophet Sālih's she-camel, turn the table this way or

that, and determine their fate. Still there are certain mischievous critics who would impute, with impious intentions, motives of lustful love to the Holy Man. A small quotation from the writings of the Founder shall suffice to gag their malicious mouths: "... so the Most High God revealed unto me and apprised me of an affair which had never occurred to me even in my imagination. He spoke to me saying that I should seek for myself the hand of his (Ahmad Beg's) eldest daughter." The vicious people, however, had been, by their own excesses, corrupted beyond redemption. A seal, as it were, had been set upon their hearts and upon their hearing, and a covering upon their eyes. Upon hearing this bidding of the Most High God, they bent their brows with an overweening pride, and berated the Promised Messiah furiously, and published his letter in the Christian paper *Noor Afshān* dated 10 May 1888, setting up his adversaries to rail at and revile him.

Now Ahmad Beg and his confederates, in defiance of the Divine decree, plunged themselves heart and soul in the effort of finding a husband for Muhammadi Begum. Such an action, they surmised, would give a direct lie to the prophecy, and hold up *Ḥaḍrat Mirza Sahib* to public raillery and ridicule. Full five years passed in this struggle, but no man, for fear of the portentous prophecy, dared to marry the girl. For, the man who shall marry Muhammadi Begam, the Word of God grimly warned, shall die within two and a half years and her father within three years from the date of marriage, and the *widow girl* shall enter the Promised Messiah's wedlock. At last on 17 April 1892, one Sultan Muhammad of Patti came forward, and setting all considerations at defiance married Muhammadi Begum. That they would transgress the Divine decree and marry the girl elsewhere, the Founder had been apprised of in the revelation.

كذبوا بآياتنا وكانوا بها يستهزؤن فسيكفيهم الله ويردها
إليك

["They charged Our signs with falsehood, and mocked at them with insolence. But the Most High God shall at last bring the girl back to you."]

At this effrontery of Ahmad Beg, the wrath of Heaven now waxed hot, and three months had hardly passed after the marriage when he was seized with Divine displeasure. He first beheld the heart-rending and deeply afflictive deaths of his own son and two sisters, and was then himself stricken with a dreadful disease which demented his brain and drove him mad. On 30 September 1892, only five months and twenty-four days after the marriage the unfortunate Ahmad Beg, having suffered a tortuous trouble, was laid low in his earthly grave, fulfilling thereby a part of the prophecy which he had so audaciously sought to set at naught.

The dreadful doom of Ahmad Beg, which came about as had been foretold by the Promised Messiah, naturally struck a terrible consternation in the minds of his relatives, Sultan Muhammad in particular, for it was his turn next. They humbled themselves before the Most High God calling for pardon, and sincerely repenting of their past wickedness. They also wrote a couple of letters from Lahore to the Founder assuring him that they had turned away from their evil ways and from the violence that was in their hearts, and requested him to pray for their deliverance.

The real object of the prophecy was, in this way, fulfilled. The perverted people had returned to the right path of Islam whence they had fallen away. It was, therefore, necessary in accordance with the Laws of Prophecy, that the chastisement of Sultan Muhammad be withdrawn and withheld, contrite and deeply affected with sorrow as he was for having offended the Most High God. Wrote the Founder :

"On the score of their repentance and their remorse we had come to believe that the date of Sultan Muhammad's death shall not stand, for such dates being a part of the admonitive signs have always been like *suspended fates* . . . which as the Holy Book bears out so copiously, may be held in abeyance by repentance."

Sultan Muhammad ruefully regretted for having acted in the way of the Divine displeasure ; hence he was delivered from a painful punishment. Ahmad Beg, on the contrary, persisted in his perversion, and perished. That only one of these two shall benefit by the condition of repentance in the prophecy, the Founder knew full well :

رايت هذه المرأة واثر البكاء على وجهها فقلت ايها المرأة توبى
توبى فان البلاء على عقبك والمصيبة نازلة عليك يموت و يبقى
منه كلاب متعددة -

["I beheld in a vision the grandmother of Muhammadi Begum ; signs of weeping were visible on her face. Said I unto the old woman, Repent, O thou woman, for a crushing calamity is about to befall thee and thy grand-daughter. *One man shall die, leaving behind dogs to bark and bray.*"]

Muhammadi Begum was, according to the prophecy, to be married to the Founder after the death of Sultan Muhammad. But Sultan Muhammad, as has been shown above, died not, having benefited by the condition of the prophecy. Hence Muhammadi Begum did not become a widow and the question of her marriage with the Founder could not arise. Nevertheless the malicious Mullas, when the pronounced period of three years expired, "barked and brayed" at the Holy Man alleging that the prophecy had not been fulfilled. The Founder, thereupon, issued a notice challenging them to induce Sultan Muhammad to declare if he had not repented. "The matter,"

wrote the Founder, "can be easily decided if you so desire. Prevail upon and persuade Sultan Muhammad, the son-in-law of Ahmad Beg, to publish a poster charging me with falsehood. Then should he survive the term appointed by the Most High God, I may be condemned as an abominable liar."

The Founder lived twelve years more after this challenge but no amount of effort on the part of his opponents could impel Sultan Muhammad to take up the gauntlet. He had, as a matter of fact, learnt a very bitter lesson of coming into conflict with the Man of God, and sincerely repented of his past attitude. Just read his statement which he published several years after the demise of the Founder :

"My father-in-law, Mirza Ahmad Beg, in point of fact, died precisely in accordance with the prophecy. But the Most High God is also the most merciful. He listens to other men, too, and showers on them His mercy I state upon my conscience that the prophecy relating to the marriage has not left any doubt whatsoever in my mind. As for the *bai'at*, I declare upon solemn oath that the trust and faith which I repose in Hadrat Mirza Sahib is, I think, not possessed even by you who have entered the *bai'at*. Of what is in my mind you can form an idea from the fact that at the time of the prophecy the Aryans on account of Lekh Ram and the Christians on account of Atham each offered me rupees one lac, only if I should file a suit against Mirza Sahib. I could have certainly become a wealthy man if I had accepted their money. But it was again the same faith and trust in Hadrat Mirza Sahib that deterred me from doing so" (*Al Fazl*, dated 9 June, 1921.)

It has now been established beyond the least vestige of doubt that Sultan Muhammad had not only repented of his past feckhardiness, but had also reposed full faith

in the Promised Messiah. Here is another letter which he had written with his own pen only five years after the death of the Founder :

Ambala Cantt.

21-3-13

My dear Brother,

Your letter was to hand. Thanks for the remembrance. As for Hazrat Mirza Sahib, I may say that I looked upon him,—and even now cherish the same belief—as a good and righteous man, a servant of Islam, noble-hearted and one who remembered God. With his followers I have no antagonism whatever. Rather I am very sorry that I, due to certain reasons, could not have the honour of seeing him during his life-time.

(Sd.) Sultan Muhammad.

To sum up. The real purpose of the prophecy was to foretell the death and destruction of Ahmad Beg and his son-in-law Sultan Muhammad. Wrote the Founder on page 216 of his well-known book *Anjām-i-Atham* : "The real object of my prophecy was to bring about the death and destruction of these two; and the coming of the woman into my wedlock was to take place after their deaths, and even that simply for enhancing the grandeur of the Sign in the eyes of the people, and not as a real object."

كان اصل المقصود الا هلاك وتعلم انه هو الملاك واما
تزوجها اياى بعد اهلاك الهالكين والهالكات فهو لاعظم
لاية في اعين المخلوقات

Ahmad Beg, intimated the prophecy, shall marry his daughter, in defiance of the Divine decree, to another man. After this marriage, if they shall not repent, Ahmad Beg and his son-in-law shall die within three years. One of them (Ahmad Beg), said the Word

of God, shall persist in his perversion, and perish. But the other shall benefit by the condition of repentance in the prophecy, and save himself from death. Hence Muhammadi Begum shall not be widowed, and the question of her marriage with the Founder shall not arise.

The prophecy, as shown above, has come to pass in all its details. Still certain dogs continue to bark and bray at the Heavenly Messenger, fulfilling thereby the concluding statement of the prophecy.

Since then, the following persons of this family have entered into the *bai'at* of the Founder and become Ahmadis :

- (1) The mother of Muhammadi Begum. (2) Three sisters of Muhammadi Begum, (3) Mirza Muhammad Ahsan Beg, cousin and son-in-law of Mirza Ahmad Beg. (4) Ina'at Begum, another sister of Muhammadi Begum. (5) Mirza Muhammad Beg, son of Mirza Ahmad Beg. (6) Mirza Mahmud Beg, grandson of Mirza Ahmad Beg. (7) Daughter of Mirza Nizam-ud-Din. All the members of this house are Ahmadis. (8) Mirza Gul Muhammad son of Mirza Nizam-ud-Din. (9) The wife of Mirza Ghulam Qadir Sahib. (10) Mahmud Begum, another sister of Muhammadi Begum. (11) Mirza Muhammad Ishaq, son of Mirza Sultan Muhammad, Patti.