



"God is the Light of the heavens and the earth." (The Qur'an 24 : 35)

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

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

The Holy Qur'an Ch. 3 verse 103

Daigham-e-Haqq

JANUARY - MARCH 1974

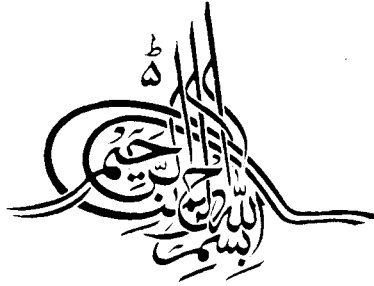
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WE BELIEVE

1. After the Holy Prophet (peace and blessings of Allah be upon him) Allah has barred the appearance of a prophet, new or old.
2. After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel cannot descend and bring Prophetic Revelation to any person.
3. If Jibreel were to descend with one word of Prophetic Revelation for any person, it will contradict the two complimentary verses: (This day have I perfected your Deen for you) (5:3).
(He is the Messenger of Allah and the Last of the Prophets) (33:40).
4. The Holy Prophet also said: I am Muhammad and I am Ahmad and..... I am al-aqib (the onewho comes last) after whom there is no prophet. (Al-Bukhari: Kitabul Manaqib).
5. Hazrat Mirza Ghulam Ahmad came at the turn of the 14th Century (Hegira) as the Great Ordained Mujaddid to re-establish the predominance of Islam in the world.
6. Hazrat Mirza Sahib named his followers "Ahmadi" after the Holy Prophet's Jamali (beautiful) name "Ahmad".
7. No verse of the Holy Quran has been abrogated nor shall ever be abrogated.
8. All the companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.
9. It is spiritually conducive to our faith to believe in the Islamic missions of all Mujaddids.
10. He who recites the Kalimah is a Muslim.



Bismillah-ir-Rahman-ir-Raheem

(IN THE NAME OF ALLAH, THE BENEFICENT THE MERCIFUL)

Paigham - E - Haqq

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EDITORIAL

A publication of this nature fulfils the long felt need of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji in its struggle towards the propagation of Islam. It is imperative that there ought to be a channel whereby one is able to express views, make written contributions and ask questions (and of course receive answers) all with subject in mind - Propagation of Islam. Also such a media would be informative.

It is intended that this publication be not made into a columnous one. Nonetheless every possible effort would be made to fulfil the purposes outlined above. Accordingly every person is invited to make his contribution - either by asking questions or presenting articles and/or giving informations. Further, it is intended to have this publication issued quarterly and the support of all Muslims in general, and the member of the Ahmadiyya Anjuman Ishaat-i-Islam in particular, is of utmost importance.

I feel it is a great privilege to be responsible for the publication of this first issue.

I would like to express my gratitude to all those persons who complied with assignments allotted to them and made it possible to have this publication a reality. Without naming all, I would like to express special appreciation to Mr. Salim Buksh of his assistance.

M. S. Sahu Khan.

AHMADIYYAT IN PRACTICE

1. The religious leaders of all the nations and their sacred scriptures should be respected.
2. All the companions of the Prophet, all the Imams (they may belong to any school of thought) all the saints and mujaddids (renovators) should also be respected.
3. All the schools of thought in Islam should be considered various branches of a tree. There might be several differences on minor points but all of them agree on the Quran and the Prophet Muhammad (PBU).
4. Obedience to the law of Shari"ah and Islamic traditions should be respected. Moreover, one should abstain from all evil customs and habits and accept completely the authority of the Quran.
5. Sympathy should be shown to all men, they may belong to any religion, country, race or nation.
6. One must consider every Muslim as one"s brother and should try to help him as far as possible in one"s power.
7. The service of Islam should be carried on in cooperation with the Imam and the Mujaddid of the age and under his instructions. For the reformation of all mistakes from the community one should work with great religious zeal and courage.
8. Islam, the Book of Islam and the Messenger of Islam should be defended against all attacks.
9. For the propagation of Islam one should consider oneself as an ambassador in the way of God. The revelation of God and the message of Islam should be carried to all the nations of the World.
10. One should spend a part of one's time and property for the defence and propagation of Islam.
11. For the Religion of God all kinds of troubles, misfortunes and humiliations should be cheerfully borne.
12. The religion should be held above the World. The love of God and the Prophet Muhammad, the devotion to the cause of Islam and goodwill for mankind in general and for the community of Muhammad in particular should be given priority over everything else in one's life.

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

There is But one God

Muhammad is the Last of the Prophets

George Bernard Shaw once said:-

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the religion which appears to possess that assimilating capacity to the changing phases of existence which can make itself appeal every age. I have studied him - the wonderful man - and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

What are those characteristics of Islam which drew numerous persons into its fold in the past and which make it so appealing to the modern age? Some of the major characteristics we give below.

1. SIMPLICITY

Islam is characteristically a simple religion. There are no riddles and enigmas, no mind-baffling dogmas and mysteries... Islam is simple to believe in and simple to practice. The only article of faith is: There is but one God, and Muhammad is His Messenger. There is no mythology in Islam; no room for priestcraft; no intricate plans of salvation.

The Holy Quran says:-

"Yea whoever submits his whole self to God and is a doer of good to others, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve."

To believe in the goodness and loving-kindness of God and to live one's life according to His will, will make one a Muslim. Muhammad is the last prophet of God, the Interpreter of His will, and so must be accepted and followed, he being the perfect exemplar of perfect human qualities, he wears no crown of divinity - does not claim to be the son or incarnation of God. He simply says:-

"I am only a man like you: it is revealed to me by inspiration that your God is one God; so go straight to Him, and ask for His protection."

2. PURITY OF ISLAM

There is nothing in Islam which the cultured mind of the present age abhors. There are not repulsive rites and ceremonies no gruesome ways of placating angry gods. The code of ethics which Islam gives is based on the highest morals. It connives at no impurity, whether open or secret. It asks its followers to lead a life of absolute cleanliness, both personal and moral.

3. PRACTABLENESS OF ISLAM

Islam is far excellence a practical religion. It teaches that religion is not a system of philosophy, although it includes it, but a thing to live.

Religion has no value if it fails to sublimate one's life, to purify and elevate character to make one kind hearted and helpful. Hence it does not aim at appealing to the learned few alone, but also to the people at large at every stage of mental and cultural development. It enunciates moral laws, sets forth principles on conduct and demands from its followers respect for human rights and obligations.

Prophet Muhammad said:-

"God does not accept belief, if it is not expressed in deed and does not accept deed, if it does not conform to belief."

4. IDEALISM OF ISLAM

Islam combines with practicalism a noble idealism. Ideas and ideals move the world; and religion which claims to be universal must present the highest spiritual and ethical ideals. Some religions have set up certain ideals which are impossible of fulfilment. The Islamic ideals are practical and are not the less lofty because they are practical.

5. RATIONALISM OF ISLAM

Islam promotes the spirit of freedom. All kinds slavery are interdicted. Islam has always encouraged the spirit of free inquiry, and has never stipted the aspirations of knowledge. It values private judgement, it invites and faces criticism. The Holy Prophet said:-

"Difference of opinion among my followers is a blessing of God."

"Verily a man hath performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded except by the proportion of his understanding."

"God hath not created anything better than reason, or anything more perfect or more beautiful than reason; the benefits which God giveth are on its account; and understanding is by it, and God's wrath is caused by disregard of it."

"The acquisition of knowledge is a duty incumbent on every Muslim, male or female."

Every student of history knows that Islam has always been the patron of arts and sciences. Muslim scholars inspired by Islam studied and developed many sciences and prepared the way for the Renaissance in Europe.

6. EQUALITY IN ISLAM

Islam has established beyond dispute the equality of man. It does not recognise any intellectual or religious aristocracy, or, for that matter any aristocracy. There are no untouchables in Islam; and more than that the so-called "untouchables" of other religions, once admitted to Islam, become entitled to all the rights and privileges of born Muslims. The colour troubles do not arise in Islam. It is a historical fact that in Islam the black Negroes were on an equal footing with the Muslim Arabs. The Prophet said:-

"No Arab has superiority over any non-Arab and no non-Arab has any superiority over an Arab; no dark person has any superiority over a white person and no white person has superiority over a dark person. The criterion of honour in the sight of God is righteousness and honesty divine living."

7. BROTHERHOOD IN ISLAM

The conception of brotherhood in Islam was the logical consequence of a sense of equality we read in Quran, "Ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren."

It has been said by hostile critics that this brotherhood is limited to the pale of Islam, and that those outside the pale are not regarded as brethren. I do not propose to refute the charge in this brief article, but would ask the critics to point out any religion that has succeeded to bring about a real feeling of brotherhood even among its own followers to the extent that Islam has. But, then, it is not true that Islam does not recognise the brotherhood of men, irrespective of their religion or creed. The Quran says: "Mankind is one single brotherhood." and again: "O Mankind! God created you from a single pair of a male and a female, and made you into nations and tribes, that ye may know or recognize each other easily (not that they may despise each other). Verily the most honoured of you in the sight of God is he who is the most righteous of you."

8. TOLERANCE IN ISLAM

We cannot omit to mention that Islam incalculates extreme tolerance. The Quran says: "Let there be no compulsion in religion." In the early days of Islam, charters of liberty were granted to Jews and Christians. They are recorded in history. Every sentence breathes a spirit of charity and tolerance the like of which it is difficult to find elsewhere.

9. HUMANISM OF ISLAM

Islam establishes the dignity and honour of man. Every man according to the teaching of Islam, is an end, and should not be treated as a means to an end. Islam rejects the dogma of inherent sin. Man is not born in sin, but is made by a perfect Almighty God to reach perfection. The Holy Quran gives the teaching of the sacredness of human life: 'Whoever slays any one, is as though he slew all men; and whoever saves a life, it is as though he saved the lives of all men.'

The highest religion, according to Islam, is the service of man - to remove human suffering and promote the welfare and happiness of man.

The Prophet said:-

"Do you love your Creator? Love your fellow-beings first."

"What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and remove the wrongs of the injured."

10. UNIVERSALISM OF ISLAM

The claim of Islam to universality is as strong as it is true. It suits the needs of men of all countries and climes and of all times. It is universal because it says that God revealed the same religion through all prophets and it orders the Muslim to believe in the prophets of all nations. It is universal because it is rational and it never finds itself at war with the laws of nature or discoveries of science. In fact no religion has advanced the cause of science and extended the bounds of knowledge to such an extent as Islam. It is a progressive religion for all times to come.

AHMADIYYAT IN FIJI. (A contribution)

Fiji was ceded to Great Britain on 10th October, 1874, and became a Crown Colony since then. Immigration from India was sought and the first lot of Indians arrived in the year 1879, and among them were the first Muslims who set foot on the soil of Fiji. After the expiry of their indenture they settled in various places of the Colony. Wherever the Muslims were in numbers they built Mosques and kept the continuity of their religious teachings and imparting to their children. Today the Muslim population in Fiji is somewhat 60,000.

In the year 1926 the Muslim League was formed. Late Mr. A. G. Sahu Khan being the founder. At the same time Arya Samaj brought missionaries and school teachers from India, who formed the Sangathan Movement in Fiji and boycotted the Muslims in every respect. They began the Shuddhi or proselitising the Muslims and the Christians to Hindooism. They went on challenging the people of other faiths to debate with them on religion. They wanted to prove that the Vedic Dharam was the only true religion from God, and all others false. They also said that the Quran is the word of Muhammad and "Alif Lam Mim", the beginning of the 2nd Chapter is "Om" of the Vedas because it has no meaning.

Since the Muslim Community had no person well versed in the Islamic Theology, except for the Milad Khwans no one was capable enough to accept their challenge and debate with them. The Fiji Muslim League wrote to several of the wellknown Muslim organisations in India and elsewhere, and advertised in the Muslim Newspapers to obtain the services of a muballigh who was well versed in the teachings of Islam and other religions, and who could debate with the Arya Samajist missionaries. There was no response from any Muslim source.

The Anjuman Himayat-ul-Islam of Lahore, having its establishment just opposite to the establishment of the Ahmadiyya Anjuman Ishaat-I-Islam of Lahore on Brandreth road, and knowing that the Lahore Ahmadis have their missions in Europe and other places overseas, who also had missionaries well versed in Islam and other religions, and could debate with anyone in this respect, approached Maulana Muhammad Ali, then being Amir or President of the Ahmadiyya Anjuman Ishaat-I-Islam of Lahore, and requested for a muballigh of the calibre required for the Fiji Muslim League. The Maulana willingly sent Mirza Muzaffar beg Sateh to Fiji under contract with the Fiji Muslim League for three years.

The Maulana Mirza Muzaffar Beg arrived in Fiji in the year 1933. His coming to Fiji was the turning point for the Muslims. After his arrival split took place amongst the Directors of the Fiji Muslim League and some wanted him to return to Lahore because he was an Ahmadi. The Fiji Muslim League held its General Meeting and those that were in favour of Mirza M. M. Beg refused to take office, and the Fiji Muslim League went into the hands of the opposition group.

After his arrival in Fiji, Mirza Muzaffar Beg used to pray at the Jame Mosque Toorak, but as soon as the opposition group came into power they barred him from praying in the Toorak Mosque. Some Muslims, who were in sympathy with M. M. Beg, also stopped from going for prayers at the Toorak Mosque and prayed elsewhere. They were branded as Ahmadis and boycotted. After some deliberations the sympathisers of M. M. Beg formed the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji.

Mirza Muzaffar Beg Sateh successfully clarified what "Alif Lam Mim" meant. There was the turning point of the cause of Islam in Fiji in its true perspective. It will be recalled that the opponents of Islam were deliberately misconstruing

the verses of the Holy Quran in general and the above words in particular. Since then the Ahmadiyya Anjuman Ishaat-i-Islam was established in Fiji and continues to progress with its sole object being propagation of Islam in its widest sense.

G. N. Dean.

(EDITOR)- Perhaps the above gives a historical background as to how the seed of the Ahmadiyya Movement was sowed in this Dominion. The Movement had a lot of Problems to face at the outset. However, by the Grace of Almighty Allah the efforts of the pioneers and foundation members were not unrewarding. We all must express our sincere gratitude and pray for the pioneers in this field. It may not be out of place to recall that the First President of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji was Janab Muhammad Twahir Khan, J.P., The First Secretary was Janab A. R. Sahu Khan j.p., the First Treasurer was Janab G. N. Dean, and some of the First Committee members were Messrs. M. E. Khan (Nadi), Ramzan Khan (Nadi), Maulvi Abdul Kareem (Nausori) and Mehboob Khan (Maro, Nadroga). Some of the other founder members who did their utmost in this field were Messrs Kallan Khan, Sayed Latafat Hussain, Sahu Khan (Senior), Nasirud Dean Khairati, Amrud Dean, Noore Abdul Khan (all of Suva), M. T. Khan (Lautoka), Mohammed Akhil, Gulam Nabi, Haji Haidar baksh and Master Muhammad Abdullah (Nausori). There have been many more and we acknowledge and appreciate their untiring task, whether they be named or not as it would be appreciated it is not possible to make an exhaustive list.

The Ahmadiyya Anjuman Ishaat-i-Islam of Fiji did its work in Fiji. However, it went into the background when the Muslims had to take a firm stand in the 1940's when it was desired that a Common front be presented rather than the sectional in the place of atmosphere of the trust. Accordingly when the Muslim Association of Fiji was formed our members, for political purposes in particular backed the Muslim Association of Fiji. This was a great necessity. However, since the purposes of the Muslim Association had been served our members felt it also a necessity that the functions and the works of the Anjuman be revived. Hence in 1966 this was done. With the very kind assistance of Maulana Ahmad Yar Saheb M.A. this was made possible. From then onwards the Anjuman has done everything possible for the propagation work.

The success and the future of the Anjuman lied in the hands of each and every member. The members of the Board of Directors and/or the President and the Secretary are merely administrative weapons. But the ultimate result rests in the hands of the members. Accordingly, we urge and request the members to do their share and give full hearted support to the Anjuman. It is the religious duty of every Muslim to do propagation work and to spend for the cause of Islam.



A section of the congregation at Eid Prayer at the Anjuman's Hall, 12 Bau Street, Suva.

AHMADIYYA ANJUMAN ISHAAT-I-ISLAM FIJI.



BOARD OF DIRECTORS OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI - 1972-73

Back Row: Abdul Sattar, Abdul Munaf, M. Yusuf Sahu Khan (Hon. Secretary), Abdul Wahid Khan, M. Aziz Taiyab Khan (Treasurer), Shams-ud Dean Sahu Khan.

Front Row: Tazim Raza, M. Hanif Ashraf Khan, Ghulam Nabi Dean (President), A. Hussain Sahu Khan (Vice-President).

Absent: Maulvi Abdul Lateef, (Vice-President), M. Hafiz Khan, Maulvi Sheikh Usman, M. Usman Khan.

PRESIDENT:

Mr. G. N. DEAN - Mr. Dean was born in Suva on the 1st October, 1912. He was educated at the Marist Brothers Primary School in Suva. Founder of the Oceania Printery and is now the General Manager and Managing Director of the Oceania Printers Ltd. Has been President of the Anjuman since 1966. Is a founder member of the Anjuman. Is also serving, in executive positions, in other Social, Service and Public Organisations.

VICE PRESIDENT:

- (a) Mr. A. H. SAHU KHAN LL.B. Born in Suva 10th August, 1915. Was educated at Marist Brothers School. Is a Barrister and Solicitor by profession. Is a son of the Founder member Sahu Khan (Senior). Has been a keen sportsman. Has been a vice president of the Anjuman since 1966.
- (b) Mr. ABDUL LATIF: Born in Nadi. Has been a very active and learned supporter of the cause of the Anjuman in Fiji. Has been a vice president of the Anjuman since 1966.

SECRETARY:

Mr. M. Y. SAHU KHAN B.D.S. Born in Suva on 28th January, 1928. Was educated at Marist Brothers School in Suva and completed his dental degree at Queensland University. A very keen hockey player and administrator in soccer. Has been a City Councillor and serves on various community projects and clubs. Has been secretary of the Anjuman from 1966 - 1968 and 1971 - 1973. Is the eldest son of a founder member Mr. A. R. Sahu Khan J.P.

TREASURER:

Mr. M. AZIZ T. KHAN - Born in Nadi. Was educated in Nadi is a landlord and a manager. He is a son of a keen figure towards the support of the cause of the Anjuman, namely Mr. M. Taiyab Khan. Is a keen sportsman and is a Town Councillor and serves on various community projects and clubs. Has been the Treasurer of the Anjuman since 1966.

BOARD MEMBERS:

- (a) ABDUL WAHID KHAN A.M.I., A.M.E. Born in Suva on 25th November 1925. Is the son of a founder member Mr. Kallan Khan was educated at the Marist Brothers School. Is also the Chairman of the Institute of Automotive Mechanical Engineers of the Fiji Branch and was president of Fiji Taxi Union for 11 years. Is Assistant Service Manager at Suva Motors Ltd. Has been a Board member of the Anjuman since 1966.
- (b) M. HANEEF ASHRAF KHAN - Born on 12th March, 1908. Was educated at the Methodist Mission Boys School in Suva. Has been an active member of the Scout Movement in Fiji. Became the District Scout Master and is a Life Member of the movement. Has been a City Councillor. Has been and is the Pesh Imam of the Anjuman. Has been a keen supporter of the Wrestling Association in Fiji. Has been a founder member of the Anjuman and a Board member since 1966.
- (c) TAZIM RAZA BUKSH - Born in Suva. Educated at Muanivatu School. Is the son of an active supporter of the Anjuman. Is a senior clerk at a reputable firm of solicitors. Has been a Board member of the Anjuman since 1966.
- (d) ABDUL SATTAR - Born in Nausori. His father a founder member Mr. Mohammed Akil. has been a very keen supporter of the Anjuman. Has been a Board member since 1971.

- (e) ABDUL HAMID KHAN - Born in Suva. Is the son of a founder member Mr. Kallan Khan was educated in Suva. Has been a Board member since 1971.
- (f) SHAUKAT ALI UDDAN - Born in Suva. Is the son of a keen supporter of the Anjuman. Was educated in Suva. Is the supervisor at the Civil Aviation Dept. at Nadi Airport.
- (g) M. S. SAHU KHAN LL.B. LL.M. - Born on 28th May, 1940. Was educated at the Methodist Mission Boys School and Indian High School in Suva. Gained his LL.B and LL.M. in Auckland. Is a Barrister and Solicitor by profession. Is holding administrative positions in Football Associations and in 1973 was Manager of the Fiji Football Team Touring New Zealand. Is the second son of the Vice President Mr. A. H. Sahu Khan.

A TRIBUTE TO THE MEMORY OF THE "PRINCE OF MARTYRS" THE IMAM HUSSAIN

Martyred on 10th Muharram 61 A.H. 10th October 680 C.E. The Importance of 10th Muharram in Muslim history. The truth of Muharram is observed as a day of mourning and solemn remembrance by Muslims all over the world. It is the anniversary of that memorable sacrifice which Hussain the youngest grandson of the Prophet Muhammad, offered, along with seventy-two near ones and faithful followers to uphold the true teachings of Islam in a manner befitting, "The Prince of Martyrs".

In the few short hours of that glorious struggle he and his small band demonstrated, by deeds not by words, that only by rising above the fear of death and anguish can the foundations of a religion be made indestructible. Nothing less could the world of Islam expect from the flesh and the blood of the Greatest of Prophets, and nothing more could anyone give for the cause of the Almighty than the Supreme Sacrifice which Hussain offered so willingly. There were times of great trials and sufferings in the life of the founder of Islam. The pagan Arabs threw stones at him and boycotted him, they brought fire to burn his house and plotted to kill him secretly at night. Then after his flight from Mecca to Medina, they collected armies and forced him to fight, sometimes he was outnumbered and once he was severely wounded. But he bore all this trials with an invincible faith in God and an unshakable resolve. He lost no opportunity to announce by word and deed to all his followers that he had great hope in this child. "Hussain is from me" he said, "and I am from Hussain". These words must have seemed a mysterious saying at first, but 50 years after the Prophet's death the time came when the world realised that it was Hussain who saved the life's work of the Prophet from being forgotten and completely undone. Khwaja Moinuddin Chisti of Ajmer, India, (D.1234 C.E.) has rightly judged the full value and importance of the Imam Hussain's martyrdom in the lines from his memorable Rabaiyat.

1. Shah ast Hussain, Padshah ast Hussain,
King is Hussain, Emperor is Hussain.
2. Deen ast Hussain, Deen panah ast Hussain,
Religion is Hussain, the refuge of religion is Hussain.
3. Sardad-o-nadad dast dar dast-i-yazid.
He gave his head but did not surrender to Yazid.
4. Haqqa kih binae "La ilaha" ast Hussain,
Forsooth, the basis of the proclamation of God's unity is Hussain.

When we pause to realise that the greatest purpose for which Hussain had been brought up and been prepared was no less than the protection of the very basis of Islam. We understand that no price could have been too great for such a purpose and Hussain readily paid the price which no one else could pay.

M. Haneef Ashraf Khan.

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITES TO
GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE
ARE THEY WHO ARE SUCCESSFUL (The Holy Quran: Ch. 3 v. 103)

As I had been informed that the front cover of this publication would contain the above inspiring and thought-provoking verse of the Holy Quran I felt it be fitting that a contribution be made on the same verse and hence this article.

It gives me great pleasure in extending to you readers kind salutations and greetings and to express my sincere hope that whatever little that may be expressed in this newsletter will find a place in your hearts since all that is intended is in the interest of Islam and consequently fellow beings as a whole. The above verse was revealed in Medina and at a time after the Holy Prophet (PBUH) and his fellow companions had been forced to migrate thereto owing to the unbearable persecutions metted out to them at Mecca. Even at Medina they were not safe. They constantly lived under fear of annihilation. Yet the revelation of this verse gave a great joy in the midst of unprecedented fear when the Holy Prophet (PBUH) announced that it was implied therein that forces of Islam would cover not only the Peninsula of Arabia but the entire world as missionary forces would deliver the messages of Allah to all humanity. This has proved itself true and today Muslims are to be found in practically all civilised countries of the world. Religion, prior to the advent of the Holy prophet (PBUH), had been forgotten and if it existed it was treated only as a myth. Worship of One Almighty God had become unknown. Idol worship was rampant. Murder was accepted as a sport but this caused perdurable tribal feuds and thirst for shedding more blood. Women were not only treated as mere chattels but also as if they possessed no souls. Giving women even of high birth any status as such, was inconceivable. Daughters born in a home were looked upon as shame and many fathers could not tolerate this disgrace, would bury such an innocent infants alive with their own hands. In some cases even the mother, with pride would hurl the screaming child to its doom in the grave and bury the child alive and yet show no sign of sorrow, remorse or despair; she would even later rejoice as having done some heroic deed. Moral, spiritual and religious darkness had covered the earth and as prophesied by earlier prophets, evidenced by their respective scriptures, the Holy Prophet (PBUH) announced his mission as ordained by the Almighty Allah. He proclaimed that he had been appointed not only as a the giver of good news and a warner but as a Mercy; "And we have not sent thee but a Mercy to the Nations" 21:10. He brought light through revelations from the Almighty Allah for humanity at large to guide goodness by their accepting Unity of God and by their realising individual faults and follies, asked forgiveness through real devotion and prayers and thus thought a better abode in this life and the hereafter. The Holy Quran asserts itself as "Clear messages of Allah so that he may bring forth those who believe and do good deeds from darkness into light" 65:11. The Holy Prophet (PBUH) through Holy Revelations and as a moral and spiritual guide not only captured the hearts of the then murderous Arabs and turned them into human beings but made them angels living on earth. This was the direct consequence of their understanding of the Holy Verses of the Holy Quran. No doubt the Muslim World has practically renounced and ignored the true, nobel and unparalleled principles of Islam and consequently declined to barbarous ways of life has eventuated. The spiritual progress has come nearly to a halt. These commands, directions and teachings of Allah as contained in the Holy Quran, as expected were to be conveyed to the world as light,

to enable the human race to follow the proper path with piety to purge humanity of all falsehood and by certainty of faith in the One Almighty Allah and His words led fellow beings out of all doubts and darkness into light. This was the purpose for which all prophets had been sent from Holy Prophet Adam to the Holy Prophet Muhammad (may peace and blessings of Allah be on all of them) culminating in the Finality of Prophethood in the Holy Prophet Muhammad (PBUH) and laws given for guidance of the human race perfected in the Holy Quran which itself asserts:- "This day have I perfected for you your religion and completed my favour to you and chosen for you Islam as a religion" 5:3. The purpose for which the Ummati i.e. followers of the prophet (PBUH) exist, is to propagate the faith, show light to lead people with certainty to enable them eventually to meet the Creator. In obedience to the directions of the Holy Quran, The Ahmadiyya Anjuman Ishaat-I-Islam was founded and continues to exist. The members have pledged themselves to the propagation of the message of Islam in its true and correct perspective; to defend Islam through preaching the religion in the true and clear light of the Holy Quran. To be successful it is incumbent that one should remain absorbed in prayers regularly and repent for sins committed. General superficial faith or declaration only does not in itself avail for one's rescue. One must have passionate faith. Allah then in reality comes to aid and grants protection and eventual success. Propagation has been and is the aim and object of this Jamaat and this is what the name Ishaat-I-Islam connotes. The members combine as a party of Islamic soldiers. A party to invite to good, enjoin right and forbid the wrong. Many false and unfounded allegations have been directed towards this Jamaat of which one is that the Ahmadiyyas do not believe in the tenets of the Islamic faith. In each of the issues of the weekly newspaper known as "The Light" the following declarations are published:-

1. After the Holy Prophet (PBUH) Allah has barred the appearance of the prophet, new or old.
2. After the Holy Prophet (PBUH) Jibreel cannot descend and bring Prophetic Revelation to any person.
3. If Jibreel were to descend with one word of Prophetic Revelation for any person it will contradict the two complementary verses (This day I have perfected your Deen for you 5:3). (He is the Messenger of Allah and the Last of the Prophets 33:40).
4. The Holy Prophet also said: I am Muhammad and I am Ahmad and I am Al-Aqib (the one who comes last) after whom there is no prophet.
5. Hazrat Mirza Ghulam Ahmad came at the turn of the 14th Century (Hegira) as the Great Ordained Mujaddid to re-establish predominance of Islam in the world.
6. Hazrat Mirza Saheb named his followers "Ahmadi" after the Holy Prophet's Jamali - name Ahmad.
7. No verse of the Holy Quran has been abrogated nor shall be abrogated.
8. All the companions of the Holy Prophet (PBUH) and the Imams are venerable.
9. It is spiritually conducive to our faith to believe in the Islamic Missions of all Mujaddids.
10. He who recites the Kalimah is a Muslim.

If, in view of this a person continues to maintain that members of the Ahmadiyya Anjuman Ishaat-I-Islam do not believe in what they profess, then it is feared that even the Almighty Allah cannot give such people honourable understanding to reflect on what they read or see. To such people the Holy Quran refers as being "Deaf, Dumb and Blind" 2:18. When the Holy Quran says "these are they who are successful" it refers to a party such as this Jamaat and no doubt the Ahmadiyya Anjuman Ishaat-I-Islam has succeeded in their work and will continue with further successes beyond

expectations. However, so long as this mission continues to preach and teach Islam in its living spirit, reality and wisdom consistently in accordance and in compliance with the true spirit and teachings of the Holy Quran there is no barrier that can prevent progress and no obstacle that cannot be overcome, no difficulty that cannot be surmounted and no falsehood that cannot be destroyed to enable the Unity of Allah to be glorified and also the name of the Mercy to the World sent as a guide, a spiritual and moral teacher, the Seal of the Prophets, the Holy Prophet Muhammad (PBUH) been exalted and accepted as the giver of religious perfect and final laws which are to continue in full force and glamour to the day of resurrection. It is to be remembered that there is no place in Islam for either Priest or Monks "and as for Monkery, they innovated it, we did not prescribe it to them" 57:27. Yet in the present age both Monks and Priests have taken such a stranglehold on many of the followers to such an extent that they are inclined to accept more readily, what is formulated for them rather than to see what the true teachings happen to be. A large gap is thus falsely created. In the verse quoted under discussion the term "Maroof" has been employed. This word signifies the commonly accepted norms of morality. The middle course, the golden mean that avoids extremes and seeks to maintain a balance between idealism and empiricism.

If one reflects on these Holy verses it will be observed and appreciated and no doubt, accepted as a fact, that all so called differences are man-made for the purpose of causing delusions and creating adherents and followers for their own selfish ends and these absolutely contrary to the teachings of the Holy Quran. The faith requires unity and all or any ostensible differences should be solved by reference to the Holy Quran. Obstinacy can be ruinous. Read and understand the verses as Allah says: "Surely we have revealed the Book to thee with truth that thou mayest judge between people by means of what Allah has taught thee. And be not one pleading the cause of the dishonest" 4:105.

"The Judgment is only Allah's. He relates the Truth and He is the Best of deciders". 6:57.

Why should we or any of us then lean on priests, monks or others for guidance when we have our Holy Book, the Words of Allah, to guide us. It is a sincere and earnest request for "There is no compulsion in Religion, the right way is clearly distinct from error" 2:56. Let us all study the Holy Quran, decide on the authority of the Holy Quran on issues appertaining to Islam, propagate the faith on the strength of the authority of the Holy Quran and in compliance thereof, so that we may be successful. Work, with devotion, is entailed and with this sacrifices of both wealth and comfort to some degree. There is a purpose to be fulfilled and we are expected to march onwards with the light of the Holy Quran. This Anjuman calls upon each and all who declare themselves to be Muslims to join forces with this Anjuman to assist in the propagation of Islam in its true perspective to be successful. We must jettison our differences commonly known as "Sectarianism" and assemble once again under the banner of Islam and the True Teachings of the Holy Quran. The Holy Quran invites "And hold fast by the covenant of Allah all together and be not disunited" 3:102. Further it says "If you quarrel about anything refer it to Allah and the Messenger if you believe in Allah and the Last Day. This is the best and more suitable to achieve the end" 4:59.

Remember "The Truth is from your Lord, so let him who wishes believe and let him who wishes disbelieve" 18:29.

May Allah bless our efforts and assist all Muslims to join hands unitedly to further the cause of Islam.

A.H. Sahu Khan, Ba..

Certain sections of the Muslim Community are attempting to undermine and destroy the great work on which actually depends the success and triumph of Islam. This is happening as a result of misunderstanding - and in some quarters such misunderstanding deliberately enhanced by misrepresentation and misconstruction by certain groups and individuals. At the moment, turning to any quarters of the globe we find that Islam is involved in a severe struggle and is faced with opposition everywhere. At this critical moment it is our responsibilities as Muslims, to come forward and help the cause of Islam. As Maulana Muhammad Ali said:-

"With a little thought it would become clear that on the preaching of Islam (Isha'at Islam), depends all the success of Islam. In this we can turn the foes of Islam, who have been trying their utmost to destroy the Muslims for so many centuries, into the faithful servants of Islam. The place that gives rise to poisonous thoughts against Islam can also be made to produce an elixir for this poison. By Isha'at Islam we can turn the minority of Muslims into a majority. By Isha'at Islam we can create that power and passion of faith among Muslims which would help them to live a strong community in spite of their being in minority in any part of the world. By Isha'at Islam we can teach them to live a simple and straightforward life and thus break all their un-Islamic habits and customs which have brought them to such a condition of disgrace. By Isha'at Islam we can bring about a unity among Muslims which will make them a strong and triumphant nation in the world in spite of their being weak in their financial resources. What does Isha'at Islam mean in reality? It is presenting the true picture of Islam to the world. On the one hand it will attract the heart of the other people towards Islam and on the other create a zeal for action among Muslims which is lacking in them today. This will lead them to the paths of progress and prosperity, the paths which have been unfortunately lost by them today. The power of captivating the hearts exists in the Quran itself; it exists in the pure and perfect precept of the Prophet Muhammad. The only shortcoming is that the true picture of Islam is hidden behind a veil. The opponents have a wrong picture of Islam before them on account of which they are despising it and trying to destroy it from the face of the earth. Muslims themselves are oblivious of the real beauty of Islam. Islam which had profoundly affected the lives of Muslims of earlier centuries and have given them an invincible strength to uphold the cause of the truth. Isha'at Islam means the unveiling the beauty of Islam once again; it means opening up of new vistas for the progress of Muslims. God has given a promise to us that He it is Who sent His Messenger with guidance and the Religion of truth, that He may cause it to prevail over all religions. This is not a mere promise. One fact however, is obvious that the principles of Islam are even now gaining ground throughout the world. People get disheartened by the dominance of materialism and irreligion in the world. But they forget that any lasting civilisation has never been based or will never be based on the forces of materialism and irreligion. Its permanent foundation can only be laid on spiritual and moral values. If the human civilisation has to exist then religion, which is the foundation-head of all spiritual life and moral values, will also exist in its complete and perfect form, the other name of which is Islam.

The only object of the Ahmadiyya Movement is to create such conditions under which Islam could flourish, I end this brief introduction on the prayer:

اللَّهُمَّ انصُرْ مَنْ تَصَرَّ دِينَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاجْعَلْنَا مِنْهُمْ اللَّهُمَّ اخْذِلْ مَنْ خَذَلَ
دِينَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مِنْهُمْ

"O Allah help him who helps the religion of Muhammad and make us from among them. O Allah forsake him who forsakes the religion of Muhammad and do not make us from among them."

From the above it is clear as to what the Ahmadiyya Movement stand for. Degratory and debasing remarks and statements are being made against the Movement but I urge on the members of the Anjuman to continue with the Preaching of Islam as on it depends the success of Islam.

However since there are a lot of misunderstandings about the Movement as we see it, it is our responsibility to remove them. Also, there are many who are ignorant of the basis of the movement - its history, background and the foundation.

Accordingly, it is felt that it is imperative that in as narrow compass as possible a brief outline of the Life and Mission of Hazrat Mirza Ghulam Ahmad (Founder of the Ahmadiyya Movement) be given. To fulfill this object it is intended to divide this paper into three sections.

A. EARLY LIFE

A brief Survey of the Ahmadiyya Movement.

It was probably in the year 1835 C.E. that Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement, was born. He was the son of Mirza Ghulam Murtaḍa. His ancestors had emigrated from Samarqand to India in 1530 C.E. during the reign of the Mughal Emperor Babur and settled down in the Gurdaspur district Punjab, India. Here they founded the present town of Qadian, which was originally named Islampur Qadi. This was shortened to Qadi and then to Kadi and finally it became Qadian. His family belonged to the Mughals and descended from Haji Barlas. On this account the Founder and his ancestors were called Mirza and for this reason, too, he was reputed as Mirza Ghulam Ahmad of Qadian.

He received his primary education in his own village and then in the town of Batala, about ten miles away from Qadian. In his youth, under the instructions of his father, he was occupied with the management of agricultural lands. In this connection he had to conduct law-suits relating to his family estates which were quite repulsive to his nature. He did it only in obedience to his father's advice to fulfil his wishes, too, he accepted a Government job at Sialkot and during this period he would spend his time alone in reading the Holy Quran. Nevertheless he entered into many controversies with Christian Missionaries during his stay at Sialkot. In 1868 C.E. he was called back to Qadian to attend to the cultivation of land under the instruction of his father. But his heart was not in his work, so he spent most of his time studying the Holy Quran. He loved solitude and disliked worldly pursuits. To this effect he wrote to his father once mentioning that he would like to spend the rest of his life in solitude.

A new phase in his life and his claim of being a mujaddid.

His father died in 1886 C.E. and a new era dawned upon him. He devoted himself completely to the cause of Islam. About that time a new movement, known as Arya Samaj (founded in 1875 C.E. at Bombay, India) had started among the Hindus. This movement attracted his attention in particular. Articles on religious subject were published by him in various papers in 1878 C.E. Some of them were in refutation of the beliefs of the Arya Samaj. In his controversies with Swami Dayanand Sarasvati (1824-83) the founder of the Arya Samaj and some other Arya Samaj leaders, we observe his great enthusiasm and deep scholarship about Islam.

In 1880 C.E. he started his first and renowned book Barahin Ahmadiyya, the first four volumes of which were published by 1884 C.E. In this work the truth of the teachings of Islam was established by forceful arguments, and the objections against Islam by Arya Samaj, Brahmo Samaj and Christians, the three great movements of that

age, were thoroughly dealt with and their basically wrong principles were powerfully refuted. He emphasised in this book the necessity of Divine Revelation, throwing light on its different aspects. He further showed that revelation was not simply a phenomenon of the past but God also spoke to his chosen ones in this nation. In this connection he referred to his own visions and inspirations and mentioned the fulfilment of some of these. It was in 1880 C.E. while writing this book that the truth shown upon him that he was the mujaddid (renovator) of the 14th century of Hijrah and was appointed to defend the cause of Islam. This announcement was made in Brahmin Ahmadiyya but he did not form any organisation immediately and continued his defence of Islam against the Arya Samaj, which was imitating the Christian missionaries in his vituperations against Islam. The announcement of his being a mujaddid was not only published in Brahmin Ahmadiyya but issued in a separate manifesto 20,000 in number, in which after referring to the publication of Brahmin Ahmadiyya he states.

This servant of Allah has given a manifest proof by the grace of Allah the Almighty that many of the true inspirations and signs and wonders and news of the unseen and Divine secrets and visions and prayers that have been accepted are as part of the religious experience of this servant of the faith, the truth of these being borne witness to by many of the religious opponents (The Aryas for instance). All these matters have been stated in this book and the author has been given the knowledge that he is the mujaddid of this time and that spiritually his excellences resembles those of Messiah, the son of Mary, and one who bears a very strong resemblance and a close affinity to the other".

On December, 1st 1888 he announced that Allah had commanded him to accept Baiat and form a Jamaat. The purpose of this pledge of fealty was to defend and extend the cause of Islam. He also stated that he had received, "Ilham" or inspiration for this important mission. He announced that Christ was dead and the Messiah, whose advent was promised to Muslims, was a Mujaddid of this nation and that the prophecies relating to the advent of the Messiah were fulfilled in him.

He further made it known that the reports relating to the appearance of a Mahdi also referred to the coming of the Messiah who would spread Islam in the world not by the sword and was commonly believed but by arguments and reasoning relating to the spiritual force which underlay the truth of Islam. This attitude of mind brought him into disfavour not only with Muslims, Hindus and Christians but also with the Government of the day. He wrote about his claims in his book Fath-i-Islam published in 1891. He explained publicly that his announcements were as he had expressed and that he had never made any claim to prophethood. His writings reflected the great passion he had for the propagation of Islam. He had no contact with the Western world and no knowledge of the English language, yet he held visions of himself expounding the truths of Islam in England.

In February 1894 he wrote a book entitled Nur-al-Haqq in which he prophesied about the spread of Islam in Europe. He had several years before this publication started an English monthly "The Review of Religions" to present the true public picture of Islam to the English speaking people. His burning passion to carry the message of Islam to the whole world did not die on his sad demise. In 1912 The Working Muslim Mission in England and in 1922 the German Muslim Mission in Berlin were inaugurated. He claimed that Almighty Allah has chosen him to effect reforms not only among Muslims but also Hindus and Christians.

In December, 1905 he published a small pamphlet entitled Al-Wasiyyat and established a society which was named later on as Sadr Anjuman Ahmadiyya. He spent the last two years of his life writing voluminous books such as Haqiqat ul Wahy, Chashmah Marifat and Volume 5 of Barahim Ahmadiyya. In 1908 he went to Lahore for a change of climate and there the founder undertook to write his last book Paigham Sulh - The Message of Peace. Stricken down by an acute attack of diarrhoea he passed away on the 26th May 1908 with his last words being "O my beloved Allah".

History records his as an eventful life, for not only has he revolutionised many of the existing religious ideas, even more he has taken definite steps to see that Islam was introduced in the West. He has also helped to resolve and unravel some of the deep religious mysteries such as the second advent of Christ the tribulation of the Anti-christ, the prevalence of Gog and Magog, the coming of the Mahdi and many controversial topics in the religion.

He was gifted not only with inspiration to elucidate the deepest and most complicated mysteries, but also with the faith and belief that inspired him to give a new direction to the propagation of Islam to a world that was becoming insensitive to its message.

B. THE MESSAGE OF AHMADIYYA

The Ahmadiyya Movement was started in 1888 by Hazrat Mirza Ghulam Ahmad of Qadian. The name Ahmadiyya was however, adopted ten years afterwards. A manifesto was issued on 4th November, 1900 in which the Founder explained that he adopted the name Ahmadiyya in reference to Ahmad one of the two names by which our Prophet was known, the other name being Muhammad. Muhammad, he said, was a name indicating "jalal" or glory which the Holy Prophet was destined to attain, while Ahmad was a name indicating "jamal" or beauty the reference in this name being to the beauty of his teachings and to "the peace which he was destined to establish in the world by his teachings". These later days, he wrote further, were the days when this aspect of Islam was to become prominent. This, therefore, was the direction in which his work lay, i.e. to establish peace in a war torn world by presenting the spiritual teachings of Islam which was now the only way to restore peace to the mind of man, to enable man to live in peace with God and in peace with his fellow man.

The adoption of the name Ahmadiyya thus disclose the real message of the Movement. It is a message to the Muslims that they can win the world again by the two great spiritual forces which have been given to them, the Holy Quran and the Holy Prophet Muhammad. It is a message to the non-Muslim world, to the West in particular, that the one sided growth of civilization which made materislism the sole ruling force was a failure, and that peace with God and peace between man and man can be brought about only by the spiritual force of Islam. The Founder's own attention was from the very start, from the time that he began to write, directed to disclose the beauties of the Quran and the Prophet, and was in 1890 when the Movement actually took birth, specially directed to carry the message of Islam to the West. In his very first writing laying the foundation of the Movement, the Isala Aham, he wanted to have the Holy Quran translated into English. He himself did not know English - to carry the message of Islam to the West which was at that time leading the whole world. He had the deepest conviction that the Holy Quran was the mightiest spiritual force of the world and that it could be brought about in not only an awakening among the Muslims but also a change in the material outlook of the West.

The only position which the Founder claimed for himself was that of an Imam, a Mujaddid, and the only work to which he directed his followers was the making of the Quran which was misrepresented, and a true picture of the Prophet who was the most maligned of all men, accessible to all people of the world. Six years after his death, however, the community was split into two sections, a large section of the community under the leadership of his son Mirza Muhmud Ahmad, attributing to him a claim to prophethood. History repeated itself. Jesus never said that he was God, but a very large section of his followers exaggerated his claims and made him their God after his death. The Founder of the Ahmadiyya Movement never claimed prophethood for himself, as his own writings, quoted further on, show, but a very large section of his followers exaggerated his claims after his death and attributed to him a claim to prophethood. This happened in the year 1914 when the then leader of the Qadiani movement on being elected the head by one section of the community, took the position of a Pir and advocated that all Muslims who did not join the movement were kafirs. Perhaps he thought that this was the only way to shake the Muslims out of their lethargy and to awaken them to a sense of responsibility towards the great movement for the revival of Islam. But a little later, he was led on from this error to another error that the Founder of the Movement was not only a mujaddid but also a prophet, exactly the contrary of what the Founder had said that he was not a prophet but only a mujaddid.

It was due to these unwarranted and exaggerated claims for the Founder that a section of the community separated themselves from the Qadianis and organized themselves as the Ahmadiyya Anjuman Ishaat-i-Islam at Lahore. They stick to the original doctrines of the Ahmadiyya Movement and carry on the work of bringing about a spiritual awakening in the world. The main plank of the programme of this Anjuman is to disseminate a true knowledge of the Holy Quran by translating it into different languages of the world, and to present a true picture of the Prophet. It is thus a movement quite distinct from the Qadiani Movement, now having their head of the establishment at Rabwa, Pakistan.

C. SALIENT FEATURES OF THE AHMADIYYA MOVEMENT

1. The Ahmadiyya Movement clarifies the relation of Islam towards other religions. It emphasises the original broad and liberal outlook of Islam which in the course of time had entirely been lost sight of. Through misunderstanding and misrepresentations Islam has come to be looked upon as if it did not tolerate other religions, while as a matter of fact it is extremely liberal in its outlook towards them. It has laid down as one of its basic principles that prophet appeared among every nation of the world: "And there is not a people but a warner has gone among them" (35:24). It goes a step further and lays down that a true Muslim must believe in all these prophets: "(Messias) believe in that which has been revealed before thee and that which has been revealed before thee" (2:3).

This truth is reiterated on numerous occasions and belief in every prophet of the world is made essential. It also enjoins the Muslims to be guardians of the holy places of other religions: "And if Allah did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down" (20:40).

The protection of monks cloisters and churches and synagogues along with that of mosques was therefore one of the avowed objects of Islamic wars. Such a broad outlook of religion is not met with elsewhere. The Ahmadiyya Movement has done immense service to the cause of Islam and to the cause of religion in general by stressing this point.

2. The Ahmadiyya Movement has fought against the false notions of Jihad attributed to Islam. It is generally thought that Islam inculcates the use of sword for converting people to Islam. That is sheer misrepresentation. The basic principle of Islam is that "there is no compulsion in religion"(2:250). And was expressly allowed only in self-defence: "Fight in the way of Allah against those who fight against you, but be not aggressive. Surely Allah loves not the aggressors"(2:219). Islam attained to supremacy by the irresistible spiritual force which it possessed. The Ahmadi Movement comes as the harbinger of the good news that the spiritual force of Islam which brought about the predominance in the world at its rise is inexhaustible and that even today it can effect by spiritual force what it effected at first, and it is itself a witness of that spiritual force, for wherever it has raised aloft the banner of Islam, people have bowed before it.

3. The Ahmadiyya Movement has also set in order the house of Islam at its origin meant allegiance to the word of God first of all, but at the present day the Holy Book is relegated to the back ground, and the Muslims seek for guidance first of all from books of law which were compiled more than one hundred years after the Holy Prophet. These books have their own value but things have been set topsy turvy in the house of Islam by placing such books above the Holy Quran in seeking religious guidance the Holy Quran was revealed to answer the needs of men of all ages and the door to understanding its important and to deduce laws from it to answer new needs was never shut upon men. But today Muslims speak of Islam not in the terms of the Holy Quran but in the terms of Hanafi, Shafi'i, Maliki and Hambali laws. That is practically transferring allegiance from the Word of God to man-made laws or to seat man on the throne of Divinity. In another quarter Hadith or sayings of the Holy Prophet are given authority above the Holy Quran, whereas it is a well known fact that the Holy Quran has been handed to us in tact but not so the Hadith. The true order of things was the Quran first, the Hadith after that and then Fiqh. "Back to the Quran is the clarion call of the Ahmadiyya Movement; back to the pure Islam of the Holy Prophet and his companions.

4. While this bringing the Holy Quran into the forefront in the Muslims Life the Ahmadiyya Movement has further done away with all ideas derogatory to the dignity of the Holy Quran. Thus it has exposed the error of the doctrine of nask (abrogation), On the basis of certain traditions none of which can be traced to the Holy Prophet and which in fact contradict each other, it was thought that there are certain verses in the Holy Quran which cannot be reconciled with others and which therefore have been abrogated by those others, and that there are certain verses which must be accepted as part of the Holy Quran though they are not met with therein. The allegation that certain verses cannot be reconciled with others amongst virtually to the admission that there are discrepancies in the Holy Book an idea denounced by the Holy Quran in plain words: "Will they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy?"(4:82). Rejecting the doctrine of abrogation the Ahmadiyya Movement stand for a complete Quran, in which nothing is abrogated and from which nothing has been left out.

5. Yet another very important contribution made to Islamic thought by the Ahmadiyya Movement is the solitary of Islam. The liberal attitude of Islam is manifested not only in its relations to the non-Muslims religion but also in the internal relations of Muslim sects towards each other. "The differences of my ummah are a mercy" was declared by the Holy Prophet but the Mullah has made them a curse by calling the Muslims Kafirs. The Ahmadiyya Movement lays stress on the fact which

has entirely being neglected that in Islam there are no sects worth the name; there are only different schools of thought agreeing in the fundamentals and differing in minor points. Islam stands really for a compact nation spread all over the world. Whether a man calls himself a Sunni or a Shia an Ahl Hadith or an Ahmadi, all are agreed on one God regarding Whose attributes they have no differences, on one Prophet whom they all consider to be the Last Prophet, on one Book which they believe to be the final revelation. And, further, there is unity among them even on the practical side of religion. All Muslims acknowledge the same five services of prayer at exactly the same times and perform in the same manner, they have the same month of fasting, the same zakat (institution of charity) and the same pilgrimage. The world cannot show another example of a nation spread so wide, with its component parts separated from each other for over thirteen centuries when there were no means of easy communication, and yet agreeing in so many principles in theory as well as in practice. The narrow-minded Mullah is however blind to this unexampled agreement of the Muslim world and the minor points of differences loom large in his jaundiced eye. The result is that with such a wonderful agreement on so many points of vital importance, the Muslim world is shattered into pieces, and almost every person, every sect, every school of thought is denounced kafir by another.

The Ahmadiyya Movement has done immense service to the cause of Islam by denouncing this tendency. It calls attention to the Divine ordinance laid down in the Holy Quran: "And say not to anyone who offers you (Islamic) salutation: Thou are not a believer" (4:94) and to the injunction of the Holy Prophet: "Whoever says prayer as we say it, and faces our Qiblah...he is a Muslim for whom is the covenant of Allah, so do not violate the Divine covenant". It lays stress on the principle which forms the basis of Islam that everyone is a Muslim who declares his faith in the Kalimah and who owes allegiance to the Holy Quran to whatever sect or school of thought he may belong. It is the acceptance of this principle only which can again restore the wonderful solidarity of Islam.

6. The Ahmadiyya Movement of Lahore has again done valuable service to the cause of Islam by its interpretation of the doctrine of the finality of prophethood. There is, no doubt, an agreement that prophethood came to a close with the advent of the Prophet Muhammad, as expressly laid down in the Holy Quran, but at the same time it is also an unanimous Muslim belief based on a reliable Hadith narrated by Bikhari and Muslim that Jesus Christ, an Israelite prophet would come after him. Apparently these are two contradictory statements, as the Final Prophet must be the one who comes after all, and if Jesus Christ comes after the Holy Prophet it is he who must be looked upon as the Last Prophet. The Ahmadiyya Movement reconciles these two statements by interpreting the prophecy of the advent of Jesus Christ in a metaphorical sense, in exactly the sense in which the prophecy of the second advent of Elias was interpreted by Jesus Christ himself. There is a prophecy in the Old Testament that Elias, who was believed by the Jews to have been taken alive to heaven, would appear before the advent of Jesus Christ, but when the latter on his claim to Messiahship was confronted with the question that Elias had not made his appearance as prophesied, his reply was that John the Baptist was the Elias, that was to come because he had come in spirit and power of Elias (Luke 1:17) (Matt 17:10-3). Thus the Muslim belief relating to the second advent of Jesus Christ has an exact parallel in the Jewish belief relating to the second advent of Elias. Both are supposed to have been taken alive to heaven, and there is a prophecy for the second advent of both. If Jesus Christ was the true Messiah, as evidently every Muslim believes, then it is a proved fact that the prophecy relating to his second advent

means the coming of a person in his spirit and power. This is the interpretation of the prophecy relating to the second advent of Jesus as offered by the Ahmadiyya Movement.

7. Along with the light thrown on the doctrine of the finality of prophethood and that of the advent of the Messiah, the Ahmadiyya Movement has cleared the eschatological atmosphere of Islam and changed what appeared to be a blot on the rational and simple religion of Islam into a beauty spot - a prophecy for the triumph of Islam. The advent of the Promised Messiah did not stand alone in eschatological prophecy: it was essential combined with the idea of the appearance of Antichrist (Dajjal) and of Gog and Magog (Yajuj and Majuj). The prevalent idea among the Muslims based on certain words of hadith was that the Dajjal was a one-eyed man who would make his appearance in the later days with treasures of the world at his command, that he would lay claim to God and carrying even paradise and hell with him and that he would traverse the whole earth in forty days, visiting every habitation of men inviting them to accept his divinity and enriching those who followed him, and that Gog and Magog would be an extraordinary creation of God who would spread over the whole earth. The truth about this prophecy flashed upon the mind of the Founder of the Ahmadiyya Movement at the very time that he was raised to the dignity of Messiahship. The Dajjal and Gog and Magog, he said, were no other than the Christian nations of the West. A close study of the Holy Quran and Hadith shows that all the signs of the Dajjal and Gog and Magog were met with among these people.

This gave a definite direction to the work of the Ahmadiyya Movement. And it was, in one word, the spiritual conquest of the West. Thus the wonderful work of the Islamisation of the West, of which the foundations have been laid by the Ahmadiyya Movement, is essentially bound up in its belief relating to the advent of the Messiah. That the Muslims in general have lost the zeal and energy of the earlier days of Islam for carrying forward the message of Islam is admitted on all hands. Islam's triumph is, they seem to believe, to be brought by the Messiah and the Mahdi, and they have nothing to do but to wait and see. That the Messiah who was to come has already appeared in an idea which shifts the responsibility to the Muslim's own shoulders; it brings back to him the zeal to carry forward the message of Islam. If the Messiah has come, the time has also arrived to conquer the West for Islam. This is the great mental revolution achieved among those who join the Ahmadiyya Movement a mere handful of men are carrying the message of Islam to the farthest ends of the world, while the millions of the orthodox are either idle or occupied with their internal dissensions.

TWO VIEWS ABOUT THE FOUNDER

HAZRAT MAULANA NUR-UD-DIN'S VIEW ABOUT THE FOUNDER

I. With regard to his view about the Founder of the Ahmadiyya Movement Hazrat Maulana Nur-Ud-Din wrote in one of his letters:

"I believe Mirza Saheb (i.e. the Founder) to be the MUJADDID (renovator of this century. I accept him to be truthful. I accept him to be a slave of the Holy Prophet Muhammad and a servant of his SHARIAH (law) Mirza Saheb considered himself to be the most devoted slave of the Holy Prophet. With regard to the word NABI (prophet) it literally means the one who informs before-hand after receiving knowledge from God and not the one who brings law. According to Mirza Saheb a person who denounces a single word of the Holy Quran and the SHARIAH of Muhammad is an infidel and accursed. This is my view also, "Whether a person accepts it or not or calls us hypocrites I leave his affair in the hands of GOD."

MAULANA ABUL KALAM AZAD REGARDING THE FOUNDER OF THE AHMADIYYA MOVEMENT
MIRZA GHULAM AHMAD

II. "In spite of his cartain beliefs and claims, this exaltedness of Mirza Saheb, has made the enlightened and educated classes of Muslims to feel that a great man has departed from them with him that glorious defence of Islam which was centered around his personality has come to an end. His special privilege of being an ever triumphant commander against the anti-Islamic forces, compels us to express this feeling openly, so that, that great movement which kept our enemies on their knees for pretty long time should keep going in future as well. Mirza Saheb's writings against the Christians and Arya Samajists have been accepted at all hands and in this context he needs no introduction whatsoever. Today when that personality has finished the work we accept the greatness of his literature from the very depths of our heart.

We cannot forget that gloomy hour when Islam was encircled by the onslaughts of its opponents and the Muslims who although having been ordained by the God Almighty to defend this mighty creed in this world, were lying trembled overdue to their ill deeds and were unable to do any service to Islam. On the one hand the entire Christian world was trying utmost to put out the candle of Islam, believing that to be an unholy prick in her eyes; and all the forces of wealth and intellect were pooled together to support this great attack, while on the other hand the defence was so feable that the defenders did not have even the arrows, so to say, to repulse the volleys of cannon. There was no existance of defence and counter offence on this front.

He (Mirza Saheb) changed the entire scene and the vanquished emerged victorious.....The coming generations would always be greatful to Mirza Saheb for this tremendous service, that he enlisted himself in the forefront of that intellectual Holy war and acquitted himself wonderfully well. He has left behind such a munumental literature, that, that would be ever useful till the Muslims were on this earth and had a sense to defend their holy faith. He had a special knack to break the venomous sting of Arya Samaj.....Up to his last breath Mirza Saheb did his utmost to unmask the face of Arya Samaj which had been so falsely gilded by that Hindu reformer (Dayanand) of Nineteenth Century. His writings about Arya Samaj are of such a great value that we can safely assert, that to whatever limit our new line of defence may extend it would be simply impossible to overlook thoes writings in this context". Vide "Paigam Sullah" dated 1st June, 60.

Public Relation Committee of A.A.I.I. of Fiji

Messrs. G. N. Dean, M. H. Ashraf Khan and A. Wahid Khan.

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"God is the Light of the heavens and the earth." (The Qur'an 24: 35)

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

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

The Holy Qur'an Ch. 3 verse 103

پیام حق

احمدیہ انجمن اشاعت اسلام فیجی

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احمدیت علمی رنگ میں

(۱) اسلام ایک زندہ مذہب ہے جس کے کامل پیڑوں کو اللہ تعالیٰ اپنی ہمکلامی کا شرف عطا فرماتا ہے

(۲) اسلام کامل حدت کا مذہب ہے جس کے پیرو سب بھائی بھائی ہیں اور کوئی شخص کسی اختلاف

کی وجہ سے کافر نہیں ہوتا جب تک کہ وہ لا الہ الا اللہ محمد رسول اللہ کا قائل ہے۔

(۳) اسلام کامل دست کا مذہب ہے جو تمام نسل انسانی کی وحدت کو اور ہر قوم کے اندر نبیوں کے ایک توکلیم کرتا ہے۔

(۴) اسلام ایک فاتح مذہب ہے جو تمام مذاہب پر غالب بیگاؤ جیسے اصول عام طور پر دنیا میں قبولیت حاصل کرتے جاتے ہیں۔

(۵) اسلام ایک علمی مذہب ہے اور اس کے اصول اور فروع علم و عقل کے مطابق ہیں۔

(۶) اسلام میں جتنا دیکھا و درازہ قیامت تک کھلایا اور جو نئی مغربیا مسلمانوں کو پیش آئیں ان کا حل بذریعہ اجتہاد ہوتا رہے گا۔

(۷) قرآن شریف شریعت اسلامی کا اصل اور غیر متبدل مذہب ہے۔ اور مسلمانوں کی زندگی کا اصل سرچشمہ ہے۔ اور

سب سے بلند مقام رکھتا ہے۔ حدیث قرآن کے ماتحت ہر اور فقہ یا اجتہاد ائمہ قرآن حدیث کے ماتحت ہے۔

(۸) قرآن شریف قیامت تک نسل انسانی کی ہدایت کا سرچشمہ ہے اس کی کوئی آیت نہ پہلے کبھی منسوخ ہوئی نہ آئندہ ہوگی۔

(۹) قرآن شریف عظیم الشان روحانی طاقت اپنے اندر رکھتا ہے اور اپنی روحانی طاقت سے قلوب کو فتح کرتا

ہے اپنی فتوحات کیلئے تلوار کا نہ یہ بھی پہلے محتاج ہوا نہ آئندہ ہوگا۔

(۱۰) قرآن شریف تمام مذہبی صدقوں کا جامع ہے۔ تمام مذہبی مسائل پر اعلیٰ درجہ کی فنی و آفاقی ہر مذہبی مسائل پر نہ صرف

تمام دعاوی کو اپنے اندر جمع رکھتا ہے بلکہ ہر دعویٰ کے دلائل بھی پیش کرتا ہے۔

(۱۱) محمد رسول اللہ صلی اللہ علیہ وسلم تمام انبیاء کے کمال کو اپنے اندر جمع رکھتے ہیں اسلئے یہ کہی دوسری کی محتاج نہ پہلے ہوئی نہ آئندہ ہوگی

(۱۲) محمد رسول اللہ صلی اللہ علیہ وسلم تمام نبیوں کے خاتم ہیں اور آپ کے بعد کوئی نبی نہیں آئے گا نہ نیا نہ پرانا۔ مجدد ہر

صدی کے سر آتے رہیں گے تاکہ غلطیوں کو دور کر کے مسلمانوں کو سیدھی راہ پر ڈالیں اور محدث

اور اولیاء ہوں گے جن سے اللہ تعالیٰ ہمکلام ہوگا +

بسم الله الرحمن الرحيم محمد ﷺ و نصلي على رسوله الكريم

آنحضرت صلی اللہ علیہ وسلم کے بعد کوئی نبی نہیں آ سکتا

حضرت مرزا صاحب کی طرف دعویٰ نبوت منسوب کرنا افتراء ہے

دین اسلام کی بنیاد خدا تعالیٰ کی توحید اور حضرت بنی کریم صلی اللہ علیہ وسلم کی ختم نبوت پر ہے۔ توحید الہی کا یہ تعاضا تھا کہ نسل انسانی میں وحدت ہو۔ اس لئے اللہ تعالیٰ نے جب دین کو کامل کر دیا تو ایک طرف اپنی توحید کا سبق دیا اور دوسری طرف ختم نبوت کی تعلیم دی تا ایک خدا کی پرستش کرنے والے انسان سب ایک ہی دین پر جمع ہوں۔ یہی وجہ ہے کہ لَا إِلَهَ إِلَّا اللَّهُ کے ساتھ مُحَمَّدٌ رَسُوْلُ اللَّهِ کو کلمہ طیبہ میں داخل کیا گیا ہے۔ اور جب تک یہ دونوں باتیں جمع نہ ہوں دین کی بنیاد مکمل نہیں ہوتی۔ کیونکہ اگر اسلام کی غرض ایک خدا کی عبادت پر قائم کرنا ہے تو ویسی ہی غرض نسل انسانی کا اتحاد بھی ہے اور خدا تعالیٰ کی توحید کے ساتھ آنحضرت صلی اللہ علیہ وسلم کی رسالت کا اقرار ختم نبوت کے اقرار کے ہی قائم مقام ہے۔ کیونکہ جب اس کلمہ طیبہ کو دین اسلام کی بنیاد قرار دیا گیا ہے تو جب تک یہ کلمہ طیبہ جاری ہے کوئی دوسرا نبی امت محمدیہ میں نہیں ہو سکتا۔ اگر کوئی دکر آ جائے تو ضروری ہے کہ حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم کی نبوت و رسالت کی بجائے اس دورے کی نبوت و رسالت کا اقرار کیا جائے اور اس طرح پر دین اسلام کی بنیاد تبدیل ہو جانے سے خود دین تبدیل ہو جائے گا اور یہ ہو نہیں سکتا کہ زبانی اقرار تو حضرت محمد صلی اللہ علیہ وسلم کی نبوت و رسالت کا ہی کیا جائے اور دل میں یہ رکھا جائے کہ اب کوئی دوسری نبوت کا اقرار بھی ضروری ہے۔

غرض اسلام کی عظیم الشان سلطنت کا مالک ایک ہی شہنشاہ ہے اور جس طرح اسلام کا خدا ایک ہی خدا ہے جس کی وحدت میں ذرہ بھر شرکت کی گنجائش نہیں اسی طرح اسلام کا نبی ایک ہی نبی ہے جس کی وحدت میں ذرہ بھی شرکت نہیں اور جس کے اندر کل کمالات انسانی اور سائر انبیاء کے کمالات موجود ہیں۔ اس موقع پر چند سوالات کے جوابات حضرت مسیح موعود علیہ السلام کی کتابوں

سے دینا ضروری سمجھتا ہوں وہ یہ ہیں۔

سوال ۱۔ کیا قرآن مجید میں لکھا ہے کہ حضرت محمد مصطفیٰ صلعم کے بعد کوئی نبی نہیں آسکتا؟
جواب۔ حضرت مرزا صاحب فرماتے ہیں کہ قرآن مجید کی رو سے آنحضرت صلی اللہ علیہ وسلم کے بعد کوئی نبی نہیں آسکتا۔ جیسا کہ لکھتے ہیں۔

۱۔ قرآن کریم بعد خاتم النبیین کے کسی رسول کا آنا جائز نہیں رکھتا خواہ وہ نیا رسول ہو یا پُرانا۔
ازالہ اوہم ص ۷۱

۲۔ ایک سو بیس آیت یہ ہے۔ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ یعنی محمد صلی اللہ علیہ وسلم تم میں سے کسی مرد کا باپ نہیں ہے مگر وہ رسول اللہ ہے اور ختم کرنے والا نبیوں کا۔ یہ آیت بھی صاف دلالت کر رہی ہے کہ بعد ہمارے نبی صلی اللہ علیہ وسلم کے کوئی رسول دنیا میں نہیں آئے گا۔
ازالہ اوہم ص ۶۱۴

۳۔ ایسا ہی آیت الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ اور آیت وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ میں صریح نبوت کو آنحضرت صلی اللہ علیہ وسلم پر ختم کر چکا ہے اور صریح لفظوں میں فرما چکا ہے کہ آنحضرت صلی اللہ علیہ وسلم خاتم الانبیاء ہیں۔
تحفہ گورکھویہ ص ۵

۴۔ قرآن شریف جس کا لفظ لفظ قطعی ہے اپنی آیت کریمہ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ سے بھی تصدیق کرتا تھا کہ فی الحقیقت ہمارے نبی صلعم پر نبوت ختم ہو چکی ہے۔ کتاب البرہہ ص ۱۸۴
۵۔ جس حالت میں خدا تو فرمائے کہ تیرے بعد کوئی اور نبی نہیں آئے گا اور پھر اپنے فرمودہ کے برخلاف عیسیٰ کو بھیج دے۔
ایک غلطی کا ازالہ ص ۱۴

۶۔ قرآن شریف صاف فرماتا ہے کہ آنحضرت صلی اللہ علیہ وسلم خاتم الانبیاء ہیں مگر ہمارے مخالف حضرت عیسیٰ علیہ السلام کو خاتم الانبیاء ٹھہراتے ہیں اور کہتے ہیں کہ جو صحیح مسلم وغیرہ میں آنے والے مسیح کو نبی اللہ کے نام سے یاد کیا ہے وہی حقیقی نبوت مراد ہے۔
کتاب البرہہ ص ۱۹۱

۷۔ اگر وہ اتنا ہی صادق الوعد ہے اور جو آیت خاتم النبیین میں وعدہ دیا گیا ہے۔۔۔ کہ اب جبرائیل بعد وفات رسول اللہ صلی اللہ علیہ وسلم ہمیشہ کیلئے وحی نبوت لانے سے منع کیا گیا ہے۔
ازالہ اوہم ص ۷۲۰

سوال ۷۔ کیا حضرت بنی کریم صلی اللہ علیہ وسلم نے فرمایا ہے کہ میرے بعد کوئی نبی نہیں؟

جواب۔ یقیناً! حضرت مرزا صاحب لکھتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم نے بار بار فرمایا کہ میرے بعد کوئی نبی نہیں آئے گا۔

۱۔ آنحضرت صلی اللہ علیہ وسلم نے بار بار فرمایا تھا کہ میرے بعد کوئی نبی نہیں آئے گا اور حدیث لایئتی بعدی

ایسی مشہور تھی کہ کسی کو اسکی حکمت پر کلام نہ تھا۔ کتاب البیہ ۱۹۹

۲۔ کیا نہیں جانتے کہ خدائے کریم و رحیم نے ہمارے نبی صلی اللہ علیہ وسلم کو بغیر کسی استثناء کے خاتم النبیین قرار دیا ہے اور ہمارے نبی صلی اللہ علیہ وسلم نے بطور تفسیر آیت مذکورہ فرمایا ہے کہ لایئتی بعدی میرے بعد کوئی نبی نہیں

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۳۔ ایسا ہی آپ نے لایئتی بعدی کہہ کر کسی نئے یا دوبارہ آنے والے نبی کا قطعاً دروازہ بند کر دیا۔

ایام الصلح ۱۵۷

سوال ۸۔ ختم نبوت کے بارہ میں اسلام کا کیا اعتقاد ہے؟

جواب۔ ختم نبوت کے متعلق اسلام کا اعتقاد بیان کرتے ہوئے نفرت میح موعود فرماتے ہیں۔

۱۔ اسلام کا اعتقاد ہے کہ ہمارے نبی صلی اللہ علیہ وسلم کے بعد کبھی نبی نہیں آئے گا۔ کشف الغطاء ص ۲۶

۲۔ اسلام میں تو آنحضرت صلی اللہ علیہ وسلم کے بعد کوئی نبی نہیں آسکتا۔ راز حقیقت ص ۱۶

۳۔ ختم نبوت کے بعد اسلام میں کوئی اور نبی نہیں آسکتا۔ راز حقیقت حاشیہ ص ۱۶

۴۔ اسلام میں اس نبوت کا دروازہ تو بند ہے جو پناہ سکتے جاتی ہو۔ اللہ تعالیٰ فرماتا ہے وَلَٰكِنْ رَّسُولُ اللَّهِ

وَخَاتَمُ النَّبِيِّينَ اور حدیث میں ہے لایئتی بعدی۔۔۔۔ اور اگر کوئی اور نبی نیا یا پُرانا آوے تو ہمارے

ایام الصلح ۷۴

نبی صلی اللہ علیہ وسلم کیونکر خاتم الانبیاء رہیں

۵۔ خدا تعالیٰ ایسی ذلت اور رسوائی اس اُمت کے لئے اور ایسی ہتک اور کسر شان اپنے نبی مقبول خاتم الانبیاء

کے لئے ہرگز روا نہیں رکھے گا کہ ایک رسول کو بھیج کر جس کے آنے کے ساتھ جبریل کا آنا ایک ضروری امر

ہے اسلام کا تختہ ہی الٹ دیوے حالانکہ وہ وعدہ کر چکا ہے کہ بعد آنحضرت صلی اللہ علیہ وسلم کوئی رسول نہیں

بھیجا جائے گا۔ از المرحوم ص ۵۸۶

سوال ۴۔ فتم نبوت کے متعلق حضرت مرزا غلام احمد قادیانی علیہ السلام کا اپنا اعتقاد کیا تھا ؟

جواب۔ فتم نبوت کے متعلق حضرت اقدس اپنے عقیدہ کا اس طرح اعلان کرتے ہیں۔

۱۔ آنحضرت صلی اللہ علیہ وسلم کے خاتم النبیین ہونے کا قائل اور یقین کامل سے جانتا ہوں اور اس بات پر حکم ایمان رکھتا ہوں کہ ہمارے نبی صلعم خاتم الانبیاء ہیں اور انکتاب کے بعد اس امت کے لئے کوئی نبی نہیں آئے گا۔ نشان آسمانی ص 3

۲۔ کیا ایسا بد بخت مغتری جو خود نبوت اور رسالت کا دعویٰ کرتا ہے اور قرآن شریف پر ایمان رکھتا ہے اور آیت وَلَٰكِنْ رَّسُوْلُ اللّٰهِ وَخَاتَمُ النَّبِیِّیْنَ کو خدا کا کلام یقین رکھتا ہے وہ کہہ سکتا ہے کہ میں بھی آنحضرت صلی اللہ علیہ وسلم کے بعد رسول اور نبی ہوں۔۔۔۔۔ اصل حقیقت جس کو میں علی رؤس الاشہاد گواہی دیتا ہوں یہ ہے جو ہمارے نبی صلی اللہ علیہ وسلم خاتم الانبیاء اور آپ کے بعد کوئی نبی نہیں آئے گا نہ کوئی پُرانا اور نہ کوئی نیا۔ حاشیہ انجام آتم ص 27

۳۔ دلی ایمان سے سمجھنا چاہئے کہ نبوت آنحضرت صلی اللہ علیہ وسلم پر ختم ہوگئی جیسا کہ اللہ تعالیٰ فرماتا ہے وَلَٰكِنْ رَّسُوْلُ اللّٰهِ وَخَاتَمُ النَّبِیِّیْنَ اس آیت کا انکار کرنا یا استخفاف کی نظر سے دیکھنا درحقیقت اسلام سے عہدہ ہونا ہے جو شخص انکار میں حد سے گزر جاتا ہے جس طرح کہ وہ ایک فطرناک حالت میں ہے اسی طرح وہ بھی فطرناک حالت میں ہے جو شیعوں کی طرح اعتقاد میں حد سے گزر جاتا ہے۔ جانتا چاہئے کہ خدا تعالیٰ نے اپنی تمام نبوتوں اور رسالتوں کو قرآن شریف اور آنحضرت صلی اللہ علیہ وسلم پر ختم کر دیا ہے۔ اخبار الکلم ۱۴۹۹

غیر تشریعی نبوت بھی بند ہے۔

۴۔ محی الدین ابن عربی نے لکھا ہے کہ نبوت تشریعی جائز نہیں دوسری جائز ہے مگر اپنا مذہب یہ ہے کہ ہر قسم کی نبوت بند ہے۔ اخبار بلد۔ و ملفوظات حصہ ششم ص 347

۵۔ اور میری طرف دلی گواہی ہے کہ دین درحقیقت عرف اسلام ہی ہے اور بے شک رسول فقط محمد مصطفیٰ صلی اللہ علیہ وسلم ہی ہیں جس طرح اللہ تعالیٰ واحد اور اکبر ہے اسی طرح ہمارے رسول صلعم بھی واحد اور اکبر رسول ہیں۔ جو مطلق ہیں آپ کے بعد کوئی نبی نہیں اور کوئی آپ کے ساتھ شریک نہیں اور آپ نبی کے ختم کرنے والے ہیں۔ جن الرکن ص 20

سوال ۱۔ حضرت مرزا صاحب کا جب یہ عقیدہ تھا کہ آنحضرت صلی اللہ علیہ وسلم کے بعد کوئی نبی نہیں آسکتا تو پھر آپ نے یہ کیوں لکھا کہ جمعہ وحی ہوتی ہے ؟

جواب۔ جو وحی انسانوں کو خدا تعالیٰ کی طرف سے ہوتی ہے وہ دو طرح کی ہے ایک وحی نبوت جو انبیاء علیہم السلام کو ہوتی ہے اور دوسری وحی ولایت جو اولیاء اللہ کو ہوتی ہے تو حضرت مرزا صاحب فرماتے ہیں کہ جمعہ وحی نبوت نہیں ہوتی بلکہ وحی ولایت ہوتی ہے جیسا کہ فرماتے ہیں۔

۱۔ میرا یقین ہے کہ وحی رسالت حضرت آدم صلی اللہ علیہ وسلم سے شروع ہوئی اور جناب محمد مصطفیٰ صلی اللہ علیہ وسلم پر ختم ہو گئی۔
اشتبہار مندرجہ تبلیغ رسالت جلد ۲ ص ۲۵

۲۔ ۱۔ لوگو! مسلمانوں کی ذریت کہلانے والو دشمن قرآن نہ بنو اور خاتم النبیین کے بعد وحی نبوت کا نیا سلسلہ جاری نہ کرو اور اس خدا سے شرم کرو جس کے سامنے حاضر کئے جاؤ گے۔ آسمانی فیصلہ ۱۵۱
۳۔ ظاہر ہے کہ اگرچہ ایک ہی دفعہ وحی کا نزول فرض کیا جائے اور صرف ایک ہی فقرہ حضرت جبریل لاویں اور پھر چپ ہو جائیں یہ امر بھی ختم نبوت کے منافی ہے کیونکہ جب ختمیت کی مہر ہی ٹوٹ گئی اور وحی رسالت یوں نازل ہوئی شروع ہو گئی تو پھر تھوڑا یا بہت نازل ہونا برابر ہے۔
ازالہ اوہام ص ۲۷۵

۴۔ میں نے دیکھا ہے کہ اس وحی کے وقت جو برگہ وحی ولایت میرے پر نازل ہوتی ہے۔ برکات الہیہ ص ۱۲
۵۔ وحی نبوت نہیں بلکہ وحی ولایت جو زیر سایہ نبوت محمدیہ اور بہ اتباع انجناب صلی اللہ علیہ وسلم اولیاء اللہ کو ملتی ہے اس کے ہم قائل ہیں اور اس سے زیادہ جو شخص ہم پر الزام لگاوے وہ تقویٰ اور دیانت کو چھوڑ رہا ہے
اشتبہار مندرجہ تبلیغ رسالت جلد ۲ ص ۲۵

سوال ۱۔ اگر حضرت مرزا صاحب مدعی نبوت نہیں تھے تو ظلی، بروزی، اُمتی اور بجازی نبی کے الفاظ اپنے متعلق کیوں لکھے ہیں ؟

جواب۔ دراصل یہ اصطلاحات قرآن مجید اور احادیث شریفہ کی نہیں ہیں بلکہ حضرت نبی کریم صلی اللہ علیہ وسلم کے توہیناً جو رسول اللہ صلی اللہ علیہ وسلم نے انہیں وضع کیا ہے۔ ہاں قرآن مجید اور احادیث نبویہ میں کبھی کبھار کوخلہفت،

ولایت، امامت اور خدثیت کہا جاتا ہے انہی کو صوفیاء کرام ظلی، بروزی، اُمتی اور مجازی نبی کہتے ہیں تو ظلی اور بروزی نبوت کا دعویٰ کرنے والا دراصل ولی ہوتا ہے وہ زمرہ انبیاء کا فرد نہیں ہوتا۔ تو ظلی اور بروزی نبی کے الفاظ حضرات صوفیاء کرام کے نزدیک ولایت، امامت کے ہیں مترادف الفاظ ہیں یہی حضرت نواز خان لکھنوی

۱۔ ولایت کامل طور پر ظن نبوت ہے۔ حجة الله ص ۱۴

۲۔ و اہل دہا بریں متفق اند کہ ولایت ظن نبوت است۔ لجة انور ص ۸۳ اس حقیقت پر عام صوفیاء کرام متفق ہیں کہ ولایت ظن نبوت ہوتی ہے۔

۳۔ نَبِيُّكَوْنُ النَّبِيِّ كَالْأَصْلِ وَالْوَلِيَّ كَالظِّلِّ لِرَأْسِ الْعِدَمِینِ۔ نبی مثل اصل کے ہوتا ہے ولی مثل ظل کے۔

۴۔ تمام امت کا امیر اتفاق ہے کہ غیر نبی بروز کے طور پر قائم ہی ہو جاتا ہے یہی معنی اس حدیث کے ہیں
عَلَمَاءُ اُمتی كَانِبِیَاءِ بَنی إِسْرَآئِیلَ یعنی میری امت کے علماء مثیل انبیاء ہیں۔ ایام الصلح ۱۶۳

۵۔ مورد بروز حکم نفی وجود کا رکھتا ہے۔ ایک غلطی کا ازالہ

۶۔ سو یہ بات کہ اسکو اُمتی بھی کہا اور نبی بھی اس بات کی طرف اشارہ ہے کہ دونوں شانیں اُمتیت اور نبوت کی اسکیں پائی جائیں گی جیسا کہ خدث میں ان دونوں کا پایا جانا ضروری ہے لیکن نبوت تامہ تو صرف ایک شان نبوت ہی رکھتا ہے غرض خدثیت دونوں رنگوں سے رنگین ہوتی ہے۔ ازالہ اوہم ص ۳۳۵

۷۔ بعض اوقات اولیاء اللہ کے ابہامات میں ایسے الفاظ (نبی، رسول، مرسل، نازل) استعارہ اور بھانے طور پر اس کے بعض اولیاء کی نسبت استعمال ہو جاتے ہیں اور وہ حقیقت پر محمول نہیں ہوتے۔ سارا بھگڑا

یہ ہے جس کو نادان متعصب اور طرف کیبچ کر لے گئے ہیں انہو اے مسیح موعود کا نام جو صحیح مسلم وغیرہ میں زبان مقدس حضرت نبوی سے نبی اللہ نکلا ہے وہ انہی مجازی معنوں کی روست ہے جو صوفیاء کرام کی کتابوں

میں مُسَلِّم اور معمولی نماز و رکعات الہیہ کے در نہ خاتم النبیا کے بعد نبی کیسا۔ حاشیہ انجام انعم ص ۲۸
۱۸۹۲

۸۔ اس لفظ نبی سے مراد نبوت حقیقی نہیں بلکہ عرف خدث مراد ہے جس کے معنی آنحضرت صلی اللہ علیہ وسلم نے مکلم من اللہ مراد ہے

۹۔ اس عاجز نے کبھی ار کسی وقت حقیقی طور پر نبوت یا رسالت کا نہیں کیا اور غیر حقیقی طور پر کسی لحاظ کو استعمال کرنا اور لغت

کے عام معنوں کے لحاظ سے اس کو بول چال میں لانا مستلزم کفر نہیں۔ حاشیہ انجام انعم ص ۲۷

۱۰۔ اللہ تعالیٰ اس امت میں اپنے اولیاء کے ساتھ مکالمہ فاطمہ کرتا ہے اور ان کو نبیوں کا رنگ دیا جاتا ہے اور درحقیقت وہ نبی نہیں ہوتے اس لئے کہ قرآن نے حاجت شریعت کو کمال کو پہنچا دیا۔ ۱۹۰۳ء مہاسب الرحمن توپلی، بزرگ اُمتی، بازی نبوت در اصل ولایت اور وحدتیت کا ہی دوسرا نام ہے یہ اصلی نبوت نہیں ہے

سوال ۷۔ حضرت محمد مصطفیٰ علیہ السلام کے بعد اگر کوئی نبوت کا دعویٰ کرے تو حضرت مرزا صاحب کا ایک متعلق کیا فتویٰ؟
جواب۔ جو شخص آنحضرت صلی اللہ علیہ وسلم کے بعد نبوت کا دعویٰ کرے اس کے متعلق حضرت مسیح موعود علیہ السلام فرماتے ہیں۔
۱۔ سیدنا و مولانا حضرت محمد مصطفیٰ علیہ السلام کے بعد کسی نبوت کے بعد کسی دوسرے مدعی نبوت در رسالت کو کاذب اور کافر جانتا ہوں۔ تبلیغ رسالت جلد ۲ ص ۲۰

۲۔ اور جو شخص قسم نبوت کا منکر ہو اس کو بیدین اور دائرہ اسلام سے خارج سمجھتا ہوں۔ تبلیغ رسالت جلد ۲ ص ۴۴
۳۔ ان پر واضح رہے کہ ہم بھی نبوت کے مدعی پر لعنت بھیجتے ہیں۔ تبلیغ رسالت جلد ۲ ص ۴۴
سوال ۸۔ جن معنوں میں حضرت مرزا صاحب نے اپنے متعلق بنی کا لفظ استعمال کیا ہے کیا آپ سے پہلے کسی ولی اللہ نے اپنے آپ کو اس طرح بنی کہا ہے۔

جواب۔ امت محمدیہ میں کئی اولیاء ہوئے جنہوں نے اپنے لئے بنی اور رسول کے الفاظ استعمال کئے ہیں جیسا کہ
۱۔ حضرت عبدالقادر جیلانی رحمۃ اللہ علیہ فرماتے ہیں۔

۱۔ اَنَا كُنْتُ فِي الْعَالَمِ وَنُورِ مُحَمَّدٍ - مَكْنُونٌ عِلْمُ اللَّهِ بِنُبُوَّتِي - قصیدہ روضی۔

بلندی میں محمد صلی اللہ علیہ وسلم کے نور کے ساتھ میں ہی تھا۔ اللہ تعالیٰ کے خفی علم میں میری نبوت تھی۔
ب۔ وَ اِنِّي كُنْتُ فَايَئِيَّا فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ اَكُنْ فِي ذَاكَ الْوَقْتُ فَلَا نَا وَ اِنَّا كُنَّا مُحَمَّدًا
اور میں رسول اللہ صلی اللہ علیہ وسلم میں فانی تھا اور اس وقت میں عبدالقادر نہ تھا غور اس وقت میں محمد تھا۔ سیف الربانی ص ۱۰۰
۲۔ حضرت فرید شکر نیچ رحمۃ اللہ علیہ فرماتے ہیں۔

من عليم من وليم من بنی۔ (روزنامہ نوائے وقت ۴ جولائی ۱۹۶۴ء) یعنی میں علی ہوں میں دلی ہوں میں بنی ہوں
۳۔ حضرت مولانا روم رحمۃ اللہ علیہ اپنے مرشد کے متعلق فرماتے ہیں
اونہی وقت باشد اے مرید۔ مشنوی دفتر پنجم۔ اے مرید وہ اپنے وقت کا بنی ہے۔

۴۔ حضرت شیخ شبلی رحمۃ اللہ علیہ فرماتے ہیں۔

حضرت ابوبکر شبلی علیہ الرحمۃ کی خدمت میں دو شخص بارادۃ بیعت حاضر ہوئے ان میں سے ایک کو فرمایا کہ کہہ لا اِلٰہَ اِلَّا اللّٰهُ شَبْلٰی رَسُوْلُ اللّٰهِ۔ اس نے کہا کہ اجی لا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ آپ نے بھی یہی کلمہ پڑھا اُس نے پوچھا کہ آپ نے لا حَوْلَ کیوں پڑھی۔ آپ نے استفسار کیا کہ تم نے پڑھی بولا کہ میں نے اس واسطے پڑھی کہ ایسے بے شرع کے پاس مرید ہونے کو آیا آپ نے فرمایا کہ ہم نے اس واسطے پڑھی کہ ایسے جاہل کے سامنے راز کی بات کہدی الج۔ تذکرہ غوثیہ ص ۲۹۱

۵۔ حضرت سید امیر صاحب موضع کوٹھ ضلع پشاور کوئی کالفظ الہام ہوتا ہے

اُخبرت رضی اللہ عنہ پر ہر روز دو شنبہ بتاریخ ۱۱ ماہ رجب یہ آیتیں الہام ہوئیں۔ یَا اَیُّهَا النَّبِیُّ اَتَّقِ اللّٰهَ وَتَطِيعِ الْکَافِرِیْنَ اِنْ۔ لَقَدْ کَانَ لَکُمْ فِیْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ اِنْ۔ (نظم الدرر فی سکن السیر) ۱۵
۱۔ نبی اللہ سے درو اور کافروں کی تابعداری نہ کرو۔ یقیناً تمہارے لئے اللہ کے رسول میں نیک نمونہ ہے۔

انہی معنوں میں حضرت مرزا صاحب نے نبی و رسول کے الفاظ اپنے لئے استعمال کئے ہیں اگر یہ بزرگ باوجود اپنے آپ کو نبی اور رسول کہنے کے نبی نہیں بنے تو حضرت مرزا صاحب بھی نبی نہیں بلکہ فنا فی الرسول ہی ہیں جیسا کہ بھی ہے
۱۔ یہ نام بحیثیت فنا فی الرسول مجھے ملا۔ ایک غلطی کا ازالہ

۲۔ آج تک جس قدر اکابر متصوفین گزرے ہیں ان میں سے ایک کو بھی اس میں اختلاف نہیں کہ اس دین متین میں شیل الانبیاء بننے کی راہ کھلی ہے جیسا کہ اُخبرت صلعم روحانی اور ربانی علماء کے لئے یہ خوشخبری فرمائی ہے کہ علماء اُمّیّی کائناتِ نبیؐ اشرافِ شیل اور حضرت بایزید بسطامی قدس سرہ کے کلمات طیبہ مندرجہ ذیل جو تذکرۃ الاولیاء میں حضرت فرید الدین عطار صاحب نے بھی لکھے ہیں اور دوسری معتبر کتابوں میں بھی پائے جاتے ہیں اسی بنا پر ہیں جیسا کہ وہ فرماتے ہیں کہ میں ہی آدم ہوں میں ہی شیث ہوں میں ہی نوح ہوں میں ہی ابراہیم ہوں میں ہی موسیٰ ہوں میں ہی عیسیٰ ہوں میں ہی محمد ہوں صلعم اللہ علیہ وسلم وعلیٰ افوانہم اجمعین
ازالہ اوجہ ص ۲۵۹

۳۔ وفات سے ایک روز پیشتر۔ ”لاہور ۲۵ مئی ۱۹۰۸ء ایک شخص سرحدی آیا بہت شوخی سے کلام کرنے

لگا اسپر فرمایا۔ میں نے اپنی طرف سے کوئی کلمہ نہیں بنایا نہ نمازِ علقمہ بنائی ہے بلکہ آنحضرت صلی اللہ علیہ وسلم کی پیروی کو دین و ایمان سمجھتا ہوں یہ نبوت کا لفظ جو اختیار کیا گیا ہے صرف خدا کی طرف سے ہے جس شخص پر پیشگوئی کے طور پر خدا تعالیٰ کی طرف سے کسی بات کا اظہار بکثرت ہوا ہے نبی کہا جاتا ہے خدا کا وجود خدا کے نشانوں کے ساتھ پہچانا جاتا ہے اسی لئے اولیاء اللہ بھیجے جاتے ہیں۔ مشنری میں لکھا ہے "آں نبی وقت باشد اے مرید" محی الدین ابن عربی نے بھی ایسا ہی لکھا ہے حضرت مجدد ص نے بھی یہی عقیدہ ظاہر کیا ہے پس کیا سب کو کافر کہو گے۔ اخبار بدر 1908ء

حکیم الامت حضرت مولانا نور الدین رحمۃ اللہ علیہ فرماتے ہیں۔

اگر آپ سن سکیں تو میں ۱۳ مسلم الثبوت اولیاء کے کلام سے یہ لفظ رسول یا نبی صاف صاف آپ کو دکھا سکتا ہوں یہ آپ نے کس طرح ارشاد فرمایا کہ تیرہ سو برس سے کسی ایسا لفظ نہیں بولا۔ اخبار بدر 1909ء

سوال 9۔ اگر حضرت مہر صاحب مدعی نبوت نہیں تو پھر آپ کا دعویٰ کیا ہے ؟

جواب۔ حضرت اقدس دعویٰ کے متعلق فرماتے ہیں۔

۱۔ جب تیرہویں صدی کا آخر ہوٹا اور جو دھویں صدی کا ظہور ہونے لگا تو خدا تعالیٰ نے الہام کے ذریعہ سے مجھے خبر دی کہ تو اس صدی کا مجدد ہے۔ کتاب البریہ حاشیہ ص ۱۵۷

۲۔ پھر جب اس پر چند سال گزرے تو بذریعہ وحی الہی میرے پر تبصرے کھولا گیا کہ وہ مسیح جو امت کیلئے ابتدا سے موعود تھا اور وہ آخری مہدی جو تنزل اسلام کے وقت اور گمراہی کے پھیلنے کے زمانہ میں براہ راست خدا سے ہدایت پانے والا اور اس آسمانی مائدہ کو نئے سرے انصافوں کو آگے پیش کرنے والا تقدیر الہی میں مقرر کیا گیا تھا جس کی بشارت آج سے تیرہ سو برس پہلے رسول کریم صلی اللہ علیہ وسلم نے دی تھی وہ میں ہی ہوں۔ تذکرۃ الشہادین ص ۱

۳۔ میں محمدؐ اللہ ہوں اور مامور من اللہ ہوں اور بایں ہمہ مسلمانوں میں سے ایک مسلمان ہوں جو صدی چہار دہم کے لئے مسیح ابن مریم کی خصلت اور رنگ میں مجدد دین ہو کر رب السموات

وَالْأَرْضِ کی طرف سے آیا ہوں۔ تبلیغ رسالت جلد 2 ص ۱۱

4- یہ یاد رکھنا چاہئے کہ مسیح موعود ہونے کا دعویٰ مُلَکِمِ مِنَ اللہ اور مُجَرِّدِ مِنَ اللہ کے دعویٰ سے کچھ بڑا نہیں ہے صاف ظاہر ہے کہ جس کو یہ مرتبہ حاصل ہو کر وہ خدا تعالیٰ کا ہم کلام ہو اس کا نام مُتَجَانِبِ اللہ خواہ مثیل مسیح اور خواہ مثیل موسیٰ ہو یہ تمام نام اس کے حق میں جائز ہیں۔ اُیُنَہ کلماتِ اِسم³⁴
5- اس زمانہ میں امامُ الزمان کون ہے جس کی پیروی تمام مسلمانوں اور زاہدوں اور خواب بینوں اور ملہموں کو کرنی خدا تعالیٰ کی طرف سے فرض قرار دیا گیا ہے۔ سو میں اس وقت بے دھڑک کہتا ہوں کہ خدا تعالیٰ کے فضل اور عنایت سے وہ امام الزمان میں ہوں۔
فروۃ الامام ص 24

6- اس عاجز کے دعویٰ تجدیدیت ہونے اور مثیل مسیح ہونے کا دعویٰ ہم کلام ہونے پر اب بِنُضْمِ تعالیٰ گیارہواں برس جاتا ہے۔
نشان آسمانی ص 34

7- نبوت کا دعویٰ نہیں بلکہ تحدّثیت کا دعویٰ ہے جو خدا تعالیٰ کے حکم سے کیا گیا ہے۔ ازالہ اودھم ص 42
8- غرض جبکہ نبوت کا اس طرف بھی نہیں عرف ولایت اور تجدیدیت کا دعویٰ ہے۔ مجموعہ اشتہارات ص 223
9- اے دانشمندو! تم اس سے تعجب مت کرو کہ خدا تعالیٰ نے اس ضرورت کے وقت میں اور اس گہری تاریکی کے دنوں میں ایک آسمانی روشنی نازل کی اور ایک بندہ کو مصلحت عام کے لئے خاص کر کے بغرض اعلیٰ کلمہ اسلام و اشاعتِ نور خیر الانام اور تائیدِ مسلمانوں کے لئے اور نیز اُن کی اندرونی حالت کے صاف کرنے کے ازارہ سے دنیا میں بھیجا۔۔۔ اگر تعجب کی جگہ تھی تو یہ تھی کہ اس پاک رسول کی یہ صاف اور کھلی کھلی پیشگوئی خطا جاتی جس میں فرمایا گیا تھا کہ ہر ایک صدی کے سر پر خدا تعالیٰ ایک ایسے بندہ کو پیدا کرتا رہے گا کہ جو اس کے رین کی تہدید کرے گا۔۔۔ اگر تم ایماندار ہو تو شکر کرو۔ اور شکر کے سجدات بجالاؤ کہ وہ زمانہ جس کا انتظار کرتے کرتے تمہارے بزرگ اُباء گذر گئے اور بے شمار رُومیں اس کے شوق میں سفر کر گئیں وہ وقت تم نے پایا۔ اب اسکی قدر کرنا یا نہ کرنا اور اس سے فائدہ اٹھانا یا نہ اٹھانا تمہارے ہاتھ میں ہے۔ میں اس کو بار بار بیان کر دوں گا اور اس کے اظہار سے میں رُک نہیں سکتا کہ میں وہی ہوں جو وقت پر اصلاحِ خلق کے لئے بھیجا گیا تا دین کو تازہ طور پر دلوں میں قائم کر دیا جائے۔
فتح اسلام

فراموش شد اے قوم حارِیث بنی اللہ۔ کہ نزد ہر صدی یک مصلح اُمت شوریٰ پیدا

سوال نمبر ۱ = احمدیہ انجمن اشاعت اسلام اور جماعت ربوہ دونوں حضرت مرزا صاحب کو اپنا پیشرو اور امام مانتے ہیں تو ان کا آپس میں باہمی کیا اختلاف ہے ؟

جواب = دونوں جماعتوں کا کئی مسائل میں اختلاف ہے لیکن سب سے بڑا اختلاف ذیل کی دو باتوں میں ہے

۱۔ یہ کہ کیا بانی سلسلہ احمدیہ حضرت مرزا غلام احمد قادیانی علیہ السلام نے دعویٰ نبوت کیا ؟

ب۔ یہ کہ کیا آپ نے اپنے منکرین کو کافر خارج اسلام قرار دیا ؟

۱۔ جماعت ربوہ کا عقیدہ ہے کہ

۱۔ حضرت مسیح موعود ----- فی الواقع نبی ہیں۔

ب۔ کل مسلمان جو حضرت مسیح موعود کی بیعت میں شامل نہیں ہوئے خواہ انہوں نے حضرت مسیح موعود کا نام بھی نہیں سنا وہ کافر اور دائرہ اسلام سے خارج ہیں۔ میں تسلیم کرتا ہوں کہ میرے یہ عقائد ہیں۔ آئینہ صداقت ص 35۔ مصنفہ جناب مرزا بشیر الدین محمود احمد صاحب خلیفہ ثانی (ربوہ)

ج۔ ہم چونکہ حضرت مرزا صاحب کو نبی مانتے ہیں اور غیر احمدی آپ کو نبی نہیں مانتے اس لئے قرآن کریم کی تسلیم کے مطابق کہ کسی ایک نبی کا ان کا ربوبی کفر ہے۔ غیر احمدی کافر ہیں۔ الفضل 26 جون 1922ء

د۔ ہر ایک ایسا شخص جو موسیٰ کو تو مانتا ہے مگر عیسیٰ کو نہیں مانتا یا عیسیٰ کو مانتا ہے مگر محمد کو نہیں مانتا یا محمد کو مانتا ہے مگر مسیح موعود کو نہیں مانتا وہ نہ صرف کافر بلکہ یکا کافر اور دائرہ اسلام سے خارج ہے۔ کلمۃ الفضل ص 28۔ مصنفہ صاحبزادہ مرزا بشیر احمد صاحب

۲۔ احمدیہ انجمن اشاعت اسلام کا عقیدہ ہے کہ

۱۔ ہم اللہ تعالیٰ کی توحید اور حضرت محمد رسول اللہ صلی اللہ علیہ وسلم کی رسالت پر ایمان لاتے ہیں۔

۲۔ ہم آنحضرت صلی اللہ علیہ وسلم کو خاتم النبیین اور آخری نبی مانتے ہیں اور بالفاظ بانی سلسلہ

”و اس بات پر حکم ایمان رکھتا ہوں کہ ہمارے نبی کریم صلی اللہ علیہ وسلم خاتم النبیین ہیں اور آنجناب کے بعد اس امت کے لئے کوئی نبی نہیں آئے گا نیا ہو یا پرانا“۔ (نشان آسمانی ص 28)

”جو شخص ختم نبوت کا منکر ہو اسے بے دین اور دائرہ اسلام سے خارج سمجھتا ہوں (مجموعہ فتاویٰ رضویہ ج ۱ ص 333)

”میرا یقین ہے کہ وحی رسالت صفت آدم صلی اللہ علیہ وسلم سے شروع ہوئی اور نبی محمد صلی اللہ علیہ وسلم پر ختم ہوئی۔“ (تجوید ص 333)

”ہم بھی نبوت کے مدعی پر لعنت بھیجتے ہیں۔“

3 - ہم قرآن کریم کو اللہ تعالیٰ کی آخری اور کامل کتاب مانتے ہیں جس کا کوئی حکم منسوخ نہیں۔ نہ قیامت تک منسوخ ہوگا۔

4 - ہم بالفاظ بانی سلسلہ ایمان لاتے ہیں کہ ”ملئک حق اور حشر اجساد حق اور روز حساب حق اور جنت اور جہنم حق ہے۔“ (ایام الصلح ص 86)

5 - ہم کلمہ طیبہ لا الہ الا اللہ محمد رسول اللہ پر ایمان رکھتے ہیں۔ اور غار، روزہ، حج، اور زکوٰۃ کو اسلام کے ان ارکان میں سے مانتے ہیں جن پر دین کی بنا رکھی گئی ہے۔

6 - ہم تمام انبیاء اور تمام کتابوں پر جن کی سچائی قرآن شریف سے ثابت ہے ایمان لاتے ہیں

7 - ہم تمام صحابہ کرام، تمام ائمہ دین کی عزت کرتے ہیں، خواہ وہ اہلسنت کے مسئلہ بزرگ ہوں یا اہل تشیع کے اور کسی صحابی یا امام یا فقیہ یا مجدد کی تحقیر کو نفرت کی نگاہ سے دیکھتے ہیں۔

8 - ہم بالفاظ بانی سلسلہ ایمان لاتے ہیں کہ ”جو شخص اس شریعت اسلام میں سے ایک ذرہ کم کرے یا ایک ذرہ زیادہ کرے یا ترک فرائض اور اباحت کی بنا ڈالے وہ بے ایمان اور اسلام سے برگشتہ ہے۔“

9 - ہم حسب ارشاد بانی سلسلہ خداتعالیٰ اور اس کے رسول کے مقرر کردہ تمام فرائض کو فرائض سمجھ کر اور تمام منہیات کو منہیات سمجھ کر ٹھیک ٹھیک اسلام پر کار بند ہیں غرض وہ تمام امور جن پر سلفِ صلح کا اعتقاد اور محلی طور پر اجماع تھا۔ اور وہ امور جو اہل سنت کی اجماعی رائے سے اسلام کہلاتے ہیں ان سب کا ماننا فرض سمجھتے ہیں۔ (ایام الصلح ص 86)

ہم تو رکھتے ہیں مسلمانوں کا دین۔ دل سے ہیں خدام ختم المرسلین

مرتبہ

ابوظفر احمدی

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