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The New Spiritual order
of the World.

(An appeal inspired by thankfulness.)

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An appeal inspired by thankfulness.

ربنا لا تزغ قلوبنا بعد اذ هديتنا وهب لنا من
لذتك رحمة انك انت الوهاب-

“Our Lord! Do not make our hearts deviate after Thou hast guided us aright and grant us from Thee mercy; surely Thou art the most liberal Giver” (3: 7).

Oft of an evening, after the day's toil is over, my thoughts come home to roost, and perch here and there on the salient features of my life; while the mind's eyes turn the searchlight of self-examination on my soul. Allah be praised! Is it possible that out of the hundreds of millions of human beings, He has condescended to shower on my insignificant self His favours and gifts which I hardly deserved. It wasn't this transitory worldly life that I bothered about, for He had given me enough to lead a fairly happy, comfortable and honour-

able existence for which I am thankful; but it was in ways spiritual and religious that this unbounded mercy and grace had dazzled my vision, and saved my soul. On the other hand what hath a man gained who hath got all the world's riches but hath lost his soul, as said a prophet of yore? None!

As an act of thanksgiving to Allah, I would herein explain how and why I find myself one of the most fortunate of Allah's creatures; which fact, however, does not absolve me or others from humbly beseeching His help and guidance at every time and in every way, as *Sura Fatihah* (the opening chapter of the Holy Quran) so concisely and beautifully describes. Perhaps reading these few lines may hearten somebody and rightfully inspire him. Amen!

"I loved that I should be known, so I created man", hence the creation of man, or more properly of the Perfect Man, in the image of the Divine Being is due to the attribute of *Love* in Him. "Certainly We created man in the best make. Then We render him the lowest of the low, except those who

believe and do good, so they shall have a reward never to be cut off." *Al-Quran*.

Allah had created man with an intelligent mind with enormous capability for progress and how to distinguish between Right and Wrong which had been pointed out to him by the Divine Commandments sent through His Messengers or Prophets appointed for the guidance of different communities from time to time. It was open to him to follow the path Right to salvation, or abase himself so as to make himself the lowest of the low and bow down in worship before stone images and inanimate objects.

According to the Holy Quran, prophets were raised amongst different nations in different ages, and the religion of every prophet was, in its pristine purity, no other than *Islam*, which means submission to the will of Allah. Though the fundamental principles of the Divine Commandments remained always the same throughout the Ages, yet the accidents changed with the changing needs of humanity. There came a time, when the facilities for intercommunication between nations and coun-

tries had developed enough to enable a common and universal warner to be sent, while the art of writing and reading had reached a stage where it could preserve intact that message for humanity for all times to come. All the prophets, knowing their own mission to be of a local nature, had foretold the advent of that greatest and final of Messengers of Allah, whose acceptance was enjoined by them upon their followers who might be lucky to find him. It is to this fact that verse 80 of chapter III of the Quran refers, and an instance of which is given in verse 6 of chapter LXI (*As-Saff*). Though the revealed Scriptures, other than the Quran, as we find them to-day, are not in their complete and pure form as when revealed, still we come across certain prophecies in their pages which clearly point to the advent of a great Prophet. Thus, through Moses, Allah had warned the Israelites, after promising them "a prophet from among their brethren like unto thee," that "whosoever will not hearken unto My words which he shall speak in My name, I will require it of him" (Deut. 18: 19).

It is mentioned more emphatically in Acts 3: 21—22, as follows:—

“Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of *all His holy prophets since the world began*. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.”

While in the Gospel of John, Jesus Christ prophesies about the spirit of Truth and the *Comforter* who “shall abide for ever”, and “who shall guide one into all truth (see John 14: 16, 17 and 16: 7, 12—14). Similarly other prophets like Zoroaster, Krishna, Buddha had also prophesied about the advent of a great Prophet with attributes which apply remarkably clearly to the person of the holy Prophet Muhammad, May Allah’s peace and blessings be upon him. For a detailed study of these prophecies I would refer the readers to the book *Muhammad in World Scriptures* by Maulvi Abdul Haq Vidyarthi of Lahore.

When that great Prophet—Muhammad, did come, he not only brought a complete and universal message and teachings, but he also taught his followers to believe in all the prophets that had appeared amongst different peoples in different ages, as verse 83 of Chapter III testifies to. But the following verse 84, clearly mentions that whoever desires a religion other than Islam, it shall not be accepted from him. And again in verse 9 of chapter LXI, it is mentioned that Allah sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse. It was obvious that the followers of all the other religions were not following in the true footsteps of their prophets, but had gone astray. But Allah perfected His message in Islam through the Prophet, and also undertook to guard it. Even the bitterest enemies of Islam admit that even the actual mode of writing of the verses of the Holy Quran has been preserved intact since the time of the Prophet; while there have been thousands and thousands of Muslims in all

ages who had committed the Quran to memory. The sayings of the Prophet have also come down to us in the shape of *Sahih Bukhari*, *Sahih Muslim* and other similar authentic books of traditions. But as Hazrat Ayesha is reported to have said about the Prophet that his manners and behaviour were always according to the Quran (كان خلقه قرآن) so if we find any saying or tradition attributed to the Prophet, which goes against the distinct teachings of the Quran, we can safely and surely judge that tradition to be false and unacceptable.

After giving to the world a perfect code of life, covering the social, domestic, economic, political, ethical and spiritual aspects of human life and conduct, the Great Teacher departed for his Heavenly Abode. But the God of Islam is a Living God; where He is عزيز الحكيم, بصير, سميع, حي وقيوم etc. etc., He is كلیم also, and as a final proof of His existence, He talks to His chosen servants.

لم يبق من النبوة الا المبشرات (بخارى)

“Nothing is left behind from Prophethood except good news (from Allah)” so is the Prophet reported to have said. Another authentic report of the Holy Prophet goes as follows: —

“Most surely, Allah will raise for this *Ummat* (the Muslim Community), with the opening of every new century, one who will bring about the revival of their religion.”

(ابوداؤد كتاب الغنى جلد ۲ صفحہ ۲۴۱)

It was necessary that a universal religion be revived periodically so that not only the faith of its followers be polished up anew, but its beauties may be set forth again in all their glory before mankind. Consequently century after century, since the time of the Holy Prophet, has so far seen the actual fulfilment of this *hadith*. The name of “Mujaddid-Alf-i-Thani” (literally the *Mujaddid* of the second thousand *i.e.* 11th Century) is well known in Muslim house-holds in India. In addition to the Hazrat Shaikh Ahmad Sirhindi, Hazrat Shah Wali Ullah also claimed to be the *Mujaddid* of his century.

In accordance with this well-esta-

blished tradition, Hazrat Mirza Ghulam Ahmad was called to the office of the *Mujaddid* at the commencement of the 14th Century (Hijra). His master book the *Barahin-i Ahmadiyya*, exposing by irrefutable arguments the truth of Islam, had already earned him the praises and gratitude of the Muslims who were also the witnesses of his piety of life and efficacy of prayer. However when under Divine inspiration, he announced the fact that Jesus Christ had died like the other prophets, and had not ascended to heaven in this corporal frame and remained alive there for all these long centuries without food or any change, as such an idea about him went against the Quranic statement about all the prophets; "We have not made their bodies such that they eat no food nor were they insusceptible of change", he raised a great storm of opposition against himself. Calmly but unflinchingly he preached to the Muslim public that Quranic verses 54:III, 143:III, 117:V definitely pointed to Jesus' death, and that it was a Divine law that all persons must taste of death (كل نفس ذائقة الموت)

Again the Holy Prophet is reported to have said: "If Moses and Jesus were alive, they could not but have followed me." (ابن کثیر جلد ۲ صفحہ ۲۴۶) Yet another report has it: "Jesus lived a hundred and twenty years." (کنز عمال جلد ۶ صفحہ ۲۰) Of the great Muslim savants, Imam Malik and Imam Bukhari considered Jesus dead, while the other three Imams of the Sunni Juristic School of thought are silent on the point. That the companions of the Holy Prophet believed in Jesus' death is proved from Hazrat Abu Bakr's sermon on the death of the Holy Prophet.

Hazrat Mirza Sahib also pointed to the obvious fact that since the ascension of Jesus took place according to the Quran after his death, so it was *spiritual* and not *physical*; as the latter would confine and limit God to some one place, when He is All-pervading and Omni-present. Besides, why should the greatest of the Prophets—Holy Prophet Muhammad—be interred in the earth and not be blessed with that favour supposed to be conferred upon Jesus?

Although the Muslims in general would not pay sufficient heed to his arguments, the Mirza Sahib had in fact rung the deathknell of the Christian faith whose chief prop was the Divinity of Christ based on his so-called divine miracles and his being alive for all these centuries. Mirza Sahib wrote copiously about the false doctrines of the Christian and Arya Samajist faiths and smashed them with his logical and irrefutable arguments. At the same time he exposed the beauties of the tenets of Islam and invited people to come to him and see with their own eyes how Allah revealed Himself to him and favoured him.

Authentic reports of the Holy Prophet's sayings also record the prophecy of the descent of Messiah at a time when Anti-christ (*Dajjal*) and Gog and Magog would appear. Popular conception accepted Jesus Christ to descend from heaven and lead the faithful to victory and success again forgetting that a full-fledged prophet who had remained alive in heaven, would by his reappearance in this world break the seal of the finality of the Holy Prophet

Muhammad's prophethood. However the death of Jesus settles this question once for all, as according to Quranic Divine law, a person who has definitely died shall not come back alive in a corporal form into this world again. Besides the report about the Messiah clearly foretold that he would be an "*Imam* (Head) from amongst you (*Ummat-i-Muhammadiya*)" and not from amongst the Israelites as Jesus was. Consequently it was ordained that some one from amongst the Muslims themselves, partaking of Messiah-like morals and manners must appear to uphold the cause of Islam.

Then again it is a common belief amongst Muslims that just at the time when the Promised Messiah would come down from heaven, one Imam Mahdi would also appear and both joining hands together would wage a war against non-Muslims, and either convert them to Islam or slay them. They forget that it is the Quranic injunction that "Let there be no compulsion in religion"; and also "And fight in the way of God against those that fight with you." The whole idea is absurd, as it

gives a weapon in the hands of the enemies of Islam to attack Islam as a religion spread by sword. In reality *Mahdi* means "One guided aright," and the Promised Messiah and Mahdi were to be the one and the same person, as the Prophet said :

(ابن ماجه باب شدة الزمان) لامهدي الاعبسي

Hazrat Mirza Sahib, the *Mujaddid* of the 14th Century (*Hijra*), claimed under Divine inspiration to be the Promised Messiah and Imam Mahdi. He explained that God and Magog and Anti-Christ whose appearance was predicted in the time of the Promised Messiah, were these Christian nations of Europe, as the first and the last two Sections of Sura Al-Kahf (الكهف) so plainly describe, while Anti-christ are these Missionaries of the West, who are giving out Christ to be the Son of God when he was nothing but a prophet who preached about one God and His Commandments. Other signs as reported in the *hadith* were also fulfilled in the time and in the person of Hazrat Mirza Sahib, the details of which are available in many of his literary works.

Mirza Sahib never claimed to be a prophet in the general sense of the word. He only mentioned that the one with whom Allah spoke often and told him about the future happenings, might in a literal or metaphorical sense, though not in the terminology of the Islamic Law, be called a prophet or *Nabi*. Hazrat Mirza Sahib had made many prophecies which had come true. When certain people still objected to the use of words like "shadow of a Prophet" even in a way we call a king "the shadow of God", Hazrat Mirza Sahib gave a ruling that wherever one found any designation of that kind about him in his literary works, one could strike it off and read *Muhaddas* instead, which word only meant 'one with whom God speaks'.

It may be asked here what was the necessity of using the word "Prophet" even in the metaphorical sense, when its use was to prove such an impediment in the progress of the movement? In reply I should just say that apparently an obstacle in the way of the movement it is, in reality, a great strength of the movement. For

a long time past Islam had not produced any outstanding witness to the truth of the faith. Faith of Islam, as we all know, is based on the fact of revelation of a higher type which embodies knowledge of important future events and ensures a very close relationship with God, resulting in the exhibition of the purest moral virtues of an inspiring type. The need for an example of this revelation was the greatest in our age, when the whole civilized world was inclined to treat this phenomenon as a figment of imagination. Influenced by this disbelieving tendency of the age, Muslims themselves had begun to doubt the nature of the Quranic revelation a fact which seriously affected their attitude towards the whole system of Islam.

It was as a challenge to this scepticism and lack of faith that Hazrat Mirza so aggressively presented himself as a living witness to the phenomenon of revelation. The frequency and quality of his revelation had to be of an impressive type to entitle him to be a witness to that grand phenomenon.

A suitable word had also to be found to express that experience. It was the latter necessity which compelled him to use the Sufi expression of "metaphorical prophet."

Mind, the phrase "recipient of revelation" or "Mulham" could not have served the purpose. An ordinary man, on account of psychic sensitiveness can be an occasional recipient of some minor type of revelation but his personality or prophecies would be of no help to the sceptical world of our days. It must be an imposing and challenging type of experience on the line that was needed and Hazrat Mirza had it. So although to weaker minds his challenging statement of the fact may cause some confusion, to the thinking world at large his assertion and use of the word "metaphorical prophet" will come as a welcome relief in the midst of torturing doubts with regard to a phenomenon which is the very soul of a true religion.

In view of the above contention the fact that a section of his followers (the Qadian group of to-day and none of the Lahore Group) regard him as a

real prophet, need not confuse anyone. It only shows that history repeats itself. The first Messiah was raised from prophethood right up to Divinity, while the second Messiah was elevated from a Mujaddid to a prophet. Harken to what Hazrat Mirza Sahib himself says about his faith and beliefs:

ما مسلما نپیم از فضل خدا
 مصطفی ما را امام و پیشوا
 اندرین دین آمده از ما دریم
 هم برین از دار دنیا بگذریم
 آن کتاب حق که قرآن نام اوست
 باده عرفان ما از جام اوست
 آن رسوله کش محمد هست نام
 دامن پاکش بدست ما مدام
 هست او خیرالرسول خیرالانام
 هر نبوت را بروشد اختتام

“We are Mussulmans by the Grace of God, and Muhammad is our Imam and leader. We have been born into this religion (Islam) and as Muslims we shall leave this existence on Earth. That book of Truths called the Quran is the fount from which I have filled the cups of my spirituality. My hands shall

hold fast always the hem of the sacred cloak of that messenger (of Allah) whose name is Muhammad, and who is the best of Prophets and the finest of mankind; *and in whose person, all and every kind of prophethood has found its completion and termination*". What more proof of the orthodoxy of his mind one wants, after reading the above?

In chiding the present day Muslim Mullas in indulging in the heinous pastime of dubbing other Muslims *Kafirs*, at the slightest pretext, he says:

گر کنی تکفیر قوم خود چه کارے کردے
رواگر مردی جہود را بہ اسلام اندر آر

"If thou hast dubbed thy own Muslim Community as *Kafir*, pray what noble deed hast thou accomplished? Go, if thou callst thyself a man, bring infidels into the fold of Islam"!

Every worthy Reformer have had his opponents and vilifiers, and Mirza Sahib was no exception to the rule. "By their fruits, ye shall judge them", goes a saying, and I shall appeal to my Muslim brethren to study the life-mission of Hazrat Mirza Sahib and see for themselves the invaluable services

that he rendered in defending Islam, in exposing its beauties to the world of men and himself living a noble and pious life. His mission didn't end with his death, for he left behind a devoted band of his followers who had drunk deep at the same fount of knowledge and righteousness. They had pledged to serve Islam at all costs. The late Khwaja Kamaluddin, founder of the Woking Muslim Mission was one of them; while Maulvi Muhammad Ali M. A. LL. B, president of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, and the renowned translator of The Holy Quran into English, and author of several popular and masterly works on Islam, is another. There are many others behind the scenes who are doing their work for the glory of Islam quietly and selflessly. May Allah be pleased with their services and reward them!

Here I bow my head in grateful humility to Allah for his threefold blessing on me. First of all he chose me to be a Muslim, born and bred as such. Secondly he allowed me to recognise the Imam of the Age, and become

one of his followers. I also consider myself fortunate that I had an opportunity to see that great man, to whom even the Holy Prophet sent his Salams *i. e.* wished his safety. Thirdly He guided me, through His grace, to keep to the straight and right path from which a good few of the Iman's followers had strayed away in as much as they elevated him to the rank of a prophet and a *Nabi*, which he took such great pains to deny always. Yes, my friends, I have reason to be grateful to Allah for His great favours and mercy which I hardly deserved.

And it is this overwhelming realisation of His mercy that impels me to address these lines to my Muslim Brethren and say a few words to them by way of appeal in the hope that before God, they would earnestly consider them and search their hearts to find out if their sayings and actions are indeed consistent.

My brethren!

(1) You are well aware, if you have eyes to see and minds to think, that the world is nowadays crying out for a New Order—something that would give them

peace of mind and contentment of hearts Islam, the religion of peace and humanity, is the only panacea for that evil which is eating into the vitals of human society and civilization. Have you even lifted your little finger to help spread the cause of Islam and save humanity?

(2) The Imam of the Age organised a society and a Movement which he named the *Ahmadiyya Movement* after the name "Ahmad" of the Holy Prophet, to denote that it would spread Islam by letting its beauties and simple truths appeal to the heart of the people. It was also to be a champion and defender of Islam, but through the might of the Pen and not of the Sword. They translated the Holy Quran and the Life of the Prophet into several languages and produced other authentic books on Islam. They established Islamic Missions and built Mosques—the house of Allah, in the heart of Christendom. You, my Muslim brethren, read the Qurānic verse.

يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين

“O you who believe, fear Allah, and side with those who are truthful.”

Then again in your daily prayers you recite *Sura Fatiha*, and also pray

اللهم انصر من نصر دين محمد - صلى الله
عليه وسلم واجعلنا منهم

“O, our Allah grant victory to those who help the faith and religion (*i. e.* Islam) of Muhammad, may peace and blessings of Allah be upon him, *and include us amongst those.*”

Now please tell me have you ever tried to include yourself amongst those who are upholding the banner of Islam ?

Some of you might say that if the name ‘Ahmadiyya’ is dropped then Muslims would come forward to co-operate whole-heartly. It makes me smile at your simplicity! Any Order, worth the name, which has an avowed object in front of it, has to have a name or title with which to distinguish it from the others. It must have a covenant which binds its members with one another and with the object of their choice. Without it, it tends to become undefined and thus slowly but surely disintegrates. Why take objection to the name of *Ahmadi*,

when titles like Chisti, Naqshbandi and Qadri are tolerated? If a mere word holds you back from a cause with which you otherwise agree, I am afraid you are only finding an excuse for not doing anything. Islam has not yet really touched and fired your hearts. You are afraid of what people might say, but are unmindful of what you would have to say when at last you would be brought before God's great Judgement seat.

(3) To those, who for some reason or other may not yet declare themselves openly for the cause and enter the fold, I would request in the meantime to give a portion of the wealth and worldly goods with which the Beneficent Allah has endowed them, to His cause. I remember to have seen a picture of a dead body lying on a couch, surrounded on all sides by worldly goods. The title of the picture was so aptly and ingeniously put as—“What I had, I *Had*; What I *Gave* I *Have*.” But let such pray all the time that courage may be given to them to join the movement of the God-inspired Mujaddid of the time.

The Divine warning is also there in the Holy Quran, which goes as follows:

“O you who believe! let not your wealth or your children divert you from the remembrance of Allah; and whoever does that, these are the losers. And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! Why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds? And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.”

It reminds me sadly of a *vision* that a great holy man of our days had about a man, a Muslim by birth, after his death. This man possessed wealth, position and power and was respected because of that and that alone. He always used to go to a cool hill station when it became too hot for him on the plains. After his death in middle age, this holy man saw him in a *vision*, as if he was wandering about, looking all dishevelled and covered

with perspiration and dust, while the heat was at its worst; and that he came to this holy man and begged a few pice so that he may collect enough fare to take him to the hills, as the heat was becoming unbearable for him. There the vision ended. Alas! there was no cool of the hills for him (the poor wretch) in after life, for he had not collected enough fare of good deeds in this earthly existence, to take him there. His soul was destined to wander on the hot and dusty plains which he dreaded so much in this life.

Let us all learn a lesson from this, My brethren! Let us be good and do good while we can before the grim Reaper comes to mow us down and we become a thing of the Past. May Allah in His great mercy guide us on the right path and give us the strength and moral courage to glorify His name and spread His faith, and that He may be pleased with our work. Amen!