



# “A Reply to Mian Tahir Ahmad Sahib’s Lecture in Paramaribo, Suriname ”

AAJIL

Mian Tahir Ahmad Sahib, Head of the Rabwah Ahmadiyya Movement, delivered a speech in Paramaribo, Suriname (South America) in a gathering where a large number of the members of the Lahore Ahmadiyya Movement were also invited. After listening to the tape of the speech, and considering carefully its contents, it becomes necessary that we should critically examine various points raised and facts mentioned therein. It is all the more essential in view of the fact that the new generation and even most of the present elders of both sections are not fully aware of the facts and historical background which started in 1905 and culminated in the Split in the Movement, in 1914. We hope after becoming aware of the other side of the picture, and critically examining the speech of Mian Sahib in the light of what we would state during our critical examination, they would be able to finally decide where lies the truth and who are the people who deviated from the truth and went astray.

On our part, we assure you that we will keep in mind the following two verses of the Holy Quran while examining the contents of the speech made by Mian Sahib:

"O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives" (4:135).

"O you who believe, keep your duty to Allah and speak straight words" (33:70).

## **When and How the Split Occurred?**

First of all we will take up the question when and how the split occurred. Mian Sahib during his speech has mentioned that the Split occurred after the death of Hazrat Maulana Nur-ud-Din Sahib, and along with it has also mentioned existence of an Anjuman. Therefore, it needs a detailed reply as Mian Sahib in this connection has not mentioned anything with reference to the series of events which took place between 1905 and 1914.

## **The Facts:**

The Founder (The Promised Messiah and Mahdi, Mujaddid/Reformer of the 14th Century Hijrah – Hazrat Mirza Ghulam Ahmad Sahib of Qadian), a year and a half before his death, when he received revelation continuously about his approaching death, wrote a booklet "Al-Wassiyat" (The Will) which was published on the 25th of December, 1905. In this booklet, he exhorted his followers to inculcate in themselves righteousness, piety, dutifulness, inner purity, character and nobility which would enable them to stand steadfast in the coming days of trial and tribulations. He particularly pointed out that "until someone is raised with the support of the Holy Spirit, after my death, all should work together." It is evident from this sentence that spiritual insight of the Founder could see signs of differences which would arise in future in the Jama'at (Movement) after his death, and this caused him much concern and apprehension.



This writing of the Founder decides categorically three issues:

1. **No individual** shall be the Khalifa or successor of the Founder.
2. **The Anjuman** shall be the successor of the Founder.
3. **After the death of the Founder** all the matters of the **Anjuman** shall be decided by majority of vote and such a decision shall be considered as correct and final.

It is evident from Mir Nasir Nawab's differing with the Anjuman that the formation of the Anjuman was considered an obstacle by family members of the Founder, because it, at that time, foiled their plan for establishing family succession or Caliphate. And this also proved to be sowing of the seed of the split, which in due course of time, grew into a strong tree and caused irreparable loss to the Movement.

## **Election of Hazrat Maulana Nur-ud-Din Sahib:**

Hazrat Maulana Nur-ud-Din Sahib enjoyed a unique position in the Jama'at due to his righteousness, piety, superb knowledge, love of the Quran, exemplary sacrifice, subtle wisdom and extreme devotion for the Founder. The Founder praised his great qualities and excellences in a Persian couplet:

i.e., How wonderful it would have been, if each one of the Jama'at could be like Nur-ud-Din. Certainly it could have been so if each one's heart is filled with the spiritual light.

That is why the whole community unanimously agreed to elect him as successor of the Founder. When Hazrat Khwaja Kamal-ud-Din Sahib and other elders of the Jama'at went to Hazrat Maulana Nur-ud-Din Sahib and requested him to accede to the wishes of the Jama'at, Hazrat Maulana said: "Mian Mahmood Ahmad and Mir Nasir Nawab do not agree to it." When these two gentlemen were approached and asked about the apprehension expressed by Hazrat Maulana, they neither denied it nor expressed their agreement. They first consulted Hazrat Amaa Jan (wife of the Founder) and in view of the over-whelming consensus of the whole community thought it expedient to agree to it. (Mian Mahmood Ahmad Sahib at that time was just 19 years old). After that Hazrat Maulana Nur-ud-Din Sahib agreed to become the successor. This briefly is the story how Hazrat Maulana was elected as the successor of the Founder. And in these circumstances, in order to strengthen bonds of unity among the Jama'at the whole community took pledge at his hand to show their unstinted support. This pledge was not a renewal of the pledge which one takes while entering the Jama'at, and was not essential for those who had already taken pledge at the hands of the Founder. In fact, this pledge was to maintain unity in the Jama'at and was not the one which one takes while entering the Jama'at.

When Mir Nasir Nawab and Mian Mahmood Ahmad and their other relatives failed to install a member of the family as the successor, they did not want to miss the opportunity next time, that is, on the death of Hazrat Maulana Nur-ud-Din Sahib. So they secretly started making plans and preparations for the next move during the very life of Hazrat Maulana Nur-ud-Din Sahib, details of which will be given at due sequence.

## **Second Divine Manifestation and Khilafat:**

Mian Tahir Ahmad Sahib, during his speech, while mentioning formation of the Anjuman and its being the successor of the Founder, also mentioned about Quadrat-i Sania (Second Divine Manifestation) and in this connection said: "Jama'at-i Qadian considers Khilafat as the Quadrat-i

Sania which was foretold by the Founder in Al-Wassiyat, and such a khilafat was to be above the Anjuman, and the Anjuman was made subservient to it." In other words, by Qudrat-i Sania was meant khilafat, and the Anjuman was to be under it.

The Founder's View Regarding the Qudrat-i Sania:

While addressing the Jama'at, the Founder expressed his views about the Qudrat-i Sania in the following words:

"O my dear ones! It is Divine practice from the beginning that Allah displays His manifestation twice, so that He may foil the two false felicitations of the enemy. Thus it is not possible that He would forsake his ancient practice now. So you should not be saddened by what I have stated before you (about my death), and your hearts should not be worried, for it is destined that you should witness the second Divine manifestation. Such an advent will be better for you as it will abide with you, and will continue till the day of Resurrection. That 'second manifestation' will not be revealed unless I leave. When I will leave then Allah will send for you the second Divine manifestation and it will stay with you forever. Allah has promised about it in the Barahin-i Ahmadiyya. But that promise is not about my person; it is concerning you, as Allah says: I shall make this community, who are your followers, dominant over others." (Al-Wassiyat)

The wording that appears in the Barahin-i Ahmadiyya (Hazrat Mirza Ghulam Ahmad Sahib's first book – 1880-1884) is as follows:

"O Jesus, I will cause thee to die and exalt thee in my presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection." It should have been so in accordance to what has been stated in the Quran. It says:

"And 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" (3:103)

In this writing of the Founder, he has not indicated directly or indirectly, that Qudrat-i Sania means that some sort of khilafat will be established after him, and the Anjuman which we called the successor after him shall be subservient to khilafat. It is evident from this sentence of the Founder: "That promise is not regarding my person; it is regarding you, as Allah says: 'I shall make this community, who are your followers, dominant over others to they day of Resurrection,' that Qudrat-i Sania is the Jama'at of the Founder and not an autocratic khilafat which will remain in existence forever and carry on his spiritual mission. Mian Tahir Ahmad Sahib cannot produce a single writing of the Founder in which he has said that Qudrat-i Sania means an autocratic khilafat and such a khilafat will remain in the family by way of inheritance.

The Lahore Jama'at believes the Founder to be judge and arbiter, and considers it an act of righteousness to act and follow every judgment of the Founder, without any let or hindrance. But in preference to the Founder, we cannot accept any inference or explanation based on wrong and self-made arguments emanating from one who may consider himself on a high position. It is far from righteousness and justice to distort facts and make wrong inferences just to make a case in favour of khilafat.