

by Imam Zafrullah Domun

Today I will speak about how some non-Ahmadi Muslims spoke about the Promised Messiah and Mahdi Hazrat Mirza Ghulam Ahmad (as) after his death. These days, especially on Facebook, we read about the false criticisms of frustrated Muslims about a person whose equal they could not find amongst themselves. When I say this, you might think that this is my appreciation. But if you happen to read widely you will find such articles on the net where some non-Ahmadi Muslims have spoken with real fairness about the contribution of the Promised Messiah (as) as a reformer within Islam. One such person was Allamah Niaz Fatahpuri (1884-1966). He was the editor of a monthly magazine in Urdu known as “*Nigar*” which he published from 1922 up till 1964. Since his articles were written in Urdu, insha Allah, I will make some speeches about what he said in Creole and we might publish it on the net. If one reads what he has said one can make the distinction between “those who know and those who do not know” and who are broadminded Muslims and who are those who blindly follow “their leaders who are misguided and who misguide them.”

But for today I will start with Maulana Kalam Azad, a non-Ahmadi Muslim who was quite well aware of what the Promised Messiah did for the Muslims in general in India. Maulana Kalam Azad was not anybody. Here is how the Encyclopedia Britannica describes him “**Abul Kalam Azad**, original name **Abul Kalam Ghulam Muhiyuddin**, also called **Maulana Abul Kalam Azad** or **Maulana Azad**, (born November 11, 1888, Mecca [now in Saudi Arabia]—died February 22, 1958, New Delhi, India), Islamic theologian who was one of the leaders of the Indian independence movement against British rule in the first half of the 20th century. He was highly respected throughout his life as a man of high moral integrity.” When the Promised Messiah died in 1908, he wrote the following:

“This man—the very pre-eminent personality— whose pen was a marvel and voice a magic. He was a monument of great intellectual wonders; his insight was revolutionary and his voice was charged with call of Judgement. His fingers moved the strings of reformation, and his two fists generated the thunderous lightning. The man served as the epicenter of religious shock waves for thirty years and awakened the sleeping souls of the world with his

thunderous calls. This devastating death, this cup of poison death, which has laid the deceased in the belly of the earth, will always be lamented by millions. The strike of Divine decree has blatantly put an end to the hope and aspirations of many, but their woeful cries will keep his memories alive for a long time.

Men who revolutionized the spiritual or intellectual world appear very seldom. But when such prides of the children of history do appear, they bring about a revolution in this world. The demise of Mirza Sahib, in spite of extreme differences over some of his claims and views, has made educated and enlightened Muslims realize that they have lost one of their preeminent personalities. His distinction of serving as an ever victorious general against the opponents of Islam compels us to openly and sincerely wish that the majestic movement which dwarfed and destroyed our enemies for a long time may continue in the future.

The literature that Mirza Sahib produced against the Christians and Aryas has been acclaimed widely and as such does not need any introduction. Even today, now that it has fulfilled its purpose, we have to sincerely acknowledge its influence and magnificence. Our hearts can never forget the time when Islam was totally encircled by hostile attacks and Muslims, who were entrusted by the Real Protector [God Almighty] with the duty to defend Islam in the visible and perceptible worlds, were leading a miserable life as a penalty for their own vices. They did nothing for the defense of Islam, nor were they capable of it. The state of defense was such that they did not even have arrows to combat cannons. There was not even a semblance of counter-attack or defense, yet his defense not only destroyed the initial influence of Christianity, which considered itself strong under the shadow of its government, but also saved hundreds of thousands of Muslims from extremely dangerous and potentially successful attacks from Christianity. The spell of Christianity started vanishing like smoke. His defense brought such a change that the conquered became the conqueror. Mirza Sahib rendered a distinguished service to Islam by crushing the poisonous fangs of the Arya Samaj. His writings against the Arya Samaj clearly established the claim that—no matter how extensive our endeavour becomes—it would be impossible to ignore these books in all future efforts of defense. There is no hope that in the religious world of India, a man of such splendor will ever again be born who will focus all his high aspirations in the study of faith.”

In the issue of *Vakil* of May 30, 1908, an article was published about the Promised Messiah (as), in which the writer states:

“Even at the age of 35 or 36, he was full of extraordinary religious passion, and he lived like a true and righteous Muslim. His heart was indifferent to worldly attractions. He looked for company in solitude and solitude in company. We found him restive, as if he was in search of some lost treasure.” (*Vakil*, May 30, 1908)

Mirza Hairat Dehalvi, editor of the paper *Curzon Gazette* wrote about the writings of the Promised Messiah (as) and their influence in the June 1st, 1908 issue of his paper:

“The great services the deceased rendered to Islam against Aryas and Christians deserves high commendations. He transformed the style of scholarly debate and laid the foundation of modern literature in India. Not only as a Muslim but also as a research scholar, I admit that not even the most eminent of the leading Aryas or Christian ministers had the courage to confront the deceased. He wrote such unequalled books refuting Arya and Christian doctrines and gave such devastating rebuttal to the opponents of Islam, that even to this day we have not seen any rejoinder to them based on sound reasoning. I have not seen their counter-rebuttal except that the Aryas would abuse him in an uncivilized manner or use extremely foul language against the leaders and principles of Islam. But there was so much force in his pen that today there is no one in the entire Punjab or in all of India, who could write with similar force. His brain had a treasure-house of words full of eloquence and energy. When he wished to write, such a stream of measured and precise words would flow that it was beyond description. Those who did not know the late Maulvi Nur-ud-Din—the first caliph—mistakenly think that Maulvi Nur-ud-Din might have helped him in his writing, but from my personal knowledge I can say that the late Hakim Nur-ud-Din, compared to Mirza, could not even write a few lines. Despite the fact that his literature occasionally had a flavour of Punjabi in it, yet it had a unique grandeur. It is a fact that one would get enraptured by reading some of his passages.” (*Curzon Gazette*, June 1st, 1908)

Sayyed Mumtaz ‘Ali writes in *Tehdhib-e-Niswan* (Lahore):

“The late Mirza Sahib was a holy and noble personage. The force of his righteousness could subjugate even a hard-hearted person. He was an extremely erudite scholar, a dauntless reformer, and the epitome of noble

deeds. Although, in the religious sense, I do not accept him as the Promised Messiah, yet his teachings and guidance did indeed breathe new messianic life into the dead souls. (*Tehdhib-e-Niswan*, printed in Lahore, quoted in, *Tash-hidhul-Adhhan*, vol. 3, copy 10, p. 383, 1908)

The paper *Sadiqul-Akhbar*, *Rewarhi*, Bahawalpur, writes:

“Mirza Sahib has silenced the opponents of Islam by giving a crushing rebuttal to their vulgar allegations with his powerful speeches and superb writings. He proved that truth does prevail. It is a fact that Mirza Sahib defended Islam as it should have been done and left no avenues unexplored in the service of the faith. Justice demands that the sudden and untimely death of such a great and resolute champion of Islam, erudite theologian, helper of Muslims, and irreplaceable scholar should be mourned. (*Sadiqul-Akhbar*, quoted in, *Tash-hidhul-Adhhan*, vol. 3, copy 8, p. 382, 1908)

Khwajah Hassan Nizami was a famous and well-known writer. He was from a family of Urdu scholars that is widely respected in India. He was not a supporter of Ahmadiyyat, in fact, he was an opponent. He writes: “Mirza Ghulam Ahmad Sahib was a great scholar of his time... a study of his writings and words... is extremely beneficial. I cannot but concede his intellectual superiority and the excellence of his erudition.” (*Munadi newspaper*, February 27, March 4, 1930)

Even an opponent like Maulana Zafar ‘Ali Khan had to accept that the writings of the Promised Messiah (as) had a unique force. He writes:

“Mirza Sahib responded to the onslaught of the Hindu and Christian religions with great competence. His books *Surmah Chasham Arya* and *Chashma-e-Masihi*, etc. are very good books against the Arya Samajists and Christians. (*Zamindar newspaper*, September 12, 1923).

A non-Ahmadi newspaper from Amritsar, *Vakeel*, wrote:

“Despite having extreme doctrinal differences, the demise of Mirza Sahib has made the Muslims – rather the enlightened Muslims – realise that a prominent personality has departed from them. Also, the superb defense of Islam that was bonded with his personage has also come to an end after his demise. Now, after completing his work, one has to acknowledge the eminence and greatness of Mirza Sahib’s literary works. In future, no matter how extensive our efforts are for the defense of Islam, it is impossible to disregard the writings of Mirza sahib. The defense of Islam is not possible without the

writings of Mirza sahib.’ (Taken from *Seerat-e-Tayyeba*, Hazrat Mirza Bashir Ahmad, pages 45-46).

From such eulogies one can have an appreciation of what were the accomplishments of the Promised Messiah (as) that even his opponents who loved truth could not ignore. His opponents who could appreciate something good had to agree that he did something for Islam that no one else could do. What helped him to do such a feat was nothing but the Help of Allah. The Promised Messiah said:

“I declare with full force and determination that I am firmly established on truth; and, with the Grace of God, mine will be the victory in this contest. When I peer into the future with my foresight, I see the whole world following the footsteps of my truth. The time is near that I be granted a grand victory, because there is another Voice speaking in support of my voice and there is another Hand that is in motion to strengthen my hand. The world sees it not, but I see it. A Divine spirit speaks within me, breathing life into every letter and every word that I speak. A fervour and commotion has surged in the heavens and has raised this fistful of dust like a puppet to serve as His instrument. Everyone on whom the door of salvation is not closed will soon see that I am not of my own. Do the eyes that cannot recognise a truthful person have sight? Is he alive who cannot feel this Divine call? (*Izala-e-Auham, Ruhani Khaza'in*, vol. 3, p. 403)

Celebrating Masih Maood day is meaningless unless and until each Ahmadi Muslim does not just talk about the Promised Messiah (as) but tries his best to become that accomplished Muslim that the Promised Messiah came to teach us to be. May Allah help each one amongst us to be that model Ahmadi Muslim, incha Allah. Ameen.