

# **The Will**

*English translation of Al-Wasiyyat*

by

**Hazrat Mirza Ghulam Ahmad**

with Introduction and Notes  
by Maulana Muhammad Ali

and Appendix with further material

# Translator's Preface

This book consists of the following material:

1. A translation of the booklet *Al-Wasiyyat*, or the Will, by Hazrat Mirza Ghulam Ahmad.
2. A translation of the Introduction and Explanatory Notes relating to it written by Maulana Muhammad Ali which appeared in an edition of *Al-Wasiyyat* published from Lahore shortly after the Split in the Ahmadiyya Movement in 1914. This Introduction is placed before *Al-Wasiyyat* while the Explanatory Notes come after it.
3. An appendix containing additional material bearing on this subject compiled by the translator.

These sections have been kept strictly separate and are clearly distinguishable from each other.

In *Al-Wasiyyat* Hazrat Mirza Ghulam Ahmad has laid down the system of governing his Movement to take effect after him. He handed power over the administration and the finances of the Movement to a body or *Anjuman* that he created, while on the spiritual side he directed that righteous persons who are chosen by any forty members as being fit would initiate new entrants into the Movement. He has thus not given absolute power to any one individual nor created autocratic rule by a so-called *khalifa*.

I have tried to make the translation of *Al-Wasiyyat* as close and faithful to the original as possible, while adhering to the important requirement of using simple, clear and modern English idiom. Whenever additional words are used in the translation, for example when inserting references to chapter and

verse of the Holy Quran, these have been enclosed within *square brackets*, thus: [ ]. At certain points where it was necessary to show words of the original text as well as their translation, *parentheses* have been used thus: ( ).

The superscripted numbered references within the translation of *Al-Wasiyyat* are to the Notes of Maulana Muhammad Ali which, as stated above, are given in a separate section following *Al-Wasiyyat*. Hazrat Mirza Ghulam Ahmad's own footnotes in *Al-Wasiyyat* are marked with an asterisk and given at the foot of the same page.

When transcribing Arabic and Urdu terms in English letters, diacritical marks of transliteration (for example, as in *ā*, *ī*, *ḥ* or *th*) have not been used in familiar words such as *Quran*, *Hadith*, *Khilafat* etc. Their use is restricted to within quotations in Arabic and for words where it was important to show the exact spelling of the original term.

To help in locating subjects within *Al-Wasiyyat*, a list of topics dealt with has been provided on page viii as an addition to the main table of contents. However, corresponding to these topics there are no headings of the same names in the translation of *Al-Wasiyyat*. These entries simply indicate the page on which the coverage of a topic begins.

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# Introductory Note

by Maulana Muhammad Ali

*Al-Wasiyyat*, as will be obvious from reading it, is the Will of the Promised Messiah. In December 1905, when he received intimation from Allah the Most High of his impending death, he immediately wrote this booklet, *Al-Wasiyyat*, in which he expressed his Will as to the arrangements for running the Movement after him, and published it at the same time. In fact, as regards the system for the control of the finances of the Movement which he wished to put in place, he did not postpone its implementation till after his death, in case some disagreement arose at the time destroying his original aim. He himself created the Anjuman which was to have charge of the administration of the Movement, and published its rules and regulations under his own signature. In the Supplement to *Al-Wasiyyat*, published only fifteen days later on 6th January 1906, he declared this Anjuman in clear words to be his “successor”, and plainly gave all the powers for the administration of the Movement after him to this Anjuman. He did, however, make separate arrangements for the taking of the *bai‘at* (pledge) to admit new entrants into the Movement, and thus created a system which was complete in every way. Moreover, he put into practical effect, while he was still alive, all that part of this system which could be implemented during his life to prevent any dissension after his death.

The selfish motives of human beings, however, did not let even such a comprehensive system stay in place, and the Will of the Promised Messiah was thrown into neglect.

It was, therefore, felt that *Al-Wasiyyat* should be published again for the attention of our friends, and at those places where clarification is required, or those regarding which there is a difference of interpretation, brief notes should be provided to explain the meaning. Friends! bear in mind that the words of this Will were written by the man whom you believe to have been appointed by God. Moreover, as regards those words upon which there is today a difference of interpretation, he explained their significance practically by acting upon them. It is, therefore, the duty of each and every one of you, for himself and in his own place, to read the Will of the Promised Messiah with great care and to consider with cool minds whether or not the present system\* corresponds to the description “so whoever changes it [the command] after having heard it”. The Will is in Urdu, and every Ahmadi, even if illiterate, can easily understand its meaning. Each and every one of you is personally responsible and answerable before God. When you have the writing of the Promised Messiah, take hold of it first of all.

There arose a disagreement even during the life of the Promised Messiah in connection with the part of the Will which he had put into operation. The question was raised whether the Anjuman created by him had the ultimate authority, and whether its decisions were binding or not? If such a disagreement had taken place after the death of the Promised Messiah, it was possible that there would always remain room to differ over this question. But it is a matter of great thankfulness to God that this disagreement itself occurred during the life of the Promised Messiah, and he gave his judgment by his own hand in his own writing. That judgment was that the decisions of the Anjuman are final and binding. However, an exception was made but only for the duration of the life of the Founder of the Movement, to the effect that in religious matters the Anjuman must inform him before making a decision because of the possibility that he

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\* *Translator's Note:* The reference is to the so-called *khilafat* established by Mirza Bashir-ud-Din Mahmud Ahmad after the death of Hazrat Maulana Nur-ud-Din in 1914.

might receive Divine revelation to guide him in that matter. But he did not wish to leave this privilege, which he retained as the Founder of the Movement, for any individual after his death. He wrote absolutely plainly:

“After me, the decision of this Anjuman in every matter shall be sufficient.”

Had he assigned this power to any individual, it would have contravened his own words which he had written in the Supplement of *Al-Wasiyyat*:

“The Anjuman is the successor of the *Khalifa* appointed by God.”

The powers that he had reserved exclusively for himself during his life, those too he gave to none other than the Anjuman after his death. He thus proved that in fact no one other than this Anjuman was his successor. The Anjuman is the successor in the real sense because, by his note of 27 October 1907, he gave to the Anjuman, and to none else, all the powers which he himself possessed. In this way, the note of 27 October 1907 is, in actual fact, an unequivocal and conclusive explanation of his Will which does not leave room for anyone to put forward some other interpretation of the words of the Will. This is why we have undertaken the expense of printing a photographic image of this decisive note along with this edition of *Al-Wasiyyat*, so that Ahmadis may see the original writing with their own eyes and dare not deny its existence.\*

The section of the *Jama'at* which has taken the *bai'at* of Mirza Bashir-ud-Din Mahmud Ahmad has discarded, in fact altered, the following provisions of *Al-Wasiyyat*:

**Firstly**, according to *Al-Wasiyyat*, it is certainly not obligatory upon Ahmadis to repeat entering into the *bai'at* of various persons. There is not one word in the entire Will which makes it compulsory and obligatory for Ahmadis to enter into

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\* *Translator's Note*: See page 51 for the image and translation of this note.

the *bai'at* of another individual after having entered into the *bai'at* of the Promised Messiah. The mention in *Al-Wasiyyat* of new entrants to the Movement taking the *bai'at* refers to the *bai'at* with the Promised Messiah, though it is taken at the hand of another. However, Mirza Mahmud Ahmad declares those Ahmadis as sinners (*fasiq*) who do not enter into his own *bai'at*, and considers it obligatory for all Ahmadis to take the *bai'at* at his hand. It is as if belief in the Promised Messiah has no value unless one believes in Mirza Mahmud Ahmad, whereas belief in a man who is not commissioned by God is a meaningless concept.

**Secondly**, according to *Al-Wasiyyat*, if forty members agree upon an individual, he is entitled to receive the *bai'at* in the name of the Promised Messiah. But Mirza Mahmud Ahmad does not accept its validity.

**Thirdly**, according to *Al-Wasiyyat*, the Anjuman is the successor to the *Khalifa* appointed by God, the Promised Messiah. So the powers exercised by the Promised Messiah over the Anjuman must, after his death, pass to the Anjuman, as is made clear by the note of 27 October 1907, and not to some individual. But Mirza Mahmud Ahmad has blatantly contravened this instruction of the Founder of the Movement by taking these powers for himself and by substituting his own name for the name of the Promised Messiah in the regulations of the Anjuman.\*

**Fourthly**, according to *Al-Wasiyyat*, the funds of the Movement shall be spent as the Anjuman determines. But Mirza Mahmud Ahmad, by giving himself authority over the Anjuman, has reduced to naught the decisions of the Anjuman as well as this instruction of *Al-Wasiyyat*.

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\* *Translator's Note:* See page 55 for the full quotation of the resolution by which Mirza Mahmud Ahmad replaced the name of the Promised Messiah by his own name.

### **Maulana Nur-ud-Din's practice**

To all these objections, the answer is given that all these things were agreed when the *bai'at* of Hazrat Maulvi Nur-ud-Din was entered into. This is entirely wrong. When did Hazrat Maulvi Nur-ud-Din announce, after people had entered into his *bai'at*, that anyone who does not do so is a sinner? It is true that he certainly did call those as sinners who, having entered into the *bai'at*, are then disobedient, and this is right because *fasiq* means one who breaks his pledge. Nor did he ever take those powers for himself which Mirza Mahmud Ahmad has done. He never had the regulations of the Anjuman amended to insert his name in place of the name of the Promised Messiah, despite the fact that during his time Mirza Mahmud Ahmad and his supporters kept on trying to have them amended. He never interfered in the affairs of the Anjuman, nor did he ever demand that, just as the Promised Messiah had to be kept informed in matters involving religion, he also must be similarly informed. Despite the fact that there existed no difference in the *Jama'at* as regards his leadership, still he never assumed the powers which contravene *Al-Wasiyyat*. All that he said about himself is as follows:

“In the writing of Hazrat sahib [i.e. the Promised Messiah's *Al-Wasiyyat*] there is a point of deep knowledge which I will explain to you fully. He left it up to God as to who was going to be the *khalifa*. On the other hand, he said to fourteen men: You are collectively the *Khalifat-ul-Masih*, your decisions are final and binding, and the government authorities too consider them as absolute. Then all those fourteen men became united in taking the *bai'at* at the hand of one man, accepting him as their *khalifa*, and thus you were united. And then not only fourteen, but the whole community agreed upon my *khilafat*.

“... I have read *Al-Wasiyyat* very thoroughly. It is indeed true that he has made fourteen men the *Khalifat-ul-*

*Masih*, and written that their decision arrived at by majority opinion is final and binding. Now observe that these God-fearing men, whom Hazrat sahib chose for his *khilafat*, have by their righteous opinion, by their unanimous opinion, appointed one man as their *Khalifa* and *Amir*. And then not only themselves, but they made thousands upon thousands of people to embark in the same boat in which they had themselves embarked.”\*

So Hazrat Maulvi Nur-ud-Din accepted the Anjuman as the successor of the Promised Messiah and as the *Khalifa* of the Messiah, and also recognised that the decisions of the Anjuman were final and binding. This was why, in spite of being strongly urged to do so, he never considered it allowable that the regulations of the Anjuman should be amended to give to him the powers possessed by the Promised Messiah, or for the name ‘Promised Messiah’ to be replaced in the regulations by the name ‘*Khalifa* of the Messiah’. What greater proof than this can there be of the fact that he recognised the Anjuman as the successor of the Promised Messiah?

The fact that the whole of the *Jama‘at* united upon his hand is a separate matter which has no connection with the directions of *Al-Wasiyyat*. As is plainly obvious from his words quoted above, this was left up to God. But now that a difference has arisen in the Movement, the true successor must be the one designated in the Will of the Promised Messiah, namely, the Anjuman. Hazrat Maulvi Nur-ud-Din made his case amply clear as follows: he was called *Khalifat-ul-Masih* by the agreement of the Community and *not* according to the provisions of the Will. He himself recognised the Anjuman as the *Khalifat-ul-Masih* according to the Will. When, upon his death, the agreement of the Community no longer remains, then the *Khilafat* held by him in his special case comes to an end. But there remains in existence the *Khilafat* created in the Will.

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\* Newspaper *Badr*, Qadian, 21 October 1909, p. 11, col. 1.

Again, it is repeatedly argued that it is that Anjuman, the true successor of the Promised Messiah, which by majority of opinion has made itself subject to one man as its authoritarian head,\* and this decision of the Anjuman must be accepted as binding. ***This is not right*** because the decisions of the Anjuman can only be considered as final and binding as long as they do not contravene the directions of the Promised Messiah or *Al-Wasiyyat*. Now the Promised Messiah writes in his note of 27 October 1907 that, after his death, no one individual shall have power over the Anjuman, but the Anjuman makes a decision *against this* by majority of opinion, allowing a man power over itself. These two judgments are contradictory, and the one to be accepted is the judgment of the Promised Messiah, who is the Founder of the Movement.

Besides this, by this decision of the Anjuman, that Anjuman in reality ceases to exist which was created by the Promised Messiah because its founding principle was that, after his death, no individual shall have the power to interfere in its decisions. However, now Mirza Mahmud Ahmad has the power to interfere in the decisions of the Anjuman. Consequently, though the name of the Anjuman remains the same, in reality that Anjuman no longer exists.

This is why in Lahore the Ahmadiyya Anjuman Isha'at Islam has been established on exactly the principles laid down by the Promised Messiah for his successor Anjuman. Therefore now only the Ahmadiyya Anjuman Isha'at Islam can be considered as the successor of the Promised Messiah as mentioned in *Al-Wasiyyat*. As to the change in location, the seats of headquarters have shifted previously as well. So there is nothing wrong if the seat of the Anjuman has had to be moved of necessity. Moreover, it is possible that this may only be a temporary move. This is just as there was a prophecy in respect of Jerusalem that it would always remain in the hands of the Muslims, but for almost a hundred years it went out of their

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\* *Translator's Note:* The reference is to Mirza Mahmud Ahmad, and to the Resolution giving him supreme power as quoted on page 55.

hands and came under Christian occupation; however, the Muslims re-took it later. Similarly, it is possible that Allah the Most High may create such circumstances that the centre of the Ahmadiyya Anjuman Isha‘at Islam may revert again to Qadian, and the present state of affairs may be a temporary trial.\*

We now present to all Ahmadi friends the Will of the Promised Messiah, along with this Preface, some Notes, and a photo-reproduction of the Promised Messiah’s note of 27 October 1907. It is requested that they read these writings dispassionately and carefully. Leaving aside partisan thinking, and bearing in mind only the good of the Movement, they should decide whether Mirza Mahmud Ahmad, by rendering the Anjuman powerless, has not violated *Al-Wasiyyat* in the respects mentioned above.

MUHAMMAD ALI,  
President,  
Ahmadiyya Anjuman Isha‘at Islam, Lahore.

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\* *Translator’s Note:* The Qadianis themselves were forced to shift their centre from Qadian when the partition of India took place in 1947 and their leader Mirza Mahmud Ahmad fled to Pakistan. A new headquarters was then established in Pakistan at Rabwah. But up to that time they had been claiming that, as the Promised Messiah had described Qadian as the permanent centre of the Movement, therefore it was a sign of their truth that they were based in Qadian while Maulana Muhammad Ali and his associates had moved to Lahore! In 1984 the seat of the Qadiani *Khilafat* shifted again, to England, when the leader Mirza Tahir Ahmad, son of Mirza Mahmud Ahmad, fled from Pakistan.

# *Al-Wasiyyat: The Will*

*All praise be to Allah, the Lord of the worlds!  
And peace and blessings be upon His Messenger Muhammad,  
and his Progeny, and his Companions, all!*

As God, of Power and Glory, has informed me by repeated revelations that the time of my death is near, and His revelation in this connection has been so frequent as to shake my being to the very core and to make this life quite indifferent to me, I have, therefore, thought it proper to write some words of advice for my friends and for all those people who wish to benefit from my teachings. I first publish the holy revelation which, by giving me the news of my death, has prompted me to do this. It is as follows in the Arabic language. The revelation which came in Urdu will be written later.

قرب اجلک المقدر۔ ولا نبقی لک من المعجزیات ذکراً۔ قلّ ميعاد  
ربک۔ ولا نبقی لک من المعجزیات شيئاً۔ واما نریئک بعض الذی  
نعدمه او نتوفیک۔ تموت وانا راض منک۔ جاء وقتک ونبقی  
لک الايات بیتات۔ قرب ما توعدون۔ واما بنعمة ربک فحدث۔ انه  
من یتق الله ویصبر فان الله لا یضیع اجر المحسنین۔

*Translation:*

“Your destined end is nigh, and We shall not leave a trace of anything the mention of which would bring disgrace on you. Little remains of the time appointed for

you by God, and We shall remove and clear away all such allegations, letting nothing remain of them, which are intended to bring disgrace on you. And We have the power to show you the fulfilment of some of Our prophecies about the opponents, or to cause you to die. You will die in the state in which I will be pleased with you. Your time has come, and We shall keep in existence for ever clear signs to show your truth. The Promise has drawn nigh. Proclaim to people the favour of your Lord upon you. He who walks in righteousness and is patient, God does not cause the reward of such doers of good to be wasted.”

It should be remembered here that the statement of God the Most High, that He will not leave behind any mention of me which should be a source of disgrace and dishonour for me, has two connotations. Firstly, that He shall clear away all those allegations which are published with the intention of bringing disgrace upon me, and no trace shall remain of such allegations. Secondly, that those objectors who do not desist from their mischief and evil talk, He shall remove them from the world and obliterate them out of existence. Then, by their destruction, their senseless allegations will also be destroyed. After this, God the Most High addressed me in the Urdu language with the following words about my death:

“Very few days remain. That day, sorrow will overtake all. This shall happen; this shall happen; this shall happen. After this, your event shall take place. We shall show all the catastrophes and wonders of nature. After that shall come your incident.”

As regards catastrophes, the knowledge I have been given about them is that death will bring havoc all over the world; and there shall come earthquakes so severe as to give a glimpse of Doomsday, turning the earth over and making life hard for many. Then those who repent and give up sinful ways, on them God shall have mercy. As every prophet gave the news of these

times, all that must happen. But those who rectify their hearts, and walk in ways which God likes, they shall have no fear or grief. Addressing me, God said:

“You are a warner from Me. I have sent you so that the guilty may be distinguished from the good.”

And He said:

“A warner came into the world, but the world accepted him not. God will accept him and show his truth by very powerful attacks.\* I shall give you so much blessing that kings will seek blessings from your clothing.”

God informed me regarding the coming earthquake, which shall be very severe, and said:

“Spring time comes again; the word of God is fulfilled again.”

So a severe earthquake must come, but the righteous are safe from it. Be righteous then, and guard against evil, so that you may be saved. Fear God now, so that you may be safe from the fear of that day. It must happen that the heaven show something, and the earth too manifest a sign, but those who fear God shall be saved. The word of God says to me that many calamities shall appear and many disasters descend on the earth. Some of them will happen during my life, and some afterwards. And God will give this Movement complete progress, some at my own hand and some after me.

It is a law of God the Most High, one which He has constantly shown in operation ever since He created man on earth, that He helps His prophets and messengers, and makes them

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\* If the eyes of the people of the world were open they would see that I arose at the beginning of the [Islamic] century, and almost a quarter of the 14th century has now passed. And in accordance with the Hadith reports, there was an eclipse both of the moon and of the sun during the month of Ramadan, exactly at the time of my claim. Plague also made its appearance in the land, and earthquakes came and more will come. But woe to those who loved the world, and did not accept me.

triumphant, as He says: *Kataba Allāhu la-aghlabanna, ana wa rusulī*.<sup>\*</sup> Triumph means that, just as it is the purpose of messengers and prophets that God's argument be fully proved on earth, so that none can stand up against it, likewise does God the Most High manifest their truth by powerful signs. Through their hands He sows the seeds of righteousness which they wish to spread in the world. However, He does not bring about its completion at their hands; but rather, by causing them to die at a time when there is apparently fear of failure, He gives the opponents an opportunity to laugh, ridicule, taunt and mock. But after they have laughed and ridiculed, He unveils another hand of His power and brings into existence the means by which those aims are fully achieved which had been left somewhat incomplete. In short, He shows two kinds of power: firstly, at the hands of the prophets<sup>1</sup> themselves He displays the hand of His power; secondly, at the time when, after the death of the prophet, difficulties are faced, and the enemies rise up in strength and believe that things will now go wrong and feel sure that the community will be destroyed, and even the followers start wavering and lose heart, and many unfortunate ones become renegades, then does God the Most High show His mighty power a second time, and take hold of the tottering community. So he who perseveres to the last, sees this miracle of God. So it happened in the time of *Hazrat Abu Bakr Siddiq*, when the death of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, was thought to be untimely, and many ignorant Bedouins turned apostate, while the companions too lost their reason, as it were, with grief. Then God the Most High, by raising up Abu Bakr, showed His power a second time, and rescued Islam from the brink of destruction, and fulfilled the promise He had given in the words: *wa li-yumakkinanna la-hum dīna-hum-ul-ladhī irtadā la-hum wa li-yubaddilanna-hum min ba'di khaufi-him amna*, i.e., after a state of fear We shall again make firm their feet [The Quran, 24:55].

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\* *Translation*: "God has written down that He and His Prophets shall triumph" [The Holy Quran, 58:21].

This was also what happened in the case of Moses, when he died between Egypt and Canaan before he could take the Israelites to the desired goal, in accordance with the promise. His death caused tumultuous grief among them, as it is stated in the Torah that the Israelites wept for forty days on account of the shock from this untimely death and the sudden departure of Moses. Similar was the case with Jesus. At the time of the crucifixion, all the disciples scattered, and one of them even became a renegade.<sup>2</sup>

Therefore, dear friends, as it is the Divine law of old that God the Most High shows two kinds of power, in order to ruin the two occasions of the false rejoicing of the opponents, it is not possible that He should now abandon His ancient way. So, be not saddened at what I have explained to you, and let not your hearts be anxious, for it is necessary for you to see the second power as well. And its coming is better for you because it shall be perpetual — it shall not be intercepted till the Day of Judgment. That second power cannot come until I go, but when I go, then will God the Most High send the second power for you; and it shall be with you for ever, as God has given the promise in *Barahin-i-Ahmadiyya*. That promise is not about myself, but it is about you, as God says:

“I will make this community, who are your followers, prevail over those who deny you, till the Day of Judgment.”<sup>3</sup>

It is necessary, therefore, that you see the day of my departure, so that after it may come the day of the eternal promise. Our God is true to His promises, and is a faithful, truthful God. He will show you all that He has promised. Although these are the last days of the world, and the time for many tribulations to come, yet it is necessary that the world continue to exist until all those prophecies have been fulfilled whose news has been given by God. I have come from God as a manifestation of power, and I am the embodiment of a power from God; and after me there will be some other individuals who will be

manifestations of the second power.<sup>4</sup> So, in wait for the second power of God, you should gather together and pray. Every party of the righteous in each country should come together and pray constantly, so that the other power may descend from heaven and show you that your God is such a powerful God. Think of your death as at hand; for you know not when that hour may come.

After me, the righteous ones in the *Jama'at*, possessing pure souls, should take the *bai'at* from people in my name.\* God the Most High wishes to draw towards His Oneness (*tauhid*) all those souls living in various parts of the world, be it Europe or Asia, all who are good in their nature, and to unite His servants in one faith. This is God's purpose for which I have been sent to the world. You must therefore pursue this object, but with gentleness, display of high morals and much recourse to prayer. And until such time as someone arises having received the holy spirit from God, you must all work together after me.<sup>5</sup>

It is essential that you, too, should obtain a share of the holy spirit by showing sympathy to fellow-beings and by cleansing your hearts, for without the holy spirit true righteousness cannot be attained. Totally forsaking all lower urges, walk for the pleasure of God in that path which is the narrowest of all paths. Be not enamoured with worldly pleasures, for they cut you off from God. For the sake of God, choose the hard life. That pain which earns the pleasure of God is better than the enjoyment which leads to His anger. That defeat which earns the pleasure

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\* Such persons shall be chosen by mutual agreement among the faithful. So any person in respect of whom forty faithful agree that he is fit to take from people the *bai'at* in my name, he shall be entitled to take the *bai'at*. And he ought to make himself an example for others. God has informed me that He will raise for my *Jama'at* a man from my offspring, and grant him the distinction of His nearness and revelation. Through him the cause of truth shall prosper, and many people shall accept the truth. So wait for those days, and remember that everyone is recognised at the proper time. It is possible that before that time he may appear to be an ordinary man, or there may be objections to him because of some false impressions, just as one who is to become a fully-grown man is only a small lump in the womb before that time.

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of God is better than the victory which brings His wrath. Forsake that love which brings you nearer the wrath of God. If you come to Him with a pure heart, He will help you in every path, and no enemy will be able to harm you. You can never attain the pleasure of God until, forsaking your own pleasure, your enjoyments, your honour, your property and your life, you bear that hardship in His path which brings you face to face with death. But if you do undertake that hardship, you will be taken up into the lap of God like a beloved child. You will become heirs to the righteous who have passed before you, and the doors of every blessing shall be opened to you. But few are such! God has said, addressing me, that righteousness is the tree which must be planted in the heart. The water which nourishes righteousness, waters the whole garden. Righteousness is the root without which all else is worthless, but if it is there then everything is there. What does man gain from the useless behaviour of claiming with his tongue that he seeks God, but not taking a step in the path of truth? Look, I say to you truly that the man will perish who has any trace of worldly motives mixed in his faith, and that soul is very close to hell whose aims are not all for God, but some are for God and some for the world. If, therefore, you have even a speck of worldliness in your intentions, all your services to God are in vain. In that case, you do not follow God, but follow the devil. Never expect that God will help you in that condition, for you are a worm of the earth and in a few days you will be crushed like worms are crushed. God will not be in you; but rather, He will be pleased by destroying you. But if you truly die in terms of your desires, then you will appear in God, and God will be with you; that house will be blessed in which you live; those walls will be showered with the mercy of God which are the walls of your house; and that town will be blessed where such a person lives. If your life and your death, and your every movement, and your showing of gentleness or harshness, are all only for God, and at the time of any hardship and distress you do not put God to the test, nor break with Him, but advance forward, then I say

truly that you will be the chosen people of God. You are human beings, as I am, and the same God Who is my God is also your God. Therefore, waste not your powers of good. If you incline wholly to God, then look, I tell you according to the will of God that you will become a chosen people of God. Put the majesty of God in your hearts, and proclaim His unity not only with the tongue but by actions as well, so that God too may open His grace and favour to you by action. Shun malice and show true sympathy to your fellow beings. Walk in every path of virtue, for it is not known from which path you will be accepted.

Receive the good news that the field of attaining nearness to God is empty. Every nation is loving the material world, none caring for the things which lead to the pleasure of God. For those people who aspire to enter this gate with all their strength, this is the opportunity for them to show their merit and find special favour in the sight of God. Think not that God will let you go to waste. You are a seed which the hand of God has planted in the earth. God says that this seed will grow and blossom, its branches will extend from all sides, and it will become a gigantic tree. So, blessed is he who has faith in the promise of God, and fears not the intervening trials, for trials must also come so that God may try you as to who is true to his *bai'at* and who is false. He who stumbles at a trial will not harm God in the least — his misfortune will take him to hell; it would have been better for him had he not been born. But all those who persevere till the end — though the earthquakes of misfortunes and the hurricanes of catastrophes come upon them, nations of the earth ridicule and mock them, and the world treat them with great abhorrence — they shall be triumphant in the end, and the doors of blessings will be opened for them. God has said, addressing me, that I should inform my *Jama'at* that those who believe, and have faith without trace of worldliness, a faith not tainted by hypocrisy or weakness of heart, and a faith which does not fall short of any level of obedience, such are the people liked by God; and these are they whose step is the step of sincerity, says God.

Listen, all those who will listen, what it is that God desires of you? It is just that you become entirely His, and take no one to be a partner with Him, neither in heaven nor on earth. Our God is that God Who is alive even now as He was alive before, Who speaks even now as He spoke before, and Who hears even now as He used to hear before. It is a baseless notion that He hears in this age but does not speak. Nay, He hears and He also speaks. All His attributes are eternal; none has ceased, nor shall any ever cease. He is the One, without any partner, Who has no son nor wife. He is the unique Who has no equal, like Whom there is none having unique attributes. There is no one of equal rank with Him, and no one sharing the same attributes. There is no power which He lacks. He is near despite being far, and He is far despite being near. He can show Himself to persons of spiritual vision as a likeness, but He has neither body nor form. He is above all, but we cannot say that anything else is below Him. He is on the Divine Throne, but we cannot say that He is not on earth. He combines in Himself all the perfect attributes, and displays all that is truly praiseworthy. He is the source of all virtues, the possessor of all the powers, the origin of all grace, the One to Whom all things return, the King of all realms, Who has every perfection and is free from every defect and weakness. Only to Him is due the worship of those on earth and those in heaven. Nothing is impossible for Him; all the souls and their powers, and all the particles of matter and their powers, are but His creation, and nothing can come into existence without Him.

He shows Himself by means of His power and might and signs; only through these can we find Him. He is ever manifesting Himself to the righteous, and shows them the wonders of His power. It is from this that He is recognised, and the path approved of by Him is known. He sees, but without eyes; He hears, but without ears; and He speaks, but without a tongue. Likewise, to create something out of nothing is also His work. Just as you see that in a scene in a dream He creates a whole world without any matter, and shows non-existent things

to be existent. Thus such are all the wonders of His power. Unwise is the one who denies His power, and blind is the one who is ignorant of His subtle might. He does, and can do, anything except that which is against His dignity or contrary to His promises. He is the only One in His person, in His attributes, in His works, and in His power.

To reach Him, all doors are closed but the door which the Holy Quran has opened. There remains no need to follow separately all the prophethoods and all the books which have gone before, because the prophethood of the Holy Prophet Muhammad includes and encompasses them all, and other than it all paths are closed. All truths which lead to God are contained within it. Neither shall any new truth come after it, nor was there any previous truth which is not to be found in it. Therefore, with this prophethood have all prophethoods ended, and so it ought to have been, because whatever has a beginning has also an end. Nevertheless, the prophethood of the Holy Prophet Muhammad is not devoid of granting its own grace; in fact, it has more grace in it than all other prophethoods. Rendering obedience to this prophethood leads to God by a very easy path, and by following it the blessing of God's love and of His revelation can be attained in greater measure than used to be received in previous times. But its perfect follower cannot be simply called 'prophet' because this would be derogatory to the completely perfect prophethood of the Holy Prophet Muhammad. However, the two words 'follower' and 'prophet' may together be applied to him, because that would not be derogatory to the completely perfect prophethood of the Holy Prophet Muhammad; on the contrary, this benefit makes the brilliance of that prophethood shine all the more.\* And when that Divine revelation, in terms of its nature and abundance,

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\* Nevertheless, it must be firmly borne in mind that the door of prophethood with a *shari'ah* is completely closed after the Holy Prophet Muhammad. After the Holy Quran, there can be no book which should give new teachings, or abrogate any teaching of the Holy Quran, or cancel the obligation to follow it. On the contrary, the Holy Quran will remain in force till the Day of Judgment.

reaches the degree of perfection, so that there is no impurity or defect in it, and it clearly contains knowledge of matters unseen, this in other words is called prophethood, as agreed upon by all prophets. It was not possible that a people of whom it was said:

“You are the best nation raised up for mankind” [the Holy Quran, 3:110]

and who had been taught to pray:

“Guide us on the right path, the path of those whom You have favoured” [the Holy Quran, 1:6]

that all of its individuals should have remained deprived of this exalted status, and not even one person attain this rank. In that case, there was not only the flaw that the *Umma* of the Holy Prophet Muhammad would remain spiritually defective and imperfect, all of them being blind, as it were, but a further drawback was that a blot would be put on the Holy Prophet's power of giving grace, and his purifying power would be shown to be defective. And besides, it would be in vain to teach the prayer which is required to be said in the five daily prayers. On the other hand, there was the difficulty that if a member of the Muslim *Umma* could attain this accomplishment directly, without following the light of the prophethood of the Holy Prophet Muhammad, the finality of prophethood would be falsified.

So to avoid both these pitfalls, God the Most High bestowed the honour of fully perfect, pure and holy revelation upon some persons who had reached the highest degree of annihilation in the Holy Prophet, where no veil remained between them. The significance and meaning of being a follower, and of obedience, reached the most complete and perfect stage in them, so that their very being did not remain their own selves, but rather, the person of the Holy Prophet Muhammad was reflected in the mirror of their state of engrossment. On the other hand, they received Divine revelation in the most complete and perfect sense like prophets.

So in this way, some individuals, despite being followers, gained the title ‘prophet’, for prophethood in this sense is not separate from the prophethood of the Holy Prophet Muhammad. In fact, looking at it closely, it is nothing but the prophethood of the Holy Prophet Muhammad itself which has appeared in a new garb. This is precisely the meaning of the words used by the Holy Prophet Muhammad to describe the Promised Messiah, that is, *nabiyy-ullah* and *imamu-kum min-kum*, meaning that he is a prophet and is also a follower. Otherwise, no outsider can step into this place. Blessed is he who understands this point, so that he is saved from destruction. God made Jesus die, as is testified by His clear and plain revelation: *fa-lammā tawaffaita-nī kunta anta ar-raqība ‘alai-him* [the Holy Quran, 5:117]. This, along with the verses in its context, means that God will ask Jesus on the Day of Judgment if he had taught his followers to take him and his mother as gods, and he shall reply: as long as I was among them I was a witness of their condition and a watcher over them, but then when You caused me to die, what could I know about the errors into which they fell after me. Now if someone wishes, he can take the words *fa-lammā tawaffaita-nī* to mean “when You caused me to die”, and if he so wishes he can stubbornly stick to the untruth and take the meaning as being: “when You raised me with my body to heaven”. In any case, this verse proves that Jesus will not return to the world, for if he were to return to the world before the Day of Judgment and break the cross, it would be impossible that, being a prophet of God, he could tell God the Most High the plain lie on the day of Judgment that he was not aware at all that, after him, his followers had coined the false belief of taking him and his mother as gods. Can a man who returns to the world, and lives in it for forty years fighting the Christians, tell such a detestable lie, while being a prophet of God, that he was not aware? So, as this verse prevents Jesus from coming back, for otherwise he would be proved a liar, then if he is in heaven with his physical body and, as made clear in this verse, he will not descend to earth till the Day of Judgment, will he

die in heaven and will his grave also be there? But to die in heaven is contrary to the verse: “in it [i.e. the earth] shall you die” [the Holy Quran, 7:25]. Therefore, this proves that he did not ascend to heaven in bodily form, but rather, he went there after his death. And as the Book of God has given this verdict in the clearest manner, then to oppose it, is nothing but sin.

If I had not come, then this would have remained merely an error of interpretation, which is pardonable. But as I have come from God, and the plain and true meanings of the Holy Quran have been made clear, to refuse even then to abandon the error is not the way of integrity. Signs of God appeared in my support, in heaven as well as on earth. Almost a quarter of the century has elapsed, thousands of signs have been shown, and the seventh millennium of the age of the world has begun. Not to accept the truth even now — what sort of hard-heartedness is this? Look, I proclaim loudly that the signs of God have not yet come to an end. After the sign of the first earthquake of 4 April 1905, which had been foretold long before, God has again informed me that in spring time there is another severe earthquake to come. It shall be in the days of spring, but it is not known whether it would be at the beginning of spring, when leaves start to appear on trees, or in the middle or at the end of the season, for the words of the Divine revelation are: “Spring time comes again; the word of God is fulfilled again”. As the first earthquake was also in the days of spring, so God has said that the second earthquake too shall be in the spring.\* And as some trees start coming into bud at the end of January, the days of fear shall commence with that month and probably continue till the end of May.

And God said: *zalzilatu-s-sā‘a*, meaning that that earthquake would be like a scene from the Hour of Judgment. And again,

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\* I do not know if by spring is meant the spring to come at the end of this winter, or if the fulfilment of this prophecy is left to another time when it is spring. In any case, the word of God the Most High shows that it shall be in spring time, whichever spring it might be, but God shall come like one who comes secretly at night. This is what God has told me.

He said: *la-ka nurī āyāt-in wa nahdimu mā ya'murūn*,\* meaning: "For you We shall show signs, and We shall demolish the buildings which they build". Again, He said: "An earthquake came, and it was so severe that it turned the earth upside down", meaning that a severe earthquake shall come and devastate certain parts of the world, as happened in the time of Lot. And again, He said: *inī ma'a-l-afwāji ātī-ka baghta-tan*, meaning, "I shall come with my armies secretly". None shall know of that day, just as before the town of Lot was destroyed no one knew about it. They were eating and drinking and making merry when, out of the blue, the earth was turned upside down. So God the Most High says that the same shall come to pass here because sin has exceeded all bounds, people are loving the material world excessively, and the way to God is looked upon with contempt. Again, He said: "End of lives", and then addressing me He said: *qāla rabbu-ka inna-hū nāzil-un mina-s-samā'i mā yurđī-ka, raḥmat-an minna wa-kāna amr-an maqđiyy-an*, meaning, "Your Lord says that an affair shall descend from heaven which shall please you — a mercy from Us, a matter decided, which was destined from the beginning". It is necessary that heaven withhold that affair from descending until this prophecy has been published among the nations. Who it is that will believe in these things, except one who is fortunate?

It must be remembered that this announcement is not being made to spread alarm, but to combat future anxiety so that no one perishes in ignorance. Behind everything there is an intention, and our intention is not to cause distress but to save people from distress. Those who repent shall be saved from the punishment of God. Unfortunate is he who does not repent, and leaves not the company of those who ridicule, and refrains not from evil and sin. The days of his destruction are nigh, for his insolence is punishable in the sight of God.

Here another point must be mentioned. As I have already said, God has informed me of my death, and addressing me He

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\* Another revelation of God in this connection is the following: "For you My name shone forth".

said of my life: “Very few days remain”; and He said: “After all the catastrophes and wonders of nature have been shown, your incident shall take place”. This indicates that before my death it is necessary that some catastrophes should befall the world and some wonders of nature appear, in order to prepare the world for revolution, and after that revolution should come my death. And I was shown a place as being the place of my grave. I saw an angel measuring the ground. Reaching a place, he said to me that it was the spot for my grave. Then at one place I was shown a grave which was more brightly radiant than silver, and all its earth was silver. I was told that it was my grave. And I was shown a place which was called ‘the graveyard of the heavenly’ (*Bahishti Maqbara*), and it was made known that those were the graves of the righteous people of this *Jama‘at* who are heavenly. Since then I have been anxious for the purchase of land to serve as a cemetery for the *Jama‘at*. However, as suitably located land was very expensive, this object remained in abeyance for a long time. Now that after the death of our friend Maulvi Abdul Karim when there has been repeated revelation about my death as well, I thought it right to make arrangements for the cemetery. Therefore, I have chosen for this purpose a piece of land belonging to me, situated near my garden, the value of which is not less than a thousand rupees. I pray that God bless it and make it into the ‘graveyard of the heavenly’, and that it may be the last resting place of those pure-hearted people of this *Jama‘at* who in reality had given precedence to faith over worldly interests, forsaken love of the material world and devoted themselves entirely to God, created a change for the pure within themselves and showed an example of fidelity and sincerity like the Companions of the Holy Prophet Muhammad. Amen, O Lord of the worlds!

Again I pray: O Almighty God! make in this land the graves of those of my pure-hearted followers who become Yours in actual reality, and whose works are not tainted with worldly motives. Amen, O Lord of the worlds!

I pray a third time: O my Gracious, Powerful Lord! O my Forgiving, Merciful God! Let only those people have graves in this place who have true faith in this Your messenger, who entertain no hypocrisy, personal ends or suspicion\* within their hearts, who show faith and obedience as these ought to be shown, who have, in their hearts, sacrificed their life for You and Your path, with whom You are pleased, and whom You know to be utterly lost in Your love and to have with Your messenger a relationship of fidelity, complete respect, love along with open-hearted faith and devotion. Amen, O Lord of the worlds!

As I have received very great glad tidings for this graveyard, and God has not only said that it is the graveyard of the

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\* Suspicion is a terrible curse which burns faith as rapidly as fire consumes straw. As to him who imputes evil to the messengers of God, God Himself becomes his adversary and stands up for battle against him. For His chosen ones, He has such a strong sensibility that its like is not found in anyone else. When attacks of all kinds were made upon me, it was this sensibility of God which was aroused for my sake. As He says [in revelation to me]: "I am with My messenger, standing by him. I put the blame on those who blame him. I shall give you that which lasts forever. For you is a rank in heaven and among those who see. For you We shall show signs and demolish what they build. And they said: Will you make in the earth one who will cause mischief in it? He said: I know what you know not. I will disgrace him who intends to disgrace you. Fear not, surely the messengers fear not when I am with them. The command of Allah has come, so hasten it not, a glad tidings which came to the prophets. O My Ahmad, you are My aim and are with Me. You are from Me like My Oneness and Singleness, and you are from Me at a point which none of the people know. You are honoured in My presence, I have chosen you for Myself. When you are angry I am angry, and whatever you love I love. Allah has preferred you over all things. All praise be to Allah Who made you the Messiah, son of Mary. He (Allah) is not questioned about what He does, but they will be questioned, and it is a promise ever fulfilled. Allah shall protect you from the enemies, He will attack all those who attack. This is because they disobeyed and transgressed. Is not Allah sufficient for His servant? O mountains, repeat praises (of Allah) with him, and so also birds. Allah has written down: 'I shall certainly triumph, I and My messengers'. And they, after being overcome, shall be triumphant. Allah is with those who are righteous and who do good to others. Those who believe, for them is advancement in truth with their Lord. A word from the Merciful Lord. And this day, you become distinct, O guilty ones!"

heavenly, but has also said *unzila fī-hā kullu rahmat-in*, i.e. every kind of blessing has been sent down to this graveyard, and there is no blessing of which its residents do not have a share, therefore, God has inspired into my heart the idea that suitable conditions must be imposed in respect of this graveyard so that only those are admitted to it who, due to their sincerity and perfect righteousness, abide by those conditions. There are three such conditions, and all of them must be fulfilled.

1. The present land for the cemetery is given by me as a donation from myself. But to complete the enclosure, some more land is required which shall have to be purchased,<sup>6</sup> the cost of which is estimated as Rs. 1000. To embellish it, some trees shall be planted, and a well shall be sunk. To the north of this graveyard, much water collects where there is an access path; so a bridge shall be constructed there. For these various items of expenditure, Rs. 2000 will be required, making a total of Rs. 3000 to be spent to complete all this work.

The first condition is, therefore, that every person who wishes to be buried in this graveyard must contribute towards these expenses according to his means. These contributions are required only from such persons, and not from others. At present these contributions should be sent to the respected Maulvi Nur-ud-Din *sahib*. But if God the Most High wills, this system will continue after the death of us all. For this purpose, there should be an Anjuman entrusted to spend, as it determines fit, the funds thus collected from time to time, on proclaiming the teachings of Islam and spreading the message of the oneness of God.<sup>7</sup>

2. The second condition is that only such a person from the *Jama'at* shall be buried in this graveyard who makes a will that after his death one-tenth of all he leaves shall be spent on the propagation of Islam and the preaching of the teachings of the Quran, according to the directions of this Movement. Every righteous one of perfect faith shall be entitled to specify more than this in his will, but not less than this. This income shall be in the charge of an Anjuman composed of men of integrity and

learning; and they shall spend it, by mutual agreement, on the advancement of Islam, the propagation of the Quran and other religious literature, and the preachers of this Movement, in accordance with the directions given above. God the Most High has promised that He shall make this Movement progress, and therefore it is hoped that the funds gathered for the propagation of Islam will be large as well. Every form of activity that is included in the propagation of Islam, which it is premature to explain in detail at present, shall be carried out by means of these funds. And when one party responsible for this work have died, the people who are their successors shall also have the duty of carrying out all these functions in accordance with the rules of the Ahmadiyya Movement.<sup>8</sup> In these funds, there shall also be a provision for orphans, the needy, and converts to Islam who do not have sufficient means and belong to this Movement. It shall be permissible to expand these funds through commercial investment.

Think not that all this is unlikely; it is, in fact, the will of Him Who is the Master of heaven and earth. I am not anxious about how these funds can be raised, and how a *Jama'at* can be created which will do this gallant work out of zeal of faith. My worry is that those people who are entrusted with this fund<sup>9</sup> after our time may not stumble due to the abundance of this wealth, and love the material world. Therefore I pray that this Movement may always find trust-worthy people in it who work only for the sake of God. It would, however, be lawful that those who have no means may be given financial assistance from these funds.<sup>10</sup>

3. The third condition is that the person who is buried in this graveyard should be righteous, abstaining from all that is prohibited, and refraining from every act of polytheism (*shirk*) or innovation. He must be a true and sincere Muslim.

4. Any righteous person who has no property and is unable to make any financial donation may be buried in this graveyard, provided it is shown that he had devoted his life for the faith and was a good person.

## Directions

1. Every person who wishes to make a will according to the conditions stipulated above, even though the will only takes effect after his death, is required to put it in writing and entrust it to the officer appointed for this purpose in the Movement, and also to publish it in print. For, it is very often difficult to make a will near the time of death. As the days of heavenly signs and troubles are near, the person who makes his will at a time when there is still peace and security holds a very high rank in the eyes of God the Most High. In the will, any assets donated by a person which yield a permanent income will bring for him everlasting Divine blessings, and be considered in the category of charity in perpetuity.

2. If a person lives in a place away from Qadian, in another part of the country, and he fulfils the conditions stipulated above, then after his death his heirs should bring his body, enclosed in a coffin, to Qadian. If a person who ought to be buried in this graveyard, according to the specified conditions, dies before the graveyard is complete, i.e. before the construction of the bridge etc., he should be buried temporarily where he dies in a coffin. Then after the completion of all the necessaries of the graveyard, it should be brought to Qadian. But it would not be proper to remove a body from its grave which had not been buried in a box.\*

Let it be clear that God the Most High has willed that all those of a perfect faith should be buried in one place so that future generations, by seeing them in one place, should refresh their faith, and their achievements, meaning the services they

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\* Let no unwise person consider this graveyard and this plan to be an innovation introduced into Islam (*bid'ah*); for this system is based on Divine revelation, without any interference by man. Nor should anyone think as to how a person can enter heaven by merely being buried in this graveyard. It is not meant that the earth here will make a person deservant of entering heaven; rather, the revelation of God the Most High means that only those who deserve entry into heaven are to be buried here.

rendered to religion for the sake of God, are always apparent to the community.

In conclusion, we pray that God the Most High may assist every sincere one in this work, and create a fervour for faith in them, and let their end be good — Amen!

Every member of our *Jama'at* who receives this writing should circulate it among his friends, publicise it so far as possible, preserve it for his next generation, inform the opponents about it in a courteous manner, bear patiently the foul talk of every abuser, and engage in prayer constantly.

In the end, we proclaim that all praise be to Allah, the Lord of the worlds!

*The author, humbly,*

Mirza Ghulam Ahmad,  
20th December 1905.

## Supplement to *Al-Wasiyyat*

There are some important instructions regarding the pamphlet *Al-Wasiyyat* required to be published. These are given below:

1. Until such time as the Anjuman in charge of the affairs of the graveyard<sup>11</sup> has announced that the graveyard is complete in every respect as regards its essential requisites, it shall not be permissible to bring the body of any deceased for burial in it who has fulfilled the conditions stipulated in *Al-Wasiyyat*. The essential requirements, such as the bridge, must be completed first, and till that time a body shall be buried temporarily, in a coffin, in some other graveyard.

2. Every person affirming that he will comply with the terms of *Al-Wasiyyat* must make such an affirmation while being sound of mind, being supported by the reliable testimony of at least two witnesses, and submit it to the Anjuman. They must write plainly that one-tenth of all their property, comprising both moveable and fixed assets, is bequeathed for the propagation of the objectives of the Ahmadiyya Movement. This must be published in at least two newspapers.

3. It shall be the duty of the Anjuman, having satisfied itself as to the legal and religious validity of the will, to issue a certificate bearing its signature and stamp to the testator. And when a body is brought to the graveyard in accordance with the rules stated above, the certificate must be produced before the Anjuman. The body shall be buried, according to the direction of the Anjuman, at a spot as determined by the Anjuman.

4. Except in special cases as determined by the Anjuman, under-age children shall not be buried in this graveyard, for they

are heavenly in any case. Nor shall a relative of a person buried here be buried in this graveyard unless he fulfils all the conditions stipulated in *Al-Wasiyyat* in his own right.

5. In case of any deceased who did not die within the limits of Qadian, it shall not be allowed to bring the body to Qadian without being carried in a coffin; and it shall also be imperative to give prior notice of at least one month, in order that the Anjuman may be able to resolve any temporary problems regarding the graveyard it may be facing, and grant permission.<sup>12</sup>

6. If a person who has fulfilled all the conditions of *Al-Wasiyyat* dies of the plague, it is strictly instructed that he should be buried temporarily in an isolated place for two years. After two years, he should be brought here at a time when there is no plague either where he died or in Qadian.

7. It must be remembered that it shall not suffice just to bequeath one-tenth of the fixed and moveable property. It is essential that the testator shall be one who, so far as he is able, adheres to the teachings of Islam, strives to attain righteousness and purity, is a Muslim believing God to be one and having true faith in His Messenger, and does not violate the rights of fellow-beings.

8. If a person bequeaths one-tenth of his property and then he happens to meet death by drowning in a river, for instance, or he dies in a foreign land, from where it is difficult to bring back his body, his will shall still stand valid, and with God the Most High it shall be as though he were buried in this graveyard. It shall be allowed to erect an inscribed stone in his memory in the graveyard, with these circumstances recorded upon it.

9. The Anjuman, which is to hold these funds, shall not be authorised to spend the monies for any purpose except the objectives of the Ahmadiyya Movement,<sup>13</sup> and among these objectives the propagation of Islam shall have the highest

priority. It shall be allowed that the Anjuman, by consensus of opinion, expand these funds through commercial investment.

**10.** All members of the Anjuman must belong to the Ahmadiyya Movement, and must be virtuous and honest. And if, in future, it is felt that someone is not virtuous, or that he is not honest, or that he is cunning and tainted with worldly motives, it shall be the duty of the Anjuman to expel him from its ranks forthwith and to appoint another in his place.<sup>14</sup>

**11.** Should any dispute arise over bequeathed property, all the expenses incurred in pursuing the dispute shall be met out of the funds derived from the wills.

**12.** If a person makes a will, but later on, through some weakness of faith, renounces it or deserts this Movement, then even though the Anjuman may have legally taken possession of his property, it will not be right for it to keep the property. All of it must be returned, for God does not need anyone's money. Such property, in the sight of God, is abominable and to be rejected.

**13.** As the Anjuman is the successor to the *Khalifa* appointed by God,<sup>15</sup> this Anjuman must remain absolutely free of any taint of worldliness. All its affairs must be completely above board, and based on fairness.

**14.** It is allowed that, for the help and support of this Anjuman, there should be other Anjumans in distant countries, subordinate to its directions.<sup>16</sup> It is also allowed that if these are in countries from where it is difficult to send the body, they may bury the body there. To receive Divine reward, such a person must make a will before his death regarding one-tenth of his property, and it shall be the duty of the Anjuman which is in that country to take possession of the bequeathed property. It would be better to spend that money for the religious needs of that country, but it shall be allowed, if a need is felt, for those funds to be made over to the Anjuman having its headquarters and centre in Qadian.

**15.** It is essential that the seat of this Anjuman must always be in Qadian, for God has blessed this place.<sup>17</sup> It is allowed to build sufficient accommodation to meet future needs to carry on this work.

**16.** There must be at least two members of the Anjuman who are thoroughly familiar with the knowledge of the Quran and Hadith, have knowledge of Arabic, and are well-versed in the literature of the Ahmadiyya Movement.

**17.** If, God forbid, a person making a will according to *Al-Wasiyyat* has leprosy, and his bodily condition is not such that he could be brought to this graveyard, then for obvious reasons it is not appropriate for his body to be brought here. If, however, he adhered to his will, then he shall receive the same rank as one buried here.

**18.** If a person has no property whatever, moveable or fixed, and it is shown that he is righteous, saintly, God-fearing and a true believer, not having within him any element of hypocrisy, worship of the material world, or default of obedience to God, then he too can be buried in this graveyard with my permission, or, after me, with the consensus of opinion of the Anjuman.<sup>18</sup>

**19.** If a person is rejected by a specific revelation from God the Most High, he shall not be buried in this graveyard, even though he offers to bequeath his property.

**20.** As regards myself and members of my family, God has made an exception. Everyone else, man or woman, must fulfil these conditions, and one who complains is an hypocrite.

These are the essential conditions, which are written above. In future, only those who fulfil these conditions shall be buried in this heavenly graveyard. It is possible that some people, who have an overwhelming tendency to think ill of others, may make me a target of criticism on account of this plan, believing this scheme to arise out of selfish motives, or calling it an innovation (*bid'ah*). But it should be remembered that these are the works of God the Most High. He does what He pleases. It is

doubtless His purpose to separate the hypocrite from the believer by means of this plan. I myself feel that those people who, on being informed of this Divine plan, are at once anxious to give a tenth of all their property in the way of God, and are showing even greater zeal, they set the seal on their faith. Allah the Most High says:

“*A ḥasiba-n-nāsu an yutrakū an yaqūlū āmannā wa hum lā yuftanūn.*” [The Holy Quran, 29:1]

meaning, Do people think that I shall be pleased by their merely saying, We believe, and they will not be tested further?

This trial is absolutely insignificant. The Companions of the Holy Prophet Muhammad were tried by being required to sacrifice their lives, and they gave their heads in the way of God. So the doubt as to why there should not be a general permission to bury anyone in this cemetery is far from the truth. If this doubt is right, then why did God the Most High create a test in every age? It has been His purpose in every age to make manifest the distinction between the good and the wicked. So He has done the same now. In the time of the Holy Prophet Muhammad, God the Most High had instituted some minor tests as well. For instance, it was the practice that no one could have a consultation with the Holy Prophet without first tendering a small offering. Thus, there was a test for the hypocrites in this as well. I myself feel that, by means of the test of this time too, those who are sincere to a high degree, who have in reality given priority to the faith over worldly interests, shall be distinguished from other people, and it shall become clear that they lived up to their profession of the *bai'at*, and demonstrated their sincerity. This plan shall undoubtedly weigh very heavily upon the hypocrites, and it shall cause them to be exposed. And after death, they shall never be buried in this graveyard, men or women: “In their hearts is a disease, so Allah increased their disease” [Holy Quran, 2:10]. But those who are foremost in doing this work shall be counted among the righteous, and the blessings of God the Most High shall be upon them till eternity.

Lastly, it must be remembered that the times of the calamities are approaching. A severe earthquake which shall turn the earth over is close at hand. Those who prove themselves to have forsaken the material world before witnessing the punishment, and also show how readily they obey my command, only they are the true believers in God's sight, and in His record they shall be noted down as the first and foremost ones. I say truly that the time is near when the hypocrite who, through love of the world, neglected this injunction, will cry out at the time of the punishment: Oh! would that I had given all my property, that which was moveable and that which was fixed, in the way of God, and escaped this punishment. Know that after witnessing this punishment, to come to have faith will be of no avail and to give in charity will be futile. Look! I tell you of a chastisement near at hand; gather quickly for yourselves those provisions which should be of use to you.

I do not want to take any possessions from you and make them my own. Rather, you will give your property to an Anjuman for the propagation of the religion, and thus attain heavenly life. Many are they who will love the world and put off obeying my command, but they shall soon be taken from the world, and in the end they will say: "This is what the Beneficent God promised, and the messengers told the truth" [The Holy Quran, 36:52].

Peace be to those who follow the guidance.

*The author, humbly,*

Mirza Ghulam Ahmad,  
Promised Messiah from God,  
6th January 1906.

# Explanatory Notes

by Maulana Muhammad Ali

## Note 1 (page 12)

The word *prophet* which the Promised Messiah has used for himself here has been explained by him later in this book as follows:

“All truths which lead to God are contained within it. Neither shall any new truth come after it, nor was there any previous truth which is not to be found in it. Therefore, with this prophethood [of the Holy Prophet Muhammad] have all prophethoods ended, and so it ought to have been, because whatever has a beginning has also an end. Nevertheless, the prophethood of the Holy Prophet Muhammad is not devoid of granting its own grace; in fact, it has more grace in it than all other prophethoods. Rendering obedience to this prophethood leads to God by a very easy path, and by following it the blessing of God’s love and of His revelation can be attained in greater measure than used to be received in previous times. But its perfect follower cannot be simply called ‘prophet’ because this would be derogatory to the completely perfect prophethood of the Holy Prophet Muhammad. However, the two words ‘follower’ and ‘prophet’ may together be applied to him”. (page 18)

## Note 2 (page 13)

It must be borne in mind that the Promised Messiah has here given three examples to show how, after the death of the man appointed by God, when “difficulties are faced, and the enemies rise up in strength and believe that things will now go wrong”, “then does God the Most High show His mighty power a second time, and take hold of the tottering community” (p. 12).

The first example is that of *Hazrat* Abu Bakr after the Holy Prophet Muhammad, the second is that of the events after the death of Moses, and the third is that after Jesus. What he has pointed to here is the common factor in these three instances. The common factor is certainly not the establishment of *khalifas* in the three cases. Moses and the Holy Prophet Muhammad were followed by *khalifas*, as it ought to have been, because they were the founders of their respective dispensations. But after Jesus, who was himself a *khalifa*, no series of *khalifas* was established.

The common factor in these three cases is that a prophet or a man appointed by God dies at a time when his community of followers is frail and weak, and then God sends His aid and succour to that community, whatever form that aid may take. In fact, the Promised Messiah has made it clear further on that, in case of those men appointed by God who are themselves *khalifas* of a prophet, this aid does not take the form of *khalifas*. They are themselves *khalifas*, and it is meaningless to speak of a *khilafat* within a *khilafat*.

### Note 3 (page 13)

By quoting this revelation about himself here, where he is speaking of the Divine assistance to come after his death, the Promised Messiah has in fact explained most clearly that after him there will **not** be instituted a series of *khalifas* as there was following the Holy Prophet Muhammad, and following Moses, in order to establish their religion. The Holy Prophet Muhammad had received the revelation:

“Allah has promised those of you who believe and do good deeds that He will make them *khalifas* in the earth as He made those before them to be *khalifas*.” (The Holy Quran, 24:55)

This has been explained repeatedly by the Promised Messiah as meaning that, just as a series of *khalifas* was instituted after Moses, exactly similarly was a series of *khalifas* to be instituted

after the Holy Prophet Muhammad. Both of them were founders of a new system of *shari'ah*, and they were both given a series of *khalifas* which would establish their religion after them. Accordingly, both of them were sent a revelation promising them the institution of their *khalifas*. But no such verse was revealed to Jesus, nor were such words revealed to the Promised Messiah, because both of them were themselves *khalifas* and attained *khilafat* under the verse given above.

As to the Divine help and assistance to come after their death, however, both these venerable figures were given the promise that their followers would dominate over their rejectors till the Day of Judgment. Accordingly, Jesus received the following revelation:

“O Jesus, I will cause you to die and exalt you to Myself and clear you of those who disbelieve and make those who follow you above those who disbelieve till the Day of Judgment.” (The Holy Quran, 3:55)

The Promised Messiah too received the same Quranic verse by way of *ilham* (revelation to a non-prophet), and it is given in his book *Barahin Ahmadiyya*. The Promised Messiah has himself translated it here into Urdu in the following words: “I will make this community, who are your followers, prevail over those who deny you, till the Day of Judgment.” The clear difference is that the founders of the dispensations (Moses and the Holy Prophet Muhammad) both received a promise by Divine revelation that after them their religion will be aided by means of their *khalifas*, but their last *khalifas* received no such promise about *khalifas* after them because they were themselves *khalifas*, and to speak of *khilafat* following them is meaningless. Rather, the last *khalifas* of the Mosaic and the Muhammadiyya dispensations, who had arisen in fulfilment of the Divine promise to establish the faith, received this revelation: “I will make those who follow you above those who disbelieve till the Day of Judgment.”

This is a plain difference, in both cases, between the founder of the dispensation and his last *khalifa*, which Allah has made a clear sign in His revelation. In the face of this difference, those who go against it and, by giving the last *khalifa* the same status as the founder of the dispensation, wish to establish an institution of *khalifas* after him, they are rejecting the Divine revelation in favour of their own views. Historical facts too belie their views because no institution of *khalifas* was established after Jesus. The very basis of the Ahmadiyya Movement is its likeness to the mission of Jesus, and to reject this likeness amounts to falsifying the Movement.

#### **Note 4 (page 14)**

It must be remembered that by the “second power” (*Qudrat Sani*) is meant nothing other than the Divine assistance which must make its appearance after the death of the Promised Messiah. Read again the words on page 13:

“...for it is necessary for you to see the second power as well. And its coming is better for you because it shall be perpetual — it shall not be intercepted till the Day of Judgment. That second power cannot come until I go, but when I go, then will God the Most High send the second power for you; and it shall be with you for ever...”

These words are clearly a translation of the Promised Messiah’s revelation: “I will make those who follow you above those who disbelieve till the Day of Judgment.” Therefore, to take the “second power” as referring to a particular individual is to abuse these words. As to the words, “after me there will be some other individuals who will be manifestations of the second power”, these do not show that *khalifas* are being spoken of. If Hazrat Mirza had wanted to convey that, he would have written that after him there would be his *khalifas* who would be manifestations of the second power. The words “some other individuals” clearly show that the Promised Messiah did not have in mind any institution of *khilafat*, which is why the word *khalifa* is not found anywhere in the whole of *Al-Wasiyyat*. Had such a system

of *khilafat* been meant, then this was the right occasion to speak of it openly and to say that his *khalifas* would be the manifestations of the second power. We must not throw the words of the Will behind our backs in pursuit of our own views.

#### **Note 5 (page 14)**

Having explained that the *Jama'at* will continue to progress after his death, and will always prevail over its opponents, the Promised Messiah sets out here, in the main text and in the footnote, how entrants will be initiated into the *Jama'at* after him. Accordingly, while giving the direction for *bai'at* to be taken from people in his name, he writes that through this *Jama'at* "God the Most High wishes to draw towards His Oneness (*tauhid*) all those souls living in various parts of the world, be it Europe or Asia, all who are good in their nature, and to unite His servants in one faith." It is thus stated here that, while during his life he himself used to take people into the *bai'at*, after him the righteous elders of the *Jama'at* should take *bai'at* from the people in his name, that is, admit people into the Promised Messiah's *bai'at*. These words do not speak of only one man taking the *bai'at* from people. On the contrary, by using the plural he has made known that at any given time there may be several elders who could admit people into his *bai'at*. It must be borne in mind that by the words "uniting people upon one faith" is clearly meant that people must be admitted into his *bai'at*, the *bai'at* of the Promised Messiah, not that each such elder would admit people into his own *bai'at*, for in that case people would be divided instead of being united on one faith. Therefore, firstly, by instructing that the *bai'at* must be in his name, he has made it clear that people would, in fact, not be entering into the *bai'at* of any of those elders but the *bai'at* of the Promised Messiah. Secondly, by speaking of "one faith", he has indicated that people can only escape being divided if they are all admitted into the *bai'at* of the Promised Messiah.

In the footnote it has been further made clear that by taking the *bai'at* from people in his name is meant, in fact, admitting people into the *bai'at* of the Promised Messiah. Moreover, there can be many such men who admit people into the *bai'at*. The words "any person in respect of whom forty faithful agree that he is fit to take from people the *bai'at* in my name, he shall be entitled to take the *bai'at*" clearly show that there can be more than one such person, even hundreds. For, whenever any forty faithful are agreed upon one man, he shall be entitled to take the *bai'at* from people. However, that *bai'at* is not his own but actually that of the Promised Messiah because it is in the name of the Promised Messiah. It is clear that here forty faithful have been given the power of choosing a man for the purpose of taking the *bai'at* from people in the name of the Promised Messiah, that is, admitting people into his Movement. If forty specific individuals had been meant and their names noted down, so that any man that those forty faithful choose would be entitled to take the *bai'at*, then no doubt they could have agreed upon one man only. But the words of the Will give the right to any forty from among the faithful to select for this purpose a man whom they consider to be venerable and righteous.

Further testimony to this effect, of the words of the Promised Messiah himself, is provided by the three men mentioned below. It has not only been published just now, but was explained in full some seven to eight months after the death of the Promised Messiah. It is as follows. When Khwaja Kamal-ud-Din read these words of *Al-Wasiyyat*, he said to the Promised Messiah that this would lead to "a *khalifa* in each and every village". The Promised Messiah replied:

"What harm do you perceive in that? These men would only be admitting outsiders into the Ahmadiyya Movement, and enlarging the *Jama'at*. They have no power over the funds of the Movement, because that has been entrusted to the Anjuman."

Those who have borne witness to these words of the Promised

Messiah are: Maulvi Ghulam Hasan Khan, sub-registrar, Peshawar, Khwaja Kamal-ud-Din, and Maulvi Muhammad Ali.

### **Prophecy about Promised Reformer**

The Promised Messiah here also gives this instruction to his followers: "Until such time as someone arises having received the holy spirit from God, you must all work together after me". In the footnote he writes about this man:

"God has informed me that He will raise for my *Jama'at* a man from my offspring, and grant him the distinction of His nearness and revelation. Through him the cause of truth shall prosper, and many people shall accept the truth."

It must be remembered that the man who will arise having received the holy spirit from God will make this claim through the revelation he receives from God. The claim cannot be made by applying certain prophecies to him through human deduction and reasoning. At least Muslims, and certainly the Ahmadis, are not unaware of the fact that when there exists the prophecy of the coming of someone, having been made by an earlier man sent by God, it has never happened that that prophecy was then applied to a particular person merely by human deduction and this put forward as proof of that person being the promised one. On the contrary, the law of God in this respect is that the promised man is first informed by revelation from Allah that he has been chosen by Him, and the prophecies about him never apply to him literally, word for word, in their entirety, but require to be interpreted. His actually being from God, and the interpretation of the prophecies being correct, is itself proved by the extraordinary help and assistance which comes to him from God.

Ahmadis, at least, find clear examples of this law of God in the coming of Jesus, the advent of the Holy Prophet Muhammad, and lastly the appearance of the Promised Messiah. There is absolutely no doubt whatsoever that everyone of these

three holy men had to give new interpretations to the prophecies about his advent, and the meanings which people had given to those prophecies before their fulfilment turned out to be wrong. Eventually, Divine assistance proved that they were true in their claims, and that the prophecies did not mean what people had thought before their coming. Anyone who purposely goes against this established law of God deviates from the right path.

There is no doubt that sometimes a man is considered, through human deduction, to be the one who has come in fulfilment of a prophecy. But such inference can also lead to the wrong conclusion, and no one can dare raise such reasoning to the level of certainty. Ponder over the Hadith report in which the Holy Prophet Muhammad said to his wives: “The first one of you to join me after my death is the one with the longest hands”. They measured their hands in the presence of the Holy Prophet, but the true meaning was something different. Similarly, consider the Hadith report: “So my thought turned to Yamama.”

### **Promised Messiah applied prophecy to other sons**

The Promised Messiah himself applied the prophecy of this promised son, by means of his own judgment, first to his son Bashir, the first, who died. Later he wrote in very clear words that he considered Mubarak Ahmad to fulfil this prophecy. Accordingly, on page 43 of *Tiryaq al-Qulub* he has declared Mubarak as being the one who “made three into four”, and hence the one in whom this prophecy is fulfilled. But he too died.

Regarding such judgments, the Promised Messiah’s own words are as follows in *Tiryaq al-Qulub*:

“It is true that from my own judgment I had certainly thought, as a conjecture, that perhaps this boy was the blessed promised one. But if the objection of this foolish critic is based on what is only my opinion, which has not come from Divine revelation but is merely the result of my own thinking and deliberation, then it is to be greatly

regretted ... If I have written something in an announcement based on my judgment, and expressed my own opinion, that cannot be a binding argument. If you insist on that, you will have to deny all the prophets, and you will find no refuge except as a renegade and an atheist. For, no prophet is exempt from ever having made an error of judgment.” (*Tiryaaq-ul-Qulub*, pages 71 and 72)

He writes again and again that only revelation can be a conclusive argument as to whether a certain man truly fulfils a certain prophecy. Since the Promised Messiah had no such revelation, till the end, what audacity is it to declare a certain man as definitely fulfilling these prophecies on the basis of human reasoning, the result of which is atheism, in the words of the Promised Messiah. For, the true subject of these prophecies was never identified by revelation during the life of the Promised Messiah. The word ‘offspring’ (*zuriyyat*) has a very broad meaning, and there is no limitation as to the time of his coming either. Therefore, to declare someone, out of mere human judgment, as definitely fulfilling this prophecy, which the Promised Messiah himself dared not do, is a sin just like the sin of not accepting the real fulfiller when he appears at the right time.

It must also be remembered that the characteristic sign mentioned for this man is that truth will progress through him. So he will, firstly, arise after receiving revelation, and then he will receive heavenly support in this way that people will enter the Movement of truth and the religion of Islam through him in great numbers. These are his signs, upon the fulfilment of which a man can be definitely considered to be the Promised One of this prophecy. Those who ignore this principle exceed the proper limits. Prophecies must not be made into child’s play. No step must be taken which deviates from the laws of Allah established through the coming of the prophets of former times.

**Note 6 (page 25)**

Praise be to Allah that, according to this instruction of the Promised Messiah, the Ahmadiyya Anjuman Isha'at Islam, which is now the true successor of Hazrat Mirza Ghulam Ahmad instead of the Sadr Anjuman Ahmadiyya, has obtained this land adjacent to the cemetery and has thus completed the first enclosure. The most pleasing fact is that this land which has been acquired is also the property of the family of the Promised Messiah. This also is a special grace of Allah the Most High that the completion of the first enclosure remained in abeyance until the time of its real need, which only Allah knew.

**Note 7 (page 25)**

This same Anjuman was finally established under the name *Sadr Anjuman Ahmadiyya*, though its first name, as is clear from the Supplement to the Will, was the Anjuman in charge of the graveyard.

**Note 8 (page 26)**

He has made the establishment of this Anjuman to be so permanent that after the death of the original members there are to be other members as their successors. It is also to be noted that the word 'successor' (*jānshīn*) has been used in respect of the members of the Anjuman to say that some will be successors of others. However, he has not referred to any individual as being his own successor.

**Note 9 (page 26)**

These funds are only to be entrusted to the members of the Anjuman, not to any individual.

**Note 10 (page 26)**

It is also noteworthy that, out of the funds of the Movement, financial support can be provided to a needy person as means of subsistence. This clearly shows that no individual has the power to spend these funds as he wants to, but that it is the Anjuman which can give subsistence to someone.

**Note 11 (page 29)**

The words of this Supplement clearly show that it was written at a time when the Anjuman had been created. Although the name of the Anjuman given here is *Anjuman in charge of the affairs of the graveyard* but in the rules written down only 23 days after this Supplement, on 29 January 1906, which are in the records of the Anjuman, bearing the signature of the Promised Messiah, and have been published in the newspapers, the name *Sadr Anjuman Ahmadiyya* was given and all the funds and assets made over to it. This was the Anjuman which operated for two and a half years during the life of the Promised Messiah. Further evidence of this is found in the newspaper *Al-Hakam*, 14 June 1912, where it is clearly stated that the *Anjuman in charge of the affairs of the graveyard* was proposed by him in *Al-Wasiyyat*, which was later established with the name *Sadr Anjuman Ahmadiyya*. Besides, considering that the signature of the Promised Messiah is upon it, to raise any doubts is to make an accusation against the Promised Messiah himself.

**Note 12 (page 30)**

In Rules 2, 3, 4 and 5, again and again all kinds of powers and duties are assigned to the Anjuman, not to any one individual.

**Note 13 (page 30)**

The power to spend the money is given only to the Anjuman, and it is the Anjuman which is directed not to spend it “for any purpose except the objectives of the Ahmadiyya Movement”. No one individual has been appointed to have power over the Anjuman. It is the Anjuman which is entitled to spend the money, and it is the Anjuman which can invest it in business.

**Note 14 (page 31)**

The power to expel any member from the Anjuman and to appoint a new member in his place has been given only to the Anjuman, not to some individual. Therefore, according to the Will of the Promised Messiah, no individual can have authority over the Anjuman.

**Note 15 (page 31)**

These words could not be clearer, in which the Promised Messiah has explained his intent. In the entire *Al-Wasiyyat*, far from declaring that he would have some individual as his successor, he has not even hinted at it indirectly. On the contrary, the whole text clearly tells us that he did not have any individual *khalifa* or successor in mind. And here he has made it as plain and explicit as is possible by saying that “the Anjuman is the successor to the *Khalifa* appointed by God”, that is, successor to the Promised Messiah. Although he transferred most of his powers to the Anjuman in his own life, he kept certain rights to himself. But for after his lifetime, he declared the Anjuman to be his full and complete successor. Further clarification of this can be seen in Rule 18, where he has reserved a power for himself during his life but given it to the Anjuman after him, and not to any *khalifa*.

**Note 16 (page 31)**

Other Anjumans have not been made subordinate to the directions of any *khalifa* but to the instructions of the Sadr Anjuman Ahmadiyya.

**Note 17 (page 32)**

It should be remembered that the Promised Messiah declared Qadian as the seat of that Anjuman which was created under the name Sadr Anjuman Ahmadiyya. But when that Anjuman has been wrecked, then to create a new Anjuman in Qadian along the same lines would give rise to disorder, leading the Movement to the point of destruction. This is why the Ahmadiyya Anjuman Isha‘at Islam, which, by being founded on these rules, is the true successor of the Promised Messiah, had to be based in Lahore. This was a necessity which had to be adopted for unavoidable reasons. When at the place of Qadian those sacred principles were destroyed which the Promised Messiah had laid down for the protection of the funds of the Movement, and the Anjuman was replaced by autocratic, personal rule, then another place, that is, Lahore, was made the centre of that Anjuman

which is now the true successor of the Promised Messiah. Allah the Most High, by taking the soul of the Promised Messiah when he was in Lahore, having given him the revelation "I will die either in Makka or in Madina", declared Lahore as 'Madina' and a blessed city.

It is possible that this move is temporary, till a time comes when circumstances in Qadian change so that the Sadr Anjuman Ahmadiyya is restored to its original state, or this Ahmadiyya Anjuman Isha'at Islam moves there; the knowledge is with Allah. In any case, Allah the Most High, by bringing about the death of the Promised Messiah in Lahore, and by giving him the same revelation about the houses in which he stayed in Lahore as the revelation he received about his house in Qadian, declared Lahore a blessed place and an heir of Allah's blessings. It is not a matter of objection as to why Lahore has been made the headquarters of the Anjuman which is the true successor of the Promised Messiah. The responsibility for this lies upon those men who wrecked the Sadr Anjuman Ahmadiyya and by wrecking it they also destroyed the place where it was based.

### **Note 18 (page 32)**

This instruction shows clearly that the power which he reserved for himself during his life, the same did he give after him to the Anjuman, not to any individual or any *khalifa*. If he had felt the need for individual *khalifas*, he would have given his powers after him to the *khalifas*. But whether it is *Al-Wasiyyat* or the rules of the Anjuman or the writing about the powers of the Anjuman which he gave to the Anjuman seven months before his death, nowhere does he even hint at a *khalifa* after him, and gives all the powers only to the Anjuman.

# Appendix

## 1. Detailed rules and regulations of the Sadr Anjuman Ahmadiyya

In February 1906, more comprehensive rules and regulations of the *Sadr Anjuman Ahmadiyya*, as approved by the Promised Messiah, were published in the Ahmadiyya community's newspaper *Badr*.<sup>1</sup> We reproduce below some essential points from these rules, starting at the beginning:

### *Regulations of the Sadr Anjuman Ahmadiyya Qadian*

*Approved by Hazrat Mirza Ghulam Ahmad, the Promised Messiah.*

1. The objective of this Anjuman is the propagation of Islam, to devise and put into action plans for the propagation of Islam, and to produce people who can preach Islam.
2. Every member of the Ahmadiyya movement who supports this movement in any way shall be a member of this Anjuman.
3. All the Ahmadiyya Anjumans established anywhere by members of the Ahmadiyya movement shall be branches of this Anjuman.
4. The control of the affairs of this Anjuman shall be in the charge of a Council of Trustees (*Majlis-i Mu'timidin*) of the Sadr Anjuman Ahmadiyya.
5. The office-holders of the Council of Trustees shall be considered as being the office-holders of the Sadr Anjuman Ahmadiyya.
6. Under the Council of Trustees there shall be four committees for the purposes of administration:
  - a. Committee for the propagation of Islam

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1 *Badr*, 16 February 1906, p. 5, and 23 February 1906, p. 8.

- b. Committee for the affairs of the Cemetery
- c. Committee for education
- d. Committee for administration of miscellaneous affairs.

... ..

12. The powers and duties of the Council of Trustees shall be as follows:

- a. All the property which the Sadr Anjuman Ahmadiyya or any branch of it may acquire anywhere shall be in the ownership of the Council of Trustees. Whenever any property is acquired in the future, or sold, or let, the transaction shall be in the name of the Secretary of the Council on behalf of the Council. Likewise, in future all the income of the Ahmadiyya movement, whether by wills, gifts, *zakat*, or under other heads, shall be in the name of the Council.

...

30. In every matter, for the Sadr Anjuman Ahmadiyya, all the committees under it, and all its branches, the order of the Promised Messiah shall be final and binding. ...

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At the end of these regulations, it is stated:

“At this time the Promised Messiah appoints the following men as members and office-holders of the Council of Trustees.”

Then a list is printed of the names of these fourteen men. Three of them are the office-holders and their names occur at the top of the list as follows:

- 1. Hazrat Hakim Maulvi Nur-ud-Din of Bhera, President.
- 2. Maulvi Muhammad Ali, M.A., Ll.B., Secretary.
- 3. Khwaja Kamal-ud-Din, Attorney, chief court Punjab, Legal Advisor.

The remaining members are as follows:

- 4. *Sahibzada* Mirza Bashir-ud-Din Mahmud Ahmad.
- 5. Maulvi Sayyid Muhammad Ahsan of Amroha.
- 6. *Khan Sahib* Muhammad Ali Khan, Chief of Malerkotala.
- 7. Seth Abdur Rahman, Madras.

8. Maulvi Ghulam Hasan, Sub-registrar, Peshawar.
9. Mir Hamad Shah, Superintendent Court, Sialkot District.
10. Shaikh Rahmatullah, Owner English Warehouse, Lahore.
11. Dr. Mirza Yaqub Beg, Assistant Surgeon.
12. Dr. Khalifa Rashid-ud-Din, Assistant Surgeon.
13. Dr. Sayyid Muhammad Husain, Assistant Surgeon.
14. Dr. Muhammad Ismail, Assistant Surgeon.

There is no mention of any *khalifa* in these rules approved by Hazrat Mirza Ghulam Ahmad. The rules also show that the Anjuman was made the highest executive body for managing the entire affairs of the Movement and was to be subject only to the orders of the Promised Messiah himself during his life.



*The note in printed Urdu:*

”میری رائے تو یہی ہے کہ جس امر پر انجمن کا فیصلہ ہو جائے کہ ایسا ہونا چاہیے۔ اور کثرت زلت سے اس میں ہو جائے تو وہی امر صحیح سمجھنا چاہیے۔ اور وہی قطعاً ہونا چاہیے۔ لیکن اس قدر میں زیادہ لکھنا پسند کرتا ہوں کہ بعض دینی امور میں جو ہماری خاص اغراض سے تعلق رکھتے ہیں۔ مجھ کو محض اطلاع دی جائے۔ اور میں یقین رکھتا ہوں کہ یہ انجمن خلاف منشاء میرے ہرگز نہیں کرے گی۔ لیکن صرف احتیاطاً لکھا جاتا ہے کہ شاید وہ ایسا امر ہو کہ خدا تعالیٰ کا اس میں کوئی خاص ارادہ ہو۔ اور یہ صورت صرف میری زندگی تک ہے۔ اور بعد میں ہر ایک میں صرف اس انجمن کا اجتہاد کافی ہو گا۔“ والسلام مرزا غلام احمد عقی عزم، ۲۷ اکتوبر ۱۹۰۷ء

*Translation of the Note:*

“My view is that when the Anjuman reaches a decision in any matter, doing so by majority of opinion, that must be considered as right, and as absolute and binding. I would, however, like to add that in certain religious matters, which are connected with the particular objects of my advent, I should be kept informed. I am sure that this Anjuman would never act against my wishes, but this is written only by way of precaution, in case there is a matter in which God the Most High has some special purpose. This proviso applies only during my life. After that, the decision of the Anjuman in any matter shall be final.

*Was-salaam. Mirza Ghulam Ahmad, 27 October 1907.”*

This note was read out by Maulana Muhammad Ali in his speech at the annual gathering (*Jalsa*) of the Ahmadiyya Movement in December 1908, the first to be held after the death of Hazrat Mirza Ghulam Ahmad. This was reported as follows:

“A hand written note of the Promised Messiah was read, the summary of which is that after him all decisions of the Sadr Anjuman Ahmadiyya will be final.”

See *Badr*, dated 24–31 December 1908, page 13, column 1.

### **3. Anjuman's powers explained at December 1908 Jalsa**

In December 1908 was held the annual gathering (*jalsa salana*) of the Ahmadiyya Movement which was the first one after the death of Hazrat Mirza Ghulam Ahmad. As mentioned just above, the note written by Hazrat Mirza Ghulam Ahmad, that after him all decisions of the Anjuman will be final, was read out by Maulana Muhammad Ali when he presented his report as Secretary of the Anjuman.

Khwaja Kamal-ud-Din also addressed the gathering and spoke about the position of the Anjuman in the Movement. He said:

“Around 22 December 1905 the Promised Messiah received a revelation that very few days remained [of his life]. Upon this, he immediately wrote and published his Will, and separated himself almost entirely from the management of the Movement, handing over all the work to the Sadr Anjuman Ahmadiyya, as if he was ready to meet his Maker at any moment. Then God, in order to belie the predictions of certain false claimants to revelation, granted him life for a further two and a half years. Because of this, he saw in his own life the system working which was to come into effect after him.

“From 1882 to 1900 he sowed a crop entirely by his own labour with the help of God. But when the time came to reap the crop and eat the fruit, he gave it not to his offspring nor to his relatives, but to a man who had come

from outside [Maulana Nur-ud-Din]. For me there is no greater proof of his truth. The Holy Prophet Muhammad conquered the land but in the end made it unlawful for his own descendants to receive the *zakat* that came. This example of selflessness without personal interest was only again seen in the person of Mirza Ghulam Ahmad, peace be upon him. ...

“Anyhow, this Imam has appointed this Anjuman as his successor.”<sup>1</sup>

The gathering at which these speeches were delivered was the largest ever Ahmadiyya meeting up to that time. It was attended by the leading figures in the Ahmadiyya Movement including the head, Maulana Nur-ud-Din. Also present was Mirza Bashir-ud-Din Mahmud Ahmad himself (who also gave an address) and others who were later prominent in the creation of the Qadiani group. This shows that it was a well known and publicised fact that the Anjuman had been designated by the Founder of the Movement as his successor for running the Movement.

These speeches also show the sense in which Maulana Muhammad Ali and Khwaja Kamal-ud-Din, who later became the leading figures of the Lahore Ahmadiyya Movement, accepted Maulana Nur-ud-Din as *Khalifa*. They regarded him as a head but who was within the system in which the Anjuman was the supreme executive body. This entirely refutes the Qadiani allegations that, by accepting Maulana Nur-ud-Din as *Khalifa*, the Lahore Ahmadiyya leaders had acknowledged that the Ahmadiyya Movement should be governed by a personal, autocratic *Khilafat*, with the *Khalifa* possessing absolute, despotic power, like the system created by the Qadianis in 1914.

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1 *Badr*, dated 24–31 December 1908, page 13, column 1.

#### **4. The Anjuman's position according to Maulana Nur-ud-Din**

Maulana Nur-ud-Din, during his period of headship of the Movement, also declared that the body of fourteen men appointed by the Promised Messiah was “collectively the *Khalifat-ul-Masih*” whose decisions were final. See page 5 in the Introduction for the full quotation of his words.

#### **5. Anjuman's powers removed by Qadiani Jama'at and autocratic khilafat created**

After gaining the headship of the Movement in March 1914, Mirza Bashir-ud-Din Mahmud Ahmad began, step by step, to dismantle the system created by Hazrat Mirza Ghulam Ahmad and replace it by personal, autocratic rule by a *khalifa*, the concept of which is in complete violation of the principles of Islam as well as the teachings of the Promised Messiah. As the first step, he immediately had the following resolution passed by his supporters:

“By Resolution 198 of the *Majlis-i Mu'timidin* (Council of Trustees) held in April 1914 it was resolved that in Rule no. 18 of the rules of the Sadr Anjuman Ahmadiyya Qadian, in place of the words ‘*Promised Messiah*’ the words ‘*Hazrat Khalifat-ul-Masih Mirza Bashir-ud-Din Mahmud Ahmad the second Khalifa*’ shall be entered. Therefore, Rule no. 18 shall now be as follows: In every matter, for the *Majlis-i Mu'timidin* and its subordinate branches if any, and for the Sadr Anjuman and all its branches, the order of *Hazrat Khalifat-ul-Masih Mirza Bashir-ud-Din Mahmud Ahmad the second Khalifa* shall be absolute and final.”

This is printed in the *Review of Religions*, Urdu edition, April 1914, on the inside of the front cover.

It can be seen from this resolution itself that the original words ‘Promised Messiah’ in this Rule were unchanged during the time when Maulana Nur-ud-Din was head. His name or title were not inserted to replace the words ‘Promised Messiah’. On the contrary, Maulana Nur-ud-Din followed the regulations laid down by the Promised Messiah regarding the powers of the Anjuman. Therefore, the *khilafat* introduced by Mirza Mahmud Ahmad was entirely different from, and quite opposed to, the sense in which Maulana Nur-ud-Din was head and *khalifa*. This is why Mirza Mahmud Ahmad’s *khilafat* could not be accepted by Maulana Muhammad Ali and others leading figures of the Movement.

### **Anjuman rendered totally powerless**

Eleven years later, in 1925, Mirza Mahmud Ahmad indicated that the change in the Rule mentioned above was not sufficient to secure his *khilafat* system because the Anjuman still had the power to amend that Rule again in any way it wished! Despite the fact that the Anjuman now consisted entirely of his own supporters, he still felt insecure that this body might seek to regain its authority at some time in the future.

In a speech in October 1925, Mirza Mahmud Ahmad laid down a new system of administration, reducing the Council of Trustees to an entirely subservient body. In this speech, published under the title *Jama‘at Ahmadiyya ka jadid nizam ‘amal* (“A new system of working for the Ahmadiyya Movement”), he declared:

“The founding principle of the Council of Trustees (*Majlis-i Mu‘timidin*) did not include the existence of the *khalifa* of the time, which is the very fundamental issue in Islam. A resolution has been passed during the second *khilafat* to the effect that the Council must accept whatever the *khalifa* says. But this is not a matter of principle. What it means is that a body of members says that it

would do so. However, the body which is entitled to say this, can also say that it shall not do so. For, the Anjuman which can pass the resolution that it shall obey the *khalifa* in everything, if ten years later it says that it shall not obey him, it is entitled to do so according to the rules of the Anjuman. Or if the Anjuman says that it will obey this *khalifa* in everything but will not obey another one, it has the right to do so according to its rules.”<sup>1</sup>

Here Mirza Mahmud Ahmad has made the following two admissions:

1. There is no mention of the concept or the institution of a personal *khilafat* in the basic principles of the Anjuman, upon which it was created by the Promised Messiah.
2. It is within the Anjuman's powers to revoke at any time its resolution, which he got it to pass in 1914, to follow the *khalifa's* orders. This shows that the Anjuman was not originally created to be subservient to any individual leader, but was the supreme and sovereign executive of the Movement.

Mirza Mahmud Ahmad then goes on to say:

“For the sake of the *khilafat* we had to make an unparalleled sacrifice. And that was that we sacrificed for its sake the old followers of the Promised Messiah, those who were called his friends, those who had a very close relationship with him. If this religious difference had not arisen between them and ourselves, they would be dearer to us than our own children because they included those who knew the Promised Messiah and those who were his companions. ... But because a difference arose regarding a teaching which was from God, and which had to be accepted for the sake of our faith and the *Jama'at*, we

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1 *Al-Fazl*, 3 November 1925, p. 3, col. 1.

sacrificed those who were dearer to us than our children. So, over this question, we have made such a magnificent sacrifice that no other sacrifice can equal it. This is far greater than sacrificing one's life because in that case a man sacrifices only himself. But here we had to sacrifice a part of our Movement.

“If even after so much sacrifice the Movement still remains insecure, that is, it is at the mercy of a few men who can, if they so wish, allow the system of *khilafat* to continue in existence, and if they do not so wish, it cannot remain in existence, this cannot be tolerated under any circumstances. Because the institution of *khilafat* was not included in the basic principles of the *Jama'at*, the Movement lives in the constant danger which can turn the loyalists into non-loyalists,<sup>1</sup> and by the stroke of the pen of ten or eleven men Qadian can at once become Lahore.

“Therefore, the works of the *Jama'at* relating to propagation and training cannot be entrusted to such an Anjuman, even though that Anjuman may consist of loyalists, and even though they may be men of the highest sincerity.”<sup>2</sup>

Here Mirza Mahmud Ahmad has made the following interesting admissions:

1. He and his supporters forced the “old followers, friends and companions of the Promised Messiah” out of the Ahmadiyya Movement, which he describes as “an unparalleled sacrifice” made by the Qadianis, in order to establish an autocratic *khilafat*. This clearly disproves the allegation, made

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1 The word translated as *loyalists* is *mubā'īn*, meaning *those who have taken the bai'at*. The Qadianis used the word *mubā'īn* to denote those people who had taken the *bai'at* of the Qadiani *khalifa*, and applied the opposite term *ghair-mubā'īn* (translated above as *non-loyalist*) to the Lahore Ahmadis.

2 *Al-Fazl*, 3 November 1925, p. 3, cols. 1–2.

commonly by the present-day Qadianis, that the split in the Movement in 1914 came about because Maulana Muhammad Ali was trying to become the head, and having failed in that attempt he left and formed his own separate group. Mirza Mahmud Ahmad says here, on the contrary, that “we had to sacrifice a part of our Movement” for the sake of the system of *khilafat*. In other words, Maulana Muhammad Ali and his associates were opposing the system of *khilafat* which Mirza Mahmud Ahmad was striving to introduce, and this opposition was thus purged, or “sacrificed”, out of the Movement.

2. Mirza Mahmud Ahmad's words that “by the stroke of the pen of ten or eleven men Qadian can at once become Lahore” are highly note-worthy. He is admitting that what makes Lahore different from Qadian is that the Lahore Ahmadis hold the Anjuman to be supreme, and if this supremacy was again accepted in Qadian then Qadian would become Lahore. Since that is the difference, as admitted here, then it is false to allege that the Lahore Ahmadis separated from Qadian because Maulana Muhammad Ali failed to become the *khalifa* there.

### **Anjuman made entirely subservient**

Mirza Mahmud Ahmad then went on to announce in this speech that in his new system the term *Sadr Anjuman Ahmadiyya* would refer to “the *khalifa* and his advisors”, the advisors would advise and the *khalifa* would decide, and this would be known as the decision of the Sadr Anjuman. The *Majlis-i Mu'timidin* (Council of Trustees) would merely carry out the decision without question.

### **Qadiani *khilafat* man-made**

According to the Qadianis, their “Divinely ordained” *khilafat* came into manifestation immediately upon the death of the Promised Messiah in May 1908. But we find that in this speech, made seventeen years after the Promised Messiah's death, and indeed eleven years after he himself became the so-called

second *khalifa*, Mirza Mahmud Ahmad is still trying to establish the *khilafat* because, as he says, “the institution of *khilafat* was not included in the basic principles of the *Jama‘at*” and therefore it remains “insecure”, “at the mercy of a few men”, and “in constant danger” of being dismantled “by the stroke of the pen of ten or eleven men”.

This clearly shows that the Qadiani *khilafat* was created step by step by Mirza Mahmud Ahmad, to gradually accumulate absolute power in his hands, and this institution is entirely man-made and a later fabrication. It is neither Divinely ordained nor did it come into existence upon the death of the Promised Messiah.