

## **Allegation that the Lahore Ahmadiyya organ *Paigham Sulh* initially published that Hazrat Mirza Ghulam Ahmad was a prophet**

by Dr Zahid Aziz

It is alleged that the Lahore Ahmadiyya Urdu organ *Paigham Sulh*,<sup>1</sup> in one or two of its issues before the Split in the Ahmadiyya Movement in March 1914, published statements to the effect that Hazrat Mirza Ghulam Ahmad was a prophet. An announcement is quoted containing the following declaration:

“We, all the Ahmadies connected with this newspaper, ... solemnly hold that the Promised Messiah is the Prophet for this age, a Prophet, and a Messenger from God, raised to deliver the Muslims, and all mankind from sin and evil.” — *Paigham Sulh*, 16 October 1913, p. 2.

This is put forward to allege that the founders of the Lahore Ahmadiyya Anjuman used to believe Hazrat Mirza Ghulam Ahmad to be a prophet before they formed their own separate organization in Lahore after the split of March 1914.

The first point to note is that the Ahmadiyya Anjuman Isha‘at Islam Lahore came into existence in May 1914 and took over *Paigham Sulh* at that stage to make it its Urdu organ. Therefore, as a body, the Lahore Ahmadiyya Movement cannot be held responsible for beliefs expressed in any such statements which pre-date its existence.

Nonetheless, we will explain how this announcement came to appear. But before that, we must draw attention to the following statements also published in that very same issue of 16 October 1913.

1. On page 3, a long extract is reproduced from a book by Hazrat Mirza Ghulam Ahmad which begins as follows:

“The fact that our Holy Prophet, may peace and the blessings of Allah be upon him, is the *Khatam-ul-anbiya* also requires the death of Jesus because **if another prophet comes after the Holy Prophet, then he cannot remain the *Khatam-ul-anbiya*,**

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<sup>1</sup> The word *Sulh* is commonly pronounced in Urdu as *sulah*.

nor can *wahy nubuwwat* be considered as terminated. And even if we suppose that Jesus will come as a follower of the Holy Prophet, the status of prophethood will not be removed from him even if he were to follow the law of Islam like a member of this *Umma*.”

A little further on, Hazrat Mirza Ghulam Ahmad says in this extract:

“As Jesus will be known to God as a prophet, the objection necessarily remains that **a prophet came into the world after the *Khatam-ul-anbiya*. This implies an insult to the dignity of the Holy Prophet Muhammad and a denial of the clear text of the Holy Quran.** The return of Jesus is not mentioned anywhere in the Holy Quran, but *khatam-i nubuwwat* is mentioned perfectly clearly. To make a distinction between the coming of an old prophet [i.e., Jesus] and a new prophet is mischievous. Neither the Hadith nor the Quran make such a distinction, and **the negation contained in the hadith report ‘There is no prophet after me’ is general.** What audacity, boldness and insolence it is that, by pursuing shallow conjectures, one should deliberately depart from the clear meaning of the Quran and believe in the coming of a prophet after the *Khatam-ul-anbiya*, and recommence the process of *wahy nubuwwat* after its termination! For, the revelation of the man who possesses the rank of prophethood is undoubtedly the *wahy* of *nubuwwat*.”

We have placed some text above in bold to show how emphatically and unambiguously it is declared by Hazrat Mirza Ghulam Ahmad,<sup>2</sup> and the same is repeated in *Paigham Sulh*, 16 October 1913, that no prophet can come after the Holy Prophet Muhammad, whether new or old. No stronger proclamation of the finality of prophethood with the Holy Prophet Muhammad than the one above could ever have been made by any Muslim!

2. One main reason why *Paigham Sulh* was established in July 1913 was to inform the Muslim public in India of the work of the propagation of Islam in England that Khwaja Kamal-ud-Din was doing from his Woking Muslim Mission there. Every issue is full of news

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<sup>2</sup> The original book is *Ayyam-us-Sulh*, on p. 146; *Ruhani Khaza'in*, v. 14, p. 392-393.

from the mission, his reports, and more importantly, it contains views of other Muslims who were supporting the Mission in England as well as from India. The newspaper keeps on addressing Muslims, and stressing the need for them to assist in the propagation of Islam being done from Woking. It is simply impossible that while much of each issue contains such material, that the sponsors of this newspaper held the belief that Hazrat Mirza Ghulam Ahmad was a prophet whom it was essential for anyone to accept in order to be a Muslim.

On the very page where occurs the announcement objected to by our critics, i.e. page 2 of *Paigham Sulh*, 16 October 1913, there is the editorial which has the heading *Maghrib se Tulu' Aftab*, meaning Sunrise from the West. It is written in reference to the Hadith prophecy that the sun will rise from the West in the latter days, and the article applies this to the results of the propagation of Islam being done by the Woking Muslim Mission. Addressing other Muslims, it states:

“By reading these reports [i.e., of Khwaja Kamal-ud-Din’s work being published in *Paigham Sulh*] lovers of Islam will probably have to admit how much true happiness and strong desire there is in the hearts of this Ahmadiyya Movement, which is a servant of Islam, to see that the blessed prophecy of the *Rasul* of Arabia is being fulfilled....

So you who claim to follow Islam, for God’s sake rid yourselves of suspicion and stubbornness and come towards us and see that we are not enemies of Islam. Nor was our Imam an ill-wisher of the True Religion. He spent his entire life melting away with the grief to make Islam dominant. And now his humble followers, merely by the grace of God, have the same urge, day and night, to make the ignorant world aware of the glory and greatness of that Beloved of God, the Holy Prophet Muhammad, and **to bring it into the fold of his followers. It was this which was chosen to be the real aim of the life of the Promised Messiah and Blessed Mahdi by the God of Islam Himself.** ... Those who wish to aid the religion **must in every way assist this sacred mission** which is carrying out the service of Islam, and in terms of the physical resources required to bring about the rise of the sun from the West **they must come to the help of the servants of the Promised Messiah and Mahdi.**” (bolding is ours)

If the publishers of *Paigham Sulh* believed Hazrat Mirza sahib to be a prophet, they could not possibly have issued the above call and appeal to the general Muslim community. It says that the Promised Messiah arose to bring non-Muslims into the fold of the followers of the Holy Prophet Muhammad, this was the real aim of his life, and that other Muslims are duty bound to assist his Movement in that task. These are the Lahore Ahmadiyya beliefs about the aim and mission of the Ahmadiyya Movement, and differ from the Qadiani views.

### **Other issues of *Paigham Sulh* of this period**

We now show some extracts from other issues of *Paigham Sulh* close to the above date, both before it and after it, to show that this newspaper expressed the beliefs upon which the Lahore Ahmadiyya Anjuman was later founded in May 1914 after the Split of March 1914.

1. There is a welcome message in first issue, dated 10 July 1913, ascribed to “a senior figure” in the Movement. He writes:

“By the grace of God and His help, we are here and we convey to you all, whatever may be your religion or nation, a message of peace. **Our true guide, Hazrat Muhammad Mustafa**, may peace and the blessings of Allah be upon him, raised the call in Arabia, “Come to an equitable word between us and you”, and he planted the banner of freedom of religion in the world by teaching the principle “There is no compulsion in religion”, thereby removing enmity on the basis of religion, and malice and bloodshed on the basis of difference of beliefs. **The revival of this message was started in our time by the Promised Messiah and Mahdi as the servant of Ahmad.** It is with that same message of peace, and with the help of that same perfect religion which was preached in the world 1300 years ago, we come here before you. In this magazine we will show what was the mission with which Hazrat Mirza sahib was sent to this world, and how, in regard to that important work which was of the utmost necessity for Islam, some persons have spread misconceptions among the Muslim brethren. That important mission, the foundations of which were laid by Hazrat Mirza sahib in this age, and the completion of which has also been done by him by **throwing light on the highest and most exalted Islamic truths**, his followers have now decided to take it to the world. May Allah bless it!

**The purpose of starting *Paigham Sulh* is also nothing other than this. It is a branch of the tree which was planted by Muhammad Mustafa,** may peace and the blessings of Allah be upon him, and which was watered, when it was withering, by a servant of his, and a branch of which, in the form of Khwaja Kamal-ud-Din, with heart-felt pain, is spreading the fragrance of Islam in the West.

We appeal to Muslim brothers not to be hasty in forming an opinion about us, as has been happening before about the Ahmadiyya Movement, nor to trust what is said by people who have their own interest.”<sup>3</sup>

It is clear from this that the purpose of establishing *Paigham Sulh* was to present to the world the religion brought by the Holy Prophet Muhammad, the revival (or *tajdid*) of which was done by Hazrat Mirza Ghulam Ahmad. One who does *tajdid* is a *mujaddid*.

2. In *Paigham Sulh* dated 14 August 1913, it is stated in an article:

“In our last issue we explained that the Arabian Messenger, may peace and the blessings of Allah be upon him, was the Messenger of mercy and peace. His message (*paigham*) was the message of peace (*paigham sulh*). **The same message has been brought into the world from time to time by his deputies (*na'ib*).** So we in this country too, heard the message of peace with our own ears, and read it with our own eyes. It was a message of peace that Hazrat Mirza Ghulam Ahmad conveyed to the representatives of different communities and religions of India at the great conference of religions on 27 December 1896....

We are Muslims. We believe in the Quran. We have faith in the sacred teachings of Muhammad the Arabian, may peace and the blessings of Allah be upon him. **And it is our belief that the man who best understood the teachings of Islam in this age** was our leader, patron and beloved Messiah of God, Mirza Ghulam Ahmad.”<sup>4</sup>

Here Hazrat Mirza Ghulam Ahmad is included among the deputies (singular: *na'ib*) of the Holy Prophet Muhammad who arose from time

<sup>3</sup> *Paigham Sulh*, 10 July 1913, p. 4, col. 1, bolding is ours.

<sup>4</sup> *Paigham Sulh*, 14 August 1913, p. 3–4.

to time, i.e. he is a *mujaddid*, and his rank and status is that he “best understood the teachings of Islam in this age.”

3. In *Paigham Sulh* dated 30 September 1913, a long extract is reproduced from a book by Hazrat Mirza Ghulam Ahmad.<sup>5</sup> We translate below from the first half of this extract:

**“False allegations against our beliefs:**

However much our adversary *ulama* create hatred against us among the people and declare us *kafir* and devoid of faith, and try to make the Muslims believe that this man (Hazrat Mirza Ghulam Ahmad), along with his entire *Jama‘at*, have deviated from the Islamic beliefs and foundations of faith, these are all fabrications of those jealous Maulvis. No one with even a grain of fear of God in his heart can dare to make such fabrications. We believe in the five fundamentals upon which Islam is based, and we abide by the word of God, i.e. the Holy Quran, which it is incumbent upon us to follow. ... We believe that none is to be worshipped but Allah and that our leader *Hazrat Muhammad Mustafa*, may peace and the blessings of Allah be upon him, is His Messenger and *khatam-ul-anbiya* and we believe that angels, raising of the dead, the Day of Resurrection, heaven and hell, are all truths. We believe that whatever Allah has said in the Holy Quran, and whatever the Holy Prophet Muhammad has said, is true, as stated above. And we hold that any person who removes even one jot from the *Shari‘ah* of Islam, or adds even an iota to it, or discards what is obligatory and permits what is forbidden, is without belief, and has deviated from Islam.

**I enjoin upon my followers** that they should have whole-hearted faith in the *Kalima Tayyiba*, *La ilaha ill-Allahu, Muhammad-ur rasul-ullah*, and should die in that faith. They must believe in all the prophets and all revealed books, whose truth is proved from the Holy Quran. And they must adhere to Islam, properly and correctly, by considering obligatory upon themselves *Salat* (prayer), *Saum* (fasting), *Zakat* (charity) and *Hajj* (pilgrimage to Makkah), and all duties laid down by Allah and His Messenger; and by considering as unlawful all that is prohibited. To conclude, it is obligatory to believe in all those

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<sup>5</sup> The book is *Ayyam-us-Sulh*, p. 87–88; *Ruhani Khaza‘in*, v. 14, p. 322–324.

matters, relating to faith and practice, on which the past righteous religious elders of Islam were agreed, and which, by consensus of opinion of the *Ahl as-Sunna*, are held to constitute Islam. And we call heaven and earth to bear witness that **this is our religion**, and whoever attributes to me anything contrary to these beliefs, he is forsaking fear of God and honesty to commit slander against me; and on the Day of Judgment I shall have my claim against him as to when he cut open my bosom and saw that instead of my above profession I am actually at heart opposed to these statements. Beware, indeed the curse of Allah is on the liars and fabricators.”<sup>6</sup>

This statement conveys the orthodox doctrines of Islam. In this statement of the *fundamental beliefs and practices* that Ahmadis are required to subscribe to, there is no mention of belief in Hazrat Mirza Ghulam Ahmad as a prophet.

4. In *Paigham Sulh* dated 28 October 1913, a writer corrects certain misleading statements about *Paigham Sulh* which were published in a Muslim Urdu magazine called *Kashmiri Magazine*. He lays out the following as the beliefs of those who started *Paigham Sulh* and, as we will see, he expresses entirely the Lahore Ahmadiyya viewpoints:

“We Ahmadis are certainly not slaves of a spiritual leader (*pir parast*), we are worshippers of God (*khuda parast*). We saw new signs of God, and from our hearts we believe in the One Living God, Who is without any partner. We believe Muhammad, may peace and the blessings of Allah be upon him, to be His true Messenger and the *Khatam-un-Nabiyyin*, and the Quran to be our true guide. **We believe Hazrat Mirza Ghulam Ahmad, on whom be prayers and peace, to be a true example (*sacha namoona*) of the Holy Prophet and a saintly Imam of Islam.** Under his instruction, “After me, the righteous ones in the *Jama‘at*, possessing pure souls, should take the *bai‘at* from people in my name”, Hazrat Maulana Maulvi Nurud-Din, who is one of the holiest men in the *Jama‘at*, and is without equal in terms of religious and secular knowledge in this age in the world, and is established on the highest levels of righteousness and purity, was accepted not by just forty men but by the entire *Jama‘at* by the grace and support of God as

<sup>6</sup> *Paigham Sulh*, 30 September 1913, p. 3. Bolding here is as in original newspaper.

their Imam, for the progress of the Ahmadiyya Movement. The entire Ahmadiyya *Jama'at* consider it its duty to obey and follow him....

The Sadr Anjuman Ahmadiyya, just as it used to run all affairs of the Movement in the lifetime of the Promised Messiah, is doing the same now.”<sup>7</sup>

Not only as regards the position of Hazrat Mirza Ghulam Ahmad in Islam, but also on the issue of successorship to him, this article expresses exactly the Lahore Ahmadiyya position.

5. In *Paigham Sulh* dated 2 November 1913, there is an article in which several questions are raised and answered about the basic Ahmadi beliefs. We give below the complete translation of the first answer.

“The first question: What is our religion?”

The answer to this has been given briefly by the Promised Messiah himself in this verse of poetry: *We are Muslims by the grace of God, the Mustafa is our Imam and leader.*

We believe in Allah. We do not take anyone to be His partner in His person or His attributes. Likewise, we believe in angels, the messengers of Allah, the books of Allah, and the rising after death. We believe Hazrat Muhammad Mustafa, may peace and the blessings of Allah be upon him, to be the *Khatam-un-Nabiyyin*. In terms of practice, we consider the performance of prayer, fasting, *zakat* and *hajj*, under their specified conditions, to be the fundamentals of the religion of Islam. We believe regarding each and every letter of the Holy Quran that it is the final *shariah* of Allah. We regard it as essential to act on the Hadith of the Holy Prophet. Our *Qiblah* is the *Qiblah* of our Holy Prophet Muhammad and of the righteous and the saints of the *Umma*.

We also believe that, as taught in *Surah Fatihah* in the words ‘Guide us on the right path, the path of those upon whom You have bestowed favours’, and the greatest of the favours of Allah is to be privileged with His revelation, and as promised in the Holy Quran ‘Those who say, Our Lord is Allah, then are steadfast, angels descend upon them, saying: Do not fear nor

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<sup>7</sup> *Paigham Sulh*, 28 October 1913, pages 3–4; bolding is ours.

grieve, and receive good news of the garden promised to you; we are your friends in this world's life', Allah has always been granting the favour of His revelation to the saintly ones of this *Umma*, which has been called the best *Umma*. **Many such saintly persons appeared in this country India. One such saintly man was Hazrat Mirza Ghulam Ahmad, chief of Qadian. Allah not only appointed him as *mujaddid* of this century,** at the head of this century, according to His promise, but as this age was the time of the greatest predominance of the mischief of the Cross, He named him as Messiah. He himself writes: 'As I was given light for the Christian nations, this was the reason undoubtedly for giving me the name *Ibn Maryam*.'

And since this was also the age of the utmost darkness for the Muslim *Umma* itself, he was also given the name Mahdi. This is our religion.”<sup>8</sup>

In the same article, the fifth question is: “What are the signs of the truthfulness of the claim of Mirza Ghulam Ahmad sahib to be the Promised Messiah?” In the answer, the first such sign is described as follows:

“(1) According to the hadith, ‘Allah will raise at the head of every century for this *Umma* one who will revive for it its religion’, the coming of a *mujaddid* at the head of every century is necessary. If you look at the entire Islamic world, you will find only one man who, at the head of this fourteenth century, claimed to be *mujaddid* upon receiving revelation from God. If he is not the *mujaddid* of this century, then someone else should be pointed out as *mujaddid*, and if there is none to be found then certainly **he is the true *mujaddid***, and a *mujaddid* cannot speak falsely. As the *mujaddid* required for this century should have been one to combat the mischief of the Cross, for this reason he was given the name Promised Messiah.”<sup>9</sup>

These answers need no comment or elaboration by us, as they plainly and clearly present Hazrat Mirza Ghulam Ahmad as one of the *mujaddids* who arose in the history of Islam in accordance with the Holy Prophet's prophecy about the coming of such reformers.

<sup>8</sup> *Paigham Sulh*, 2 November 1913, p. 2, col. 1; bolding is ours.

<sup>9</sup> *Paigham Sulh*, 2 November 1913, p. 2, col. 3; bolding is ours.

6. *Paigham Sulh* dated 30 November 1913 contains part 2 of an article entitled 'Need for Religion'. After mentioning the arising of various prophets before the Holy Prophet Muhammad in different countries, which testified to the fact that Allah always sends revelation for the welfare of mankind at times of darkness, the article says:

"In the end Hazrat Muhammad *Mustafa*, Ahmad *Mujtaba*, may peace and the blessings of Allah be upon him, testified to it in the dry valleys of Arabia, and being illuminated with light from Allah, he himself claimed to be the spiritual sun, and made an entire world bright with the rays of his Divine revelation....

Among those pure ones of the world who were illumined by the sun of the Arabian Messenger, may peace and the blessings of Allah be upon him, were **the godly recipients of revelation who numbered hundreds of thousands**. Even today no city is devoid of them. **One of them, Hazrat Muin-ud-Din Chishti**, under the influence of spiritual knowledge, spontaneously said:

"Every moment the Holy Spirit breathes into Mu'in; So it is not I who says this, but in fact **I am the second Jesus**."

Then, in the present age, when there was darkness all over the world, a man of God arose, and by the grace of God he told people about the **spiritual light coming from that sun, the Holy Prophet Muhammad, which had illumined his heart. He claimed to be a recipient of revelation from God**, and addressing the world he said:

"O people, come and you will find the light of God here; I have told you of the source of solace.

We tried Islam in our own experience; it is all light, come and look, I have told you.

When I looked at other religions, light could not be found. Let anyone say if I have hidden the truth.

We became the best *Umma* because of you, O best of Messengers; it was due to your progress that we advanced."

He testified to this light before the world. He himself received revelations, and we are witnesses that he was proved true in this claim of his. He says:

**I am not a *rasul* nor have I brought a scripture**; I am of course a recipient of revelation and a warner from God."

It is clearly stated in the above article that many recipients of revelation arose among Muslims “who were illumined by the sun of the Arabian Messenger”, and in the present age it was Hazrat Mirza Ghulam Ahmad whose heart was illumined by that sun and thus he became a recipient of revelation. By mentioning the example of Muin-ud-Din Chishti, the article indicates that Hazrat Mirza sahib was a *mujaddid* like him. Moreover, by quoting the couplet from Muin-ud-Din Chishti, in which he says that the holy spirit calls him the “second Jesus”, the article is showing that a saint and *mujaddid* of Islam can be given the title Messiah by Allah without being a prophet, and that this was the case with Hazrat Mirza Ghulam Ahmad.

The poetic verse from Hazrat Mirza quoted at the end of the above extract is quite obviously intended to show that he did not claim to be a prophet.

7. Maulana Zafar Ali Khan was a well-known journalist and editor of the Muslim newspaper *Zamindar*. He visited England and saw the early work of Khwaja Kamal-ud-Din at the Woking Muslim Mission there in 1913. When some false information about Khwaja Kamal-ud-Din, apparently based on a published account by Maulana Zafar Ali Khan, appeared in some newspapers in India, saying that in England he had shaved off his beard and moustache and taken to wearing an English style coat, the Maulana was asked by an Ahmadi to clarify his comments. The Maulana sent a reply, published in *Paigham Sulh*, 25 September 1913, in which he wrote:

“*Assalamu alaikum*. I have read absurd statements in some newspapers regarding Khwaja Kamal-ud-Din that he has shaved his beard ... etc. I was deeply saddened to read these statements, because **an immensely useful and hard working man of our nation is being given a bad name by these people without any reason**. ... I do not understand how it can detract from a man’s performance of his mission of the propagation of Islam if he trims his beard or wears a short-length coat.... All these allegations are inventions of people. **Khwaja Kamal-ud-Din is leading a highly virtuous life in England and has been rendering a most useful service for Muslims**. As for those people who shout vulgar remarks about him and spread cheap ridicule, I can say nothing about them except to

pray that God may save them from spreading slander against a **Muslim brother of theirs** and grant them to do good.

Zafar Ali Khan, 21 September 1913.”<sup>10</sup>

Here is the *published, eye-witness* testimony of a prominent Muslim journalist and spokesman of Muslims that Khwaja Kamal-ud-Din was carrying out the propagation of Islam in England and “rendering a most useful service for Muslims”. *Paigham Sulh* was at this time acting as an organ to publicize the work of Khwaja Kamal-ud-Din in England. His name is on the banner of some of the issues as “honorary editor”. How could Maulana Zafar Ali Khan possibly express the above opinion if the publishers of *Paigham Sulh* believed Hazrat Mirza Ghulam Ahmad to be a prophet?

### **How did that declaration come to occur in *Paigham Sulh*?**

The declaration quoted by our critics, that the Ahmadis connected with *Paigham Sulh* believe Hazrat Mirza Ghulam Ahmad to be a prophet and messenger, is completely at variance with the extensive extracts provided above. So how did it come to appear? This was explained by the second editor of *Paigham Sulh* long ago, Maulana Dost Muhammad who took over its editorship in November 1913 and was its editor at various times till the 1970s. In an article on the history of this journal, published in 1938, he wrote:

**“How *Paigham Sulh* was started?** *Paigham Sulh* was launched in July 1913 against the background when there had arisen much disagreement within the Ahmadiyya Movement. In Qadian, Mirza Mahmud Ahmad and members of his family, in particular his maternal grandfather Mir Nasir Nawab, were spreading false allegations of all kinds against the virtuous members from Lahore and were determined to give them a bad name. At that time, the newspapers of Qadian, *Al-Hakam* and *Badr*, etc., had largely come under the influence of Mirza Mahmud Ahmad, and the strongest efforts were being made to turn Hazrat Maulana Nur-ud-Din against the Lahore members. On the other hand, Khwaja Kamal-ud-Din had gone to England only one year earlier and already through him the sun of Islam was starting to rise in the West. The magazine *Islamic Review* had started publication under the title *Muslim India and the Is-*

<sup>10</sup> *Paigham Sulh*, 25 September 1913, p. 4; bolding is ours.

*lamic Review*, and the need was to translate selected articles from this magazine for the Urdu reading public in India and convey news of the Working Mission to them.

***Paigham Sulh Society.*** In the light of the circumstances and this need, Hazrat Dr Syed Muhammad Husain Shah, who has always been in the forefront of all activities of the Movement, formed a joint capital company by the name of the ‘*Paigham Sulh Society*’ and launched a four-page, three times a week, newspaper *Paigham Sulh* under its auspices.

**First editor.** The editorship of this newspaper was handed to one Ahmad Husain Faridabadi who was a member of the Ahmadiyya Movement and had at one time worked as sub-editor of the newspaper *Wakeel*. His appointment, although it was not unsuitable for the nature of the work, did not prove right because of the events which took place later. As we have said above, at this time internal differences within the Movement were brewing in Qadian, which later split the *Jama‘at* into two sections. A party known as Ansarullah had been created under the leadership of Mirza Mahmud Ahmad, which was busily engaged in fanning the flames of differences and defaming the virtuous members of Lahore. Ahmad Husain Faridabadi was a member of the Ansarullah, a fact which was discovered later when he attempted to use *Paigham Sulh* to propagate their beliefs. The proprietors of this newspaper have always, since the beginning, disagreed with these beliefs. Today the Qadianis repeatedly put before us a quotation from a 1913 issue of *Paigham Sulh*, that it contains an admission by the proprietors of this magazine that they believe in the Promised Messiah to be a prophet and messenger. This is due to this man, who was removed from the newspaper in October or November because of the publication of statements framed by himself...

**My appointment:** After Ahmad Husain Faridabadi was removed from editorship, my name was selected. I had never before learnt this task by working in a newspaper, nor did I have any experience of or interest in writing newspaper articles. ... I was initially nervous but within a short time my anxiety was gone, and Allah by His grace granted me such capability that, apart from short periods, I was editor for the next seventeen years.

***Paigham Sulh* as organ of this *Jama'at*:** Only five or six months had passed over my taking on the editorship, when there took place the enormous tragedy of the death of Hazrat Maulana Nur-ud-Din. With this, the internal differences in the *Jama'at* exploded like a bomb. ... Those elders who disagreed with Mirza Mahmud Ahmad and had refused to pledge themselves to him ... laid the foundations of the new Ahmadiyya Anjuman Isha'at Islam in Lahore. From that time *Paigham Sulh* became the property and the organ of this Anjuman, and the *Paigham Sulh* Society came to an end.”<sup>11</sup>

The above account provides the full explanation of how the declaration quoted by our critics came to be infiltrated into *Paigham Sulh*.

#### **Another quotation presented by our critics**

Another quote that is put forward by our critics is from *Paigham Sulh*, dated 12 February 1914. It is the beginning of a poem as follows:

“What great perfection *khatm-i risalat* (ending of prophethood) has shown; it has made a river of prophethood to flow in this *Umma*. By receiving this grace we became the best *Umma*; so what is the harm if a prophet has arisen in this *Umma*.”<sup>12</sup>

It would help to understand this if we look at the next two verses, which are as follows:

“If there is any *bashārat* (good news) for the believer, it is from this; if there is any *karāmat* (miracle) in the *Umma*, it is from this.

It is this grace, to which the heirs are the *wali* (saints) of Allah; the truth of *khatm-i risalat* (ending of prophethood) is proved by this.”

These verses refer clearly to the continuity of revelation among saints in Islam for the following very obvious reasons.

Firstly, it is mentioned that a *wali*, a saint in Islam, is the heir to this grace (called “river of prophethood”).

Secondly, the words “If there is any *bashārat* (good news) for the believer” refer to the two hadith reports in Bukhari, one of which states

<sup>11</sup> *Paigham Sulh*, Silver Jubilee special issue, 17 December 1938, p. 51.

<sup>12</sup> *Paigham Sulh*, 12 February 1914, p. 3, col. 2.

that “Nothing remains of prophethood except *mubashshirāt*” and describes *mubashshirāt* as “true dreams”, and the other states that “the dream of a believer is one part out of the forty-six parts of prophethood”. These sayings of the Holy Prophet Muhammad refer to **the continuity, promised to righteous Muslims, of the kind of revelation that non-prophets receive.** The word *bashārat* in the poem has the same meaning as *mubashshirāt*, the two being from the same root. So the “river of prophethood” flowing in this *Umma* is the continuity of revelation to saints in Islam, who receive revelation although they are not prophets.

Thirdly, the word *karāmat* is used in these verses, which is a term signifying a miracle of a **saint** as distinct from that of a prophet.

Therefore the words “if a prophet has arisen among us” refer metaphorically to Hazrat Mirza Ghulam Ahmad as a saint who received revelation like other saints in Islam.

### **Call for united propagation of Islam by Muslims**

In the above issue of *Paigham Sulh* there is an article urging Muslims to work together to fulfil their important duty of the propagation of Islam. We translate an extract from it below:

“Who does not know that all of us Muslims have the same Lord of the worlds, **the same Messenger (*rasul*) as guide** and the same Quran as a book of guidance. **We may have different imams, but they are in the end all true servants of the Holy Prophet Muhammad.** It is the duty of the followers of them all to strive with body, soul and resources, for the progress of Islam.

If at this time all Muslims consider the propagation of *tauhid* (doctrine that there is only One God) as their duty and exert themselves according to the instruction (of the Quran) ‘Call to the way of your Lord with wisdom’, then they can come out of their decline in a short time.

By the grace of Allah there are many persons among the Muslims of India who can make true sacrifices for the faith. **Thus Khwaja Kamal-ud-Din is the Indian Muslim who is sitting today in England serving Islam and, because of that, receiving the prayers of the true lovers of Islam. The path he has adopted is the standpoint of all Muslims.** The generosity with which the brethren of our nation are helping

him shows that in our nation, despite many failings having arisen within it, passion for Islam still exists. ... If a few more Muslims like Khwaja Kamal-ud-Din come into existence, the tide can turn within days.”<sup>13</sup>

If the proprietors and sponsors of *Paigham Sulh* believed that “a prophet has arisen in this *Umma*”, in the way that our critics are suggesting that they believed, then they could not have published the above appeal. How could they appeal to all other Muslims, saying that all of us have the same *rasul*, so let us join together to propagate his message? How could Khwaja Kamal-ud-Din be receiving the prayers of other Muslims for his service to Islam, and how could his path be “the standpoint of all Muslims”?

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From: [www.ahmadiyya.org](http://www.ahmadiyya.org)

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<sup>13</sup> *Paigham Sulh*, 12 February 1914, p. 2, col. 2.