

Seerat-i-Tayyiba

BY

MIRZA BASHIR AHMAD

TRANSLATED FROM URDU

BY

A. Q. NIAZ.

FOREWORD

This pattern of my activities and interest in life, throughout, has been such that I have seldom felt called upon to speak from the public platform. But on the occasion of the Annual Gathering of 1959, Nazir Islah-o-Irshad insisted, that I address the audience on the personality and character of the Promised Messiah, Holy Founder of the Ahmadiyya Movement, and I had to comply. It was, however, a written Paper which I read in the Gathering and by the grace of God, it was highly appreciated by the friends assembled, and provided me with an opportunity to be of some service to Islam and Ahmadiyyat.

This Paper, which now is being published under the title *Seerat-i-Tayyiba*, throws light on the high character and personality of the Promised Messiah from three points of view: (a) Love of God; (b) *Ishq-i-Rasool*, i.e., an exceptionally deep devotion to the Holy Prophet Muhammad; (c) and kindness, sympathy and affection for fellow human beings. And these are the three aspects of human life which form the life and soul of religion and depth of faith of a true Muslim.

At the end, later, I added a note on the Seerat of Hazrat Amma Jaan, the blessed spouse and partner in life of the Promised Messiah, so that the Paper should be of additional benefit for the female members of the Ahmadiyya Movement

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MIRZA BASHIR AHMAD

SEERAT-I-TAYYIBA

Today a little more than half a century has passed since the death of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, in 1908. At the time he passed away I was hardly more than 15 years of age, which portion of a man's life cannot be said of full understanding and maturity. But of the Character and Personality of the Promised Messiah, three specific and particular aspects are so clear before my eyes and mind as if even today, with these material eyes and ears, I were witnessing those scenes fresh before me, and clearly hearing the echoes of that sweet and enthralling voice.

As I have just said, these three aspects of the Character and Personality of the Promised Messiah pertain to (1) his Love of God; (2) *his great* devotion to the Holy Prophet Muhammad; and (3) his kindness to and affection for mankind; and I propose to set down here a few incidents, from his normal daily life, which would bring these aspects into bold relief. Essentially, however, this brief Paper is of the nature of an attempt to reduce the flowing water of an open, sweeping river to a size and volume easily poured into a flask and even at that, a flask that is, rather, unusually small (As usual in sessions of the Annual Gathering, the Paper had to be of a length easily finished in on reading lasting no more than 50 or 55 minutes). But if God so wills, by His Grace He can so bless even a brief Paper of this kind that it should, to a point, become full and satisfying on the subject.

LOVE OF GOD

1

The first and foremost importance in a discussion of this kind belongs to that aspect of life which reflects man's Love of God, for this is the thing which forms the strongest graft in the relationship between man and his Creator, and also constitutes the most vital part of human nature. The way and manner in which this spiritual graft in the life of the Promised Messiah started, is so strange, and it has so strong of an appeal for a person of discernment and feeling, that a picture of it, in reflection, tends to produce a state of ecstasy. At that time the Promised Messiah was in the full prime and vigor of life, when the desire for the worldly benefits, for physical well-being and comfort, is at the highest. His elder brother had recently been appointed to a responsible post in government service, which naturally should have turned the mind of the younger brother, too, in the same direction, firing him with a desire to do likewise in life. At this juncture, the father of the Promised Messiah sent word to him through a Sikh Zamindar of the locality, who had happened to call on him, that at the time there was a high government official posted in the area with whom he (the Promised Messiah's father) had friendly relations and if Ahmad desired to go into government service, there was a good opportunity which should be availed of. This Sikh gentleman had a talk with Ahmad; and while conveying the message of his father he strongly advised that such a good chance should not be wasted, but without the least hesitation the Promised Messiah at once replied that he was greatly beholden for the solicitude for his welfare displayed by his father, but his answer to the suggestion was:

“Please tell my father not to worry about my joining any service, for I have already taken up a service - that which I like” (*Seeratul Mahdi Part I*)

The Sikh gentleman returned to the Promised Messiah's father, rather bewildered, and related the answer which the Promised Messiah had given to the suggestion *i.e.*, “I have already taken up the service destined for me- the service I like most.” Most probably the gentleman did not properly grasp the meaning of this reply; but the Promised Messiah's father was exceedingly intelligent, and the point was not lost on him. For some moments he remained silent; then he

remarked: “Well, if Ghulam Ahmad says he has taken up a service then it is all right, for Allah will not let him go waste;” and in after years he sometimes used to remark wistfully: “The right path is really the one which Ghulam Ahmad has taken; entangled in worldly affairs we are only wasting our lives.”

All the same, from a natural fatherly solicitude, and in view of the apparent circumstances, the general conditions of life, the Promised Messiah’s father often felt worried on the question of the future of his younger son. And, as natural with the human mind in such circumstances, the Promised Messiah himself sometimes felt the force of this question, in some measure, towards the last years of his father’s life: but the God of Islam is most loyal as a Friend; He fully appreciates the devotion and service rendered to Him, so that, before the Promised Messiah’s father closed his eyes, to the young man, who had taken up the Divine Call as his sole vocation in life, He conveyed a most glorious condolence in a revelation in the following memorable words:

“Is not Allah Sufficient for His servant?” (*Tazkira pg.24*)

The Promised Messiah often used to say- and sometimes he used to state in on oath- that this Revelation came down to him with such force and grandeur that it sank into the depths of his heart like a nail of steel, and that ever afterwards Allah took care of all his needs and requirements in a manner not possible for a human father, or any other relation, or friend. And he used to say that in subsequent years that blessings of God descended upon him, in a continuous shower, to such an extent that it was impossible for him to enumerate them. (*Kibatul Bariyya*)

2

At one place in the course of his writing, with reference to the manner and extent of the Divine solicitude for his well-being and happiness the Promised Messiah says in a vein of the utmost gratitude:

“A time there was
When the usual fare
On which I lived
Consisted of the remains
From the table of others,
But, Lo and Behold

From mine own table now
 A large number of families
 Get their daily bread" (*Aeena Kamalat-I-Islam*)

This relates to the days when the normal routine of the Promised Messiah's life was deep meditation in seclusion of his own room in the upper storey of the house, or in the adjoining mosque, in which two places he spent his time in Prayer or recital of the Holy Quran. His meals in those days were sent out to him by his sister-in-law, wife of his elder brother, who managed all the domestic affairs of the kind; and more often than not these meals consisted of cold and dried up stuff, usually gone stale for having been left lying due to careless service, or something left over and above the needs of other members of the family whose requirements received preference from the lady of the house for one reason or another.

From this incident, illustrative of Divine succor and Divine guardianship, those young men of the Ahmadiyya Community who devote their lives to the service of Islam, should learn a lesson of incalculable value for their future. With a clean and pure motive, if they too rely on Allah in taking up the service of Islam and the Ahmadiyya Movement, then Allah, Who is the most Beneficent, the most Merciful, the most highly appreciative of devotion rendered to him, shall in no case suffer them to go waste. For it is impossible that were a man puts his hand in the Hand of God, Allah should decline or fail to take hold of it, leaving the man alone and friendless in the world. What apt and remarkable force have the following lines of the Promised Messiah in this connection:

"Who is there in this world
 Called Thee in distress
 But returned empty handed?
 Then how strong must be
 Thy support to lean on
 For one to whom Thou Thyself
 Art the most dear
 In the whole world!" (*Apne Bachon kee Aameen*)

A Sikh zamindar whose property was in the neighborhood of Qadian, probably the same gentleman through whom the Promised Messiah's father sent the suggestion above mentioned, has stated that on one occasion a prominent government official or some notable magnate, remarked to Hazrat Ahmad's father: "I have heard that you have a younger son also. But how is it that we have never seen him?" Ahmad's father smiled and replied: "Yes, I have also a younger son. But he is very shy, like new brides, and he is seldom seen about. If anyone desires to see him, he is only to be found in some corner of the mosque for he is a real Maseetar (*This Punjabi expression is used about a person who spends most of his time in a mosque in meditation and prayer*) "i.e., always spending his time in devotions in the mosque, taking no interest in mundane matters.

This sister-in-law of the Promised Messiah, and an aunt of the writer of these lines, later often used to refer to this statement of her uncle and father-in-law, when she would remark that who in those days had any idea as to the grandeur to which Ghulam Ahmad's good fortune was one day to take him! (*Seeratul Mahdi and Tazkiratul Mahdi by Peer Sirajul Haq and Seerat Masih-i-Mauood by Irfani*)

Personally, whenever I happen to hear any reference made to this incident, a Hadith of the Holy Prophet Muhammad (peace and blessings of Allah be on him) always comes to my mind: The Hadith runs thus: -

"Blessed is the man whose heart was always hanging in the mosque, whenever he had to leave it, until such time as he found it possible to return to it again." (*Tirmadhi*)

This expression of a man 'leaving his heart hanging in the mosque' mean that such a man is so absorbed in worship and prayer and devotion that he spends most of his time in the mosque; and even when he has to leave it and go out in pursuit of some worldly object, he, so to say, leaves his heart behind, to return to it at the earliest possible opportunity. This state of mind of those who are called to the high office of Apostleship or Reformation, pertains to periods before they are called to their missions- a period in the course of which they put themselves through severe spiritual discipline, by means of Prayer and fasting, for long periods, in full seclusion. After they have been called to their missions, however, every moment of their lives is devoted entirely to Jihad against falsehood, and to the task of saving those who may be floundering in transgression and evil.

4

The Love of God lay so deeply soaked into the heart and being of the Promised Messiah, and dominated his mind to such an extent that, as against it, every other emotion and feeling was almost as non-existent, so that he was a perfect embodiment of the following Hadith of the Holy Prophet Muhammad:

“All the love and hate and dislike of a True Believer is subject to his desire to win the love of God and to avoid everything which Allah does not approve of.” (Abu Daood and Musnad Ahmad)

In a poem written in Persian, the Promised Messiah says:

“Everything
 Thou hast in thy mind,
 Every thought thou nourisheth
 Other than that of God,
 And of winning His approbation.
 Is an Idol which thou worshipping,
 O thou weak of Faith!
 Beware of these hidden Idols;
 Guard well thy heart,
 And keep it always
 Out of their reach.” (*Braheen-e-Ahmadiyyat, Part II*)

5

It is a very interesting and arresting fact that just when the Promised Messiah turned his back completely upon this world, for the sake of Allah, Allah began to rain down His blessings upon him, both in the worldly sake, as well as the spiritual. Rather, it should be said that Allah put both the worlds into his lap. But in the eyes of the Promised Messiah all other blessings were secondary, and almost as nil, when compared with his desire to win the Love of god and nearness to Him. Addressing Allah, he says in one place:

“O Thou, for whom

I gladly lay down
My head, my life
And every particle
Of my body!
Out of Thy grace and mercy
Open for me the doors
Of all kinds of knowledge
And understanding of Thee,
The Philosopher who seeks
To find thou with the help
Of reason and intelligence,
Is really mad;
For the subtle path
Which leads to thee
Is far removed from the reach
Of all kinds of worldly wisdoms,
No one ever succeeds
In finding his way
To Thy August Presence;
And whosoever does so,
He reached Thee only
Through Thine own
Boundless mercy and compassion,
On those who love Thee,
Thou bestoweth both the worlds;
But in the eyes of these,
Thy servants and slaves,
Both the worlds stand

As of no value;
 For the only thing
 They value is Thy Love!" (*Chasma-i-Maseehee*)

We should ponder well over these lines. With what loving pride the Promised Messiah here expresses the depth of his feelings on the point. TO paraphrases the passage briefly, he says, O my heavenly Master and Lord, undoubtedly Thou hast rained down the blessings of both the worlds upon me. But what have I to do with these. All that I need is only Thyself. This is practically the same thing as we find in the case of Moses after he had been given Apostleship, and success in his mission against a powerful monarch. The Pharaoh of Egypt, all that he was keen on, all that he really valued, was a Vision of Allah. (The Holy Quran) being a true Reflection of the mind and feelings of the Holy Prophet Muhammad, this was exactly how Hazrat Ahmad felt with reference to things of this world. Addressing himself to God he says at another place:

“In both the worlds,
 Thee and Thee alone
 I hold dear, and of Thee
 All I desire is nothing
 Except Thine Own Self!" (*Braheen-I-Ahmadiyyah*)

6

On account of its apparent, outward excellence and beauty of content the Promised Messiah also loved the Holy Quran very much. But in reality this love also was a facet of his Love of God. In regard to the Holy Book Hazrat Ahmad says:

That every moment
 I should be kissing
 Thy Holy Book,
 This is the most passionate
 Desire of my being
 That in ecstasy,
 Round and round it I should go,

For this, indeed,

Is the Ka'ba of my heart! (*Qadian Ke Arya Aur Ham*)

A man who accompanied Hazrat Ahmad on a journey related to me that on occasion the Promised Messiah went to Batala, riding in a palanquin. By this means of transport, the distance between Qadian and Batala would normally take about five hours. As soon as he was clear of the village habitations, Hazrat Ahmad took out his copy of the Holy Quran, from which he began to study the Surah Fatiha, the small opening Surah of the Holy Book, comprising only ten small verses, and all the time he was entirely lost in the contents, as if they were a wide and shoreless sea in the depths of which he continued to swim for pearls in the form of a great and greater understanding of the text. (*Seeratul Mahdi, Part II, pg. 106*)

7

When the time of the demise of the Promised Messiah drew near, he received Revelations bearing on the event with such repetitions and persistence that another man in his place would have lost his nerve. But since his love of God was of the fullest and most vigorous kind, and his faith in the life to come so firm and unshakeable as though he were seeing it with his own physical eyes, so in spite of repeated tidings of this nature conveyed to him in regard to himself, he continued to work in the service of religion daily, with the usual singleness of purpose and complete absorption, as if nothing disturbing had happened. Feeling, in fact, that he was now soon to meet his Beloved, he redoubled his efforts to gather more and more flowers to be laid at His feet. (*Silsila Ahmadiyya*)

This was the same kind of state of mind which we find in the case of the Holy Prophet Muhammad, (peace and blessings of Allah be on him) who in his last illness remarked with great love and ardor:

“O my Lord, I am now soon returning to Thee, and I eagerly long for that nearness to Thee which comes thereafter” (*Bukharee*)

8

Allah appreciated this love of the Promised Messiah in a manner which is quite characteristic of His mercy and graciousness, for addressing Ahmad in one of His Revelations He said:

“Since, in this age, you are the standard bearer of My Unity, restoring the treasure to its lost place in the world, you are as dear to me as my own Singleness and Unity. And since the Christians, as a false doctrine, have taken Jesus Christ as a Son of God, My sense of honor has demanded that I should love you, the Messiah of the dispensation of Muhammad, like a son, so that the world should know that among the followers of the Holy Prophet Muhammad there can be men who can attain as it were the position of the Children of God, And since day and night you are absorbed in the service of the religion of the Holy Prophet, who is my beloved, in the position of a spiritual son of this Prophet, I bless you everlastingly with My own love.” (*Tazkira pg. 67,571,638*)

9

Hazrat Ahmad also, in his place was aware of this love which Allah had for him, and he took great pleasure and pride in it. In connection with a suit against him by Maulvi Karam Deen, pending in a court in 1904-5, when Ahmad once heard it said that the mind of the Hindu Magistrate was prejudiced against him and that he (the Magistrate) was bent upon handling the case in such a way as to enable himself to sentence him to some term of imprisonment, Hazrat Ahmad was indisposed and was lying down, resting. But when he heard this report, he suddenly rose to a sitting posture, in indignation and with great dignity he said: -

“Let him dare to touch the Lion of God.” (*Seeratul Mahdee, Part I*)

He has also expressed the same sense in one of his couplets.

“It is not wise to call to combat
Him who belongs to Allah
O thou poor fox, dare not
To raise thy hand
Against the Lion of God.” (*Braheen-I-Ahmadiyya, Part V*)

At another place in the same poem he says:

“From head to foot
That Friend of mine
Lies in me concealed
Therefore, O thou

That wisheth me ill
 Take care against me
 How thou launchest an attack!"

I am here giving my friends a bare glimpse of the love the Promised Messiah had for Allah, and of the love which Allah showed for Hazrat Ahmad. Now it is for them to cultivate the seed of the same kind of love in their own hearts as well, and to develop it as it should be developed. This golden exhortation of the Holy Quran should never be lost sight of:

"The love which true Believers have for Allah should dominate every other feeling in their hearts." (*Surah Baqarah, verse 166*)

10

In one place the Promised Messiah speaks of the Love of God in a manner as if, drunk with this love, he were addressing himself to God. Says he:

"I cannot count those signs which are very well known to me (though this world does not see them, but O my God) I recognize Thee that Thou alone art my God; and when I hear Thy name, my soul leaps up as a babe leaps with joy when it catches sight of its mother. But most of the people have not recognized me, and have not accepted me." (*Tiryaqul Qulooh*)

And again:

"Behold, my soul, in perfect reliance and trust, soars to Thee as a bird flies to its nest. So I desire the Signs of Thy power and glory, not for my own sake, but that the people should know Thee, and adopt the pure ways which lead to Thee." (*Zamimah Tiryaqul Quloob*)

11

Again, in a fervor of the same Love, calling for a verdict between himself and his opponents and putting all his worldly connections, his dignity and honor, and all his material interests at stake, he addresses himself to God, and says with intense feelings and emotions:

"O Thou, the most powerful,
 Thou creator of the earth
 And the heavens;
 O Thou, the most merciful,
 The most compassionate,
 And O Thou that leadest
 Thy people to the right path;
 O Thou whose eyes penetrates
 To the innermost recesses
 Of the human heart;
 O Thou from whom there is nothing
 At all concealed:
 If Thou seest
 That I am full of falsehood
 And mischief, and evil;
 If Thou findest that by nature
 I am vitiated and bad,
 Smash to pieces the evil
 Self that is me, and make
 The whole lot of my opponents
 Happy and glad. Rain down fire
 Upon the doors and walls
 Of my house; be Thou my enemy,
 And utterly annihilate
 All my works and endeavors.
 But if Thou findest
 That I be but a humble
 Slave of Thine Own;
 If Thou findest my *Qiblah*
 Is none other
 Than Thine Own threshold;
 If in my heart Thou hast seen
 A love from the world

Thou hast kept concealed,
 Then, O my God be pleased
 To deal with me
 On the basis of that Love
 If only for a moment
 Reveal that secret,
 O Thou that cometh
 Towards everyone
 That tries to seek Thee;
 O Thou who knoweth the innermost
 Fire which burns in my heart;
 In the name of all those
 Sweet relationships
 I have with Thee;
 In the name of all those
 Kinds of Love I have cultivated
 In my devoted heart,
 Come forth Thyself
 In my defense, O Thou
 My only shelter and refuge!
 Inside my heart
 Thou hast fanned up a fire
 Of which the searching breath
 Has consumed everything in it
 Except Thine Own Self.
 Illumine my face
 With the glow of that very Flame,
 And this dark night of mine
 Turn into the splendor
 Of brilliant and pouring sunshine" (*Haqiqatul Mahdi*)

The boundless love to which the Promised Messiah has given expression in this most beautiful poem, is so clear and so obvious that it hardly seems to need any comment. The pregnant words of this piece can only be compared to a piece of sponge, replete with water, in its minutest fiber, to a point of saturation where it becomes impossible for a man to make any distinction between the body and the fiber of the sponge, and the water that fills its sacs to capacity. But here in a few words I desire to draw the attention of friends to only one aspect out of many-

namely, the rock-like faith and conviction of the Promised Messiah in Divine help and succor. As many of you must be aware, these lines were written in 1899, from which a time a mere sixty years have rolled by to this moment. A period of sixty years is nothing, when counted in the life of nations, but even in this short period, in response to this highly appealing prayer, the measure of success for the Ahmadiyya Movement which God has been pleased to grant in the teeth of the bitterest opposition, the way he spread the Movement in the four corners of the world, and the way he has elevated it in honor and prestige, is most astounding; and some idea of the measure of this extraordinary success may be formed from our Annual Gatherings, from the original two or three hundred in the first Gathering, the attendance having grown to seventy, or even eighty thousand representatives present to take part in the proceedings this year. And through the Ahmadiyya Movement, the banner of Islam has been raised aloft in most of the free countries of Asia, Africa, Europe, and America. People who formerly delighted to heap abuse on the name of the Holy Prophet Muhammad, through the endeavors of the devoted servants of Ahmad vie with each other in calling for the blessings of Allah on him, and on all those who uphold his cause in the world.

At the end I wish to close this portion of my talk which deals with the Promised Messiah's Love for God, with these words that Hazrat Ahmad was not content with the Love he had in his heart for God.

12

What he longed for, with a depth of the keenest and highest emotions, was that this fire of love should be kindled in the heart of others as well. In his well-known book entitled *Kashti-i-Nuh* He says:

“How unfortunate, indeed is the man who does not know he has a God with power over everything. Our paradise is our God; all our highest enjoyments and tastes are centered in God, for we have seen Him, and all beauty we have found in Him. This is a treasure that most well deserves that we should take hold of it; and this is a jewel which one must purchase, even if in doing so one has to lose one's entire being itself. O ye who have no share in this blessing run to this Spring, for it will quench your thirst. O ye who have no share in this blessing run to this Spring, for it will quench your trust. This is

the Spring of life that shall save you. What am I to do, what should I do to make this glad tiding penetrate into your heart, with what beat of drum should I cry in the streets that this is your God, so that people should hear it; and with what medicine should I treat their ears to make them hear.”
(*Kashti-i-Nuh*)

Friends, give thought to these words, and try to form some idea of the depth of this love which seems to be crying restless at the bottom. Of course none of us is in a position to see the full force of this love. But no matter in what measure it is given to us individually to form an estimate, each according to his own capacity and his own spiritual vision, there is not the least doubt that all of us shall benefit spiritually, feeling an elevation and a purification of the heart, corresponding to our assessment of the love which the Promised Messiah had for Allah.

LOVE FOR THE HOLY PROPHET

1

After the Promised Messiah’s Love of God, comes the questions of his love for the Holy Prophet Muhammad (peace and blessings of God be on him); and we find that in his field also occupies a position of eminence of which we fail to find any other instance. In one of his couplets he says:

“Next to God, I am drunk
With the love of Muhammad:
If this be *Kufr*,

By God I am, indeed,
 A great *Kafir*
 Confirmed and hard!" (*Izala Auhaam*)

2

I, the writer of these lines, was born in the home of the Promised Messiah and am one of his sons, and this is a blessing of Allah for which I fail adequate words of thanks. In fact, it is true that even in my imagination I can never conceive that I shall ever be able to render sufficient thanks to God for this great and priceless boon. But I know very well that one of these days I shall have to yield my soul into the hands of God, and knowing this, and calling upon this heavenly Master as a witness, I state that within my knowledge it has never happened that any slight reference was made to the Holy Prophet, or only his name mentioned without a film of tears welling up in the eyes of the Promised Messiah. His whole heart and mind, in fact every fiber of his being was drunk with the Love of the Holy Prophet.

3

In the small mosque which adjoined his house at Qadian, and which is known as masjid Mubarak, the Promised Messiah was once walking up and down, alone, and humming something softly to himself as he walked, while a silent stream of tears was flowing from his eyes. A devoted disciple and friend who happened to enter the mosque at the time caught the words Hazrat Ahmad was humming to himself with such an extraordinary depth of emotion. As listened he found that it was a couplet of the well-known Islamic poet, Hassan bin Thabit, who was a Companion of the Holy Prophet. It ran as follows: -

“O my well beloved,
 (O Thou Prophet of God),
 Thou wert indeed
 The pupil of my eye,
 Which has gone blind
 After thy death. And now,
 That thou art no more,

I do not care in the least
 Who else is there that dies;
 For the only one
 Of whose demise
 I was afraid of,
 Was thine own self!" (*Diwaan Hassan bin Thabit*)

The narrator of this incident says that when he saw the Promised Messiah shedding silent tears like this, he was walking up and down the mosque entirely alone; and taken aback by this state of mind of the Promised Messiah, the friend in great anxiety asked what was the matter which had caused him such profound grief. The Promised Messiah replied that he had been reciting to himself this couplet of Hassan bin Thabit, and that in his heart he had been thinking how great a thing it would have been for him if this fine couplet had come from himself.

The whole world knows that the Promised Messiah on occasions passed through very hard times indeed. He saw every kind of hardship in his life; bore all kinds of troubles; went through a storm of difficulties; experienced the bitterest and most unrelenting opposition at the hands of his opponents; even had to stand at the bar accused of as serious a crime as attempt to murder; and he also witnessed the death of many near and dear relations and friends, including some of his own children. But his eyes never betrayed the depth of his emotions, as they did on this occasion, when he was all by himself, secretly grieving over a death which took place more than thirteen hundred years back- grieving so deeply that while reciting this loving couplet his eyes bore the look of a flooded stream, and his sensitive heart was wishing that the beautiful couplet were his.

Here we should not think that this couplet stands in the highest position as expressive of grief at the death of the Holy Prophet Muhammad- better than all other expressions of feeling and emotion on the point. What is here intended to feeling and emotion on the point. What is here intended to be implied is only this that the Promised Messiah's love for the Holy Prophet was so great that every unusually touching expression of love for the Holy Prophet, by whomsoever made, brought forth a strong desire in the heart of the Promised Messiah that even that should have come from him.

In Qadian there was a man, named Muhammad Abdullah, who was generally called by the nickname of 'Professor'. He was not a very educated man, but he was very sincere. He earned his living by showing to children pictures of different scenes through a peeping box. He was rather of an excitable kind of temperament, who sometimes lost his balance when agitated by something. On one occasion the Promised Messiah was sitting with some friends and disciples, when someone related that at some particular place the opponents of the Promised Messiah had used very strong and abusive language in regard to him. At this the 'professor' became furious, and said that had he been present he would have broken the heads of such people. There at the Promised Messiah involuntarily and spontaneously remarked: "No, no; you should not say that: our teaching is one of patience and mildness on such occasions." But the 'Professor,' who at the moment was beside himself with rage, replied with great heat: "No, sir; oh no! What is this that where a man offers any insult to your Peer (meaning the Holy Prophet Muhammad) you immediately jump into the arena with a challenge for *Mubahala*: and you do not rest until you throw him into hell by that means. But to us you say that if a man abused you in our hearing, we should control ourselves, and treat the culprit with forbearance!"

This, however, was an error on the part of the said 'Professor'. There is none who has shown greater patience and forbearance than the Promised Messiah in dealing with his enemies and opponents; nor will anyone do so in future. But this small incident gives us a glimpse of the extent and intensity of Love which the Promised Messiah had for the Holy Prophet Muhammad, and the jealous sensitivity of his mind where there was any question of the fair name and honor of Hazrat Muhammad, (peace and the blessings of God be upon him).

5

Pundit Lekh Ram was a well-known person. He was a prominent leader of the Arya Samaj, and an extremely bitter enemy of Islam, whose foul tongue ran like a pair of scissors and slashed like a sharp knife where Islam or its Holy Founder was concerned. Standing up, in opposition to the Promised Messiah, all his life Pundit Lekh Ram continued to heap dirty and absurd objections and foul insults both on Islam and the Holy Prophet, though every time he received silencing replied from the Promised Messiah. But the Pundit was not a man to be silenced by reason and argument, and the tussle finally led to a *Mubahala* (a prayer by the contestants that Allah destroy the party that was wrong) between the two. Subsequently during the

period specified in the *Mubahala* for the result thereof to become evident, Lekh Ram witnessed rapid and miraculous progress of the Ahmadiyya Movement, but passed away from this world with all his ambitions of doing injury to Islam buried in his breast forever. It is related of this same Pundit Lekh Ram that once the Promised Messiah was waiting for a train at the platform of a railway station, when he too happened to pass by. Coming to know of the Promised Messiah's presence on the platform, he hid carefully the hostility that there was in his mind, and like other people of this world who seldom miss a chance of forming useful contacts he presented himself before the Promised Messiah, who, at the moment was busy preparing to offer prayers. Coming in front of the Promised Messiah, the Pundit offered greetings in the usual Hindu style; but the Promised Messiah gave no response, as though he had not seen the Pundit. Lekh Ram then shifted himself into a position in the small gathering of men round the Promised Messiah where he thought he would be more likely to be noticed, and then repeated his greetings. But again the Promised Messiah remained silent and took no notice. After Lekh Ram had gone away, with his greetings unacknowledged, someone present who was under the impression that the Promised Messiah had not probably seen the Pundit, remarked to him that Pundit Lekh Ram had presented himself before him and had offered greetings. Thereupon with a great deal of jealous indignation the Promised Messiah replied:

“He heaps abuses on our holy master, but comes to offer greetings and salaam to me!” (*Seeratul Mahdee and Seerat Masih-i-Mau'ood by Irfaani*)

We should note here that this remark was made by a person who from head to foot, was nothing but love and sympathy for all human beings, no matter of what creed, class, or station in life. Among the Hindus he had friends who were in close daily touch with him; he had friends among Sikhs; and he had friends among the Christians. In fact, his attitude towards the people of all castes and creeds was one of great warmth and sympathy. But we see that where there was a question of the honor due to the Holy Prophet Muhammad (peace be on him) and a question of jealously upholding that honor, he was uncompromising, hard and sharp, like the naked edge of a sword- in fact none harder and sharper.

6

A similar incident is connected with the Conference of Wichhowalee, Lahore. This Conference was held by some people of the Arya Samaj to which the followers

of all religious faiths were invited. An insistent invitation was also extended to the Promised Messiah, with solemn assurances that during the proceedings care would be taken to see that the susceptibilities of no one were injured or disturbed. In response to this invitation the Promised Messiah wrote a Paper on Islam to be read in the Conference on his behalf, and sent a deputation for the purpose under the leadership of Hazrat Maulvi Noor-ud-Din, who later became first Khalifa and Successor of the Promised Messiah. In the course of the sessions, however, when it came to the turn of the representative of the Arya Samaj, he read a paper extremely vituperous against the Holy Prophet Muhammad. When the Ahmadiyya deputation returned to Qadian at the end of the Conference, and a report thereof was presented to the Promised Messiah, he was highly incensed when he heard how the promise had been violated and insults offered to the Holy Founder of Islam. With great indignation he said to Hazrat Maulvi Noor-ud Din, and to other members of the deputation, that they should not have remained sitting there quietly, listening to those insults- they should have walked out with outraged feelings. And then the Promised Messiah recited the following verse of the Holy Quran with great feeling and emotion:

“O ye Believers! When you find the signs of God being ridiculed, do not sit in such company, until they engage themselves in some other topic.”
(*Surah Nissa*)

Hazrat Maulvi Noor-ud-Din was present on the occasion when report of the Conference was presented to the Promised Messiah, and when he expressed his indignation on the point mentioned above. In great contrition of mind, he listened silently, downcast, his head hanging low. In fact, all those present were similarly cut up in feelings in view of the mistake made, the pain it had caused to the Promised Messiah, and the rebuke he had administered. (*Seeratul Mahdi, Part I*)

7

Most of our friends know K.B Mirza Sultan Ahmad. He was the eldest son of the Promised Messiah by his first wife. He was in the Civil Service, where he retired on pension from the rank and position of a Deputy Commissioner; and naturally his experience in life was vast, and of a varied nature. All through the lifetime of the Promised Messiah, Mirza Sultan Ahmad did not join the Ahmadiyya Movement: he did not take *bai'at* and remained aloof. In fact, he maintained his relations with those members of the family of the Promised Messiah who were opposed to him

in matters where the Ahmadiyya Movement was concerned. In the time of Hazrat Khalifatul Masih II, Mirza Sultan Ahmad finally joined the Movement, and by doing so he turned us *three brothers into four*, but the incident which I want to mention here pertains to a period when he had not as yet joined the Movement. It once occurred to me that the early life of the Promised Messiah- his general attitude, behavior, habits, etc., and when asked, he expressed himself in the following words:

“One thing I noted very specially and very clearly in father. He could not bear even the slightest reference to the Holy Prophet in derogatory words. On the slightest hint or expression to this effect, his face would become red, and the look in his eye would harden with anger; and he would immediately leave the place and the company where any such thing was said. The feeling which father had for the Holy Prophet was indeed one of *Ishq*- an *Ishq* of which I have not seen an instance in anyone else. And Mirza Sultan Ahmad repeated this last portion a number of times, with a great deal of emphasis.” (*Seeratul Mahdi, Part I*)

8

The instance I am now going to relate pertains purely to the inner domestic atmosphere of the home of the Promised Messiah. He was feeling slightly unwell, and was resting in bed, with mother and our maternal grandfather, Hazrat Meer Nasir Nawab by his side. The conversation turning to Hajj, grandfather happened to remark that since now facilities of travel had come into existence, the pilgrimage should be undertaken. The eyes of the Promised Messiah at the moment were wistful, deeply wistful, and swimming in tears of a great longing for a sight of the Sacred Places of Mecca and Medina, and from time to time he swept away these tears with his finger. On hearing what our maternal grandfather had said, he remarked:

“Yes, that is true; and this is indeed the wish of my heart. But I often wonder whether at all I would be able to bear the sight of the last resting place of the

Holy Prophet (i.e. without breaking down)”
(*Riwayat Nawab Mubarak Begum*)

This incident, as I have already remarked, pertains entirely to the inner domestic atmosphere of the home of the Promised Messiah, but a closer and thoughtful look at it reveals an unfathomable depth of the feeling of love which rolled in the heart of the Promised Messiah like the mounting waves of an ocean in flux. Where in the world is the true Muslims who does not long to go on a pilgrimage to the Holy Prophet of a man whose soul, at the very thought of a pilgrimage, flies to the blessed Sepulchre in fancy, and from a rush of emotion his eye begin to swim in tears, and he closed them in a kind of spiritual ecstasy.

9

From this *Ishq* of the Promised Messiah for the Holy Prophet, Ahmad had the greatest love for his progeny and his blessed Companions. Some idea of the depth of this love may be formed from the following incident. Once, during the month of Moharram, the Promised Messiah was resting on a bed when he called to him our sister Mubarak Begum and our brother Mubarak Ahmad, who was the youngest among his children. “Let me tell you the story of Moharram.” He said. Then in a tone of great sorrow and suffering, he related the incidents connected with the martyrdom of Imam Hussain; and all the time tears were flowing from his eyes, which he would wipe off with the tips of his fingers from time to time. At the end of the story he said in a great anguish:

“This was the heartless and bloody injustice which the obnoxious Yazeed perpetrated upon the grandson of the Holy Prophet. But God soon after overtook these tyrants with His punishments.”
(*Riwayat Nawab Mubarak Begum*)

During the narration of these events the Promised Messiah was in the grip of very strong and tender emotions and the thought of the tortures inflicted upon the grandson of his beloved master was causing him intense anguish. All this powerfully reflects the intensity of the Love he had for the Holy Prophet.

In one of his poems the Promised Messiah says:

“I swear by the beauty
And honor of thine own face,

O my beloved Ahmad,
 That these burdens
 I have shouldered
 Only for thy sweet sake,
 With thy love
 Every fiber of my being
 Is replete; and this, in itself
 Is a world of its own
 With which I have peopled
 The inner regions
 Of my breast!

10

Due to this great *Ishq* of the Promised Messiah, whenever and wherever, in poetry or prose, he has made any mention of the Holy Prophet, his words have taken the form of a bee-comb full of honey to saturation, so that drops of it drip down continually when it can hold no more in its cells.

In great ecstasy he says in one of his poems:

What marvelous light
 Is there in the life
 And Person of Muhammad!
 And what jewels
 Of matchless lustre
 Are to be found
 In this mine!
 And if for this statement
 Thou desire the basis
 Of reason and argument,

Then be thou his Lover,
 And watch the result;
 For Muhammad's own life,
 And Person constitute
 A most brilliant argument.
 Even if I be torn to pieces
 On this path, or burnt alive,
 I will not turn away
 From this blessed door.
 With thy love, O Muhammad
 Thou hast illuminated my soul
 And for thy sweet sake,
 Most freely, as a sacrifice,
 I offer everything I have! (*Aeena Kamalat-I-Islam*)

11

Similarly, in one of his poems in Arabic the Promised Messiah says:

"At me look with mercy
 And compassion, O my Master,
 For I be but the humblest
 Of thine own slaves.
 O my sweet beloved,
 Thy love has penetrated
 Into the very pores of my being,
 My heart and my mind.
 All my joys are centered in thee;
 And my heart is always
 Flooded with thy memories:

There never is a moment
 In my life when thoughts
 Of thee are not in my mind
 Brimful, and overflowing.
 My soul is thine in the fullest
 And most absolute surrender;
 And my body as well,
 With all its force,
 Longs to fly to thee
 Ah, how I long I had
 The power of flight!" (*Aeena Kamalat-I-Islam*)

The ardor of love and *Ishq* which overflows from these words does not call for any comment. Would to God that Ahmadi young men try to warm up their hearts with a spark of this love. And would to God that non-Ahmadi friends too learn to recognize the grandeur of the Reformer in regard to whom the Holy Prophet himself has said that:

"The Messiah to appear among the Muslims would have such close spiritual contact with me that after his demise, his soul shall be kept with my own soul." (*Kitabul Wafaa Li Ibnil Jauzee and Mishkaat, and Hujajul Kiraamah.*)

12

The unfailing concomitant of this *Ishq* is a spirit of sacrifice, of devotion, and an overwhelming jealousy for the fair name and honor of the beloved; and all these qualities we find in the Promised Messiah, in the highest degree and quality, in all matters where the honor of the Holy Prophet or the interests of Islam are concerned. Referring to the false and dirty propaganda of Christian missionaries against the Holy Prophet, the Promised Messiah says in one place:

"Christian missionaries have fabricated numberless accusations and objections against the Holy Prophet, (peace be on him); and by means of this

subtle fraud and deception they have misled a large number of people. My heart has never been tortured by anything so much as by the ridicule and insults the heap on his fair name. The offensive taunts and abuse to which they have recourse about the Best and the Holiest of Men have deeply wounded my hearts. I call God to witness that even if all my children, the children of my children, all my friends, all my relations, and all my members of my family were to be cut to pieces in front of my eyes, and my own hands and feet slashed off, the pupils torn out of my eyes, and I be deprived of all the wishes nearest and dearest to my heart, deprived of all my joys in life as against these tortures, the pain is more unbearable for me when such low and dirty attacks are made upon the Holy Prophet. Therefore, Thou, O heavenly Master, have mercy on us, bless us with Thy help, and succor, and rescue us from this great trial and tribulation.”
(Aaeena Kamalat-I-Islam)

13

Can any other instance of such jealousy for the honor of the Holy Prophet, of such devotion to him, be quoted from anywhere in the world at the present day? And we must remember that this was no empty claim by mere word of mouth. On the contrary the entire life of the Promised Messiah, all the big and small incidents in it, bear solid testimony to the truth of this claim, which even his most hostile critics found themselves forced to admit. Following his death, the *Vakeel*, a well-known Non-Ahmadi weekly wrote editorially:

“In spite of the acute differences with him on some points of doctrine and belief, the death of Mirza Sahib has made the intelligent Muslims feel that one of their great men has passed away from this world, and with his passing away has ended that effective defense of Islam against the attacks of enemy which was connected with his

person.....Now that Mirza Sahib has completed his task, we have to concede and recognize the value and grandeur of the literature created by him. The great defense put up by him has not only torn to shreds the early influence of Christianity, gained by that religion under the British rule, and as a result of that prestige; in fact, the whole magic of Christianity has begun to scatter like a cloud of smoke.....Moreover, in breaking the fangs of the Arya Samaj as well, Mirza Sahib has rendered a service to Islam in future we shall never be in position to overlook and ignore the writings of Mirza Sahib." (*Va eel, Amritsar, June 1908*)

This unrivalled *Jihad* of the Promised Messiah, which he carried on with his pen to establish the truth and grandeur of Islam and the Holy Quran, was undoubtedly of the intellectual kind on the surface which does not immediately appear to be connected with the *Ishq* or love which the Promised Messiah had for the Holy Prophet. But if we look closely at the question, we must admit that Islam from the Holy Prophet, and the Holy Prophet from Islam, can in no case be separated, for both go together, All the service the Promised Messiah rendered to Islam was, therefore, a result of the unbounded love he had for the Holy Prophet and for the great religion founded by him.

14

In spite of all these unrivalled services, when the Promised Messiah takes his stand in front of the Holy Prophet, this is the reason why, like a dutiful and obedient pupil, devoted and loyal, and like a grateful servant, every flower he plucks, he immediately offers at the feet of his master, and continues to repeat, over and over again, that whatever little he had achieved was all due to the virtue he had won by obedience to the Holy Prophet and following in his footsteps. To quote only one instance here, says he:

“On Oath, in the name of the same God, I claim that just as God spoke to Abraham, and then to Ishmael, and Isaac, and Jacob, and Joseph, and Moses and Jesus the son of Mary, and finally to our own Holy Prophet Muhammad, in a manner much more clear

and bright than ever before, sending down a purer Revelation, in the same way He has blessed me with the favor of this communion with Him. But in my case this is a blessing which I have derived only through the Holy Prophet, and through my obedience and devotion to him. If I had not been in his *Ummat*, and if I had not followed him most implicitly in everything, this blessing would not have been extended to me even if my virtuous endeavor had piled up as high as a mountain.”
(*Tajalliat-i-Ilahiah*)

In the ecstasy of his love for the Holy Prophet, in another poem the Promised Messiah says:

“The master
From whom I receive
All this light
His name is Muhammad;
And he is my sweetheart,
No one else,
Wholly and solely
I am devoted to that light;
I belong to him, him alone,
He is everything, all important:
He exists, while I am nothing;
And this, indeed,
Is the final truth.” (*Qadian ke Arya aur Hum*)

The way in which the Promised Messiah, in these verses, has made a total negation of himself, while emphasizing the exceptional qualities of the Holy Prophet, needs no comment. Attributing all the light, all the blessings to the Holy Prophet, the position he assigns himself is that of an electric wire which carries electric power from a great Power House, and spreads it out all over the world.

15

While on the subject of blessings which emanate from the Holy Prophet, the Promised Messiah says in another place:

“One night I sent *darood* (*i.e.* invoked special blessings) on the Holy Prophet in such a great abundance that I felt as if my heart and soul had become fragrant with its perfume. The same night I saw in a dream that angels of the Lord were bringing to my abode large bags full of light in the form of pure, limpid water; and one among those Angels said that these were the fruits of the blessings I had sent to the Holy Prophet in the form of *darood*.” (*Braheen-I-Ahmadiyya, Part IV*)

In short, the Promised Messiah had such an exceptional depth of love for the Holy Prophet that it is not possible to find another instance of the kind. His mind, his heart, his soul, were all permeated with this *Ishq*, this great love, so that we saw with our own eyes, heard with our ears, and felt with our physical and inner perception, that every particle of his being was devoted to Muhammad, to the god of Muhammad, and to the Religion of Muhammad.

With great depth of feeling he says in another poem:

“My heart I have tendered,
To Thee, and now only the body
Remains. Ah, how I wish
That in sacrifice
I offer this body too!
And still on me they bestow
The title of a *Kafir*:
O ye people,
Why do ye not fear
God at all!” (*Izala-i-Auhaam*)

On the point of the Promised Messiah’s *Ishq-i-Rasool* (*i.e.* Love for the Holy Prophet) I would here not say anything more, for this is a vast ocean from a man,

at best, can take no more than a handful. Under this heading therefore there remains for me now only this prayer:

“O God, rain down Thy blessings on Muhammad, on the descendants of Muhammad, and on Thy blessings and peace on them all. And O ye Believers, send blessings on them on your own behalf as well.”

KINDNESS AND COMPASSION FOR FELLOW HUMAN BEINGS

By the grace of God, I now come to the third part of this subject, which pertains to the kindness and compassion which the Promised Messiah had for all human beings and God’s creatures. I selected these three headings for dealing with this subject namely, Love of god, Love for the Holy Prophet, and kindness and compassion for fellow human beings, because these aspects represent the essence of our faith; and because they form the central point of the belief mind and character of every true Muslim. In fact, even for judging the character and personality, and the spiritual eminence of a Muslim appointed by god to any spiritual eminence of a Muslim appointed by God to any spiritual mission, we have no better criterion than this that he should have a deep and strong graft with the Supreme Being, who is the source of all life; secondly, love for the person and mission of the Apostle of Allah should form the basis of all his spiritual experience and endeavor; and, thirdly, his heart should be brimful of kindness and compassion for all creatures of God. These three aspects are the unfailing characteristics of all those people who attain to perfection in the ways of piety and virtue.

1

Pertaining to the Promised Messiah’s kindness and compassion for fellow human beings, the first thing which comes to my mind is the pledge he took, under Divine command, from everyone who accepted his claim and joined the Movement- the pledge of *bai’at* which forms the bedrock foundation of the entire structure of the Ahmadiyya Movement. This pledge has ten clauses, and is well

known to all and sundry, having been published very early in the history of the Movement, and continually in circulation among the members of the Movement, as well as outside the Movement. Under clause Four and Nine of this pledge the Promised Messiah enjoins everyone who joins the Movement to promise that

“Generally speaking, in the case of all creatures of God, and especially in regard to the Muslims, he should pledge that he would exercise the fullest care lest under the influence of some human passion he should do harm of any kind, either with his tongue, or hand, or in any other way.”

And similarly:

“That solely and purely for the sake of God, he would always keep himself occupied in the ways of love and sympathy for the creatures of Allah in general; and as far as it might lie in his power, he would strive, with all his faculties, and other blessings he has received from God, to be of benefit for all fellow human beings.” (*Ishtihar takmil-i-Tabligh*, dated January 12, 1889)

This is the pledge which forms the door of entry into the Movement and it was, given this position by the Promised Messiah under a Divine command to this effect- a pledge without which no true Ahmadi can look upon himself as being an Ahmadi at all.

Now we shall here do well to pause for a moment, and to ponder deeply over the matter. Where a teacher and religious reformer lays the foundation of entry into his Movement, and of spiritual contact with himself, on this that anyone who takes *bai'at* at his hand would treat all human beings with kindness and sympathy, would strive to be of benefit to them in every possible way, and would in any case, refrain from doing them harm of any kind, it goes without saying that the personal example of such a teacher and reformer in all these respects should be of a very high order. And here in the case of the Promised Messiah, we find that it was really so. Often and often he used to say that he was not the enemy of anyone at all in the world; that his heart was always brimful of love and sympathy for mankind. For instance, in one place he writes:

“I desire to make it plain to all Muslims, Christians, and Hindus, and Aryas, that in the whole world I look upon no one as an enemy. For all mankind I have love of the same kind as a kind and loving mother has for all her children, in fact even more than that. I am enemy only of those falsa beliefs which are an outrage against Truth. Sympathy for all mankind I look upon as a moral obligation, a duty; and my principle is to abhor all falsehood, shirk, (*i.e.* setting up gods with God) oppression, evil and immorality.” (*Arbaeen, No.1, page 2*)

2

We should carefully remember that this claim was not a mere empty boast; it is a fact that every moment of the Promised Messiah’s life was spent for the benefit of mankind, and those around him wondered and marveled at the excellence and height of his morals that even his worst enemies he loved as a mother loves children. For instance, Hazrat Maulvi Abdul Karim, who was a man of learning and fine perception and had his residence in a portion of the home of the Promised Messiah, related that once during the days when plague was raging all over the country, claiming thousands of victims, he once heard the Promised Messiah praying most fervently in absolute privacy. Writes Maulvi Abdul Karim:

“During the time The Promised Messiah was offering this prayer, there was such fire and pain and distress in his voice as to make the heart of anyone who heard melt in such torture of mine as if a woman were crying in the throes of delivery. On trying to catch the words, I found he was praying for mankind to be delivered from the curse of the raging plague, and he was saying: “O God, if all these people perish in the chastisement of this plague, then who would be left to worship Thee.” (*Seerat Masih-i-Mauood, Shamail-o-Akhlaq Part III, by Sh. Yaqoob Ali Irfani*)

One needs to pause here for a moment and to reflect. A scourge was on the people of their transgressions and denial of the Reformer from Allah- a scourge

which in fact was a visitation brought down in accordance with a prophecy in support of his claim- a prophecy of which any seeming flaw in fulfillment would have created doubts in regard to the truth of his claim. But even then the thought of the suffering being endured by the people was making him extremely restless and uneasy; and in mental pain he was addressing himself to God in prayer to deliver His creature from this calamity; and to open up some other way for them to save their faith, and their soul.

3

Even more notable is the state of mind of the Promised Messiah when the prophecy in regard to Pundit Lekh Ram's death came true, fulfilled in the most clear manner. On the one hand the Promised Messiah was glad that the prophecy had been fulfilled, and a great sign witnessed by mankind in support of the truth of Islam; but at the same time he was heavy at heart at the tragic end of Pundit Lekh Ram, at his failure to see the light. These are the words of the Promised Messiah in this connection:

“The condition of my heart and feelings is very peculiar at this moment. I have a feeling of pain and gladness at one and the same time. Pain because I feel that if only Lekh Ram had repented, if not much, to this extent alone as to refrain from foul abuse, I swear by Allah that in that case I would have prayed to God, and I am full of hope that he would then have survived the worst wounds”
(*Siraj-i-Muneer, pg24*)

4

At one juncture some Christian missionaries brought an entirely false charge of attempted murder against the Promised Messiah. Dr. Martin Clarke was the foremost among these missionaries. But Allah opened the eyes of the court of justice to the truth of the matter, and from this accusation, to prove which the Aryas and some Muslim opponents of the Promised Messiah, as well, did their level best to humble the Promised Messiah by securing his conviction, he was acquitted with honor. When the judgment was announced, the District Magistrate, Captain

Douglas, who later rose to the rank of Colonel, and who died only recently, addressed himself to the Promised Messiah, and asked:

“Do you desire that Mr. Clarke should be prosecuted for bringing this false charge against you? If you want to do so, you have every right under the law. But without the slightest hesitation the Promised Messiah replied that he had no wish to do so in any earthly court, for he knew he would be vindicated in heaven.” (*Seerat Masih-i-Mauood, by Irfani. Pg107*)

5

Maulvi Muhammad Husain of Batal, chief of the Ahl-I-Hadith sect, is very well known for his bitter opposition to the Promised Messiah. In his youth he had been a fellow student with the Promised Messiah, and had been one among his close friends. When the Promised Messiah brought out his first book, namely, *Braheen-I-Ahmadiyya*, Maulvi Muhammad Husain reviewed the publication in the most glowing terms. In fact, he wrote in plain words that during the last thirteen hundred years, in the history of Islam, no other book of such grandeur had been written. However, when the Promised Messiah put forth his claim that he was the expected Reformer of this age, Maulvi Muhammad Husain turned into a bitter and implacable opponent. He issued a decree of *Kufr* against the Promised Messiah and called him an imposter (*Dajjal*), and fanned a fire of hatred against him all over the country. He also went to the extent of appearing as a witness against the Promised Messiah in the case instituted by Dr. Clarke. The Promised Messiah’s counsel, Maulvi Fazl Deen, not himself an Ahmadi, desire during cross-examination of the witness to ask him certain questions which threw humiliating reflection on his parentage, intending thereby to damage his reliability as a witness. But the Promised messiah very firmly stopped him, hurriedly raising his hand to the lips of the counsel, in his anxiety lest some of the deadly words drop from his mouth. At a time of extreme danger to his own life and honor, the Promised Messiah thus behaved with exemplary forbearance and kindness towards a bitter enemy by not allowing his counsel to ask some searching questions in regard to the position and reliability of an important prosecution witness. Maulvi Fazl Deen the counsel in question, was naturally most deeply impressed by the extraordinary magnanimity shown by the Promised Messiah; and in after years he often used to refer to the

matter in terms of the greatest admiration and wonder. Further, it might be noted here that this is the same Maulvi Muhammad Husain in regard to whom the Promised Messiah says in a couplet:

“With your own hands
 You cut down
 The Tree of Friendship
 We had cultivated in our bosoms
 When we were young
 But my heart, in any case,
 Is not one ever to be guilty
 Of a default in a matter
 Of loyalty and love!”

6

In the matter of friendship and loyalty the heart of the Promised Messiah was, in fact, the bearer of unparalleled feelings and emotions. He was never the first to sunder, or weaken, any old relationship; and in all circumstances he most beautifully fulfilled all obligations which developed on him in friendly relationships. Maulvi Abdul Karim, who was one of his very close disciples, relates in this connection:

“The Promised Messiah on day said: my creed and my principle is that where a man develops a tie of friendship with me, I honor that tie to such an extent that no matter what kind of man he turns out to be, I cannot cut myself away from him. Of course where a man cuts himself away from us, we cannot do anything. Otherwise my religion is this that even if I find a friend of mine dead drunk, lying in the street in that condition, without fear of any kind of blame attaching to my action, in any one’s eyes, I would carry that friend home. He continued that a pledge of friendship is a very precious jewel which should not carelessly and thoughtlessly be lost or

wasted; and no matter how unpleasant a situation was created by a friend, we should always deal with him with the greatest forbearance and understanding." (*Seeratul Mahdi Part II, pg. 93*)

With reference to this report, Hazrat Maulvi Sher Ali, who was a very devoted Companion of the Promised Messiah said that on this occasion Hazrat Ahmad also remarked that in case such a man was found lying dead drunk, he would carry him and try to bring him to his senses, but before the man regained consciousness, he would quietly slip away, so that the man should not feel embarrassed and ashamed at having been found in such a deplorable condition.

This should not be taken to mean, however, that one should take evil-doers and drunkards for friends. The idea is that after a man has been accepted in friendship and he falls into weakness and becomes addicted to some bad habit, a sense of loyalty to the old friendship demands that he should not be shunned and abandoned for the future; rather, an attempt was to be made to bring about a reformation in him. The Ahmadis, who claim to follow Hazrat Ahmad, should here take stock of themselves, to see whether or not they stand on the moral heights pointed out by these reports. And it is also to be borne in mind that the pledge of Ahmadiyyat is deeper and firmer, and stronger, than that of a friendship of any other kind. The Holy Prophet (peace be on him) put the same idea very beautifully, though in different words. He said:

‘Help thy brother in faith irrespective of whether he is the transgressor or the one who is transgressed against.’ (*Bukharee*)

The Companions of the Holy Prophet asked:

“O Prophet of God, we know what it is to help one who is the oppressed party; but how can we help the oppressor?” The Holy Prophet replied that the way to help an oppressor is to check him in his oppression, but the bond of brotherhood was to be honored in any case.

7

In Qadian there was a Hindu gentleman, Buddha Mal by name. He was an Arya Samajist of a very fanatical type, and he was always prominent in his

opposition to the Promised Messiah. With the intention that a prophecy of the Holy Prophet may be fulfilled when the Promised Messiah laid the foundation of the minaret (*in the Masjid-I-Aqsa*) of Qadian, the Hindus of the town sent a complaint to the District Magistrate that the erection of this structure was objectionable since it would expose to view the privacy of their homes and their womenfolk. This was on the face of it a silly and frivolous objection, for in the first place a view obtained from the top of such a high *minaret* it was not possible to see clearly into individual surrounding homes, so as to recognize anybody. Secondly, the disadvantages and inconvenience, if any, was equal for the Ahmadis themselves and others. In fact, the *minaret* affected the Ahmadis more than other, for it was located in Ahmadi locality. In routine disposal, however, the District magistrate sent the complaint for inquiry to the Magistrate under him in whose area Qadian was situated, and the official came to Qadian for the purpose, and spoke to the Promised Messiah in regard to the manner. Hazrat Ahmad explained that the underlying idea was not to build a *minaret* for any purpose of entertainment, or as a place of recreation. The motive was religious- to fulfil a prophecy of the Holy Founder of Islam, and to give the Call of Prayer from an elevated position, so that the voice should carry farther. Further Hazrat Ahmad said that some light was also to be installed at the top from which the neighborhood would derive benefit. The Magistrate on this occasion pointed to the Hindus, who were also present and said that these people had sent up a complaint that the *minaret* would expose the privacy of their homes to view. The Promised Messiah replied that the objection could obviously have no weight, since the disadvantage, if any, was equally applicable to the homes of the Ahmadis as well; and he explained that the complaint had been motivated only by the desire to oppose him and cause him annoyance. Here the Promised Messiah pointed out to Lala Buddha and said: "Here is Lala Buddha Mal, please ask him if there has been any occasion where I could be of any service to him but failed to oblige him; and whether there ever has been any occasion when he had it in power to harm me in some way but he refrained from doing so." Hazrat Hafiz Raushan Ali, who was a very learned scholar and a member of the Movement, reports about this occasion that at the moment Buddha Mal hung down his head in shame, and did not have the courage to look either the Promised Messiah or the Magistrate in the face; and this incident furnishes a glorious instance of the Promised Messiah's kindness and compassion even for his worst enemies.

Most old members of the Ahmadiyya Movement know about the two cousins of the Promised Messiah, Mirza Imam Din and Mirza Nizam Din. On account of their irreligious temperaments, and their worldly ways, both were bitterly opposed to the Promised Messiah. In fact, they were really enemies of Islam itself. Simply to annoy the Promised Messiah, they, on one occasion, raised a wall right in the passage to the mosque nearest to his home. This caused a great deal of inconvenience to those desirous of going to the mosque and to those coming to see the Promised Messiah, imposing a serious hardship on the small Ahmadiyya community of Qadian of those days, reducing them virtually to a state tantamount to imprisonment. After taking legal opinion, a case had at last to be instituted at the District Civil Court, and the litigation dragged on for a long time. Eventually, in accordance with glad tidings conveyed to the Promised Messiah in Revelation, the case was won by the Promised Messiah and the wall was demolished by an order of the court. Subsequently, the Promised Messiah's legal representative took steps, without his approval, or even without informing him to obtain a decree of costs and an order of confiscation of property in execution thereof. Mirza Imam Din and Mirza Nizam Din, who, at the moment, did not happen to have money ready to ward off confiscation of property, approached the Promised Messiah, writing to him in a spirit of extreme humility, and also sent word to him that he should not drag his brothers into such disgrace. When the Promised Messiah came to know of this, he censured his legal representative for taking these steps without his prior approval, and directed that execution of the decree of costs should immediately be stopped; and he also wrote to his cousins giving them the assurance that the execution of the order would be stayed at once, and that all these steps had been taken without obtaining his permission. (*Seerat Masih-i-Mauood, by Irfani pg115-119*)

Here I may be pardoned if I pause for a moment and ask friends to think over the matter a little. The bitterness and opposition of the co-relatives of the Promised Messiah had reached the extreme limit. Simply to cause vexation and inconvenience to the Promised Messiah, and to his handful of followers (for they were only a handful in those early days), they prepared a dangerous plan and carried it out. In the course of the proceedings they did their best to obtain a judgment in their own favor by hook or crook. But when they failed utterly in this part of their plan, and when the court awarded costs to the Promised Messiah, they came running to him, asking for mercy. Even though they were aggressor, they complained that an intolerable burden had been thrown on them in the form of the decree of costs. And the Promised Messiah, although he was aggrieved and the

injured part, immediately expressed his regrets that the decree in question had been obtained without his approval, and that its execution had been stopped. Now any one can see that in reacting thus the Promised Messiah was only walking in the steps of his master, the Holy Prophet Muhammad, who after the conquest of Mecca said to his defeated enemies:

“Go your way: you are free, have no desire to call you to account for your misdeeds, or to place any imposition on you.” (*Bukharee, and Zurqanee, and Tareekhul Khamees*)

9

And for his friends, devotees, and servants, the Promised Messiah was kindness and compassion, and forgiveness personified. In his *Seerat Masih-i-Mauood*, Maulvi Abdul Karim relates an incident which throws light on the kindness and consideration with which the Promised Messiah treated Hazrat Maulvi Noor-ud-Din who later became the first Khalifa. Maulvi Abdul Karim Sahib writes:

“The Promised Messiah was writing the Arabic portion of his book the *Aeenaz Kamalat-I-Islam*. Two sheets of a large size from this manuscript the Promised Messiah handed over to Hazrat Maulvi Noor-ud Din, to be returned to him (Hazrat Maulvi Abdul Karim) for translation into Persian. It was a piece of writing composed under divine inspiration, so that the Promised Messiah took great pride in its clear, vigorous and masterly style of expression. But by some mischance Hazrat Maulvi Noor-ud-Din happened to drop it somewhere and it was lost. Since the Promised Messiah in those days used to send the fresh portion of the manuscript to be translated into Persian every day, the unusual delay in the day’s portion reaching me made me uneasy, and I mentioned the matter to Maulvi Noor-ud-Din. The words were hardly out of my mouth when all the color ebbed away from his face, for he immediately recollected that the material had been lost somewhere. A very diligent search was then made in every possible place, but the missing two sheets were nowhere to be found. When finally, news of the loss reached the

Promised Messiah, he at once came out, smiling and in excellent spirits. Instead of giving expression to any kind of displeasure at the carelessness which had caused the loss, he expressed genuine and deep regret at the anxiety the incidental loss had caused to Maulvi Noor-ud-Din Sahib. And he added that it was his conviction that Allah would enable him to reproduce the same material in better words and better form than before. *“(Seeratul Mahdi, Part I, pg.278-279)*

This revealing incident throws light on two aspects of the Promised Messiah’s mind and character, his extraordinary solicitude and compassion for his friends; and his unusually firm faith in divine help and succor. Here was a case of certain amount of carelessness on the part of Hazrat Maulvi Noor-ud-Din Sahib. But in his compassion, the Promised Messiah was grieved at the anxiety the loss had caused to his devotee, Hazrat Maulvi Noor-ud-Din. And his confident reliance on divine help was so firm that even at the loss of a piece of writing of such extraordinary excellence, he remarked with sublime unconcern that this was no matter for any kind of anxiety, since he was sure Allah would enable him to recreate the material in better form and better words. This extraordinary solicitude and compassion for his friends, this depth and firmness of faith and reliance in divine help, this fortitude and forbearance is certainly not to be met with except in those two are the anointed of God.

10

A near relation of our maternal grandfather, Hazrat Meer Nasir Nawab, came to Qadian and stayed here for some time in the days of the Promised Messiah. Once during the cold months, grandfather sent him an old coat of his to serve as some protection against the weather. But seeing that the coat was an old one, the young man returned it, with an expression of displeasure and contempt saying that he would not wear the cast off clothes of other people. Now it so happened that the Promised Messiah saw the maid-servant who was returning to the Meer Sahib with the coat, and asked her whose coat it was she was carrying. She replied that Meer Sahib had sent it as a gift for his relation, so and so, but the latter had returned it with contempt because it was an old garment. There at the Promised said to her:

“Do not take it back to Meer Sahib, for it would hurt his feelings. Give it to me, and I shall wear it myself.

You can go and tell Meer Sahib that I have kept it for my own use”

This incident illustrated with graphic effect the extreme consideration and solicitude which the Promised Messiah had for the feeling and susceptibilities of others. In this case he kept for his own use an old coat which a man in need of it had disdainfully rejected; and, as he himself explained to the mad servant in question, his motive in doing so was to soften for Meer Nasir Nawab the shock he was likely to get when he found that his young relation had disdainfully rejected his gift. Another point on which this incident throws light is the great simplicity of mind and manners which characterized the Promised Messiah- a mind and manner in which there was no trace of any such thing as personal vanity. He saw no harm in wearing an old coat which a needy person refused to make use of because he had thought it would be beneath his dignity to do so.

11

A very important part of the personality and manners of a man lies in his attitude and behavior towards his own wife. The Promised Messiah was a perfect example of the famous saying of the Holy Prophet Muhammad;

“The best among ye is the one who is best in his treatment of his wife.” (*Tirmadhi*)

It was a general impression among the members of the Movement that the Promised Messiah was very kind, considerate, and lenient towards his wife. Hazrat Mufti Muhammad Sadiq, who was a prominent member of the Movement, well-known to most people present here, once had some unpleasantness with his wife, who spoke about the matter to a wife of Hazrat Maulvi Abdul Karim, with the intention that in this way the matter might come to the notice of our mother Hazrat Amman Jaan, and the Promised Messiah himself. Maulvi Abdul Karim was an extremely intelligent man, with a fine sense of humor. When he came to know of the matter, he said to Mufti Muhammad Sadiq: “Hurry to make peace with your wife. Do not realize that the present is the reign of a queen.” There was a double and humorous meaning in this point, the inner implication of the intended reference to Queen Victoria was a suggestion that he should with kindness and consideration, readjust his attitude to his wife who was extremely gentle and that he generally accepted her advice in such matters. Mufti Muhammad Sadiq then made

up with his wife, and the passing unpleasantness in his home thus became the basis for tranquility and joy for the future.” (*Seeratul Mahdi, part II, pg102*)

12

A man’s children also are included in the main of the word ‘Ahl’ occurring in the Hadeeth above mentioned: and in his attitude towards his children as well the Promised Messiah stood at an extraordinary eminence. He was very fond of his children, gentle, kind and affectionate. But his love for his children like all his feelings and emotions, was subordinate to his love of God. When our youngest brother Mubarak Ahmad, fell ill, those were days when the Promised Messiah himself was repeatedly receiving Revelations from God which bore on the near approach of his own end. The Promised Messiah nursed him with the most painstaking care, and gave him every medical help. But when he breathed his last, he took the blow with extreme fortitude, and reconciled himself so wholeheartedly and thoroughly, with the will of God that after reciting the following couplet he practically seemed to have forgotten all about the child he had just lost:

“He was eight
 And a few months
 When Allah called him
 Unto Himself. This call
 Was indeed from Him
 Who is the most dear of all;
 And thou, O Heart,
 Should concentrate all thy love
 On Him and Him alone.”

In the matter of the upbringing of his children, apart from tender advice and particular care to keep them away from harmful associates, the Promised Messiah concentrated a great deal on prayers in their behalf. The simple poems he wrote on the various occasions when his children finished their first reading of the Holy Quran serves as very good example of the way he adopted in this matter. I here set down a few lines out of these poems:

“O my Lord and Master,

How can I thank Thee enough
For the blessings
I have received from Thee.
The three sons
Thou hast bestowed on me
Are all Thy humble servants:
And I too belong to Thee,
Thou Thyself being
My most exalted *Rabb*:
Be Thou pleased
To bless this day in thine mercy
Thou hast shown to me.
They are a fruit from Thee,
My wealth, and slaves
At Thy door.
Thou, the most true
In Thine promised and pledges
Bless this day, Thou Holy One,
The day Thou has shown it to me!
Guard them against
The evil influence of Satan
And keep them in Thine own presence;
Keep their souls full of light,
And their hearts full of joy.
Most humbly I pray For Thy mercy and compassion
On them all: please
Bless this day in Thy mercy
Thou hast showed to me,

O Thou the most Holy.

In another poem of the same nature he says:

“O my lord,
A humble petition I have
A humble prayer I submit
At the foot of Thy throne
My children who, for me,
Are a blessing from Thee,
Grant it that I see them all
Grow into good and virtuous people.
Everything is possible for Thee;
There is no obstacle
At all in Thy way;
Pray give them a share
Of everything
Thou hast bestowed on me.
A most wonderful benefactor,
Thou the Holy One
That hast brought my enemies
Into deep disgrace.
Deliver them from filth,
And bless them
With the blessing
Of true worship of Thyself.
Let them be happy
And prosperous, and keep them
Away from evil life.
Let them be servants of Religion,

Like myself, O Thou the Holy One
 That hast brought my enemies
 Into deep disgrace!

On a purely personal note, please allow me to add here that in spite of our weaknesses, the blessings we, the descendants of the Promised Messiah, enjoy, are all the fruits of these fervent prayers.

13

The attitude towards one's guests also in an important part of a man's character. In this connection I would content myself with a passing reference to only one small but significant incident. Sethee Ghulam Nabee was an Ahmadi with a noble nature and great humility of mind. He was a native of Chakwal, but had a small business in Rawalpindi. He related to me that once he came to Qadian to see the Promised Messiah. "It was winter time, and there was some drizzling rain. I reached Qadian in the evening, and after a meal I went to bed, When the night was far advanced, about 12 o'clock, someone knocked at the door when I was sleeping, and I opened the door- to find the Promised Messiah standing there, with a glass of hot milk in his hand, and a lantern in the other. I became a little nervous and agitated on seeing him standing at the door like this, but with great politeness and consideration he said to me: 'This milk came from somewhere, and it occurred to me that I should bring it for you. Please drink it. Perhaps you are accustomed to a glass at bedtime.'" Sethee Ghulam Nabee used to say that tears of deep emotion and a kind of joy welled up in his eyes at this extraordinary sublimity of morals and the hospitality of this chosen one of God that even in serving his own humble servants he found such joy, and was prepared to put himself into hardship in order to give them comfort." (*Seeratul Mahdi, Part III*)

14

This gentleman, however, was a guest of the Promised Messiah in Qadian. Another man told me that in his young days he sometimes used to accompany Hazrat Ahmad as an attendant on his local journeys. "Most often," he said, "Hazrat Ahmad would make me mount his horse, and he would himself walk on foot by my side. If I insisted, he would ride for some short distance, and then get down again, and made me ride as before. On reaching the destination he usually gave me four

annas for a meal (living was extremely cheap in those days); but himself he would subsist on a very hard fare, a little boiled pulse and some bread, or even a handful of parched chick-peas. His diet was extremely slender even in quantity.”

15

Hazrat Maulvi Abdul Karim, already mentioned, was a prominent companion of the Promised Messiah; and he had opportunities to see Hazrat Ahmad from very close quarters. He related the following incident: “During the summer months once, the family of the Promised Messiah was away for some time at Ludhiana, and I had occasion to go into the inner portion of the house. A room there had been newly built, and for this reason was cooler, I stretched myself on a bed for some moments, and happened to fall asleep. The Promised Messiah was at the time writing something and walking up and down as he wrote, which was usual with him. Sometime later when I woke suddenly with a startled feeling, I found the Promised Messiah lying on the floor by the side of the bed on which I had fallen asleep. In great consternation at my insolence, I hastily rose to my feet, and the Promised Messiah, gently and with a great deal of affection asked what was the matter and why I had got up. I expressed my consternation at having found myself on the bed while he had to lie down on the floor. Smiling gently and sweetly, he said to me: “Lie down again, and be at home. I was only keeping watch on you, lest the children, noisy in their play around, should disturb you in your sleep.” (*Seeratul Mahdi, Part III, Pg. 122-123*)

16

Let us now turn to the Promised Messiah’s solicitude for the poor, the needy and the beggar. Once it so happened a poor woman stole a quantity of rice in his home, but was detected red-handed, and there was some hubbub over the incident. The Promised Messiah, who had been working in his room, heard the noise, and came out to inquire what the matter was. Then he noticed a very poor woman standing with a small bundle in her hand. When the story was related to him, and when he saw the miserable plight of the poor woman, he was great touched and said:

“She seems to be hungry and she is very poor, Giver her some rice and let her go; learn to overlook the

faults of others, as does our God in heaven.”
(Seerat Masih-i-Mauood, by Irfani)

Lest someone hastily rise to the conclusion here that this was a sort of encouragement of theft, let me explain here that the rice involved was the property of the Promised Messiah, and the guilty woman was hungry and destitute. So when the Promised Messiah ordered that some rice should be given to her, he was not encouraging thieving, but only wanted to give food to a hungry and needy person who was in distress from poverty. It is well established on the basis of hadeeth that in circumstances of this kind, where the culprit was a poor man or woman, and stole a quantity of food, the Holy Prophet did not consider the case as one of theft, and was disposed to overlook the weakness displayed.

17

Once when the Promised Messiah had been out for a walk and was entering his home, a beggar, some distance behind, called out to him with a request to be given something. But in the noise of the people around him, the voice did not properly carry to the ears of the Promised Messiah, or it reached his ears but failed to hold his mind, and he went in. A few moments afterwards, however, when he was free of the noise, the voice of the beggar ran in his ears and penetrated to his consciousness. Immediately he came out, and inquired where the beggar had gone. But he was told that the man went away immediately, no one knew where. The Promised Messiah again went in, but his heart was troubled. Only a short while afterwards the voice of the same beggar again reached his ears from outside his door. He came out in great hurry and put some money in his hand, at the same time expressing regret at his failure to respond to the appeal when made in the first instance. He said he had also prayed to god that the beggar come back again.”
(Seeratul Mahdi, Part I, pg. 286)

18

And last of all I finished this discussion with a somewhat comprehensive note on the subject written at my request a long time ago my maternal uncle, Hazrat Dr. Meer Muhammad Ismail. In the course of this article he wrote:

“The Promise Messiah was very gentle and mild of heart and temperament, merciful and

magnanimous, very hospitable, the most courageous among men. In times of hardship and trial, when the hearts of others sank in their breasts, he marched forward fearless like a lion. Forgiveness, overlooking the faults of others, liberality, humility of mind, loyalty, simplicity, love of God, love for the Holy Prophet, respect for those holy persons eminent in the history of Islam, sanctity of commitment, beauty in actual daily life, dignity, jealous regard where a point of honor was involved, right resolve, a smiling face and an open brow- these were the most prominent traits of his character and personality. I first saw the Promised Messiah when I was a child only two or three years old. And he disappeared from my view in death when I was a young man of 27. But most solemnly I go on oath before God that in all my life I have never seen a man better in morals than he, more virtuous, more full of kindness and compassion and solicitude for the welfare of others, more full of love for God and His Apostles. Indeed, he was a light which shone in this world for the benefit of mankind, and he was like the gentle and fruitful rain which comes down after difficult years of dryness and enriches the earth." (*Seeratul Mahdi, Part III, concluding note*)

And this is exactly my own impression, as an observer in my own place; and on this note I close. May the choicest peace and blessings of Allah be upon him and his master, the Holy Prophet Muhammad!

HAZRAT AMMA JAAN

SUBLIME MORALS, HIGH SPIRITUAL ATTAINMENT AND EXTRAORDINARY RELIANCE ON GOD

Sometime ago I wrote a brief not on Hazrat Amma Jaan, Syeda Nusrat Jahaan Begum, the honored spouse of the Promised Messiah, (peace be upon him) – her

great moral excellence, and the high point of absolute reliance on God where she stood; and now that this Paper on the character sketch and personality of the Promised Messiah is going into print it seems proper that a brief note on her as well should be added as supplement, so that the two remain together in this grateful remembrance just as they lived together in this life; and so that their being together in spirit in this sense in a writing of mine should be a source of mental joy and peace for me as well.

Hazrat Amma Jaan passed away from this world in April, 1952. During the years which have passed since, I have felt the urge a number of times to write something on her *Seerat*, but every time I have had to postpone the task from a great rush of emotions. But urged again by some friends on this occasion, I have now decided to write the following lines.

1

To Hazrat Amma Jaan belongs the unique distinction and honor that her marriage with the Promised Messiah came about as a result of an idea and a suggestion put in motion under direct Divine guidance. Her second distinction is that her marriage took place in 1884, and this is the year when the Promised Messiah publicly put forth his claim that he was the Mujaddid (divinely commissioned reformer) for this age, and then forever afterwards she remained his partner in life. The Promised messiah always treated her with the greatest love and solicitude and with the greatest regard for her feelings. For he had a strong feeling himself that this marriage had taken place under a divine plan, and that there was a special connection and relationship between her and the happy and blessed period of his life; in fact, on occasions, Hazrat Amma Jaan herself used to remark with peculiar joy and pride that with her arrival in his home had started the period of blessings in his life. On such occasion the Promised Messiah would smile softly and say: "Yes, that is true." On the other side Hazrat Amma Jaan, too, in her place lived her life in the fullest and sweetest concord with the Promised Messiah, and always in the home of the Promised Messiah there was such tranquility, and peace, and sweetness, that it appeared as if in the two bosoms there was only one and the same heart that animated them

2

It is not possible, however, to give a picture of the high morals excellences of Hazrat Amma Jaan, of her righteousness and her great virtues in a few words. What I shall say here has a necessity to be of the nature of a few brief hints only as an example. The foremost thing in her character was the overriding importance she attached to the five Institutional Prayers, and to *nawafil* (the non-obligatory Prayers). She was most particular about the punctual observance of these prayers, in addition to which she rose regularly for *Tahajjud* (*i.e.*, the midnight prayer), and she was also very regular in the *Zuhar* (*i.e.*, the forenoon) Prayer. She offered these Prayers with such joy and ecstasy that those around her also were considerably touched with that inner happiness. In fact, over and above these obligatory and *nawafil* Prayers, she often sought strength and peace of mind in engaging herself in Prayer at other hours of the day and night. I can say with the fullest confidence and knowledge that this frame of mind, and this temperament, which felt such joy in Prayer she seemed to have inherited from her master, the Holy Prophet Muhammad who said:

“The coolness of my eyes lights in Prayer”

3

In prayer in the general sense too, as apart from the obligatory and *nawafil* Prayers, she distinctly excelled. These prayers were for her children and other relations, and for all the members of the Ahmadiyya Movement in general, of all whom she looked upon as her own children. These prayers, and those for the progress and glory of Islam, she offered with the greatest depth of emotion.

As an instance of her prayers for her children may be cited some lines of a poem written by the Promised Messiah to interpret her feelings on the point, in the capacity of a spokesman on her behalf. Addressing God, he says:

“No one is lost
Who really seeks Thee,
Nor is he ever disgraced.
Whosoever surrenders himself
In the fullest obedience
To Thy commands.
Angels from heaven

Come to his help
 In this world itself
 He is as if he were
 In paradise –
 He who becomes Thy guest
 In full and absolute
 Reliance on Thee.
 O my Lord God,
 Make all my children such:
 Vouchsafe to them a clear
 Vision of Thy sweet face.
 Give them long lives,
 With security and health;
 And above all, bless them
 With comprehension
 And understanding in regard
 To Thine Own Self!”

In her personal prayers the words most on her lips were:

“O my living God, O my Lord from Whom cometh
 all life, humbly I seek the support Thy grace and
 mercy.”

It is to be noticed that this is the same feeling as the Promised Messiah has expressed in a couplet:

“Thy grace and mercy
 Constitute the beam
 Of my home; and my soul
 On which rests the roof
 Takes shelter and refuge
 In Thy bounty and protection!”

4

In contribution to the funds of the Movement, Hazrat Amma Jaan took a very active and joyous part. For the propagation of Islam in foreign lands she contributed very often beyond her means. She always waited eagerly for the annual call for funds of the Tahrik-i-Jadid, the Central Association which directs the missionary endeavor of the Ahmadiyya Movement in foreign lands; and the moment the call was made, she sent her promise for the year immediately, and then took jealous care to fulfil the commitment, most often simultaneously. "No reliance can be placed on life," she used to say, "and a kind of weight remains on the mind until the commitment made has been duly and fully honored." In the matter of contributions under other heads, too, she was actuated by similar ardent feelings.

5

In works of charity and in helping the poor and needy she stood head and shoulder above most other people. She derived great joy from these deeds, and helped the poor to such an extent that in my life I have not seen many examples of kind. Whoever went to her with a tale of distress she never failed to respond, even beyond the extent of her means. In many cases she extended this help without disclosing the matter to anyone. On one occasion she inquired of a man, who was placed in a position where he was likely to have knowledge of such cases, whether he knew of any one (irrespective of where he was an Ahmadi, a Muslim, or a non-Muslim) who was undergoing a term of imprisonment for inability to meet his debts. Not long ago there was a time when there used to be civil prisoners of this kind. When the man concerned replied that he did not know of any, Hazrat Amman Jaan remarked that he should look for one because she wanted to help if there had been any, from desire to act upon the injunction of the Holy Quran in regard to such prisoners.

To those who sought loans from her, she gave with great liberality. But took care to ascertain that the applicant was not a habitual borrower, because she did not want to encourage this attitude. But for a dependable person forced to have recourse to a loan, she was always prepared to do her best. On one occasion a woman approached her for a loan at a moment when I was present. It so happened that Hazrat Amma Jaan did not find herself in a position to help herself, but she turned to me: "Mian (she always addressed her sons as 'mian') if you can spare the amount, give her the loan: this woman is honest and clean in her dealings." I then

gave the woman the amount, and in spite of the fact that she was a poor woman, she returned the loan in time. This is an example which many young men would do well to follow carefully these days.

6

In the light of the Islamic teaching in this respect, Hazrat Amma Jaan was always very solicitous for the welfare, bringing up, and proper education of orphans. Ever since I can remember, I always saw some young orphan, boy or girl, growing up under her loving care. And these children living and growing in her home, she never treated as her servants. She took care of all their needs, looking after their comfort, providing for their education, and always treating them in a manner calculated to develop in them a proper sense of self- respect. Brought up in this ways, tens of children, through her loving care became, in after years, responsible and useful members of the community. In many cases, and on many occasions, she took special delight in serving them personally, with her own hands. She bathed them, combed and dressed their hair, provided change of clothing- and she would do these things herself, with her own hands, instead of leaving the task to her attendants. In view of her behavior and attitude of mind in such matters, which I saw with my own eyes, throughout my own life, as long as she lived, I do not have the slightest doubt that in the life to come she would get her full share of the happy tidings given by the Holy Prophet Muhammad that:

“On the Day of Judgment, I and the person who brought up orphans with proper care shall be together like the fingers of one hand.”

7

Hospitality was another distinctive feature of Hazrat Amma Jaan’s character and personality. She often invited her relations and other people to meals. When any special dish was prepared in her home, she sent them a share. When grown up and married, I had separate quarters of my own, and a separate household, according to my needs; but Hazrat Amma Jaan sent meals for me on so many occasions that it is impossible for me to count them. If any relation, or some lady visitor happened to be present in her home near meal time, she never let them take their leave without first joining her in the meal. In detaining visitors on such occasions she even did not hesitate to exercise the position of loving authority

which belonged to her. It appeared that this loving hospitality was like a spiritual food and sustenance for her soul.

On the occasion of the two Islamic Eids she would every year invite the whole family to dinner herself, personally supervising all arrangements on such days, taking care to remember what special dishes were favorites with her sons or daughters, and other relations and making arrangements to have those things available as far as she could manage. Towards the end of her life, when she no longer felt strong enough to undertake this labor of love, and wished that someone would undertake to manage these functions on her behalf and with her money.

A short time before her death, when she was very very weak, and seriously ailing, one of my maternal aunts, who was staying with her the better to be able to nurse her and look after her, asked me one day during the month of Ramadhan that in the evening I should break my fast at Amman Jaan's. At the time I thought that my aunt had invited me on her own volition, thinking that my presence would be a source of satisfaction and joy for Amma Jaan. But at the proper time when I went there, I found elaborate arrangements for the occasion, and then my aunt told me that the invitation had been extended at the express wish of Hazrat Amma Jaan.

8

Hazrat Amma Jaan was accustomed to hard work, and enjoyed doing small jobs with her own hands. On innumerable occasions I have seen her cooking, spinning at the wheel, weaving *nawar* (cotton band) feeding the milk buffaloes, and personally supervising the work of the sweeper women as they did the daily cleaning in and around the house, pouring water into the drains with her own hands, the better to enable them to do the job thoroughly. She liked to have flower plants, or creepers of Indian beans or medicinal *gilo* inside the house, in the courtyard, and very often liked to water them herself.

9

She had such a sympathetic and feeling heart that she used to go personally to inquire about the health of ladies or women in her circle of life and particularly her neighbors who happened to ill; and in this she never made any distinction between rich and the poor. During such merciful visits she would comfort and console the patients, as was the way of the Holy Prophet by saying and praying that they would soon be restored to health.

It was owing to traits of character such as these that Ahmadi women were wholeheartedly devoted to her, looking upon her with greater love and respect than they did even in the case of their own mothers. Whenever they happened to be in difficulty, or worried over something, they always came running to her for advice and comfort. This is not the slightest doubt that Hazrat Amma Jaan, for the female members of the Ahmadiyya Movement, was like a great pillar of strength and comfort. In fact, she was like a strong citadel that afforded shelter to the womenfolk wherein they found quiet, peace, and happiness.

10

As far as I can see, however, in all her life, the following two incidents are the most graphically illustrative of Hazrat Amma Jaan's righteousness and fear of God, and her absolute reliance on Allah, her great devotion to religion, and her exceptionally high morale. In order to make the argument conclusive in the case of some of his kith and kin, and on the basis of a Divine Revelation to that effect, when the Promised Messiah made a prophecy concerning his marriage with Muhammadi Begum, he saw one day that Hazrat Amma Jan was saying her Prayers in a secluded spot in the house, weeping distractedly during the Prayer from excess of emotion, the prayer she was so feelingly addressing to God having been none other than this that Allah in His limitless power fulfil this prophecy. When she had finished, the Promised Messiah, who had happened to catch the drift of these outpourings of her heart, said to her: "You know, if this prophecy is fulfilled, I will be taking unto myself a second wife, who shall be a *saukan*, (a rival) for you." Without hesitation, and spontaneously, Hazrat Amma Jaan replied:

"I do no care, and I do not mind that; I have no thought in the matter for my own feelings and emotions. My happiness really lies in the word of God and your prophecy being fulfilled."

Let us pause her for a moment and marvel at the height and depth of this extraordinary faith on her part, that sacrificing the most natural emotions of a woman's heart, all she was keen on was the pleasure and glory of God. It is possible that among the reasons in the eyes of God which eventually made for an alteration in the fulfillment of this prophecy, seemingly in some respects, this most remarkable frame of mind on the part of Hazrat Amma Jaan may have been one

Again, at the time when the Promised Messiah passes away (this was in front these mine own eyes) and when he was in the very last throws, Hazrat Amma Jaan seated herself on the floor by the side of the sick bed, and addressed herself to God in the following memorable words:

“O God, he is now leaving us, but please, please do not Thou abandon and forsake us!”

The peculiar inflection found in these words is psychologically most interesting, for it bespeaks of a rocklike conviction that Allah will not forsake her and her children. At the death of her husband- a husband who was the basis of all her position, all her comfort and joy in life, for her the center and pivot of everything good- this exceptionally high reliance on the grace and mercy of Allah is most extraordinary.

As I write these lines what comes uppermost in mine are the memorable words of Hazrat Abu Bakr which he uttered at the death of the Holy Prophet Muhammad (peace and blessings of Allah be on him)- words of remarkable sweetness, albeit of a steadfastness and strength like that of steel, words which bespeak of the most supreme Unity and Singleness of God, Said Hazrat Abu Bakr:

“Whoso worshipped Muhammad, let him know that Muhammad has died: but whoso worshipped Allah, let him know that Allah lives, and for Him there is no death.”

That is all I desired to say on this occasion. And my last words are that all praise belongs to Allah, the Lord of the Universe. And may Allah shower His choicest favors and blessings on Muhammad and his Companions and on His servant the Promised Messiah along with His blessings and peace! *Ameen.*

