

Mufti Muhammad Sadiq

"Mufti Muhammad Sadiq: Founder of Ahmadiyya Muslim Mission in the United States of America"

By Dhost Muhammad Shahid, Historian of the Ahmadiyya Muslim Community

Khalifatul Masih II, the second successor to the Promised Mes-siah, said:

"Mufti Muhammad Sadiq sahib is also a very loyal devotee who has rendered innumerable services to Ahmadiyyat. He was very dear to the Promised Messiah and was considered among the elect servants of Allah. God Almighty also blessed him with the opportunity to propagate Islam during this period." (Al-Fazl, July 24, 1924)

Family

Mufti Muhammad Sadiq was a highly noble and godly personality in Ahmadiyyat. He was a descendent of Uthman, son of Affan, the third successor of the Holy Prophet. His ancestors migrated from Arabia to Iran and then reached Punjab [India] during the reign of Sultan Mahmood Ghaznavi and settled in Multan and Pakpattan and served as qazis (judges) under the then Government. During the reformation reign of Aurangzeb, a religious scholar of his family was appointed mufti (scholar) in the ancient city of Bhera in Northern Punjab and consequently the family came to settle there.

His father, Mufti Inayatullah, had passed away before Mirza Ghulam Ahmad pro-claimed to be the Promised Messiah. His mother, Faiz Bibi, joined Ahmadiyyat between 1896 and 1897. After her bai’at (initiation) when she was returning to Bhera from Qadian, the Promised Messiah walked up to the tonga (cart) stand to bid farewell to Mufti Muhammad Sadiq and his respected mother. The Promised Messiah had ordered some food for their journey but it was brought unpacked. The Promised Messiah tore-up a yard of cloth from his turban and gave them the food wrapped in it.

Birth, Early
Education, and Bai’at

Mufti Muhammad Sadiq was born on January 11, 1872, at Bhera in Mufti Mohallah. After completing his matriculation (Entrance Examination) in his hometown, he was appointed as an English teacher in Jammu High School in 1890 with some assistance from Maulana Nooruddin Bhervi. He visited Qadian for the first time at the end of the same year and was initiated at the sacred hand of the Promised Messiah on January 31, 1891. Dr. Sadiq himself writes:

“I joined service in Jammu High School in 1890 after completing my Entrance Examination. Another teacher, my namesake (the late Maulvi Fazil Muhammad Sadiq), and I were living in the same house. It was at a time when the Promised Messiah’s book Fath Islam (Victory of Islam) reached Jammu (or probably its pages were sent to Maulvi Nooruddin for proofreading). My friend and I read it together. The book contained in it a de-tailed account of the death of Masih-i-Nasri (Jesus of Nazareth) and the first pronouncement of the claim of [Mirza Ghulam Ahmad] to be the Promised Messiah. I wrote down some questions and for-warded those to the Promised Messiah. Hadhrat Maulvi Abdul Kareem sahib, who was in Jammu during those days, in-formed me verbally that a book is being published shortly and will also have an-swers to all those questions.

I came to Qadian during winter va-cation of December 1890. I travelled alone on horse carriage from Batala and paid twelve anas in fare. I had an in-troductory letter from Hadhrat Maulvi Nooruddin which was presented to the Promised Messiah on my arrival. Hadhur came out of his house and, told me that [Mauvi Abdul Karim] had written well about me and asked if I had taken my meals. His Holiness then re-turned to his house after a short while. There was one other guest before me (the late Syed Fazal Shah) and Hafiz Shiekh Hamid was there to look after the guests. The Round Room (Gol Kamra) served as the guest house and was not surrounded by three walls at that time. Syed Fazal Shah and I slept in that room at night. At prayer time, His Holiness came to Masjid Mubarak, known also as “Small Mosque.” Hadhur’s face looked bright. He was wearing a white turban, his beard was dyed with henna and he was hold-ing a walking stick in hand.

Next morning, when Hadhur came out of his living quarters, all three of us (Syed Fazal Shah, Hafiz Hamid Ali and myself) went out for a walk with His Holiness in the open through the growing crops towards the east side of the village. During this first walk, I asked Hadhur how can one be protected from a sinful living? Hadhur said that one should always remember one's death. When man forgets that he has to die one day he becomes intoxicated with high hopes about the future and begins to dream that he would do this and he would do that. He becomes lax and fearless to commit sins.

Syed Fazal Shah asked what is meant by the saying that the Promised Messiah would appear at a time when the sun will rise from the West. Hadhur said that it is a Law of Nature that the Sun rises in the East and sets in the West and this can't be changed. It simply means that the people in the West will begin accepting Islam. We have heard that some English in Liverpool have joined Islam.

Although I can recall only these two exchanges during this walk yet there was some special force attracting me towards Hadhur to accept the truth of his claim and offer myself for bai'at. His face looked so holy: His claim could not be false.

On the second or third day I told Hafiz Hamid Ali that I would like to be initiated. Those days all Bai'ats were conducted individually. I followed Hadhur into a separate room with a charpai (cot) in it. I sat next to Hadhur on this charpai (cot) and His Holiness held my right hand in his right hand and asked me to affirm the ten conditions of bai'at. Each condition was not separately repeated. Hadhur only referred to them as the Ten Conditions.

Love and Devotion for the Promised Messiah in His Youth

Sadiq stayed in Jammu for five years. He started teaching Mathematics in Islamia High School at Lahore in August-September 1895, before joining the Office of Accountant General as a clerk, where he worked till 1901.

During his stay in Jammu, Mufti Sahib had been preparing to take B.A. Degree Examination in English, Arabic and Hebrew but after his Bai'at, he was so enamored with love and became so dedicated to the Promised Messiah that he spent all his school vacations at Qadian. While he was employed in Lahore, he was visiting Qadian almost every Sunday to see the Promised Messiah. He meticulously noted Hadhur's sayings and shared with others at Lahore and with friends abroad which

enlightened their hearts and increased their faith manifold. Mufti Sadiq writes:

“It became my routine to carefully note down all the sacred sayings of the Promised Messiah from the day of my Bai‘at. These collected notes were then sent to kind friends in Kashmir, Kapoor Thala, Anbala, Lahore, Sialkot, Africa and London to nourish their faith and to attain my requital. Friends at Lahore used to gather around me for spiritual nourishment when they heard that I had returned from our Imam in Darul-Amaan (i.e., Qadian). Thirsty souls were satiated with the pure and wholesome spiritual water which further increased their thirst and longing for our Beloved.

Maulana Abdul Karim of Sialkot in January 1900, wrote the following, citing the noble example of Mufti Sadiq’s devotion:

“I see Mufti Muhammad Sadiq here on every day he has leave from work. He, like an eagle, is ready to pounce upon any spare moment to snatch it away from the powerful worldly forces to be in the company of his beloved Master.

O my dear brother, may Allah bestow upon you steadfastness and bless your efforts and make you a worthy model for others in our Community. His Holiness has also said “Mufti Sadiq Sahib is the only one given to us from Lahore”. Mufti Sahib is a young man with meager income and has other responsibilities. If he is not a perfect picture of devotion then how can it be that like mad he has broken all chains to reach Batala not caring whether it is day or night, summer or winter, rain or storm, and sometimes arriving here at Qadian on foot in the middle of the night. The Jama‘at should learn a lesson from the character of this young devotee.”

Services During the
Blessed Life of the Promised Messiah

Sadiq was fortunate to serve Islam in several ways during the times of the Promised Messiah:

Bishop George Alfred Lefroy gave a public lecture in Lahore on “Living Messenger and Innocent Prophet” (Zinda Rasool aur Masoom Nabi) on May 18, 1900. The public was given the opportunity to ask

questions after the speech. Dr. Sadiq stood up and rendered the Bishop speechless.

The Arch Bishop of Lahore arranged another public lecture on May 25 to avenge his prior defeat. The Promised Messiah wrote an article at the request of Mufti Sadiq that was read by him with great enthusiasm to the audience after Bishop's lecture. The city of Lahore became alive with the slogans of "Allahu Akbar" (God is the Greatest) by Muslims. The Bishop was overwhelmed and said: "My addressees are for other Muslims only. You are an Ahmadi and I will not talk to you."

At the time when the book *Minanur-Rahman* (Bounties of the Gracious God) was being composed by the Promised Messiah, Dr. Sadiq was directed to learn Hebrew. He learnt enough Hebrew from a Jewish scholar at Lahore to prepare a list of words for Hadhur to provide proof that Hebrew also had its origin in the Arabic language.

Dr. Sadiq also researched the Hebrew Bible to identify the prophecies related to the advent of the Holy Prophet of Islam and the Promised Messiah and some of those are recorded in Hebrew on pages 111 and 138 of *Tohfa-i-Golarhviyya* (A Gift for Golarhviyya). He also used to copy-write the text of Hebrew extracts (as included in His Holiness's booklet *Ar'baeen IV*, Page 8, related to the prophecy of false Prophets).

Mufti Sadiq was deeply committed to spreading the truth right from the beginning. He

started propagation of Islam in 1900 through letter writing to famous personalities of the

time in England, America, Japan, etc., including Mr. James L. Rogers (California), A.

George Baker (Philadelphia), Mr. Alexander Webb (America), Russian reformer Count Tolstoy, Mr. Piggot of London. The Urdu translation of his letters to the Congress of European Free Thinkers (held in Italy 1904) is included in his book *Zikr-i-Habeeb*. He continued his 'Jihad' with pen all the rest of his life.

Mufti Sadiq wrote all the pamphlets on behalf of Jama'at Ahmadiyya, Lahore, in 1900 to provide true facts about Peer Mehr Ali Shah of Golarha. His booklet entitled "The Actual Facts" is a memorable publication of this period.

Migration to Qadian: Headmaster
of Taleem-ul-Islam High School, and Editor, Al-Badr

Mufti Sadiq migrated to Qadian, July, 1901 to settle permanently near his Spiritual Master, the Promised Messiah. He served as Secondmaster in the beginning but became Head-master of Taleem-ul-Islam High School in 1903. He was appointed Manager and Superintendent and Professor of Logic when the college was opened on May 24, 1903.

After their migration to Qadian, for one year Mufti Sadiq and his family were provided meals of Langar Khana as directed by the Promised Messiah. Mufti Sadiq's request to cook his own meals was turned down several times. After one year he wrote again:

"I would like to reduce my burden on the Langar Khana and receive re-quital from God Almighty."

His Holiness, in response to this request, wrote:

"Permission is now granted as you have been insisting on this again and again although you would not have received less requital if you were eating from Langar Khana."

Mufti Sadiq became very ill in 1904. His respected mother was in Qadian and asked Hadhur to pray for his recovery. Hadhur said:

"We always pray for him. You think you love Sadiq because he is your son. The fact is that we love him more than his mother." [Sadiq recovered from his illness.]

He was appointed the Editor of Al-Badr in 1905 and the following announcement which appeared in Al-Badr was written by His Holiness himself:

In the Name of Allah, the Gracious, the Merciful. We praise Him and call down blessings on His Noble Messenger. Announcement: I am pleased to write these few lines to state that Mufti Muhammad Sadiq Bhervi is now appointed the Editor of Al-Badr in place of the late Munshi Muhammad Afzal. Munshi sahib passed away according to the Laws of God Almighty and we are ever thankful to Him for His blessings and the re-wards. He has provided the newspaper with good substitute. He is a well known member of our Jama'at and is a pious and able young man and we cannot find words to describe all his qualities. I feel that with blessings and mercy from Allah, it is a good fortune for this newspaper to get such an able and pious editor. May Allah bless his work and make good his performance. Ameen, thumma ameen.

Khaksar,

Mirza Ghulam Ahmad

23 Moharramul-Haram, 1323 Hijri

March 30, 1905, A.D.

Mufti Sadiq continued as Editor of Al-Badr till 1915. Al-Badr like Al-Hakam is a historical chronicle of the early History of the Ahmadiyya Movement in Islam and its splendid services can never be forgotten. These newspapers were regarded as two hands of the Promised Messiah. Mufti Sadiq was included as a member in the deputation dispatched by the Promised Messiah in 1908 to Guru Harsehai in District Ferozepur to investigate the existence of a pothy (a small book) which was said to have been used by Guru Baba Nanak Ji (commonly regarded as the Founder of Sikhism). The members of deputation discovered that the "pothy" was [actually] the Holy Qur'an in miniature used by Hadhrat Baba Nanak. Mufti Sadiq presented the complete report to His Holiness which is also included in Hadhrat's book Chashma-i-Ma'refat (The Fountain of Knowledge, page 337).

Mufti Sadiq had the added responsibility of handling all correspondence for His Holiness after the death of Maulana Abdul Karim in 1905. Just before his passing, Hadhrat wrote the following note on April 12, 1908, to Mufti Sadiq, summoning him to come to Lahore from Qadian:

“Please come for a week to answer all these large number of letters. I would also like to see you. It is urgent.”

This was the last letter His Holiness wrote to Mufti Sadiq from Ahmadiyya Buildings, Lahore. Mufti Sadiq arrived immediately and set up a temporary office of Al-Badr in Lahore and stayed there till Hadhur’s departure from this world.

Mufti Sadiq was described as “sincere friend,” “truly affectionate” and “a noble member of Ahmadiyya Jama’at” for his utmost love, dedication and enthusiasm for service. His Holiness in a poster dated October 22, 1899, wrote:

“Mufti Muhammad Sadiq is one of the sincere friends in my Jama’at. Like his name he is Truly Affectionate.”

It was narrated by Maulana Sher Ali that: “Hadhur had great affection for all his khuddam but I had the feeling that Hadhur had a special affection for Mufti Sadiq. Whenever he mentioned Mufti Sadiq, Hadhur would say ‘Our Mufti Sahib.’”

Important Services Rendered During the First Khilafat

Mufti Sadiq besides his editorial re-sponsibility of Al-Badr undertook travel through-out India to propagate Ahmadiyyat, the True Islam, during the Khilafat of Maulana Nooruddin Bhervi, Khalifatul Massih I. He visited many Ahmadiyya chapters in the Punjab in addition to his travels to Alighar, Muzaf-far Nagar, Meeratth, Kanpur, Ottawa, Lukhnow, Shah Jahan Pur, Jamal Pur, Mungher, Suran Gharh, Bhagal Pur, Benaras, Chirhya Kot, Shah Abad, Agra, Lukhnow, and states of Kapoorthala and Jammu. He also made every effort to establish Ahmadiyya Press on firm footing and make it stronger. (Details are a public record published in Al-Badr and Al-Fazl).

Some Important Services Rendered During Second Khilafat

In the reign of Second Khilafat, he rendered religious

services in many ways. During the first three years, he was actively involved in Jihad through speeches. He delivered deeply thoughtful and full of guidance lectures to audience in big cities like Benaras, Calcutta, Songhra, Dacca, Hy-derabad Deccan, Madras, Dehli and Lahore.

Departure for England

Mufti Sadiq left for England on March 10, 1917 as a missionary. He remained involved in the propagation of Islam during his voyage. He reached London on April 17, 1917, and joined Qazi Muhammad Abdullah who was already active in spreading the message of Islam. Mufti Sadiq spent about two and a half years in England and published many tracts during his stay. He preached the message of Islam to important personalities including King George V and the Queen of England, Secretary of State, Lord Montego, the British Prime Minister, Lord Mayor of London, and Prince Yori Hito Hakashi Foshi of Japan. Mufti Sadiq delivered public speeches in Hyde Park, Central Hall, Mission House, and in various churches in London. He was awarded honorary degrees and diplomas for his contribution to religious knowledge.

He debated with Christian Preachers and planned to convey the message of the Holy Quran in churches in every possible way. About one hundred noble souls entered the True Islam. Mufti Sadiq wrote the following letter from England which was read at Qadian's Annual Ahmadiyya Muslim Convention:

"The objective for which I was dis-patched to England by our Imam, Khalifatul-Masih II, is being achieved during the last two and a half years with the joint efforts of my dear brother Qazi Abdullah. Almost one hundred individuals have accepted Islam and the flag of Ahmadiyyat is now hoisted in the center of London, Lectures were delivered in and around London, thousands of pamphlets and booklets have been distributed, debates were held and the opponents were challenged and the message of Islam has reached the kings, and the rich and the poor of England. Many reports have been published by the newspapers with our pictures. All of this has happened because of Allah's grace and help in spite of the difficulties created by the World War. Our hope is Allah and our success in the future is in Allah's hand. When I was directed by Khalifatul Masih II, in Qadian, to travel to England, I spent the night before departure in reciting la haula wa la quwwata ilia billah (there is no protection and there is no power but of Allah). This prayer is the most appropriate summary of our efforts and success in England."

Mission in the United States of America

When Mufti Sadiq was in England, the Leader of the Faithful, Khalifatul Masih II, directed him to establish the first Ahmadiyya mission in America. Mufti Sadiq sailed from England on January 26, 1920, and reached

Philadelphia in the second week of February. The immigration department blocked his entry into the U.S.A. on the grounds that he was not allowed to preach the message of God. He faced the whole situation with great courage and patience and filed an appeal to the Department of Justice in Washington for entry. He also informed Khalifatul Masih who prophesied that "America cannot and will not stop our entry into the country to establish our mission."

Mufti Sadiq's appeal was granted. He had started preaching on the coast even before he was granted entry into the country. The newspapers, including the Public Religions, had already begun to publish reports on Ahmadiyya Muslim beliefs, and objective and purpose of tabligh (preaching) in Islam.

After nearly two months Mufti Sadiq came to New York. He rented a room but was given a notice by the landlady to vacate it because of some instigation by some Christian preachers. He found another place and continued "Jihad Akbar," the greatest Jihad of preaching, with all the vigor and dedication, the message of Islam for three and half years, the period of his stay in America. The Ahmadiyya Muslim Mission was established on strong footings and he soon started the Muslim Sunrise, the voice of true Islam. The first issue was published in July 1921, and 3,000 copies were printed and distributed free from 74 Victor Avenue, Highland Park, Mich., U.S.A. This issue had the full size picture of Khalifatul Masih II and his message for local Ahmadi Muslims. The first House of Allah for Prayer was established in Detroit. A dedicated and sincere Jama'at began to emerge in response to Mufti Sadiq's prayers and efforts. He wrote:

"I prayed for three things when I left England for America: a sincere Jama'at of Ahmadi Muslims, construction of a Mosque and starting a new Journal. In spite of all the difficulties, God Almighty has answered my prayers and gave me a sincere Jama'at during the first year, 'The Muslim Sunrise' was started in the second year and a Mosque and a house was constructed during the third year."

In one of his reports from America, Mufti Sadiq wrote:

"I am not worried about facing big opposition because God is with me and I am supported by the prayers of Khalifatul Masih and pious and noble members of our community. Almost every night I meet with the Promised Messiah or Khalifatul Masih I, or Hadhrat Fazl-i-Umar (second caliph): My days are spent with strangers but my nights are with my own."

Chicago and Highland Park were established as the centers of his preaching efforts during 1920-21. One day, he was passing through a street in Chicago when a small girl with great joy pointed to her mother: "Look, Mother, Jesus Christ has come." Mufti Sadiq, when interviewed by the parents of the little girl, said: "I am a mere servant of the Promised Messiah, not a Christ."

Every Sunday afternoon at 3 o'clock, Mufti Sadiq had a regular general meetings scheduled to deliver lectures on specific subjects and then answered questions from the audience. He was also invited by different societies and churches to talk about the True Islam. Reports of these educational lectures were being published in the press all over the country in America. He was awarded an Honorary Doctorate in Literature Degree by Jefferson University of Chicago for his contribution to education and services to human welfare. He was also elected as a member of The Press Congress of The World.

In a public lecture on February 15, 1921, Mufti Sahib challenged the Christian World to follow the noble example of love and religious tolerance set by the Holy Prophet of Islam who had allowed the Christian deputation from Najran to conduct their religious services inside his Mosque. Are the Christians so tolerant to let me say my Prayer in their Church? The Christian clergy absolutely refused to allow this. This news was well covered by the national press reporters.

Mufti Sadiq gave a talk on Islam to a gathering of respectable citizens at the invitation of a French Bishop. Someone in the audience commented "we used to send missionaries to India, now India has sent one to America." "India does not need missionaries nor can they be effective there in the presence of a Reformer chosen by God Almighty Himself," Mufti Sadiq replied.

An American lady wrote to Mufti Sahib that in a dream she saw herself being guided by a pious man from India. Mufti Sahib sent her some photographs. She identified the picture of the Promised Messiah as her noble guide.

Return to Qadian
Darul Aman

Hadhrat Mufti Sadiq after successfully completing his mission in America left for Qadian on September 18, 1923, and arrived in Darul Aman on December 4, 1923 in the afternoon. He was received by Khalifatul Masih II along with a large number of people who greeted him with resounding welcome words of ahlan wa sahan wa marhaba and mubarakbad in this sacred city of

Qadian.

After Maghrib Prayer, Hadur led the congregation in a long silent prayer to thank our Almighty God. A brief but very moving address was then delivered by Mufti Sadiq with Hadur's permission:

"I could never imagine that I would be able to deliver the Message of Islam in Western countries in my old age and survive with all my human weaknesses. Long journeys and difficult living conditions did not affect my health adversely and certain plans to kill me also failed with Allah's help and protection. My success is a miracle; it is a miracle of Mahmood's prayers."

Exemplary Services
Rendered for Sadr Anjuman Ahmadiyya

Mufti Sadiq was appointed as Secretary of Anjuman Ahmadiyya after his return from America. He very ably discharged his responsibilities. Khalifatul Masih II appointed Mirza Bashir Ahmad and Mufti Sadiq local Deputy Ameer at the time of his departure to Europe in 1924. Hadur said:

"Mufti Muhammad Sadiq is an old devotee who has rendered many services to Ahmadiyya Movement. He was considered a very close and affectionate khadim of the Promised Messiah; he was blessed by Allah with an opportunity to spread the message of True Islam in the life time of the Promised Messiah, too."

Different departments were joined together with Sadr Anjuman Ahmadiyya (central executive body of the Community) in 1926 and Mufti Sadiq served as Head of Foreign Affairs, and later as Head of General Affairs, sometimes supervising both divisions. He also continued to pursue writing and public speaking.

He visited Ceylon (now Sri Lanka) in 1927. A Christian priest had challenged the Muslims in Colombo for a debate and Muslims asked Khalifatul Masih II for help. Mufti Sadiq was dispatched for the purpose. He received a joyous welcome from the Muslims in Colombo but the Padre had fled the area before his arrival. His lectures were arranged in the local town hall and colleges and widely covered by the newspapers "The Daily Ceylon" and "The Daily News." The Ceylonese were greatly impressed by his spiritual person guided by Allah's light. He also visited Candi to deliver more lectures on Islam.

Mufti Sadiq returned to Qadian on November 6, 1927, after completing his mission in Ceylon. He then visited several cities in India (including Kinanoor Cant., Paingadi, Calicut, Bangalore, Calcutta, Brahman Barhya, Dacca, Rangpur) at the direction of Khalifatul Masih II for Tabligh purposes. During 1928, he visited Ka-rachi and Calcutta. He travelled to Sri Lanka once again to introduce the teachings of True Islam.

Mufti Sadiq visited Kashmir in 1934 and with hard work and diligence collected historical information about the grave of Prophet Jesus. He published one of his educational masterpieces under the title, "Tehqiq-i-Jadeed Muta'allaq Qabr-i-Masih" (Modern Research About the Grave of Masih). He became Private Secretary to Khalifatul Masih II in 1935.

He conducted the Nikah ceremony of Khalifatul Masih II with Syedah Maryam Siddiqah on September 30, 1935, and delivered a faith-inspiring address at the time. He retired himself from the day-to-day duties of Sadr Anjuman in 1937 because of ill health but continued to render religious services as usual.

Addresses at Jalsa Salana

Mufti Sadiq was a bright star of the sacred stage of the Annual Convention. He effectively expressed his true sentiment of dedication and stirred the empathy of the listeners. He used to speak at length on his favorite subject "Zikr-i-Habeeb" (Remembering the Beloved Promised Messiah), a very popular and well liked title. His lustrous delivery always created a living link between the listeners and the time and days of the Promised Messiah and Mahdi warming the hearts and drowning the eyes in tears.

Death

Mufti Muhammad Sadiq Bhervi, may Allah be pleased with him, passed away on January 13, 1957. Khalifatul Masih II led the Namaz-i-Janaza (Funeral Prayer) of this devotee of the Promised Messiah. He was buried in Bahishti Maqbara, Rabwah, Pakistan,

Tributes of Approbation

Mirza Bashir Ahmad, the son of the Promised Messiah, wrote about Mufti Sadiq at the time of his passing:

“Iman (Faith) is of two kinds: First is the Iman that stems from the brain and acceptance is based upon intellectual and logical arguments. Second is the Iman that flows from the depth of the heart and is born of love and devotion. The latter is considered superior to the former. However, the best Iman is the one which has its roots both in the heart and mind drawing sustenance and strength both from the love and devotion of the heart and logic and reason.”

“Hadhrat Mufti sahib had attained this highest kind of faith. He remained in the vanguard of Jihad Akbar with other companions of the Promised Messiah all his life. People were naturally attracted towards the magnetic personality of the Re-former of the age through Mufti Sadiq’s intellectual arguments and the conviction of heart. Zikr-i-Habeeb was his favorite subject and he had a special talent in presenting small incidents from the life of the Promised Messiah in a most effective way that was the joy of Annual Convention participants.”

Spiritual Status of Hadhrat Mufti Sadiq

Hadhrat Mufti Sadiq is ranked very high among those companions of the Promised Messiah who were naturally inclined towards Allah from their very childhood. He witnessed many signs of acceptance of prayer of the Promised Messiah in his life. His life was a sign itself. The Promised Messiah writes:

“I see a remarkable change in thousands of my followers and consider them far superior in faith to those who followed Moses in his lifetime. Their faces reflect the light of faith of the companions of the Holy Prophet. It would be very unusual for my companions not to achieve spiritual heights. I know it is a miracle that my Jama'at excels in piety and spiritual progress.”

Now the Messiah of the time has appeared in the world.

It is an Eid (Celebration) Day which God has dawned for us.

Blessed is he who believes right now, for he joins the 'Sahaba' when he joins me,

And drinks of the same wine that was served to them.

So, Holy is He Who brings disgrace to my enemies.

(From a poem of the Promised Messiah, published in 1901).

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