

Paigham-E-Haqq

MESSAGE OF TRUTH

Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya * Society for the propagation of Islam)

(* The term Ahmadiyya is derived from the name of the
Holy Prophet Muhammad (PBUH) whose other name was Ahmad)

Our humble plea to the reader is not to let your prejudice cloud your views towards our Movement but to consider these articles in a cool and dispassionate manner.

“Call to the path of thy Lord with wisdom and goodly exhortation, and argue with people in the best manner.” (Holy Quran 16:125)

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith and inter-denomination dialogue based on reason and rationality.

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The main objective of the A.A.I.I.L is to present the true, original message of Islam to the whole world - Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by great misconceptions and wrong popular notions. Islam seeks to attract the *hearts and minds* of people towards the truth, by means of reasoning and the natural beauty of its principles. *Hazrat* Mirza Ghulam Ahmad (d.1908), our Founder, arose to remind the world that Islam is:

International: it recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

Peaceful: Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Tolerant: Gives full freedom to everyone to hold and practice any creed or religion. Requires us to tolerate differences of belief and opinion.

Rational: In all matters, it argues use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

Inspiring: Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servant even today as in the past.

Non-sectarian: Every person professing Islam by the words *La ilaha ill-Allah, Muhammad-ur rasul-ullah* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

About Ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in many countries including:

USA	Guyana
UK	Australia
Holland	Canada
Indonesia	Germany
Suriname	India
Trinidad	South Africa
	Philippines

Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French German, Spanish, Dutch, Russian, Chinese and Arabic. The Anjuman has run several Muslim missions around the world including the first ever in Western Europe.

History:

- 1889: Hazrat Mirza Ghulam Ahmad founder of the Ahmadiyya Movement.
- 1901: Movement given name Ahmadiyya after Holy Prophet Muhammad's other famous name Ahmad
- 1905: Hazrat Mirza appoints central body (Anjuman) to manage the Movement.
- 1908: Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.
- 1914: Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded Lahore as Continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.
- 1951: Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (9.1981 becomes Head.
- 1981-1996: Dr Saeed Ahmad Khan, an eminent Medical Doctor and religious scholar, led the Movement, at a time of intense persecution
- 1996 -2002: Prof. Dr Asghar Hameed, a distinguished Retired University Professor of Mathematics, and learned Islamic scholar, served as Head.
- 2002: Prof. Dr Abdul Karim Saeed Pasha elected Head.

PROMOTION AND INTERPRETATION OF THE HOLY QUR'AN

By Maulana Kemal Hydal, Imam of Ahmadiyya Anjuman Ishaat Islam, Trinidad and Tobago

"The Beneficent taught the Qur'an. He created man, taught him expression. The sun and the moon follow a reckoning, and the herbs and the trees adore Him. And the Heaven, He raised it high, and He set up the measure, that you may not exceed the measure, and keep up the balance with equity, nor fall short in the measure. And the earth, He has set it for (His) creatures; therein is fruit and palms having sheathed clusters, and the grain with (its) husk and fragrance. Which then of the bounties of your Lord will you deny?" (55:1-13)

During the time when the Holy Qur'an was revealed to the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and onwards, it became traditional to read and study the Holy Qur'an by means of dividing it into 30 parts, sections, and other kinds of divisions. Later on the Holy Qur'an became a book that was numbered in accordance with the various verses in a particular order in chapters. Later, when the Holy Qur'an was translated into other languages, it became customary to study the Holy Qur'an by means of chapters and verses, making references to the Holy Qur'an in the form of chapters and verses. And we have now commentaries that tell us about the various chapters, sections, and verses. We will see now that in the new millennium, there needs to be a new approach to understanding the Holy Qur'an. This foresight of approaching the Holy Qur'an from a new perspective was harnessed and promoted by our late Maulana S. M. Tufail 40 years ago, when he started compiling the "Dictionary and Concordance of the Holy Qur'an". And now that this has been published as the first real scholarly work in the Western Hemisphere, we must understand the role and importance of this work in the study of the Holy Qur'an; it is designed to encourage people to study the Holy Qur'an, not from the verses, not from the chapters, but from understanding its each word.

This new approach requires one to look at a word of the Holy Qur'an and try to understand its meaning in the context of other verses. Indeed, one can imagine the Holy Qur'an as a web page in which you will find certain words or certain subject matters, and if you were to click on it, if the Qur'an were to be designed in a web page format, you would be able to get information further and further in different chapters, in different places and see the use of that particular word in different contexts.

Illustration of usefulness of "word" study

This can indeed solve lot of the problems in the interpretation of the Holy Qur'an. Just to give you an illustration, in my recent visit to Holland, there was a lady who formerly was a Muslim and has now become a member of parliament and was very critical of Islam and its teachings and even of the Prophet Muhammad (peace and blessings of Allah be upon him). One of the objections she raised against Islam was the fact that Islam encourages wife-beating, that a husband could beat his wife in certain circumstances. And reference was made to chapter 4, verse 34 of the Holy Qur'an where the word *wadribu-hunna* derived from the Arabic word *daraba*, that means to strike or beat, is used in its imperative form, to indicate that husbands could beat their wives.

Of course, the correct translation of *wad-ribuhunna* is that they should be chastised. But we have an additional problem here in that when Maulana Muhammad Ali 50 years ago translated the word to chastise, at that time it had a different meaning. It meant: "to chasten, to purify". However, today the word chastisement has come to mean punishment and punishment even with violence. So the change in meaning of the word has caused some problems in the interpretation of the Holy Qur'an. This problem was solved when we looked at the verse and the word *Daraba* in the context of its use at other places in the Holy Qur'an and I showed it to the people in Holland. So, if you look at the word in the "Dictionary and Concordance of the Holy Qur'an" you will see that the word is used in different places in the Qur'an, and one is able to get a meaning appropriate to the context. In this, the word in that particular context does not advocate that husbands should beat their wives, but speaks about how husbands should protect their wives and their rights in times of dispute and difficulty. And in chapter 18 verse 11 of the Holy Qur'an a derivative of this word *daraba*, *darabna*, is used and there the word is used in the context of strike them on their ears. And no commentator or translator of the Holy Qur'an takes this in the literal sense. The translation given is "to prevent them from hearing". So the word *daraba* can be translated as "prevention, reprimand" for example, rather than chastisement. And having come to understand this word in the Holy Qur'an in a different place and in a different context, the problem of understanding the verse of the Holy Qur'an that deals with the alleged wife beating was resolved. There are other such instances in the Holy Qur'an. For example,

the punishment for theft is often classified as cutting off the hands. Again if one were to look and consult the "Dictionary and Concordance of the Holy Qur'an" and see the use of this word in various contexts, we would see that there has been a problem among Muslim jurists as to whether when a person steals, he or she should have his hand amputated? What does cutting off the hands mean? A similar expression is used in chapter 12, verse 31 of the Holy Qur'an, where it is said that women were looking at Prophet Joseph and he was so beautiful that they in amazement just dropped their oranges or whatever it was and cut their hands. No one interprets that particular verse of the Holy Qur'an to mean that the women amputated their hands or cut it off completely. So cutting off the hands does not mean amputation. We have to find what it means with reference to its use in other places in the Holy Qur'an. And that was the purpose of the course that I ran in Holland.

Relevance of chapter "Ar-Rahman"

But my dear sisters and brothers! I have read to you verses from a very well known chapter of the Holy Qur'an entitled Ar-Rahman. It is an important chapter because it is beautiful in its diction, in its poetry, and most important in its meaning and especially because of its relevance to our day to day living. Now as members of the Ahmadiyya Movement, we believe and we promote, that in understanding the Holy Qur'an every chapter of the Holy Qur'an is connected to the other chapter, the one before and the one after it. Every section is connection in some way and so every verse is connected with the one before and after it. And looking at this principle we would see that the chapter that comes before chapter 55 which is entitled Al-Qamar (The Moon), is an indication to us that the moon is that object in the sky which reflects light. It reflects the light of the sun.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him), as it is well-known has been called Siraj-an munira i.e. the light-giving sun, and the Reformers, or Mujaddidin, in the Muslim Ummah were raised to emit the light of teachings of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). But, equally his followers are also required to be like the moon, reflecting the light that has come from the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Now how can we do that? We do that by following the traditions and practice of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Again there is a problem within the Muslim community as to what exactly is the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him).

To many people the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him) is what we read in the books of Bukhari or Muslim and other

collections of Sihah Sitta (six authentic collections of Tradition recognised among the Sunnis), and no doubt they have excellent records of the practices of the Prophet Muhammad (peace and blessings of Allah be upon him). But the fact remains that all these books are not accepted by other Muslims or are not followed, for example, by the Shias. Again some sections of the Muslims give preference to particular collection of Tradition and some give importance to others. But whether you look at the sources and records of the Holy Prophet's practices within the Sunni community or within the Shia community, or the books of Bukhari and Muslim and the Shia books of Traditions, one thing we will note is that the Sunnah of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was that he would use his intelligence in interpreting the Holy Qur'an in a particular situation. As the Qur'an itself says "afa-laa ya'qilun" (ie. why don't you use your reason).

So the actual Sunnah of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was to give a comprehensive look at the Holy Qur'an, analyse the circumstances and then apply it in his own age and time. And it is our responsibility and duty to follow that Sunnah, that is, to use our minds to study the Holy Qur'an, to understand it and to put it into practice. It is for this reason that the Holy Qur'an also teaches us that Allah has revealed the Qur'an to an Ummi Prophet, an unlettered, illiterate individual. This is an indication to us that you don't have to be a rocket scientist, you don't have to possess a Ph.D., you don't have to be a scholar in order to understand the Holy Qur'an. The simplest illiterate individual with common sense can understand the Holy Qur'an because it's a book from God and God can transcend any obstacles in human beings' understanding. Except, there is one condition as the Qur'an says, we must use our reason. If we don't use our reason then we are just like cattle - deaf, dumb and blind (The Qur'an 8:22). By examining this chapter of the Holy Qur'an to see name we are to be like the moon reflecting the light of the Prophet Muhammad (peace and blessings of Allah be upon him), it must be asked how did the Holy Prophet actually get his light? It came about from the Holy Qur'an itself. So the Qur'an tells us in this chapter, "Ar-Rahman 'al-lamal Qur'an", that is, Allah has been so beneficent to us to give us the Holy Qur'an.

The importance of "expression"

"Khalaaqal insana 'al-lamahul bayan" i.e. He created man and taught the Qur'an. Now one of the things that we have to understand is that Allah has been revealing His Divine scriptures from time immemorial. He has given scriptures to other prophets, other people and other nations, and we are required to believe and accept these. But if we ask ourselves the question: what are the

reasons or the circumstances for which revelation from Allah became necessary? Or what were the reasons, for example, that the Bible was revealed, or what were the reasons that the Geeta was revealed or for that matter any other divine scripture. Do they tell us what is the purpose of these revelations? It is only the Holy Qur'an that indicates to us that human beings have hidden faculties and hidden qualities that God has created in us to manifest. And that is why the Qur'an says, *Khalaqal insana 'allamahul bayan*. And in order for the human being to be perfect, to purify himself, he has to manifest these qualities within him. So again if we were to refer to the "Dictionary and Concordance of the Qur'an" you will see *Bayan* means "a manifestation or disclosure of the state of something, an expression of something that is speech, writing, explanation, commentary, achievements, a means of expressing ourselves". How do you know what is in an individual except that individual's expression, either facial expression or expression in thought or expression in art or culture or poetry etc? We cannot know what is in an individual unless that individual expresses himself to others. So we cannot know of nations of the past unless we see the expression in their architecture, in their language or literature that they have left behind.

Now one of the things that we must clearly understand is, in order to know the mind of an individual, to read the thoughts of that individual, that individual must express his thoughts. If you want to know what Shakespeare thought on some subject of history or whatever, you read the writings of Shakespeare. If you want to know how Einstein thought, you read his theories and his books. If you want to know how Allah thinks we read His book, the Holy Qur'an. So the Qur'an is an expression of the thought of God, how God thinks, how He wants us to understand Himself, how He wants us to understand the world in which we live, how He wants us to understand our own selves, how He wants us to understand our relationships with one another. The Holy Qur'an points this out to us when it tells us that Allah is *Ar-Rahman*. The word *Rahman* comes from *raham* which means the womb. And there is an indication here in this particular chapter of the Holy Qur'an that a human being is created from *raham*, not the physical *raham* or womb, but the spiritual *raham*, in other words the womb of the Holy Qur'an. It is by studying the Holy Qur'an that we can grow and develop, that we can express ourselves truly. Our best expressions are the expressions in accordance with the teachings of the Holy Qur'an. And this is what the Prophet Muhammad (peace and blessings of Allah be upon him) did. This was his *Sunnah*, and that is why when his wife, *Hazrat Ayesha*, was asked about the Prophet Muhammad (peace and blessings of Allah be upon him), she said: You read the Holy Qur'an. It is the

best expression of the perfect man, the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

Expressions of "love" and "hate"

Just as we cannot know the past of any nation except through their expressions, as I said, in history and archaeology etc., similarly we cannot know the expression of an individual except through his emotions of love and hate. This will determine how they think and how they function. Similarly we too cannot convey our thoughts, ideas, and abilities and so on to someone else except through expression. So the Qur'an is telling us the importance of the expression, *khalaqal insana 'allamahul bayan*. Our expression can be violent or non violent, and this is where we see nations express their power or their weakness by virtue of war, terrorism, fighting or sometimes through negotiation, through peaceful talks, trying to come to a common understanding. And expression is also important in husband and wife relationship, in parent/child relationship. Teachers can convey their ideas through expression in the classroom.

We have a multimedia format of expression now. We have the internet in which we can express so much information all over the world in so many different languages and in so many different formats. So the Holy Qur'an is pointing out to us that we cannot benefit from one another's knowledge or be guided by one another's words, or follow one another's practices unless they are expressed. And so it is the responsibility of Muslims not merely to have the Holy Qur'an and be a Muslim, but to express the teachings of the Holy Qur'an in our daily lives. In fact this is how Islam was spread in the Eastern world. Not by armies that went from Arabia or Syria or Iraq, but by traders, by people who lived Islam in their daily lives and communicated with people. That is how it spread in Indonesia and in China. So the Holy Qur'an, when it says "He created man and taught him expression", is speaking about the creation of man through expression. Human beings create other group of human beings through communication and expression. And this is one of the tasks we expect to achieve by means of the publication of the "Dictionary and Concordance of the Holy Qur'an" in that we will be creating a group of people who will now study the Holy Qur'an by means of the words of the Qur'an, to look at the use of these words in various places in the Holy Qur'an, rather than just looking at it from subject matter and saying, I want to look up *Jihad*, or I want to look at the subject of divorce or polygamy or marriage or fasting etc. They will try to study the Holy Qur'an through a new format now, which is the format of the words of the Holy Qur'an as they have been used and what meanings they conveyed at various stages of human development and history.

The Holy Quran: the most perfect Divine expression

So the Holy Qur'an is indicating to us in this particular chapter that in order for Allah to produce the perfect human being, He communicates Himself through the Holy Qur'an, which is the most perfect expression of Divinity. No other divine scripture gives us the mind of God. So Allah has expressed His will to mankind through the Holy Qur'an. So the purpose of the Holy Qur'an is to manifest the perfect nature of the human being through its guidance. It has been given as hudal lin-nasi wa bayyinat-i minal huda, i.e. "Guidance to men and clear proofs of the guidance", indeed a guidance for humanity.

And when we examine and we see through the life of the Prophet Muhammad (peace and blessings of Allah be upon him), we find him as the perfect expression of the Holy Qur'an in action, in thought and in behaviour. Now in order to create ourselves as good human beings we must know that there are certain laws at work. Everything works in accordance with laws. Without laws human beings cannot really function. And so the Holy Qur'an says: ash-shamsu wal-qamaru bihusban, wan-najmu wash-shajaru yasjudan, i.e. "The sun and the moon follow a reckoning, and the herbs and trees adore Him." (vv. 5,6). Look at the sun and the moon, look at the vegetation that we see around us and we will see certain realities dawning upon our mind. The Holy Qur'an speaks about al-laa tatghaw fil mizan wa aqimul wazna bil-qisti wa laa tukhsirul mizaan, i.e. "That you may not exceed the measure. And keep up the balance with equity, nor fall short in the measure." (vv. 8,9). It speaks of the measure and the standards. We know that no society can live without laws. If they do not follow the law of God they invent their own laws via constitution. Even the United Nations has its charter and its laws. All human beings have to function in accordance with some set of laws. No one wants to live in a lawless society, so the Qur'an is telling us even long before law came in as an integral part of society, that laws are necessary for the welfare of humanity. But, law requires certain standards. If you want to put up a building, you have to follow the law, you have to get certain permission, you have to know the locality and other construction requirements. There are certain distances you have to keep from the road and there are certain restrictions with regards to the size and the height of the building relative to the land, and so many other things. Then there are also standards. The kind of material you use in the structure of the building is important. If you fall short of the standards then the building can collapse, as perhaps may have been the reason why a wing of the airport in Paris collapsed some time ago. We see today that mankind is searching for standards - international standards. Everything has to

be standardised. All our products should maintain certain standards and quality, because standards are important. We have to measure these standards. So the Holy Qur'an indicates to us that if you look at the sun and the moon we find our entire existence is dependent upon the laws of the lunar and solar system. The planting of crops, for example, is done at particular seasons and all the laws of nature are necessary for us. But then the Qur'an tells us: "And the herbs and the trees adore Him" (v.6). Najm (ie. Herbs) is that kind of vegetation that does not have trunk, for example vines, and it depends on others for support. The shajar (ie. trees) is a tree or vegetation that can stand on its own. The Holy Qur'an is indicating to us here that for growth and development sometimes we need to have different seasons, different occasions in which we can express our thoughts and our ideas. There will be times of peace, for example, and there will be times of war. How do we manifest best the excellence of our personality and character in these situations? What kind of environment should be in our home with our children or parents, or neighbourhood or at our work place? Should it be hostile or peaceful and amicable? We see the Holy Prophet Muhammad's life being manifested in all facets of life - a time of war and a time of peace. How did he conduct himself? So the Holy Qur'an is indicating to us here the different seasons in our lives, different environmental conditions that will require our personality development depending upon these kinds of conditions, whether they are positive or negative.

Balance and proper measurement required

But at the same time, sometimes we depend upon others, and sometimes others depend upon us, so we should stand on our own two feet. And that is where the likeness to the Najm and the Shajar is indicated in the Holy Qur'an. The Qur'an wants us to understand also that if we exceed the law we can run into problems. Let us look at the "sun and the moon" for "a reckoning" or "a measure". The sun and earth stay at a certain fixed distance apart, of course, because of the turning of the earth. Some parts of the earth are a little nearer to the sun at certain times of the year and it can be extremely hot or extremely cold. But if the earth were to move a couple of degrees more towards the sun or away from the sun, we will have everything either burnt and scorched or we will have everything extremely cold, another ice age coming upon us. So if anything affects our ozone layer, for example, we will find greater heat of the sun coming. And the Holy Qur'an has given us this indication. It's a very modern book in the sense that it tells us that our life is dependent upon the laws of nature at work. And if we exceed the measure, if we exceed the laws, we can suffer certain consequences. We also find that in life we have among human beings,

independent and dependent people. You have the rich and you have the poor, you have the rulers and you have those who depend upon them. You have the employer and you have the employee. You have the leader and you have the followers. Just as najm and shajar, the vine also depends upon a tree for its survival, and similarly, the tree provides a function for birds and for others who depend upon it, and for human beings who depend upon the fruits of that tree. So the Qur'an is pointing out to us here, *Aqimul wazna*, we must keep up this balance, we must keep up this measure. There are many people who look at this measure and this balance in the literal sense, especially when it comes to the Day of Judgement when there will be a scale and we will be accountable for our deeds. Somehow they think that good deeds will perhaps be on one side, and bad deeds on the other side. This is the concept they have of balance. But the Holy Qur'an is telling us something different. It is indicating to us that everything in life has a measure. And depending upon the thing that you are measuring the scale would be different. There are different measurements. You don't measure hours or time by means of kilometres. You don't measure temperature by means of grams. So everything that has a particular measure has a particular scale. If you are measuring time, you use hours and minutes. If you are measuring distance, you use yards and feet or metres as the case may be. If you are measuring weight, it is different, if you are measuring heat and cold it is different. So everything has its own measure. When it comes to our behaviour, the Holy Qur'an says there is also a measure and that measure is simply: if you do one good deed it counts as if there are 10 or in some cases the action maybe such that it counts as 100 or even more than that but, if you perform one evil deed the measure is the like of it. So the Holy Qur'an is indicating to us, yes, when you perform one evil deed, the measure of it is the same, but when you perform one good deed the measure is such that it has an action that goes on and on and that can multiply.

Balance and measure manifested in relationships

So the Qur'an indicates to us that things function in relation to one another. And we find that things are dependent upon relationships. We have family relationships, we have *Jama'at* relationships, we have social relationships, and we have international relationships. We have relationships between human beings and animals and the rest of it. But the Qur'an tells us that *wassama' rafa'a-ha*, i.e. "the heaven We have raised it up". And this is a very important message for each and every one of us. When Allah tells us that He has raised the heaven high for us, it's something that we should think about, because when we look at the earth that is under the control of human beings and we see

the kind of problems human beings have on earth. We say, thank God, the heavens have not, at least not yet, been under the control of human beings. On earth we find that human beings are fighting one another, there is antagonism, there are restrictions, there is monopoly and manipulation of affairs. The world has never been without some kind of war and killing. All the advantages that we have developed has not allowed us to really live in peace and harmony except in times when Allah has sent His prophets and messengers who had to involve themselves in very difficult circumstances to establish peace on earth.

So the Qur'an is indicating to us that growth and development in nature is uniformly predictable because there is a balance in nature due to uniform laws. And now scientists are recognising what the Qur'an has said here 1500 years ago, that in the world there is a balance, and if you upset that balance, if you damage the rain forests, if you get rid of all the wild animals – they perform a function and if you just destroy them – then you're going to destroy your own selves. So human beings are now coming to prove the truth of the Holy Qur'an. Likewise the Qur'an is indicating to us that for the growth and development of human beings in any nation, in any country, there has to be standards and measurement and a balance. There is poverty, there is freedom, there are people who are in prison, there are people who are diseased, and there are people who are very rich, extremely rich. But human beings have always progressed because of standards. And just as we have standards in the material world, we need to have moral and spiritual standards, which is something the world has really not attempted to focus on.

Key significances of chapter "Ar-Rahman"

So in this particular chapter of the Holy Qur'an, every word has a very important meaning and a lesson for us. We can glean certain things, we can come to certain conclusions. And what are these conclusions? The Holy Qur'an indicates to us quite clearly and says: *fee-haa faakihatun wan-nakhlu zaa-tul akmam* (v.11), meaning that in His creatures, especially human beings, there are fruits and there are palms with cluster and seeds with husk and musk – that is fragrance – and quality. It says to us *'asf-i war-rayhan* (v.12), that is, husk and fragrance. In other words it is telling us that it is the intention of Allah that through the Holy Qur'an human beings can really have standards of morality and spirituality, and can develop themselves to be excellent human beings, as was said by Prophet Jesus before the Holy Prophet Muhammad (peace and blessings of Allah be upon him), that "by their fruits you shall know them."

How we can know human beings is by looking at the fruit of their actions. Now we see that in the world we have different kinds of trees and different kinds of fruits. You have palms for example growing in desert and sandy or barren soil, but they are so useful in so many other ways. Then there are other trees whose fruits are useful but the leaves and trunks are useless, they perhaps are just thrown away, discarded or used as fodder for animals. Then you have banana, for example; it has a sweet fruit, but then the stalk and everything is just thrown away or destroyed. Every year you have to cut it. So the Holy Qur'an is pointing out to us that as there are certain types of trees, similarly there are certain types of human beings who provide certain fruits.

And not only the fruits of their actions are beneficial, but their entire life, their whole surrounding are also beneficial. And there are some people who may perhaps give an action or two that is beneficial, and the rest of their life you cannot see any kind of contribution that they are making to humanity. Here the Qur'an tells us about *akmam*. It means the fruit covering, the skin, a bunch or pulp of a fruit. It also speaks of *'asf*, which means cut leaves or straw, or dried vegetation. In chapter 105 verse 5 the word *'asf* again is used. And this is how we can use the "Dictionary and the Concordance of the Holy Qur'an", and can look at these words and their meanings at different places in the Holy Qur'an. But the Qur'an speaks of *rayhan*, which means fragrance as well as provision, and this word is also used in chapter 56, verse 89, the very next chapter in sequence. The Qur'an describes fruits as also having husk, the seed covering as it were, and also musk, that is the fragrance that comes. So it is indicating to us here that human beings should possess these two qualities, that is, husk and musk. Husk meaning that there must be some harvest in human beings. You must see firmness in the way in which they follow the laws, not that they are overtly strict, but that there must be some standing on principles. There must be certainly principles that we stand by. But at the same time you cannot be so harsh in your principles, so rigid that no one likes you, they think you are a terrorist, they think you are a dictator, so there must be some kind of musk or fragrance. Fragrance is a perfume that attracts others, that appeals to others. So the Qur'an is telling us here that in the development of human personality there must be firmness but there must also be attractiveness. We must act in a manner that people will be drawn to us, that people will be attracted to us, not merely that we should be so strict to the letter of the law that people are turned away from us.

Islamic prayer: an analogy of balance

One of the beauties that we have, one of the best ways for the development of human personality is *Salah* or

the prayer. And in the prayer, which plays an essential part in the human development - moral and spiritual development - we see that Allah has given us certain principles. These principles are very significant. When a Muslim prays, first and foremost, he or she stands erect in the position of *Qiyaam* and that is a reminder to us that we must always stand upright in our lives. We must always stand on principles, we must always be firm. The Holy Qur'an says in another place that the right religion is standing firm and standing upright. But then we can be so upright that we refuse to look at the views of other people. And so we have the position of *Ruku'*, which shows that at times we have to bend a little. We have to be a little flexible. We can't just impose the letter of the law. And sometimes we have not only to be merely flexible but we have to be submissive. We have to give some of our rights and privileges, for the sake of peace and harmony, and this is what the Holy Prophet Muhammad (peace and blessings of Allah be upon him) did as we do in our position of *sajdah*. It indicates our utmost surrender and humility, making ourselves extremely small rather than being arrogant and swell headed. And we see this in the case of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) when he signed the Truce of *Hudaibiyya*. He signed a treaty which was disgraceful to the Muslims, but for the sake of peace he signed it. This is why this man has been called *Rahmatul lil-'alamin*, (ie. a mercy for all the religions and all the nations of the world). And then we find in a position of *qa'da*, the abasing of oneself. In other words we have to stand on certain principles. In English we don't say "to sit on principle", but rather "to stand on principle". That is we are rigid, we are firm, we are operative, yes, but we are flexible, we are humble, but at the same time that is the base of our religion, that is righteousness. And the base of all of this is *assalamu 'alaikum wa Rahmatullah* i.e. peace and blessings on the right; *assalamu 'alaikum wa Rahmatullah* or peace and blessings on the left, that is we foster peace for every one by means of this kind of attitude. So the attitude of Muslims must not be that of hostility and belligerence, that is always wanting to fight for religion using certain violent methods, or sometimes using violence not by means of bombs and guns, but even in their intolerant attitude showing hostility by calling others *kafirs* (disbelievers). All of this is against Islam because Islam is a religion of peace. So whenever we pray we must always remember that we need to stand upright, we need to be flexible, we need to be humble, but at the same time all of this is for the sake of peace. We address the world for the sake of peace. To the right we look at the world and say "I am at peace with you", and to the left, "I wish you all peace".

AHMADIYYAT - A MOVEMENT FOR SPREADING AND DEFENDING ISLAM

By Hazrat Ameer, Professor Dr. Abdul Karim Saeed Pasha

[On 24th September 2003, the Lahore Ahmadiyya Convention in Indonesia commenced with a one-day International Symposium at Yogyakarta with the theme of 'Islam and Civil Society'. This article is a transcript of the keynote speech, delivered by the Head of the Lahore Ahmadiyya Movement, Hazrat Ameer, Professor Dr. Abdul Karim Saeed Pasha. This article defines 'Ahmadiyyat, and examines in more detail its two chief characteristics, that is 'spreading' and 'defending' Islam.]

And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful. And be not like those who became divided and disagreed after clear arguments and come to them. And for them is a grievous chastisement. (Holy Quran, 3:104-105). The three key words used in the title are Ahmadiyyat, defence and spreading. In my talk, I will give an introduction of the Ahmadiyya Movement and highlight the role it has played in defending and spreading Islam.

The Origins of the Ahmadiyya Movement

Right in the beginning, I would like to clarify that Ahmadiyyat is neither a new religion nor a new sect in Islam. It indeed is Islam in its purest and original form. As its Founder (Hazrat Mirza Ghulam Ahmad Sahib of Qadian) writes and I quote:

Our religion is the same Islam. It is not new. There are the same prayers, the same fasts, the same pilgrimage and the same zakat. But the difference is that these duties are now performed in outward form only, without any true spirit in them; we want to infuse in them the spirit of sincerity. We want these duties to be performed in such a way and manner that they are effective. (Talk on 12th July 1907, reproduced in *Malfoozat*, vol. 9, p. 312.)

In this context, I would like to draw your attention to the fact that as Muslims and Ahmadis we firmly believe that Allah Almighty has sent prophets for the guidance of mankind through all ages. With the Finality of Prophethood, no prophet will come after the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. There will, however, remain the need to remove any deviations that have occurred in the religion as a result of misinterpretations or introduction of wrong

traditions into Islam, especially those that are against its basic concepts and teachings. The Holy Prophet Muhammad, may peace and blessings of Allah be on him, foretold this. We believe that the person who was chosen by Allah to present to the world the true picture of Islam, to defend it against the onslaught of propaganda, misrepresentations and misinterpretations; to rouse it from slumber and spread it again as a living religion was Mirza Ghulam Ahmad of Qadian. He did not bring any new religion or a new sect in Islam. This is apparent from the fact that Mirza Sahib did not give his Movement any name for about twelve years after it was founded. However, by this time many people had started referring to his followers as "Mirzaees". Since he had no desire to have any group of Muslims to be associated with his personal name, Hazrat Mirza Sahib issued an announcement giving his Movement the name 'Muslims of the Ahmadiyya Section'. The rationale for this name, he explained, was that 'Ahmad' was one of the two names of the Holy Prophet (the other name being Muhammad). The names 'Ahmad' and 'Muhammad' symbolised the inner and outward glory of Islam, respectively.

Therefore, it was appropriate that the Movement, which believed that Islam's mission in the present age was to show the beauty of its teachings by gentle preaching, should be given the name Ahmadiyya. Founding of a Jama'at [Movement] also fulfilled the requirement of the Quranic verses I recited at the beginning. Ahmadiyya Movement are the party from among the Muslims who invite to good and enjoin the right and forbid the wrong.

Distinguishing Characteristics of the Ahmadiyya Movement

Ahmadiyyat is a spiritual movement that believes that spiritual experiences are actual, objective realities and it stresses the necessity of man attaining nearness to God. Yet, it is also a rational movement, which applies the test of reason in understanding belief, and does not accept blind faith nor accounts of miracles and supernatural occurrences when these are unsubstantiated and without purpose. It is a liberal movement in the interpretation of Islamic teachings and law, but it derives its liberal stance from the Holy Quran and the teachings of Prophet Muhammad, may peace and blessings of Allah be upon him. Ahmadis firmly and totally adhere to the injunctions of the Quran and the teachings of the Prophet Muhammad, may peace and blessings of Allah be upon him.

It is a modern movement in that it believes that Muslims must accept all the good that the modern world has to offer and adjust to the new times and not to retreat into a closed world of their own. Yet it also preaches most emphatically that the modern world cannot survive unless it accepts Islamic principles for its moral and spiritual development. It is a tolerant movement, which believes that Islam allows full freedom of thought, belief, religion and expression to all, non-Muslims as well as Muslims. It believes in developing dialogue, understanding and co-operation both between Muslims and non-Muslims and among Muslims belonging to different sects. At the same time, the Movement strives to the utmost to convince others that the truth, in its whole form, is to be found in Islam only, and that the mission of Hazrat Mirza Ghulam Ahmad is the most effective and appropriate way for the progress of Islam in this age. Having presented to you a brief introduction to the Ahmadiyya Movement I will move on to the second key word I have used and that is defence. I have used this word in the sense of protecting, guarding and securing. The question arises, was Islam ever in danger from any force or was there any danger to its existence and so needed to be protected. If that was true then did the Ahmadiyya Movement play any role in its defence? To answer this question, let me take you back in time to around 1876 when Arya Samaj, Brahmo Samaj and Christianity, the three great movements of the time joined hands to annihilate Islam. Following their lead other minor forces of the time both religious and political launched a full out attack on Islam.

Arya Samaj and its Attacks on Islam

Arya Samaj was an offshoot of the Hindus. This movement was formed to wipe out Islam and in accordance with its manifesto it leashed out malicious propaganda against Islam and the person of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. The world was flooded with books, pamphlets and missionaries under the instructions of Swami Dayanand, the founder of Arya Samaj. This was a time when the Muslims of the world in general and those of India in particular, were caught in great turmoil. The political condition of Muslims had hit an all-time low. All Muslim states were falling like dominoes to foreign occupation forces. The Muslim rule in India, Sudan and Egypt was lost to the British; that in Tunisia, Algeria and Morocco was lost to France. Spain had occupied parts of North Africa; Tripoli (Libya) was taken by Italy; Zanzibar had been divided between the Germans and the British. Turkistan was taken by Russia and Afghanistan was reduced to the status of a native princely state of India, and was completely under British influence. The Arabian Peninsula had no life left in it. The defeat of Tipu Sultan (1750-1799), Muslim Ruler of

Mysore, India, who battled against the British rule in India, was the last nail in the coffin of Muslim hopes. The religious position of Muslims was even weaker than their political one owing to their illiteracy and inability to cope with the challenges of the developing world. As they were not able to defend their religion logically, the scholars and preachers of other religions found them an easy target. They raised false accusations about Islam, the Holy Prophet (pbuh) and the Holy Quran. Millions of Muslims embraced other religions in sheer frustration. Such was the desperation of the Muslims that many poets had started lamenting the hopelessness of the Muslims in their poetry. The most renowned Muslim poet of the period, Maulana Altaf Hussain Hali very accurately depicted this condition of the Muslims in a long poem titled 'Mussadas-i-Hali'. The state of his desperation can be gauged from the very opening verses in which he says:

*If you want to see how the nations fall,
See the falling of a tree that stood tall.
Witness Islam in its declining days,
It is unable to see the distant rays.
It is convinced there will be no rise,
After the sun has set from the skies.*

In a few more verses that I have further translated for you, he goes on to say:

*You may liken this sleeping Nation,
To a sinking ship; in an ocean deep.
The shore is far; the storm is raging,
Those aboard see waves high and steep.
They make no effort to save their ship,
For they hate to wake from their sleep.
The dark clouds cover them from all sides,
Wrath of God is descending from the sky.
Death is approaching from all around them,
The calls of warning are approaching nigh,
'Why have you forgotten the glory of yester-years,
'Why this slumber, when will you open your eye.'
This Nation, takes no heed,
This Nation has accepted its fall.
This Nation, has fallen to the ground,
This Nation does not heed the call,
This Nation, has neither shame for its decline,
Nor envy for those that now stand tall.*

Christian Missionaries and their Revived, Reformed Crusade

The crusades that the Christian missionaries had started against Islam, at that time, were not like the crusades of the middle ages, waged with arms. These were waged with the pen. Their attack on Islam was four-pronged: Firstly, it was based on exploiting the ascendant position

ascribed to Jesus through the wrong interpretations of the Quran and the Hadith [Sayings of the Holy Prophet Muhammad (pbuh)] by the Muslim 'ulama' [clerics]. This made Jesus not only look superior to the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, but also endowed him with a touch of divinity.

Secondly, they collected a horde of mythical and fabricated sayings and wrong interpretations by the Muslim clergymen of the allegorical verses of the Quran. Thirdly, they used objections raised by the atheists and the materialists against, religion in general, and Islam in particular. Fourthly, they published numerous books based on fabrications implicating the Prophet, may peace and blessings of Allah be upon him. Many pictures like the one showing the Holy Prophet worshipping the sun and another showing him holding the Quran in one hand and a sword in the other were distributed to defame Islam. The 'ulama' of the time were unacquainted with the English language, sciences and the Western philosophy, so they were unable to respond to the allegations. They responded by issuing fatwas or decrees of kufr [heresy] on those who challenged Islam. As Maulana Hali says, and I translate for you his statement:

*Once they declare the day to be night,
They insist on it with all their might,
Till everyone agrees they are right.*

This then was the situation when Hazrat Mirza Ghulam Ahmad of Qadian claimed to be a Mujaddid [Reformer in Islam] and stood up to defend Islam.

Hazrat Mirza Ghulam Ahmad, the Defender of Islam

Hazrat Sahib wrote eighty-three books in order to show the real face of Islam to the world. The first and the most renowned of these books, Barahin-i-Ahmadiyya was published in 1884. In this work the truth of the teachings of Islam was established by forceful arguments, and the objections against Islam by Arya Samaj, Brahma Samaj and Christians were powerfully refuted. This book was widely lauded and Mirza Sahib was acclaimed as the defender of Islam. For example, after going through this book, Maulvi Muhammad Hussain Batalavi, a top scholar and a leading figure of the Ahl-i-Hadith party of the Punjab, wrote the following review and I quote:

In our opinion this book, at this time and in view of the present circumstances, is such that the like of it has not appeared in Islam up to now, while nothing can be said about the future. Its author, too, has been so constant in the service of Islam, with his money, life, pen and tongue, and personal experience that

very few parallels can be found in the Muslims. If anyone considers our words to be an Asian exaggeration, let him show us at least one such book which so vigorously fights all the opponents of Islam, especially the Arya and Brahma Samaj, and let him name two or three persons who have supported Islam, not only with their wealth, lives, pen and tongue, but also by personal spiritual experience, and who have boldly thrown the challenge to all the opponents of Islam and the deniers of Divine revelation, that whoever doubts the truth of God speaking to man, he may come and observe it for himself, thus giving other religions a taste of this experience (Isha'at as-Sunnah, vol. vii, no. 6, pp.169-170).

All the books that followed were filled with irrefutable arguments in favour of Islam and also contained answers to the questions and objections raised by opponents of Islam. He delivered lectures, entered into debates and wrote and published thousands of pages in support of Islam. He created a Jama'at, the sole purpose of which was to propagate and defend Islam. He firmly believed that the Quran is not dependent on the reason of anyone, but it contains its own reasoning within its covers. So he declared that the reasons presented by him are no other than the reasoning and arguments of the Holy Quran. Any philosophy, which agrees with the Quranic philosophy, is true, and any philosophy that is opposed to the Quranic philosophy is false, whether it be the philosophy of Aristotle or Plato, or whether it be the philosophy of Europe or America. He was highly successful in fulfilling his holy mission within a period of less than thirty years. The Muslims now had in their hands valuable literature and solid arguments contributed by the Reformer and Defender of Islam, Mirza Ghulam Ahmad Qadiani. This reversed the situation and the Muslims not only started coming back to their religion but also started converting people to it.

Spreading of Islam through Arguments - the True Jihad of Modern Day

Having thrown light on how the Ahmadiyya Jama'at has defended Islam, I come to the third key word of my speech and that is 'spreading'. I have used this word in the sense of propagation, increasing in number and presenting it anew in its true beauty and grandeur. Having had success in India, he turned his attention to carry the message of Islam to the other countries of the world, especially the West. He was convinced that the sun of Islam would rise from the West as was foretold by the Holy Prophet Muhammad, may peace and blessings of Allah be upon him.

Born, brought up and educated in a small village, Qadian, in Punjab, India, he had no formal education in English and had no access to the modern books on philosophy. He was in communion with Allah and was chosen by Him to defend the religion and reform the Muslims and defend them against the onslaught on their religion. As he wrote:

God has illuminated my heart with His Light and He talks to me and has appointed me so that I should declare to the world on the basis of my own observation and experience, that God exists and He is a Living God. Even today He discloses Himself to His chosen servants and answers their prayers and converses with them. The Lahore Ahmadiyya Anjuman undertook this Jihad [religious strive] of spreading and defending Islam. His able disciples like Hazrat Maulana Noor-ud-din, Hazrat Maulana Muhammad Ali, Khawaja Kamal-ud-Din, Maulana Sadrud-Din, Mirza Wali Ahmad Baig, and many other revered and knowledgeable members of the Ahmadiyya Jama'at fulfilled his belief and carried out the Jihad to propagate Islam. Much is heard these days of jihad and of militant Islamic parties in Muslim countries, and elsewhere, calling on the faithful to put this teaching of Islam into practice in order to overthrow "man-made" or "satanic" systems of government and replace these with what is called Islamic rule and government. What is less in the public eye is the jihad which the Ahmadiyya Movement has been engaged in throughout the twentieth century, of peacefully disseminating knowledge of Islam in the world and striving to prove its truth, doing so particularly in Western countries.

The battlefield of this jihad is not any territory on earth but the hearts and minds of human beings, and the weapons with which it is fought are not the guns and the bombs but arguments and evidence. This form of jihad is not merely a metaphorical or secondary interpretation of this wellknown Islamic teaching, but it is, in fact, the real, the permanent and the greatest form of jihad. The repeated exhortations of the Holy Quran to the believers, to strive (do jihad) with their lives and property, all apply to the jihad of the peaceful propagation of Islam as much as they did to the battles which the Muslims had to fight in self-defence during the life of the Holy Prophet Muhammad (PBUH).

When in today's materialistic environment it is held, by non-Muslims and Muslims alike, that success can only be achieved by means of political, military or some other worldly form of power, how can one believe that Islam, of all religions and ideologies, shall spread in the world without the support and backing of some power

or state? This is the question we now explore. The task was carried out through the strategy of translation of the Holy Quran into several languages including English, Urdu, French, German, Spanish, Dutch, Russian and Javanese. Translation into several other languages is presently under progress. The Jama'at has also produced a treasure of Islamic literature, which has attracted thousands of truth seekers to the fold of Islam. Added to this is the creation of missions and mosques in several countries of the world.

The Jama'at has kept pace with modernisation and has fully made use of the electronic media. The Jama'at and its branches are operating several websites in many international languages to provide access to users all over the world. Most of our literature is now available on-line. In my address to you today, I have given you information about Ahmadiyya Jama'at and thrown light on its role in defence and propagation of Islam. I have also told you how Hazrat Mirza Ghulam Ahmad gave back Islam its strength and identity and made it a religion of the global village he envisaged in the future.

Conclusion

I would like to conclude by asking myself a question and then trying to answer it. The question is, 'Why the rejection of a man who defended Islam when it was facing pangs of death and presented it as a religion of peace?' In the brief time at my disposal if I was to choose one reason only, it would be the claim of Hazrat Mirza Ghulam Ahmad Sahib that the Promised Messiah and the Mahdi were to be raised from amongst the Muslim Ummah and their mission would be to spread Islam by knowledge, reason, argument and spirituality; the only way open being the pen and the personal example of a practising Muslim.

This disappointed and disgusted the Muslims who were under the mistaken notion that the mission of the Promised Messiah and the Mahdi was to convert infidels at the point of the sword and establish an Islamic kingdom. This wrong notion was a major reason why the Muslims at large saw no great benefit in accepting a Messiah and Mahdi who was not going to fight and win them a kingdom. Thus the Promised Messiah had the same fate as the Messiah who was crucified because he could not deliver the Kingdom of God to the Jews in the sense they had perceived it. Let us pray together for the progress and success of Islam and spread of its teachings in their true form and spirit as envisaged by the reformer of the time. Amen

HAZRAT MIRZA GHULAM AHMAD DID NOT CLAIM TO BE A "PROPHET" IN HAQIQAT-UL-WAHY

By Dr. Zahid Aziz

[This article is a response to questions presented by members of the Qadiani Jamaat regarding Hazrat Mirza Ghulam Ahmad's beliefs in his book *Haqiqat-ul-Wahy*. Our Qadiani critics present various quotations from this book in an attempt to prove that it was Hazrat Mirza's belief that he was a "prophet". Dr. Zahid Aziz canvasses the beliefs of Hazrat Mirza in this book, with references to his other writings, putting into context the passages quoted. He clearly identifies the fallacies in our critics' assertions and establishes beyond doubt that Hazrat Mirza never claimed to be a "prophet" in this book but rather was consistent therein with his clear previous declarations of being a mujadid (reformer) and muhadath (saint).]

Hazrat Mirza's beliefs in *Haqiqat-ul-Wahy* – Finality of Prophethood

In *Haqiqat-ul-Wahy* Hazrat Mirza Ghulam Ahmad has clearly stated that it is a fundamental doctrine of Islam that no prophet can come after the Holy Prophet Muhammad.

1. Discussing what it means to believe in Allah, he writes:

"God the Most High has defined the name Allah in the Holy Quran as follows. Allah is the Being Who is Rabb-ul-'alamin, Rahman and Rahim, Who created the earth and the heaven in six days, and made Adam, and sent messengers, and sent scriptures, and at the end of all of them sent Muhammad, may peace and the blessings of Allah be upon him, who is the Khatam-ul-anbiya and the best of messengers." (*Haqiqat-ul-Wahy*, p. 141; RK, vol. 22, p. 145) Therefore, believing in Allah, as He is represented in the Quran, includes believing that the Holy Prophet Muhammad came at the end of all the prophets.

2. While referring to some of his own prophecies about severe weather conditions and storms in various countries of the world, he writes:

"This news was given only by that God Who sent our Holy Prophet, may peace and the blessings of Allah be upon him, at the end of all the prophets, in order to gather all the nations under his banner." (*Haqiqatul-Wahy*, Titma, p. 44; RK, vol. 22, p. 477)

3. According to the Hazrat Mirza, the Kalima of Islam itself includes the fact that no prophet can come after the

Holy Prophet Muhammad. He writes:

"If all the books of God the Most High are looked into closely, it will be found that all prophets have been teaching: believe God the Most High to be One without partner and along with it also believe in our risalat (messengership). It was for this reason that the summary of the teachings of Islam was taught to the entire Umma in these two sentences: La ilaha ill-Allah Muhammad-ur Rasul-ullah (There is no god but Allah, Muhammad is the Messenger of Allah)." (*Haqiqat-ul-Wahy*, p. 111; RK, vol. 22, p. 114)

The words given in bold above (all prophets and summary) are bold in the original Urdu book. According to this statement, no prophet can come after the Holy Prophet Muhammad because any such prophet would have to teach people that "There is only one God, and I am His messenger", i.e. he would be introducing a Kalima in his own name. But this cannot be done, because the entire Muslim Umma, for all time to come, has already been taught "There is no god but Allah, Muhammad is the Messenger of Allah" as the summary of Islam. It is important to note that the above is the definition of a prophet in Islamic law: one who requires people to acknowledge belief in God and belief in his own prophethood as the basis of his teaching. This is why Mirza Mahmud Ahmad, the second khalifa of the Qadiani Jama'at, when he argued that the Promised Messiah was a prophet, wrote:

"... such people as failed to recognise the Promised Messiah as a Rasul, even if they called him a righteous person with their tongues, were yet veritable Kafirs." (*The Truth about the Split*, p. 140. This book can be viewed online on the official Qadiani website www.alislam.org). If Hazrat Mirza is a nabi and rasul in Islamic law then every person remains a kafir and non-Muslim until he acknowledges that: Mirza Ghulam Ahmad is the Messenger of Allah. This is the position clearly laid down by Mirza Mahmud Ahmad.

4. The above extract from *Haqiqat-ul-Wahy* occurs in a lengthy section where Hazrat Mirza Ghulam Ahmad establishes the absolute need to believe in the Holy Prophet Muhammad. He refutes, with detailed arguments, the idea put forward by a Dr. Abdul Hakim Khan, that to attain salvation it is only necessary, according to the Quran, to believe in the oneness of God (tauheed) and

in the Last Day, and that belief in any prophet including the Holy Prophet Muhammad is not required. So in this section Hazrat Mirza sahib explains what essential functions a prophet comes to perform, which make it imperative to believe in the Holy Prophet Muhammad. Throughout this section he lays stress on, and mentions, only belief in the Holy Prophet Muhammad and its utmost necessity. If he himself had claimed to be a prophet, he would mention the need to believe in him.

He argues that the existence and oneness of God can only be known through the prophets. For example, he writes: "Only prophets show that God actually exists ... It is impossible that oneness of God (tauheed) can be known except through a prophet ... When God wants to manifest Himself to the world, He sends a prophet, who is a manifestation of His powers, and gives him His revelation, and displays the powers of His providence through him. Then the world finds out that God exists. ... the fountain of the oneness of God (tauheed) and the perfect manifestation of the oneness of God is only the prophet, through whom the hidden face of God is seen and it is discovered that God exists." (pages 112 to 113; RK, vol. 22, pages 115, 116) Having stated this fact repeatedly about prophets, he writes referring to the Holy Prophet Muhammad: "I would be ungrateful if I do not acknowledge that I found true oneness of God (tauheed) through this Prophet, and the recognition of the Living God I found through this Perfect Prophet and his light" (p.116; RK, vol. 22, p. 119)

All that Hazrat Mirza sahib has said above about the basic and essential functions of a prophet, and the very purpose of a prophet's coming, he applies to the Holy Prophet Muhammad, not to himself. If Hazrat Mirza sahib had himself been raised as a prophet, then it would be through him that God would be showing Himself and His oneness to the world, not that Hazrat Mirza sahib himself would be seeking God through someone else. He writes later on in the same discussion: "I have explained that what is called tauheed, which is the basis of salvation and is different from the oneness of God that the devil believes in, cannot be attained except through belief in the prophet of the time (waqt kay nabi), that is the Holy Prophet Muhammad, and obedience to him." (p. 124; RK, vol. 22, p. 127-128) Here he says that the prophet of the present time, the person through whom the oneness of God can be realized, is the Holy Prophet Muhammad. If Hazrat Mirza sahib was claiming to be a prophet then he himself would be the prophet of the time.

Hazrat Mirza's beliefs in Haqiqat-ul-Wahy-his claim of being Mujaddid

The claim of Hazrat Mirza Ghulam Ahmad is clearly given in Haqiqat-ul-Wahy as that of being Mujaddid. Enumerating the signs that he has fulfilled, he begins the first such sign by quoting the Holy Prophet Muhammad's hadith of the coming of Mujaddids (RK, v. 22, pages 200-201). He goes on to say in it: "I am the only man who made the claim before the beginning of this century and I am the only one over whose claim 25 years have passed and I am still living ... So until, as against my claim, another claimant can be presented fulfilling the same characteristics, my claim stands proved that the Promised Messiah who is the Mujaddid of the Last Days is none other than myself." (Haqiqat-ul-Wahy, p. 194; RK, vol. 22, p. 201) The Promised Messiah also says earlier in the same discussion:

"If someone says that if this hadith is authentic then tell us the names of the mujaddids of (the previous) twelve centuries, the answer is that this hadith has been accepted by the ulama of the Umma, ... It is not necessary for us to know the names of all the mujaddids. ... Can you tell us how many prophets have come in every nation from Adam to the Holy Prophet Muhammad? If you can tell us that, we will also name the mujaddids." (Ibid., p. 193; RK, vol. 22, pages 200-201) It is also plain from this that he is speaking of two categories: (1) prophets from Adam to the Holy Prophet Muhammad, and (2) mujaddids who appeared in Islamic history. The Promised Messiah is claiming to be in the category of mujaddids and saying to his critics if you want me to name all the other mujaddids, in order to prove this hadith to be true, then you should name all the prophets.

Hazrat Mirza's beliefs in Haqiqat-ul-Wahy-metaphorical use of word "nabi"

Regarding the application of the word nabi to him, he writes in Arabic: "Prophethood (nubuwwat) has been terminated after our Prophet ... And Allah does not mean anything by my prophethood except the abundance of Divine communication ... Our Messenger is the Khatamun-Nabiyyin, with whom the series of messengers has been terminated. ... I have been named by Allah as nabi by way of metaphor, not by way of reality (haqiqat)." (Haqiqat-ul-Wahy, Zameema, pages 64, 65; RK, vol. 22, pages 688, 689) He has explained several times in previous books that the reality (haqiqat) is that no prophet can come after the Holy Prophet Muhammad, and so the words nabi or rasul are used for him in a metaphorical sense because of being a saint who receives revelation.

For example: "Do not level false allegations against me that I have claimed to be a prophet in the real (haqiqi) sense. Have you not read that a muhaddas too is a mursal (messenger)?... We believe and acknowledge that, according to the real (haqiqi) meaning of nubuwwat (prophethood), after the Holy Prophet Muhammad no new or former prophet can come. The Holy Quran forbids the appearance of any such prophets. But in a metaphorical sense God can call any recipient of revelation as nabi or mursal (prophet or messenger). ... I say it repeatedly that these words rasul and mursal and nabi undoubtedly occur about me in my revelation from God, but they do not bear their real meanings. And just as these do not, similarly the Promised Messiah being called nabi in Hadith is not meant in a real sense. This is the knowledge which God has given me. Let him understand, who will." (Siraj Munir, pages 2, 3; RK, vol. 12, pages 4, 5)

"I have never, at any time, made a claim of nubuwwat or risalat in the real (haqiqi) sense. To use a word in a non-real (ghair haqiqi) sense, and to employ it in speech according to its broad, root meaning, does not imply heresy (kufr). However, I do not like even this much, for there is the possibility that ordinary Muslims may misunderstand it. ... The actual reality (haqiqat), to which I testify with the highest testimony, is that our Holy Prophet is the Khatam-ul-anbiya, and after him no prophet will come, neither any old one nor any new one ...

The name nabi-ullah ('prophet of God') for the Promised Messiah, which is to be found in Sahih Muslim etc. from the blessed tongue of the Holy Prophet, is meant in the same metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for the recipient of Divine communication. Otherwise, how can there be a prophet after the Khatam-ul-anbiya?" (Anjam Atham, pages 27, 28; RK, vol. 11, pages 27, 28) "These words [nabi, rasul] are used by way of metaphor, just as in Hadith also the word 'prophet' has been used for the Promised Messiah. It is obvious that he who is sent by God is His envoy, and an envoy is called rasul in Arabic. And he who discloses news of the unseen, having received it from God, is known as nabi in Arabic. The meanings in Islamic terminology are different.

Here only the linguistic meaning is intended." (Arba'in, No. 2, p. 18, footnote; RK, vol. 17, p. 366) "By rusul [plural of rasul] are meant 'those who are sent', whether such a one is a rasul or a nabi or a muhaddas. As our Master and Messenger, the Holy Prophet Muhammad, is the Khatam-ul-anbiya, and after him no prophet can

come, for this reason saints (muhaddas) have been substituted for prophets in this Shari'ah." (Shahadat-ul-Quran, RK, vol. 6, pages 323–324) Therefore wherever, in the quotations that our Qadiani critics have given from Haqiqat-ul-Wahy, the Promised Messiah has referred to himself as nabi or rasul it is only in the metaphorical way in which these titles can be applied to a mujaddid or muhaddas. This is our general answer to them.

Responses to specific quotes presented by Qadiani critics

I now deal specifically, in turn, with three of the quotes presented by the Qadianis from Haqiqat-ul-Wahy. I quote the translations supplied by them and where necessary point out any corrections.

Quote 1: Why only one of the auliya as an ummati as well as nabi? The first quote presented by our Qadiani critic is as follows:

"In this ummah, there were thousands of auliya and a one, who was ummati as well as nabi." (p. 30) (What is translated as "and a one" is more accurately "and also a one"). This statement does not exclude the one "who was ummati as well as nabi" from the category of auliya. He is here comparing the followers of Moses with the followers of the Holy Prophet Muhammad, and saying that while a large number of prophets arose among the Israelites it was not a result of their following Moses but they were directly chosen by God; however among Muslims "thousands of auliya and also a one, who was ummati as well as nabi" arose as a result of following the Holy Prophet Muhammad. So the question is, in what lies the superiority of the Muslim umma over the Israelites? If it is in having just one person who became a prophet by following the Holy Prophet Muhammad, as compared to the Israelites among whom no one became a prophet by following Moses, then it does not seem much of a superiority (one against none)! The superiority lies, of course, in having thousands of auliya. Only two lines further down he repeats this statement as follows:

"As to [Israelite] prophets, we have explained that they did not gain anything because of following Moses but rather they were made prophets directly. But in the umma Muhammadiyya thousands of persons were made wali merely by following the Holy Prophet." (Haqiqat-ul-Wahy, p.28; RK, vol. 22, p. 30) This time he only mentions the thousands of auliya. Therefore it is clear that in the first mention the "one who was ummati as well as nabi" is included among these thousands of auliya. And of course nabi here is used metaphorically (as made clear by the quotations we gave earlier). Previously, Hazrat Mirza sahib had explained that it is only a muhaddas (a

saint among Muslims who is a nonprophet) who can be called "ummati as well as a nabi":

"A muhaddas, who is a 'sent one', is an ummati and also, in an imperfect sense, a nabi. He is an ummati because he fully follows the Shari'ah of the Holy Prophet Muhammad and receives benefit from the light of his [the Holy Prophet's] prophethood. And he is a nabi because God makes his affairs like those of prophets. God has made the position of muhaddas as an intermediate one between prophets and followers. Although he is an ummati in the fullest sense, he is also a nabi in one sense. And a muhaddas must be the like of some prophet, and receive from God the very name which is the name of that prophet." (Izala Auham, p. 569; RK, vol. 3, p. 407) "So the fact that he [the Messiah to come] has been called an ummati as well as a nabi indicates that the qualities of both discipleship and prophethood will be found in him, as it is essential for both of these to be found in a muhaddas. The possessor of full prophethood, however, has only the quality of prophethood. To conclude, sainthood (muhaddasiyyat) is coloured with both colours. For this reason, in Barahin Ahmadiyya too, God named this humble one as ummati and as nabi." (Izala Auham, p. 533; RK, vol. 3, p. 386)

Why he mentions himself as "one who was ummati as well as nabi" is further explained by us later under the heading Quote 2: Why were previous auliya not given the title 'prophet'?

Context of quotation presented by our Qadiani critic

In Haqiqat-ul-Wahy, from the beginning of the book up to the page referenced by our critic (RK, vol. 22, p. 30), Hazrat Mirza Ghulam Ahmad discusses what kinds of people receive true revelation and dreams from God, and divides such people into three categories. The title of the book itself, meaning 'The truth about revelation', refers to this subject. We quote below from the headings that he has given to each of these categories: "those who have no connection whatsoever with God" (p. 5; RK, vol. 22, p. 7), "those who have some connection with God, but not very much" (p. 11; RK, vol. 22, p. 13), "those who receive the most perfect and purest revelation from God, have Divine communication in the most perfect form, ... who have a perfect and complete connection of love with God" (p. 14; RK, vol. 22, p. 16).

The Promised Messiah claims to belong to the third category, and it is also quite obvious from these headings that the auliya too belong to the third category. Speaking of people of this third category, he writes: "Those doors

of the unseen are opened through his prophecies that are not opened for others. The word of God descends upon him as it descends upon the holy prophets and messengers of God, being free from doubt and absolutely certain." (p. 15; RK, vol. 22, p. 18) All such qualities that he mentions at length under this third category are his own qualities as well as being the qualities possessed by the other auliya. He refers to people of this third category a number of times as the maqbul (chosen ones). One quality of such a person is stated by Hazrat Mirza sahib as follows: "Just as God has power over everything, similarly he [that person] always prevails over every adversary and opponent: 'Allah has written: I shall certainly prevail, I and My messengers'." (p. 15, footnote; RK, vol. 22, p. 17) Here, Hazrat Mirza sahib has applied the word rasul in this verse of the Quran (ch. 58, v. 21; occurring here in the plural form "messengers") to a person of the third category. This is another instance in which the word rasul or nabi is used to include a saint (wali), because the quality being described is common to prophets and saints.

It may be noted here that in a well-known letter that the Promised Messiah wrote three days before his death, on 23 May 1908, to the Muslim newspaper Akhbar 'Aam, he stated: "In view of the fact that people generally have dreams, and some receive revelation and are informed of knowledge of the unseen but mixed with impurities ... reason requires that the one whose revelation and knowledge of the unseen is free from this murkiness and damage should not be confused with other ordinary men but should be called by some special name to distinguish between him and others. Therefore, merely to give me a distinctive position, God has called me nabi, and this is a title of honour bestowed upon me to make clear the difference between them and myself." This shows that the title nabi, applied by God to Hazrat Mirza sahib, is to distinguish him from "people generally" and "ordinary men" who also may have true dreams (namely, the people of the second category mentioned above), not to distinguish him from auliya and mujaddids. Continuing his discussion of the people of the third category, Hazrat Mirza writes as follows on the very page from which our Qadiani critic has taken his quotation: "The door of Divine communication and revelation will never close for his Umma till the Day of Judgment. Except for the Holy Prophet Muhammad there is no prophet possessing the seal (sahib-i khatam). He is the only one by whose seal such prophethood can be attained for which it is necessary to be a follower (ummati). ... Zilli prophethood, which means receiving revelation merely through the grace of the Holy Prophet, will remain till the Day of Judgment so that the door of the perfection

of human beings is never closed and this sign does not vanish from the world that the power of the Holy Prophet Muhammad required that till the Day of Judgment the doors of Divine communication and revelation remain open." (p. 28; RK, vol. 22, p. 30) The context of the previous, almost 30, pages shows that the prophethood that "can be attained for which it is necessary to be an ummati" and zilli prophethood is what was attained by the auliya of this Umma. It is also plainly obvious that if the door of Divine revelation, described here as prophethood "for which it is necessary to be a follower" and as zilli prophethood, is open in this Umma forever, from the departure of the Holy Prophet till the Day of Judgment, then there cannot have been just one person who attained this prophethood but many more.

Zill has been explained elsewhere by him as follows: "I firmly believe that our Holy Prophet Muhammad is the Khatam-ul-anbiya, and after him no prophet shall come for this Umma, neither new nor old. Not a jot or iota of the Holy Quran shall be abrogated. Of course, muhaddases will come who will be spoken to by God, and possess some attributes of full prophethood by way of reflection (zill), and in some ways be coloured with the colour of prophethood. I am one of these." (Nishan Asmani, p. 28) "... spiritual teachers are sent who are the heirs of the messengers (plural of rasul) and who attain the qualities of the messengers by way of zill. And the mujaddid whose work bears striking similarity to the appointed task of one of the messengers, is called by the name of that messenger (rasul) in the sight of Allah." (Shahadat-ul-Quran, RK, vol. 6, p. 348)

"God Almighty says: 'Whatever thing benefits mankind, it remains in the world' [the Quran, 13:17]. ... So, when applied to prophets, the meaning of this verse would be that they continue to exist in terms of zill, and at every time of need God raises some servant of His in their likeness and similitude, as a reflection (zill), who causes them to have perpetual life by being in their mould. ... So this verse too proves openly that God has made this Umma the heir to the prophets, in the sense of zill, so that the prophets continue to exist forever by way of zill, and the world is never deprived of their presence. ...khalifa is in reality the zill of the Messenger." (Shahadat-ul-Quran, RK, vol. 6, p. 351, 352, 353) He has spoken of Hazrat Umar, the second Khalifa of Islam, as zill of the Holy Prophet in the following words: "... the person of Hazrat Umar was, as it were, the person of the Holy Prophet Muhammad by way of zill, therefore in the realm of revelation the hand of Hazrat Umar was considered to be the hand of the Messenger of God, the Holy Prophet." (Ayyam as-Sulh, p. 35; RK, vol. 14, p. 265)

Zill of a prophet therefore means one who is a muhaddas, mujaddid or khalifa, who is not a prophet.

Quote 2: Why were previous auliya not given the title 'prophet'?

The first paragraph of the second quote presented by our Qadiani critic is as follows: "In Ahadith of the Holy Prophet it has been foretold that in the Ummat of the Holy Prophet, there shall appear one who will be called Issa and Ibne Maryam and will be called Nabi which means that he will be getting the excellence of communion and communication and the matters of unseen disclosed to him with such abundance that cannot be done except to a Prophet as Allah says, 'Allah does not grant anyone a full power and dominance on matters pertaining to the unknown obtainable on the basis of amplitude and clarity except in the case of His own chosen Apostle'. And it is a thing well established that the amplitude and abundance of communion and the volume of knowledge in regard to the unknown bestowed on me by Allah, in the last thirteen hundred years, has not been granted to anyone else. If there be anyone who desires to deny this, the burden of proof lies on him." (page 406) There is no mention anywhere here of the Promised Messiah becoming a prophet but being given the name prophet. As shown above, he repeatedly stated, even in this very book later on (RK, vol. 22, p. 689), that he has been called nabi metaphorically, and not by way of reality. The above quotation begins by saying that a man will appear who will be called Jesus and the son of Mary and be given the name nabi. Just as Hazrat Mirza Ghulam Ahmad is not actually Jesus, and not actually the son of Mary, he is also not actually nabi. Elsewhere he has written: "And in the hadith 'The ulama of my Umma are like the prophets of the Israelites', the news is implicitly given regarding the like of the Messiah. Therefore, according to this, the coming Messiah, due to being a muhaddas, is also metaphorically a prophet." (Izala Auham, p. 349; RK, vol. 3, p. 278) Therefore this statement in Haqiqat-ul-Wahy does not take him outside and above the category of a muhaddas, wali and mujaddid.

Continuing with our critic's quote, we read: "and will be called Nabi which means that he will be getting the excellence of communion and communication". Compare this with the following explanation given by the Promised Messiah and it becomes obvious that nabi here means muhaddas: "A sign of the coming Promised Messiah, which is written, is that he shall be a prophet (nabi) of God, meaning one who receives revelation from God. However, full and complete prophethood is not meant here because that has been sealed. Rather, that prophethood is meant which is limited to the significance

of muhaddasiyya, which obtains light from the lamp of the prophethood of Muhammad." (Izala Auham, p. 701; RK, vol. 3, p. 478) Continuing further with the quote presented by our critic: "and the matters of unseen disclosed to him with such abundance that cannot be done except to a Prophet as Allah says, 'Allah does not grant anyone a full power and dominance on matters pertaining to the unknown obtainable on the basis of amplitude and clarity except in the case of His own chosen Apostle'." The Promised Messiah has elsewhere referred to this verse as follows:

"God says: 'He does not make His unseen known to anyone except a rasul whom He chooses' [Holy Quran, 72:26-27]. The word rasul is general, and included within it are rasul, nabi and muhaddas." (A'inah Kamalat Islam, p. 322; RK, vol. 5, p. 322) "The Holy Quran says: 'He [God] does not make His unseen known to anyone except a rasul whom He chooses', i.e. to disclose unseen matters perfectly is only the work of those who are rasul; others are not given this status. By rasul are meant those persons who are sent from Almighty God, whether it is a nabi, or a rasul, or a muhaddas and mujaddid." (Ayyam as- Sulh, p. 171, footnote; RK, vol. 14, p. 419) So the application of this verse to the Promised Messiah does not make him a prophet, as the word rasul here includes a muhaddas and mujaddid. The second paragraph of the quote is as follows: "In short, in point of abundance and matters pertaining to the unknown, in this ummat, I am the only specific individual and out of the Auliya, Abdaals and Aqtaabs, as have gone before my time, such amplitude of the great blessing has not been given to anyone at all. Because of this reason I am the only person specified to get the name of prophet while everyone else held as not deserving this name for amplitude of wahi and an abundance of knowledge in respect of matters unknown is an indispensable condition and this condition is not found in them." (page 406-407)

As to previous saints not being given this name nabi, and Hazrat Mirza sahib being the only one accorded this title, he is referring to the word nabi in the Hadith reports about the coming of the Messiah, which are mentioned right at the beginning of the quote supplied by our critic. While the auliya, including Hazrat Mirza sahib, are mentioned by Hadith reports in general terms, such as "The ulama of my Umma are like the prophets of the Israelites", the Promised Messiah is the only one about whom there are Hadith reports identifying him specifically. While the auliya and khalifas (including Hazrat Mirza sahib) are described in Hadith reports as being like prophets, the Promised Messiah is also directly called "Jesus", "son of Mary", and "prophet of God", without saying "like" due

to extreme similarity. That is his exclusivity discussed by him here. But of course these terms still do not apply to him in the actual sense, and he remains in the category of auliya, bearing likeness to Jesus, likeness to a prophet of God. The Promised Messiah has, however, also given another reason for why the previous saints in Islam were not called as nabi in Hadith while he has been so called. He gave the following explanation to Sahibzada Abdul Latif Shaheed in 1903:

"Once I explained to him [Sahibzada Abdul Latif Shaheed] the answer to an objection, which pleased him very greatly, and this was that as the Holy Prophet Muhammad is the like of Moses and his khalifas are the likes of the Israelite prophets, why then has the Promised Messiah been called nabi in Hadith reports but all other khalifas have not been called by this title. I gave him the reply that as the Holy Prophet Muhammad was the Khatam-ul-anbiya and after him no prophet was to come, so if all the khalifas had been called by the title nabi then the finality of prophethood would have become doubtful. But if not even one person had been called by the title nabi, the objection would remain as to the lack of similarity, as the khalifas of Moses were prophets. Therefore Divine wisdom required that, first, many khalifas be sent, having regard for the finality of prophethood, and they not be called nabi and given this rank so that it would be a proof of the finality of prophethood. Then the last khalifa, that is to say the Promised Messiah, would be called by the title nabi so that in the matter of khilafat the similarity of the two systems is established. And we have explained many times that the prophethood of the Promised Messiah is by way of zill." (Tazkirat-ush-Shahadain, RK, vol. 20, p. 45) So the reason why the previous auliya were not called nabi by the Holy Prophet in Hadith is that since "no prophet was to come" after the Holy Prophet, this would have compromised the belief in the finality of his prophethood! But after the finality became firmly established in people's minds, then to call the Promised Messiah as nabi metaphorically does not undermine that finality. In the above volume of Ruhani Khaza'in (vol. 20), the Qadiani compiler has, in his own Introduction, himself noted that Hazrat Mirza Ghulam Ahmad gave this reason. The compiler says: "Huzoor says that the reason for the khalifas not being given the title nabi is that the fact of the finality of prophethood may not become doubtful to people. However, after a long time passed over the prophethood of the Holy Prophet Muhammad, then in order to show complete similarity between the Muhammadi system and the Mosaic system Allah sent the Promised Messiah bearing the title nabi." (3rd page of Introduction) The compiler then actually gives a different

reference (page 87 of volume 20), which is another place where the Promised Messiah has expressed this view, this time in Arabic.

In a talk in April 1903, Hazrat Mirza also explained the same point: "Thousands in this Umma received the privilege of Divine communications and they possessed the characteristics of the prophets. There have been hundreds of very great saints who made such claims. Just look at the on book *Futuh-ul-Ghaib* of Hazrat Abdul Qadir Jilani... ..Thousands of persons in the Umma of the Holy Prophet Muhammad received the rank of prophethood, and the effects and blessings of prophethood were found in them, but they were not openly given the title nabi only because of the dignity of the prophethood of the Holy Prophet Muhammad and because of the ending of prophethood ... For thirteen hundred years the word 'prophet' was not applied because of respect for the dignity of the Holy Prophet's prophethood, and after this, because a long time had now passed and people were firmly established on the belief that the Holy Prophet Muhammad is the Khatam-ul-anbiya, so if someone is given the title 'prophet' it does not go against the dignity of the Holy Prophet. ... Although the attribute of prophethood and the lights of prophethood existed, and it was right that these persons should be called 'prophet' but that title was not given to them out of respect for the greatness of the prophethood of the Khatam-ul-anbiya. But now, in the last days, this fear did not remain, so the Promised Messiah was called nabi-ullah." (Promised Messiah's talk on evening of 14th April and morning of 15th April 1903. *Ruhani Khaza'in* No. 2, vol. 5, pages 344–345, 349, 350, 351; bolding is ours for emphasis.)

That previous auliya were called nabi in their revelation from God has been clearly stated by Hazrat Mirza. He writes: "Sometimes the revelation from God contains such words about some of His auliya in a metaphorical and figurative sense; they are not meant by way of reality. This is the whole controversy which the foolish, prejudiced people have dragged in a different direction. The name nabi-ullah for the Promised Messiah, which is to be found in *Sahih Muslim* etc. from the blessed tongue of the Holy Prophet, is meant in the same metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for he recipient of Divine communication. Otherwise, how can there be a prophet after the Khatam-ulanbiya?" (*Anjam Atham*, p. 28; RK, vol. 11, p. 28) In his Will, he wrote: "God bestowed the honour of His full, perfect, pure and holy, communication and revelation to some such persons as had reached the stage of fana fir-rasul to the

highest degree, so that there remained no separation. The concept of ummati and the meaning of following was found in them to completion and perfection, so that their very being did not remain their own selves, but rather, the person of the Holy Prophet Muhammad was reflected in the mirror of their state of engrossment. On the other hand, they received Divine communication and revelation in the fullest and most perfect sense like prophets. So in this way, some persons, despite being ummati, received the title of nabi." (*Al-Wasiyyat*, pages 11–12; RK, vol. 20, p. 312) Previous khalifas and mujaddids were "like" prophets, just as Hazrat Mirza sahib was the "like" of Jesus. The Promised Messiah has spoken of some of the great figures of Islam before him as being in the likeness of prophets, just as he himself claimed to be in the likeness of Jesus. In his book *Tuhfah Golarwiya*, the first argument he puts forward in support of his claim of being Promised Messiah is again that: "the khalifas of the Muhammadiyya prophetic system definitely and absolutely bear resemblance and likeness to the khalifas of the Mosaic prophetic system...The first khalifa who is Hazrat Abu Bakr corresponds to, and is the like of, Hazrat Joshua bin Nun" (p. 57; RK, vol. 17, p. 183) After this the Promised Messiah devotes the next five pages to listing various points of similarity between Hazrat Abu Bakr and Joshua (the prophet and first successor to Moses). Within this section he writes: "The similarity of events shows that it is as if Abu Bakr and Joshua are the same person. In their case, the likeness between the khilafats asserted itself very strongly. ... The similarity that exists between Joshua Bin Nun and Abu Bakr, these two being at the beginning of the series of khalifas of the two systems, and the similarity that exists between Jesus son of Mary and the Promised Messiah of this Umma, these two being at the end of the series of the two systems, God made this similarity openly manifest and self-evident. For example, the similarity between Joshua and Abu Bakr was such that they appear to be one and the same person, or two parts of the same essence." (p. 58, 59; RK, vol. 17, p. 186)

"From every angle, the resemblance between Hazrat Abu Bakr and Joshua is established. Just as God showed Joshua the same assistance as He previously showed to Moses, similarly God blessed the works of Hazrat Abu Bakr in front of all the Companions, and his glory shone like that of prophets." (*Ibid.*) "Like the prophet Joshua, Abu Bakr was strengthened by the holy word of God" (p. 60; RK, vol. 17, p. 188). Then moving to the mujaddid who appeared immediately prior to Hazrat Mirza Ghulam Ahmad, namely, Sayyid Ahmad Bareilvi, he writes: "The twelfth khalifa of Islam, who should have come at the head of the thirteenth century, corresponds to the prophet

Yahya ... Sayyid Ahmad Barelvi is the twelfth khalifa of the system of Muhammadiyya khilafat, and is the like of Hazrat Yahya and is a Sayyid." (p. 63; RK, vol. 17, p. 193–194) So Hazrat Abu Bakr bore intense similarity to the prophet Joshua, and Sayyid Ahmad Barelvi was the like of the prophet Yahya, just as Hazrat Mirza Ghulam Ahmad was the like of Jesus.

Elsewhere he wrote: "Of all the leaders of Tasawwuf that there have been till the present day, not even one has disagreed with the point that in this religion the path to become the likes of prophets is open, as the Holy Prophet Muhammad has given the glad tidings for spiritual and godly learned persons that 'the ulama of my Umma are like the prophets of the Israelites'. The words of Abu Yazid Bustami given below, which are recorded in Tazkirat-ul-Auliya by Farid-ud-Din Attar, and are also found in other reliable works, are on this basis, as he says: 'I am Adam, I am Seth, I am Noah, I am Abraham, I am Moses, I am Jesus, I am Muhammad, peace be upon him and upon all these brothers of his.'" (Izala Auham, pages 258–259; RK, vol. 3, p. 230) The conclusion is that Hazrat Mirza Ghulam Ahmad has written, both generally as well as by naming specific auliya, mujaddids and khalifas of Islam before him, that his own resemblance to prophets is exactly like the resemblance they bore to prophets. He also wrote: "We can prove to every seeker-after-truth, conclusively and definitely, that from the time of our master and leader, the Holy Prophet Muhammad, till the present day there have been, in every century, godly persons through whom God has shown heavenly signs to other communities to guide them [towards Islam]. There have been in Islam persons such as Sayyid Abdul Qadir Jilani, Abul Hasan Kharqani, Abu Yazid Bustami, Junaid of Baghdad, Muhy-ud-Din Ibn Arabi, Zul-Noon of Egypt, Muin-ud-Din Chishti of Ajmer, Qutub-ud-Din Bukhtiar of Kaki, Farid-ud-Din of Pak Patan, Nizam-ud-Din of Delhi, Shah Waliullah of Delhi, and Shaikh Ahmad of Sirhind — may Allah be pleased with them, and they were pleased with Him! The number of such persons runs into thousands, and so many miracles of these people are recorded in the books of the scholarly and the learned that even a prejudiced opponent, despite his great bias, has to concede finally that these people showed miracles and extraordinary signs. ... the heavenly signs that have appeared and are appearing in Islam through the auliya of this Umma in support of Islam and in witness of the truthfulness of the Holy Prophet, on whom be peace and the blessings of Allah, have no parallel at all in other religions." (Kitab-ul-Bariyya; RK, vol. 13, pages 91–92) We may also note that in Haqiqat-ul-Wahy itself the Promised Messiah gives an example of a great Muslim saint, Imam Ja'far Sadiq (great-grandson

of Hazrat Imam Husain), to show that the auliya reached the highest spiritual level:

"In the verse 'A guide to those who keep their duty' [Holy Quran, 2:2], God has promised that if someone has faith in His Book and His Messenger, he will be deserving of receiving further guidance. God will open his eyes and grant him the privilege of His revelation and communication, and show him great signs, so much so that he will see God in this very world, that his God exists, and will receive full satisfaction. The word of God says: if you have perfect faith in me [i.e. in the word of God] then I will be revealed to you also. It is on this basis that Hazrat Imam Ja'far Sadiq, may Allah be pleased with him, says: I read the word of God with such sincerity, love and zeal that it descended upon my tongue in the form of revelation also." (Haqiqat-ul-Wahy, p. 138; RK, vol. 22, p. 141) Verses of the Holy Quran appeared in the revelation received by Imam Ja'far Sadiq, just as such verses appear in the revelation received by Hazrat Mirza sahib. As an additional point we note that in the Promised Messiah's words above, "if someone has faith in His Book and His Messenger", by the Messenger (rasul) is meant, of course, the Holy Prophet Muhammad. But according to the Qadiani belief 'Messenger' here could mean Hazrat Mirza Ghulam Ahmad! The Qadianis should clarify whether, wherever the Promised Messiah uses the word rasul without specification, as here, it refers to himself or to the Holy Prophet Muhammad!

Some qualities of Companions of Holy Prophet unattainable after their time

Hazrat Mirza sahib has also emphasised in the strongest terms that certain qualities and excellences of the Companions of the Holy Prophet Muhammad cannot be attained by any persons after their time (including the Promised Messiah himself) because they have not had direct contact with the Holy Prophet Muhammad. On the Urdu home page of the Qadiani website (www.alislam.org/urdu/) there is an extract from Izala Auham at the head of the webpage, where the Promised Messiah has summarised his basic beliefs (beginning: "The summary and gist of our faith is La ilaha ill-Allah, Muhammad-ur Rasul-ullah"). After the end of the extract displayed on this webpage, he goes on to write some five lines further on: "We also believe that those righteous and perfect persons who, by having the privilege of the company of the Holy Prophet, reached the completion of their spiritual path, if we have any accomplishments like their accomplishments then we have them by way of reflection (zill). And included in those are certain partial excellences which we certainly can never attain now." (Izala Auham, p. 138; RK, vol. 3, p. 170) Apart from his belief expressed above, Hazrat Mirza sahib also once delivered a powerful, passionate talk on the qualities of

the Companions, as reported by Maulvi Abdul Karim in the Ahmadiyya newspaper Al-Hakam. An Ahmadi had asked the Promised Messiah: "Should we not consider you to be superior in spiritual status to the Shaikhain (Hazrat Abu Bakr and Umar), and close to the Holy Prophet?" At this, says Maulvi Abdul Karim, the Promised Messiah became very angry, agitated and charged. He spoke with great passion for six hours on the qualities of the Holy Prophet Muhammad, about himself as being his slave and devotee, and about the virtues of the Companions. He said about the Shaikhain: "It is a matter of sufficient pride for me that I am their eulogist and the dust of their feet. The aspects of excellence that God bestowed upon them cannot be attained by any person till the end of the world. The Holy Prophet Muhammad cannot be born again into the world so that anyone could get the opportunity of service that the Shaikhain had." (Al-Hakam, August 1899; Ruhani Khaza'in No. 2, vol. 1, p. 326) So the Promised Messiah, despite being called 'prophet', could not attain some qualities of these great Companions who were not called prophets.

Quote 3: Hakim Karamdad referring to him as rasul

The third reference given our Qadiani critic is to a letter quoted by the Promised Messiah, written to him by his follower Hakim Karamdad, which near the end addresses him as: Khuda kay payaray rasul or "O you beloved Messenger of God". Our Qadiani critic concludes from this that the companions of the Promised Messiah "held Masih Mau'ud to be rasul". Let us examine the whole letter. The first half relates the incident of an opponent who made a challenge to Ahmadis in his village regarding the claims of Hazrat Mirza sahib and then boldly published a sworn declaration announcing his prophecy that Hazrat Mirza sahib would be destroyed soon because of his false claim. So what was that claim? Hakim Karamdad writes that an argument took place between him and the opponent, which began as follows: Opponent: Do you believe Mirza Ghulam Ahmad Qadiani to be Mahdi and Promised Messiah? Karamdad: Yes. Opponent: He is false in making this claim. (Haqiqat-ul-Wahy, p. 367; RK, vol. 22, p. 381) The claim that they then go on to argue about is that of being Mahdi, as to whether Hazrat Mirza sahib fulfils the signs of the Mahdi. There is no mention in this discussion whatsoever of a claim by Hazrat Mirza sahib of being a prophet. In the sworn declaration of the opponent it is stated: "It has been disclosed to me [by revelation] that Mirza Ghulam Ahmad Qadiani is false in his claim" (Haqiqat-ul-Wahy, p. 368; RK, vol. 22, p. 382) In any argument with an opponent, and especially in case of a sworn statement such as this, the claim which is the basis of disagreement must be known absolutely clearly and correctly. The only claim mentioned is that of

being Promised Messiah and Mahdi. In the second half of the letter, Hakim Karamdad mentions the acceptance of his prayer for his fatally sick son. The prayer contains the following plea: "O Merciful God, You know that today my opponents are rejoicing because I believe your faristada and mursal Hazrat Mirza Ghulam Ahmad to be the Promised Messiah and Mahdi [the writer means that his son's death will prove these claims to be false]. O my God, grant recovery to this boy so that by rising to life from the dead he is a sign of the truthfulness of the Muhammadi Messiah." (p.371; RK, vol. 22, p. 385) The words faristada and mursal mean any envoy or messenger. Nowhere is any claim of being a prophet mentioned in this prayer. It is also said here that the acceptance of the prayer would prove the truth of the claim of being Messiah. Therefore the words near the end of the letter that are quoted by Dawood Majoka, "O you beloved Messenger (rasul) of God", do not at all show that he believed Hazrat Mirza sahib to be a rasul who is out of the category of auliya. This word is applied to mujaddids, as Hazrat Mirza sahib writes, referring to the word rasul in a certain verse of the Holy Quran: "By rasul are meant those persons who are sent by God, whether it is a nabi, or rasul, or muhaddas or mujaddid." (Ayyam-us-Sulh, footnote, p. 171; RK, vol. 14, p. 419) Regarding the use of the word rasul about himself in the literal sense of anyone who is sent, the Promised Messiah had also written: "Have you not read those Sayings of the Holy Prophet in which occur the words: rasulu rasul-illah (messenger of the Messenger of God)? The Arabs to this day call even the message-bearer of a man as a rasul" (Siraj Munir, pages 2 - 3, RK, vol. 12, pages 4, 5). Our Qadiani critic's conclusion, from the use of the word rasul by Hakim Karamdad, that this shows that the Promised Messiah's companions held him to be a prophet, can be refuted by numerous examples. We may refer to just two here: 1) When the Promised Messiah died, the wording inscribed on the headstone of his grave, with the agreement of all the leading members of the Movement, described him as Mujaddid of the fourteenth century hijra, and nowhere mentioned the words nabi or rasul. 2) Upon his death, an article was written by Dr Khalifa Rashid-ud-Din (father-in-law of Mirza Mahmud Ahmad) in the Ahmadiyya newspaper Badr (dated 11 June 1908), in which he wrote: "If, till the Day of Judgment, there remains even one person who believes that a man claimed to be the mujaddid at the beginning of the 14th century hijra and he was true in that claim, and moreover his claims to be the Promised Messiah and Mahdi were true, and that person possesses writings of Hazrat Mirza sahib and he believes in them fully - and Allah willing there will be many such persons till the Day of Judgment - then the eternal life of Hazrat Mirza sahib will stand proved."

“The main difference of beliefs between the two sections are as follows”; -

Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.
2. The Holy Quran is the final Shariah (code) for the world.
3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.
5. Mirza Ghulam Ahmad never changed claim, views or definition of prophet hood in 1901 with the Publication of Ek Ghalati ka Izala.
6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.
7. Any one who profess faith in the Kalima-LA-ilaha illa ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) - is a Muslim and not a Kafir.
8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims.
9. Marriage relations with non-Ahmadis are permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayath (Sainly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e- Walayath and not Wahi-e-Nabuwat.
11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.
12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al- Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.
2. The same.
3. Prophets may come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.
5. The first written evidence of the change of the belief with regard to prophet hood was the poster *EK GHALTI KA IZALA*.
6. Belief in the mission of Mirza sahib as a prophet is essential for becoming Muslim.
7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.
8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claim.
9. Marriage relations with non-Ahmadis are not permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.
11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.
12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.

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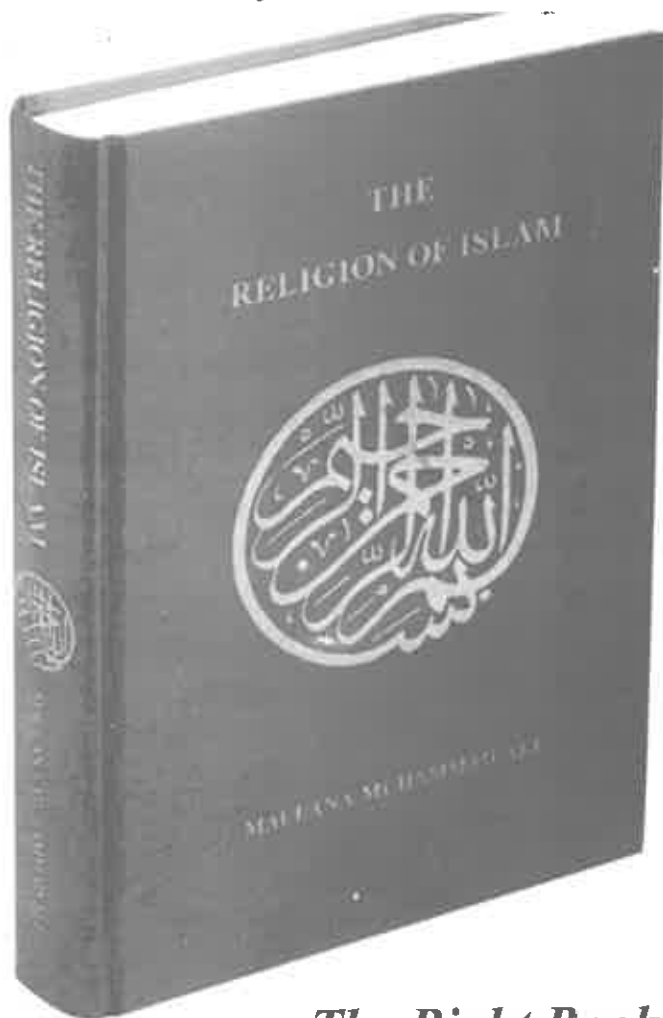
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