

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

The Light **AND** **ISLAMIC REVIEW**

**Exponent of Islam and the Lahore Ahmadiyya Movement
for over eighty years**

July – September 2005

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 dialogue based on reason and rationality.

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احمدیہ انجمن اشاعت اسلام لاہور

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The Light was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the Propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the worldwide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

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The main object 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 grave 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.

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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:

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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 founds 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 at 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 (d. 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.

The “Musleh Maoud” Prophecy: Glad Tidings of a Magnificent Son

By Fazeel S. Khan, Esq.

[This article was presented at the International Convention of the Lahore Ahmadiyya Movement of Trinidad and Tobago in August of 2005. It analyzes and interprets a prophecy by Hazrat Mirza Ghulam Ahmad regarding a “son” who will be a great spiritual reformer. Much of the information used in this article was obtained from the book Mujadid-i-Azam, written by Dr. Basharaat Ahmad. For a more detailed discussion on the Musleh Maoud prophecy, as well as information about all aspects of the life and mission of Hazrat Mirza Ghulam Ahmad, Mujadid-i-Azam is a most valuable resource. The English translation of this work is in its final stages and will be made available shortly, insha Allah, by the USA Jamaat.]

The topic I have been requested to speak on at this Convention pertains to what is known within the Ahmadiyya Movement as the “Musleh Maoud Prophecy”. This topic, like others dealing with prophecies, is very difficult to address since, by its very nature, the subject matter is clothed in mystery, based on spiritual language, and its ultimate fulfillment not known to anyone until its time of actual realization. Therefore, my comments about this prophecy are based on my own personal understanding, purely speculative and conjectural. The ultimate truth about who and what particular work the *Musleh Maoud* will do is only known to Allah and can only be comfortably comprehended at the time of its fulfillment.

Introduction: Historical Background

As an introduction, I thought it would be conducive to first relate the facts surrounding this prophecy through a historical perspective. On February 20, 1886, Hazrat Mirza Ghulam Ahmad published a leaflet in which he announced the glad tidings of a son who would be highly exalted in his external and internal qualities as well as material and spiritual majesty. The revelation he received from Allah (swt) was as follows:

So there is good news for you that an honorable and pure son shall be granted to you. You will get a pious boy. That boy comes as your guest. His name is *Anmwaael* and also *Bashir*. He has been granted holy spirit and is free from impurities and he is the light of Allah. Blessed is he who descends from the heaven. He is accompanied with blessings which come along with his arrival. He will be a man of dignity, greatness and fortune ... He will be very intelligent and wise and gentle at heart, will be filled with knowledge of physical and metaphysical sci-

ences and he will be the one who will make three into four.

Coincidentally, Hazrat Mirza’s wife was expecting at this time. In the same year, she gave birth to a daughter named **Ismat**. Ismat, however, died a few years later in 1891.

Subsequent to the birth of Ismat on August 7, 1887, a son was born to Hazrat Mirza and his wife who was named **Bashir Ahmad**. However, this boy too was not destined to live long and died on November 14, 1888. Upon the birth of this child, Hazrat Mirza published a pamphlet entitled *Khushkhabari* (Good News) in which he, through his own deductive reasoning, thought that this boy came in fulfillment of the prophecy. Thus, Hazrat Mirza Sahib was mistaken, and the *Musleh Maoud* was to be some other son, who would appear in the future.

After the death of the child Bashir, Hazrat Mirza wrote:

God has made known to this humble person that ‘You will be granted another Bashir whose name is also Mahmood. He will be resolute in his work. Allah creates what He pleases.’

Hazrat Mirza was then given another son, who he named **Mirza Bashiruddin Mahmood Ahmad** in the year 1889. Nonetheless, Hazrat Mirza never claimed that this second son was the “promised son” of his revelation. On the contrary, at the time of his birth he openly stated:

This boy has been named Bashir and Mahmood only as a good omen. I will make an announcement after receiving full disclosure. Till now it has not been disclosed to me whether this boy is Musleh Maoud and will live long, or that boy is someone else.

Similarly, two more sons were given to Hazrat Mirza and his wife, **Bashir Ahmad** (Bashir the 2nd) and **Sharif Ahmad**, but no mention whatsoever was made as to their fulfillment of the *Musleh Maoud* prophecy.

In his book *Anjam Atham*, published in 1897, however, Hazrat Mirza provided new information pertaining to *Musleh Maoud*. He wrote:

Allah, the Most High, repeatedly gave me the good news about [the birth of] my sons until their number reached three. He revealed this information to me even before there was any sign of their existence. Accordingly, I published those tidings for all prior to their birth. You read these announcements, but heed them not because of your prejudice. My Lord, through His Beneficence, has given me the good news of a fourth son, and has stated that He is about to make three into four.

Hazrat Mirza further clarified the matter in the Supplement to *Anjam Atham* by writing:

There is another revelation published on February 20, 1886 which stated that God would make three into four. At that time my three existing sons were not born. The meaning of the revelation was that there would first be three sons and then a fourth one who will make the three into four. A big part of this revelation has been fulfilled. That is, God has granted me three sons, who are living, from this marriage. Only one more is awaited who will make the three into four.

This clarification by Hazrat Mirza establishes beyond doubt that the *Musleh Maoud*, that grand progeny of the February 20, 1886 revelation, the son who would ‘make three into four’, was not from the existing three sons of Hazrat Mirza, that is, Mirza Mahmood Ahmad, Bashir Ahmad, and Sharif Ahmad, but rather was yet to be born. This determination is a direct consequence of revelation from Allah (swt) and not based on any interpretation by Hazrat Mirza or anyone else.

After this determination by divine revelation, a fourth son was born in 1899, named **Mubarak Ahmad**. The birth of this child indeed made Hazrat Mirza’s three sons into four. Hazrat Mirza thought that this child, Mubarak Ahmad, was the *Musleh Maoud* of his revelation. In his book *Tiryaq-ul-Qulub*, in reference to his belief of the fulfillment of the *Musleh Maoud* prophecy in the person of Mubarak Ahmad, he wrote:

He was born on June 14, 1899. Just as he was the fourth son, by the same token, he was born in the fourth month of the Islamic calendar, on the fourth day of the week, at the fourth hour of the day after noon.

Therefore, because of the numerous points of correlation between the particulars of the prophecy and the birth of Mubarak Ahmad, Hazrat Mirza believed the prophecy was fulfilled. Nevertheless, as with the case of many prophets, messengers and reformers, the prophecy was not fulfilled in the manner the holy personage may have thought that it would. The child Mubarak Ahmad also passed away in infancy.

To summarize this historical account, then, Hazrat Mirza had been given three sons who lived passed the infancy stage. It had been revealed to him that a fourth son would be given to him, yet no other son was born.

Lesson from the Historical Account

Many people were, and are still today, confused and perturbed about the apparent non-fulfillment of this prophecy. However, a great lesson is to be learnt from the state of events pertaining to it. Just as the Psalms report the crying of David in his early life, the Gospels narrate the meek supplications of Jesus in affliction, and the Quran and

Hadith record the tribulations of the Holy Prophet Muhammad, so too was Hazrat Mirza to experience the trials that would elevate him spiritually and teach him the subtleties of Divine wisdom. This is in fact the tradition that God has employed with all His beloved servants from time immemorial. Without the blessings of these afflictions, the prophets and saints would not have achieved the high stations they did. Their trials in fact furnished proof of their loyalty, steadfastness and devotion. Far from being free from trials and tribulations, those sent by God face the severest trials and it is only the strength of their conviction that allows them to pass through these ordeals. In fact, this principle is referred to in the Holy Quran. While giving birth to Hazrat Isa, Hazrat Maryam cried:

Oh would that I would have died before this, and had been a thing quite forgotten (19:23).

In Sufi terminology, the names *Maryam* and *Isa* represent the particular spiritual stations a person may reach. *Maryam* is one who is pure by nature and *Isa* is one who after being pure (that is, being in the state of *Maryam*) goes through many trials and tribulations in order to achieve a God-sent mission. Therefore, all prophets, messengers and reformers, who are all pure personages, at a defined time in their lives when they are in the midst of their missions (that is transforming from the status of *Maryam* to that of *Isa*, just like when Hazrat Maryam physically gave birth to Hazrat Isa) are put through such trials and tribulations that only a statement the like of “Oh that I would have died before this and been a thing quite forgotten” can articulate the severity and turmoil of their condition.

During the period of Hazrat Mirza’s tribulations, when he was criticized and abused by persons of other faiths as well as those within his religion, they using the complexities of the *Musleh Maoud* prophecy as a source of ammunition in their attacks, Hazrat Mirza not only excelled in his mission of expounding wisdom and knowledge about the Quran and the Holy Prophet Muhammad, but also set a practical example of steadfastness, resolution and contentment with God’s will. The extent of his faith, conviction and trust in God is illustrated by his announcement even after the death of his son Mubarak Ahmad, to whom he applied the fulfillment of the prophecy relating to the great son, in which he stated:

God has commanded me to accept pledges. So now, those persons who are desirous of taking pledges at my hand can do so!

This announcement was made in complete disregard to the derision and opposition that prevailed against him. Thus, a great lesson is to be learnt from the non-fulfillment of the *Musleh Maoud* prophecy during this time; and that is, no matter how much opposition one may face, no matter how venomous the attacks by others may get, no mat-

ter how malicious the opinions of others may be, if one is to work for the cause of God, one must do so with full conviction, not being deterred by even the most embarrassing of events, temporarily bringing one into disrepute in the eyes of fellow men.

Reconciling the Musleh Maoud Prophecy with the Fact that no such Son was Born

The imminent question remains: how does one reconcile the *Musleh Maoud* Prophecy with the fact that no more sons were born to Hazrat Mirza? Does the fact that Hazrat Mirza did not find fulfillment of the prophecy in any of his three sons mean that the prophecy itself is somehow invalid? This is obviously not the case. First, we learn from the Quran that a reference to a “son” is also applicable to a descendent in a future generation. It is stated in the Quran:

And We gave him (i.e. Abraham) Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendents, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good. (6:85).

Here, Jacob has been mentioned with Isaac although Jacob was not in reality Abraham’s son but rather his grandson. Similarly, David, Solomon, Job, Joseph, Moses and Aaron are mentioned as the progeny of Noah although none of them were his real son. Thus, if one receives tidings of the birth of a son, it does not necessarily mean an actual, biological son. Hazrat Mirza himself wrote in an announcement entitled *Tabsirah* published on November 5, 1907, just a few months before his death:

When Mubarak Ahmad died, God revealed to me, ‘We give you good news of a forbearing son (ghulam), who will be sent in place of Mubarak, as his successor and in his likeness.

This revelation definitively clarifies that the *Musleh Maoud* would come after Mubarak Ahmad and he will be in Mubarak Ahmad’s likeness. Since no son was born to Hazrat Mirza and his wife after Mubarak Ahmad, it is clear that the *Musleh Maoud* would be born in another generation at a future time. As to when this future date will be, it seems that his appearance will coincide with the dominance of the Jamaat created by Hazrat Mirza as a careful study of Hazrat Mirza’s writings and revelations shows that the *Musleh Maoud* will be identified by his work of guiding people to the right path, resulting in worldwide renown and widespread acceptance of his spiritual leadership by nations who will seek blessings through him. In his book *Tazkirat-ush-Shahadatain*, Hazrat Mirza indicates that the dominance of his Jamaat will occur after three hundred years (interestingly, the spread of Christianity, the faith based on the teachings of the first Messiah, also only began to become prominent in the third century after the appearance of Hazrat Isa). Hazrat Mirza explains that at

this time (after 3 centuries), the populace will generally despair of the physical reappearance of Jesus and will join the Ahmadiyya Movement in large numbers. Therefore, it is in the third century after the appearance of Hazrat Mirza that this Movement will dominate and it is, by implication, to be the time of the appearance of *Musleh Maoud* as well.

The Distinctive Characteristic: Turning Three into Four

The idea that the *Musleh Maoud* will appear in the third century after Hazrat Mirza, at the time of the dominance of this Movement, also appears to satisfy the primary distinctive characteristic attributed to the *Musleh Maoud*, and that is, ‘turning three into four’. The significance of this can reasonably be interpreted as the appearance of the *Musleh Maoud* will be at the time when the third century will turn into the fourth.

Similarly, it is possible that the birth of Mubarak Ahmad, to which Hazrat Mirza applied the fulfillment of the *Musleh Maoud* prophecy, also contains information relevant to the understanding of who and what *Musleh Maoud* will be. This is so because Hazrat Mirza was given the revelation that the forthcoming son will be sent in the likeness of Mubarak. As mentioned earlier, Hazrat Mirza applied the prophecy to Mubarak Ahmad because he made three sons into four, was born at 4 o’clock in the afternoon, on the fourth day of the week, and in the fourth month of the year. Hazrat Mirza thought all these factors were significant. Could it be that the fact that Mubarak Ahmad was born at 4 o’clock in the afternoon, when the sun is clearly in the west, is an indication that his likeness, *Musleh Maoud*, will appear at a time when “the sun of Islam will be rising in the West”, an event prophesied about by the Holy Prophet Muhammad? Furthermore, Mubarak Ahmad was born in the fourth month of the Islamic calendar, named *Safar*. In 80:11-16 of the Holy Quran, we are told that the Quran is a means of eminence, an honored scripture in the hands of “scribes” (“*safara*”) who are noble and virtuous. The word “*safara*” is plural of “*musafir*” derived from the word “*safr*” which has both meanings of spreading and opening. Therefore, the modern day *safara* are those who spread the Quran through publication. Could it be that Mubarak Ahmad being born in the month of *Safar* is an indication that his likeness, *Musleh Maoud*, will perform the work of the *safara*, that is engage in the spreading of the Quran throughout the world?

Musleh Maoud: a Spiritual Son of Hazrat Mirza

Keeping the foregoing in mind, it is quite clear that the *Musleh Maoud* prophecy pertains to a spiritual son of Hazrat Mirza who will appear in the future at the time of the dominance of the Ahmadiyya Movement. This position is substantiated by the contents of a letter written by Hazrat Mirza to Maulana Nuruddin on June 8, 1886. In this letter Hazrat Mirza states:

Today, I narrate to you, my sincere friend, the news of a prophecy. About four months ago, it was revealed to this humble person that a mighty and powerful son, perfect in outward appearance and inner qualities, would be given to me. His name will be Bashir. I presumed that the son would be born from my current wife. However, most revelations about his matter now state that I shall have to marry again soon, and a chaste and pious temperament wife has been decreed on high for me, and she will bear children. The strange thing is that when this revelation occurred, I was given four fruits in a state of vision. Three of these fruits were mangoes, but the fourth was a big green fruit that bore no likeness to any fruit of this world. Although this is not yet a revelation, my heart says that the fruit that is not of this world is the blessed son. There is no doubt that fruits refer to children. Since the tidings of a wife with a pious temperament was given and along with it four fruits were given in a vision, one of which is different in appearance, so this is how it can be understood, but Allah knows best. In my opinion, it appears that before the birth of this son, a third wedding is necessary.

This revelation establishes that Hazrat Mirza's second wife would give birth to three sons who would survive, as represented by the three mangoes. None of these would be the *Musleh Maoud*, because the fourth fruit was shown as separate from the other three, and was, accordingly, not to be of her body. This fourth fruit does not resemble the fruits of this world, but is rather heavenly, indicating that the *Musleh Maoud* will be a heavenly and spiritual person.

The Third Marriage: The Union with the Movement

The question now remains, what happened to the wife that was to give birth to the *Musleh Maoud*? Hazrat Mirza saw through revelation that a pious and virtuous wife was to give birth to the Promised Son. Although, through the rest of his life, no clear divine command to marry again was ever given to him. Therefore, it becomes clear that the wife of the vision was not a woman that could be taken in marriage, but was the spiritual relationship he would have with his Jamaat. In the science of interpreting dreams, if a spiritual leader sees a pious woman in his marriage, it can also mean that he will be given a party of pure character. Just as a husband impregnates his wife, a reformer influences and spiritually impregnates his party. There are in fact many references in the Bible to a nation or party being addressed as a woman. Accordingly, the vision of a pious and virtuous wife giving birth to the Promised Son can reasonably be interpreted as meaning that Hazrat Mirza would be granted a pure group of followers from which the *Musleh Maoud* would arise.

As an aside, as we are all aware, the followers of Hazrat Mirza are separated in two groups. It is only the group that

is pure that can be a representation of a pious and virtuous wife. Hazrat Mirza himself intimated which of the two groups, that of the Qadiani Jamaat or that of the Lahori Jamaat, is the true pure successor of Hazrat Mirza by declaring: "My *pure* followers are in Lahore". Furthermore, if Mubarak Ahmad's being born in the fourth month of the year, that of *Safar*, is an indication that the *Musleh Maoud* will be one of the *safaras*, publishing and distributing the Quran throughout the world, it is only the Lahore Jamaat from which such a person may arise for it is only therein that one finds the sole objective of the Movement to propagate the religion of Islam through publication and distribution of the final message of Allah, the Holy Quran.

What does *Musleh Maoud* mean for us?

Seeing that the *Musleh Maoud* will be a spiritual son of Hazrat Mirza, appearing from amongst his pure followers sometime three centuries after Hazrat Mirza's appearance, one may reasonably ask: what does the *Musleh Maoud* mean for us? If he is not to appear for at least another two hundred years, when surely each and every one of us will be long gone from this worldly abode, what are we to do in the mean time? Answering in the negative, what we are not to do is sit back and await the appearance of one sent by God to save mankind. We are not to revert back to the condition prior to our acceptance of the Promised Messiah and the condition that the Muslim Ummah is still in now, awaiting the return of Hazrat Isa.

The Ahmadiyya Anjuman Ishaat-i-Islam, as the companion of the Promised Messiah, like a true, pious and virtuous partner, is to fulfill the objectives given to us by Hazrat Mirza Ghulam Ahmad. And what is that objective? What is the basis for the existence of our Movement? As Maulana Muhammad Ali, the great *Mansur*, the very general of the army of the *Mehdi* that was prophesied about in hadith reports, explains, it is to dedicate ourselves to one cause: taking the message of Islam to the entire world. I would like to relate a few quotations from the writings and khutbas of Maulana Muhammad Ali in which he explains what our objective is. Maulana Muhammad Ali wrote in *Paigham Sulh* of April 2, 1914:

The real objective of our Movement, as the Promised Messiah has stated again and again, is the propagation of Islam. Therefore, however much effort we devote to it, and however much of our own possessions and lives we give for this work, it would still be insufficient. My friends, Islam is in greatly troubled waters and its propagation is such a grand and mighty task that whatever you have done so far in this way is really only the first step. If you are firm in your belief of giving preference to the cause of religion over worldly ambitions then come and support this cause with all your strength. ... Worry not that you are small in numbers. It is determination that matters and not numbers.

In his *Jumma Khutba* on February 18, 1938, Maulana Muhammad Ali explained:

The **great aim of our Jamaat** is to spread the Divine teachings and the religion of Islam in the world. So we must pay the fullest attention towards it. Our greatest need above all is to study the Holy Quran, to try to understand it, to organize classes for imparting its knowledge, to teach it to others, to make it a practice to ponder upon its verses, to learn the various branches of human knowledge and sciences and use them in the study and service of the Holy Quran. ... (In fact), the **real purpose of the coming of the Promised Messiah** was to spread the Holy Quran in the world, to propagate it and to publish its translations.

On the occasion of *Eid-ul-Fitr* on November 24, 1938, Maulana Muhammad Ali addressed the young people of the Jamaat and stated:

The **Ahmadiyya Jamaat stands for** spreading Islam in the world and taking the Holy Quran to people. Do not let this tradition of yours go into decline. I assure you that there is no other work in this world worthy of greater respect. This is the mission for which God has been sending prophets and righteous servants. There are countless other tasks in the world but God does not send prophets for any of those. ... The day will come for each any every one of your elders when you will bury their bodies in the ground with your own hands and your descendants will do the same to your bodies. My young friends, I stress upon you with the greatest emphasis and advise you not to bury your traditions along with the bodies of your elders. Keep them alive and take them forward lest people say that this community is dying away.

Therefore, to conclude, the Lahore Ahmadiyya Jamaat has a grand task in need of fulfilling. As Maulana Muhammad Ali explained, it is essentially the task that Almighty Allah sends prophets in this world to satisfy. It is our determination in succeeding in this goal that will eventually lead to the dominance of Islam in the world, that is, it being made available to all in its true and beautiful form, and accordingly, ripen the condition on earth for the appearance of the prophesied spiritual son of Hazrat Mirza.

May Almighty Allah guide us on the path of wholeheartedly striving to achieve this objective and fulfilling our duty to that great man to whom we pledged allegiance, Hazrat Mirza Ghulam Ahmad. Ameen. ■

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.” (*Haqiqat-ul-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 Mujadid

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 *Khatam-un-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 (*kufri*). 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 *ummata* 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 non-prophet) who can be called “*ummata* as well as a *nabi*”:

“A *muhaddas*, who is a ‘sent one’, is an *ummata* and also, in an imperfect sense, a *nabi*. He is an *ummata* 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 *ummata* 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 *ummata* 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 *ummata* 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 Auliyya, 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-Shahadatain*, 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 one 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 attrib-

ute 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 the recipient of Divine communication. Otherwise, how can there be a prophet after the *Khatam-ul-anbiya*?” (*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 Barelvi, 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 will 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 clear-

ly 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.” ■

Contact with God elevates man

By Maulana Muhammad Ali

[This article is a transcript of a Jummah Khutba presented by Maulana Muhammad Ali, and was originally published in the January 24, 1950 issue of “The Light”. The purpose of this khutba was to compare some basic principles of Islam with that of Communism and reveal how Islam, not Communism, only can lead man to perfection.]

Sura Fatiha, the opening chapter of the Holy Quran, and for that matter the whole of the Islamic prayer from beginning to end, is a solemn supplication before the Most High God. It begins with the memorable words: “All praise unto the Most High God who is the nourisher, the sustainer of all creatures. The significance of this statement is not restricted to the sense that He provides for our physical needs or grows sustenance for us from the earth, nor does it merely mean that He has revealed the Holy Quran for the good and guidance of mankind. But it also indicates that man cannot attain to perfection without coming into touch and tune with the Most High God. There is indeed a great difference between the ways and means taught by Islam and the Holy Prophet for attaining this goal of perfection, and those adopted by other religions. God, according to religion, is the focal point of man’s perfection; without Him, man’s perfection is simply impossible. But worldly-minded people, and in some cases the followers of some religions also, think wrongly that the existence of God is not necessary for man’s attaining to this goal of perfection.

There is, as a matter-of-fact, a vast difference between Communism and Islam in devising means for carrying man to the cherished goal of perfection. Islam teaches that this perfection can be achieved only by means of God, who is the nourisher and sustainer unto perfection, whereas others think that the different things which God has created for the physical sustenance of man are the real means for attaining perfection. The Creator of the universe, according to the Holy Quran, and not the things created, can only take man along the path to the acme of perfection. This is the one

great difference between true faith and irreligion. Islam, for this reason, has laid the greatest stress upon prayer.

People have formed a wrong conception of prayer. They say that God should be implored to give you good food and other physical comforts. And Muslims too have unfortunately fallen into this error. This is the main reason that people denying the efficacy of prayer altogether, have cropped up. They argue that the fact that God has already created all things necessary for our sustenance and physical comforts, precludes the necessity of prayer altogether. Prayer, of a truth, being the only means which establishes a holy and happy communion between God and man, elevates the latter to the highest point of perfection. Communism reared its head 60 years ago and kicked up a rude row in the world. But how many souls has it reformed and reclaimed to the true path of spiritual edification and perfection is distinctly before our eyes.

Things of physical pleasure, such as food, can be had all over the world in the lands of Capitalism as well as countries of Communism. But, so far as human reformation is concerned, the elevation of human character, Communism has dragged humanity downwards. Consider, on the one hand, the mighty movement which appeared in the world under the name of Islam. To establish communion with the Most High God, was its basic principle. Islam, the fact cannot be denied, has not only opened a vast vista for human progress, but has also elevated man to the highest pinnacle of spiritual glory and greatness. The Prophet, as a matter-of-fact, created such a mighty revolution in the field of human elevation that if it were permissible to believe in another being as God, besides the one true God, the Holy Prophet Muhammad would certainly have been regarded as such.

People think that prayer and piety cannot go hand in hand with worldly advancement and progress. But the Prophet carried both to perfection, and there was no phase of human life in which he lifted not man to the highest point of perfection. There is no denying the fact that life today seems to be easy and comfortable but it has an affliction attending upon it. The supreme stage, on the other hand, where the Holy Prophet led his people to sets as naught and solves all human difficulties with wonderful perfection and felicity. It is a pity that the Muslims have not been able to remove the cover which the opponents of Islam have cast maliciously on the fair and fascinating face of the Prophet. The day this cover is torn asunder, the world will be dazzled and dazed to see that the Prophet of Islam stood matchless and without an equal in excellence and sublimity.

We have thus a tremendous task to perform. We have, no doubt, rendered the Holy Quran into some languages of the world that the people may be able to read and understand the Divine word for themselves. But it will be a case of all labor lost if these renderings are not distributed largely among the nations. Human effort is surely meager and

weak to accomplish this great task of bringing the world submissively round the Holy Quran. Let us, therefore, gather together and prostrate in humble submission before the Most High God beseeching His help. But no amount of prayer will be of any avail until your minds believe strongly that Islam shall predominate and prevail in the world. To this effect there are Divine promises, but these promises have been held in abeyance on account of our indifference and apathy. We should implore the Almighty God most solemnly to remove our weakness and cause the Divine word with regard to the dominance of Islam to be fulfilled.

I admonish particularly the members of our Jamaat who have, on the holy hand of the Imam of this age, taken the solemn pledge of keeping Islam above all worldly considerations. Even they are not acting in the way of this Divine promise. God's word must come to pass. He can wring water from flint. Did not the steel hearts of those stones who lived in the time of the Holy Prophet burst open and waters of godliness and piety issue forth from them? Even now it shall come to pass and it will be our good luck or misfortune, accordingly to whether we render our mite of service to its fulfillment or remain indifferent to it. Human reformation, I repeat emphatically once again, cannot be accomplished until we bow our head before the great God begging for His help and guidance. He will certainly send His aid and triumph which have been held up, when we adjust our actions to deserve them. ■

The Religion of Christ

By Maulana Abdul Haque Vidyarthi

[This article was originally published in the March 8, 1950 issue of "The Light". The author is the great scholar of languages who is most well known for his work "Muhammad in World Scriptures". This article presents a concise, yet insightful, examination into a simple, yet commonly overlooked, question: what is the name of the religion of Christ?]

A follower of Christ is known in the world by different names, for example: Christian, Masihi, Masara, Isai, Yasoo, Christi and so forth. No name has been given to this religion by Christ, the gospels or even the word of God. The most common name, which has been known for long, is Christian – taken from "Christ", the Greek name of Prophet Jesus. But this name has no historical support and the circumstances by which this name is said to have originated are themselves very doubtful. Let us consider first verse 26 of Acts II.

A) "And the disciples were called Christians first in Antioch" (1883 Urdu translation).'

B) "And the disciples were called Masihi first in Antioch" (1904 Urdu translation).

The English rendering of the verse is the same as that in A and this is also in accordance with the Greek Gospel. But B resembles the Arabic translation. One wonders why the word "Christian", a proper noun, was translated as "Masihi". And if the name of the religion is "Masihism", why should it be known as "Christianity"? In all languages the name "Islam", the religion of the Muslims, is the same. Same is the case with "Hinduism", the religion of the Hindus. But the religion of Christ is known in Europe as Christianity and in Asia as Masihism. This difference lends support to the argument that the name of the religion is neither Christianity nor Masihism.

Secondly, if we suppose that the false history of this religion is true, even then it was named 43 years after Christ. What were the followers called before this? Had they any name in the life time of Christ? Were they given any name by Christ or the word of God? Or had they any cause to forget it? These are questions which no one can answer.

Now the question is: whether in fact a name was given to this religion 43 years after Christ? For this we have to study the history of Christianity. If the name has been continuously in use, then there remains no doubt regarding the name and history. But we find that ancient writers, such as Clement of Rome, Barnabas, Hermes, etc, have not used this word. Rather, this name is found in use a full 150 years after Christ in the writings of Justin Martyr. And the question still remains: what name did the religion bear before this? In very ancient writings, the followers called one another as brothers, the pious, the chosen ones, the honest, the helpers of Christ, etc.

The name "Christian" has been taken from "Christ", a Greek translation of the word "Masih". In Jesus' own language he is known as "Yasu". But Jesus has advised his followers to keep this name a secret:

He said unto them: But whom, say ye, that I am? Peter answering said, the Christ of God. And he straightly charged them, and commanded them to tell no man that thing.

When Jesus was not known among the people as "Christ", and they were commanded not to tell his name, then how did the followers dare to call themselves Christians?

Non-Jews had accepted Christianity when the followers of Christ were named in Antioch. It is possible they must have been given a name and "Christian" is just possible. But this presumption cannot be said to be a certainty. Historians think that "Christian" is a name coined by idol-worshippers in reference to the followers of Jesus. Since the Jews expected the Christ still to come, they could never have called the followers of Jesus "Christians". Also, Jesus had strictly kept his name a secret; therefore, his followers could never have been called Christians. So it is still a problem to be solved by our Christian friends: what was the name given to the members of this faith by Christ or by the word of God? ■

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