



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah, the Beneficent, the Merciful



THE CALL

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Claims Of Mirza Ghulam Ahmad.

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*Presented at the Monthly Qur`anic Reading at the Fireburn Ahmaddiya Mosque,
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Overview

It is not my intention to debate or expand on the research material, but merely to convey the information to those unaware of these claims. If taken out of context the meaning can be deliberately twisted to serve other purposes than what was originally planned. It is therefore necessary to give a brief background of Hadhrat Mirza Ghulam Ahmad and the circumstances leading up to his claims.

Hadhrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a small village situated in the district of Punjab in India. He was born to a noble, land-owning family. He had, however, also studied a few books on medicine under the guidance of his father who was a skillful physician. Together with his love of study, Hadhrat Mirza was a devout worshipper and spent a great deal of his time in prayer and supplication to Allah. From an early age he received revelation from God, as well as visions and true

dreams. It was in a state of relative isolation and obscurity that in 1868 - 69 he received the revelation:

"Thy God is well pleased with what thou hast done. He will bless thee greatly, so much so that Kings shall seek blessing from your garments."

The flow of revelations and visions continued, gathering momentum, until in 1882 he received the revelation which made visible God's design that he, Mirza Ghulam Ahmad, was to be the appointed one, the one commissioned by God to serve His cause. Hadhrat Mirza Ghulam Ahmad had written the first part of his book *Brahin-e-Ahmadiyya* in 1880. The second part, published in 1882, included the above revelation relating to his appointment as the Promised Reformer of the age. This book caused a stir in the scholarly circles and people started to come to see him from near and far. In 1889 Hadhrat Mirza Ghulam Ahmad received the Divine revelation:

“When thou hast determined, put thine trust in Allah. And build the Ark under Our eyes, as commanded by our revelation. Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hand.”

Gentleness

A question that has been asked by old and new generations is ‘What was it about the character and personality of the Promised Messiah that inspired such deep feelings of love, respect and devotion in those who became his disciples and his followers?’ It was the gentleness and kindness of the Promised Messiah that was like a warm ray of sunshine which brightened everything it touched. His treatment of children, his attitude to the servants of the house, towards the beggars that called out for alms, his treatment of the lowly and the simple of mind, in short, every aspect of his relationship with others bore the mark of a person acutely aware of the Divine presence.

In 1891 Hadhrat Mirza Ghulam Ahmad received repeated revelations that Jesus of Nazareth had died a natural death and that what was meant by his second advent was that a person should appear in the spirit of Jesus and that he himself was that person, the Promised Messiah. When he received continual revelations commanding him to publish this fact, he had no choice but to do as was instructed.

He proceeded to Ludhiana and there issued a notice announcing his claim. No sooner was the announcement made that an unprecedented storm of opposition was raised. On 26 May 1908 he died in Lahore, Pakistan. His body was carried to, and buried at Qadian, where he was born.

Mirza Ghulam Ahmad was a religious Muslim figure, an Imam and the founder of the Ahmadiyya movement in Islam.

He remains a controversial figure to this day because of his claims as well as the movement he established.

Claims

The four main and most controversial claims of Hadhrat Mirza Ghulam Ahmad are:

- **receiving the *Divine Revelation***
- **being a *Mujaddid***
- **being the *Promised Messiah***
- **being a *Mahdi***

It is assumed that a person who receives a revelation from God is a prophet. This is not so. In the Qur’an chapter 16, it makes reference to the mother of Moses and Mary the mother of Christ having both received revelations. It is therefore established by the Qur’an that any person can receive a revelation by God and not be a prophet. In 1882 Mirza Ghulam Ahmad received the revelation which made visible God's design that he was to be the appointed one, the one commissioned by God to serve His cause. Part of the revelation received in 1882 was:

“O Ahmad, God has blessed thee..... Say, I am commanded to guide the world to the path of righteousness and I am the first to believe..... Help shall come to thee from men whose hearts Allah has himself prepared through revelation.”

It was not long before this prophecy came to be fulfilled.

14th Century Hijra

In 1883, at the start of the fourteenth century Hijra, Hadhrat Mirza Ghulam Ahmad laid claim to be the ‘Mujaddid’ of this century. A Mujaddid is a reformer or renewer, i.e. one who makes

new. A mujaddid brings a new approach to religion though it is often confused with the concept that it is a new religion. The word Mujaddid is not found in the Qur'an but is based on sayings of the Holy Prophet Muhammad (pbuh). In 1891 he announced that Jesus was not alive and would not return to this world in person, and that by the "return of Jesus" was meant the coming of an Imam and Mujaddid of the Muslims who would bear *spiritual* resemblance to the Messiah and do Messiah-like work. Hadhrat Mirza laid claim to be that particular Mujaddid of the Muslims who was going to be the Promised Messiah.

Son of Mary

There are well-known sayings of the Holy Prophet Muhammad, prophesying that "Jesus, son of Mary" shall appear among the Muslims in the last days, at a time when they would be in the most dire straits, facing destruction at the hands of their enemies, and he shall lead them to victory. Muslims took these prophecies literally, believing that the prophet Jesus had gone up to heaven alive, and would descend from there to rescue them. In Hadhrat Mirza's time, this wrong belief was being much exploited by Christian missionaries who argued that as, according to Muslim belief itself, Jesus did not die like a mortal, but has been alive in heaven for nearly two thousand years, from where he will descend later on.

Mujaddid

Having raised Hadhrat Mirza to the position of Mujaddid, with the mission of defending Islam, Allah informed him of the answer. It was disclosed to him that the Holy Qur'an actually teaches that, like every other prophet, Jesus too had died, and had not ascended to heaven alive. Hadhrat Mirza then discovered verse after

verse in the Qur'an proving exactly this. And when he put forward all these quotations, no one could prove false his arguments.

Obviously, this left the question of the prophecies about the coming of Jesus. God gave Hadhrat Mirza the knowledge that the coming Messiah in the prophecies was not Jesus, but a Muslim Mujaddid whose circumstances, mission and work would be similar to those of Jesus. Hadhrat Mirza then showed the many similarities between the circumstances in which he had come, and those in which Jesus had come among the Israelites.

Promised Messiah & Mahdi

Therein laid his claims to be the Promised Messiah and Mahdi - the Messiah promised by the Holy Prophet Muhammad. However, he stressed several times that by claiming to be the Promised Messiah he was not claiming to be a prophet. He wrote:

"If the objection be raised here that as the Messiah (Jesus) was a prophet, his like should also be a prophet, and the first answer to this is that our leader and master, the Holy Prophet Muhammad (pbuh), has not made prophethood a necessary condition for the Messiah to come. On the other hand, it is clearly written that he shall be a Muslim, and shall be subject to the Shariah of the Qur'an like ordinary Muslims, and he shall not go further than this that he is a Muslim and the *imam* of Muslims."

The promised Messiah is believed to be the second coming of Christ; and a Mahdi is a guide. This is indicated by the Hadiths since there is no mention in the

Qur'an of either of these. The Christians and Muslims both believe that Christ will return. The Hadiths make mention of the promised messiah and Mahdi being the one and the same. A Mahdi is a prophecy for the Muslims whereas the Promised Messiah is a prophecy for the Christians. Muslims interpreted the Qur'an as Jesus not being dead because of the Hadiths but Hadhrat Mirza interpreted the Hadiths. The promised messiah, it must be understood, is the coming of a person who will have the qualities and likeness of Jesus Christ. The concept of the second coming of Jesus Christ in person is contradictory to the Qur'an.

Hadhrat Mirza Ghulam Ahmad fulfilled the prophecy because he is a Muslim whereas Jesus was a Jew. Requirements for fulfilling this prophecy according to the Hadiths are that the person will be a Mahdi and an Imam.

If this, the Ahmadiyya interpretation is rejected, then every Muslim should consider the alternatives. Either he must accept the belief, damaging to Islam and contrary to the Qur'an, that Jesus is still alive in heaven and will return to this world after the Last of the Prophets, the Holy Prophet Muhammad. Or, if it is admitted that Jesus is dead and cannot return, then all the Holy Prophet's prophecies connected with this matter, which are contained in the most authentic books of Hadith, will have to be rejected as fabricated.

Hadhrat Mirza believed that no prophet, whether Jesus or a new prophet, can come after the Holy Prophet Muhammad. He wrote:

"The return of Jesus is not mentioned anywhere in the Holy Quran, but the ending of prophethood is mentioned perfectly clear. To make a distinction

between the coming of an old prophet [i.e. Jesus] and a new prophet is mischievous. Neither the Hadith nor the Qur'an make such a distinction, and the negation contained in the hadith report 'There is no prophet after me' is general."

Prophet ?

Some terms used by Hadhrat Mirza to emphasize that he was **not a prophet** are 'Buroozi Nabi' and 'Majaazi Nabi'. A 'Buroozi Nabi' is the reflection of prophethood in a person. In other words this person has the qualities and spiritual likeness to that of a prophet. A 'Majaazi Nabi' is a metaphorical prophet, that is, Hadhrat Mirza modelled himself like a Prophet in this case Jesus Christ.

In ancient times and even at present, Hadhrat Mirza Ghulam Ahmad's claims are still being used against him. For example, his claim to be 'like a Messiah' has been translated by critics, as him being the Antichrist or dajjal inspired by Satan.

Though the claims of Hadhrat Mirza have been interpreted by other religious groups in and out of Islam, to condemn the Ahmaddiya Movement in particular, it is imperative that we understand the true meaning of the prophecies and revelations. This in time will bring a harmony among religions.

Hadhrat Mirza revived the principle that if there are ninety-nine signs of disbelief (kufr) in a person and only one indication of Islam, that person should still be considered a Muslim. This has laid down a solid foundation for the unity of Islam. If this principle is accepted by Muslims, it will have far-reaching effects on them and will give back to them their lost power and glory.

Synopsis

In conclusion, the following is an excerpt from the late Hadhrat Ameer Dr. Asghar Hameed Sahib on Hadhrat Mirza's service to Islam and humanity.

The founder of the Ahmaddiya Movement, Hadhrat Mirza Ghulam Ahmad of Qadian arose to remind the world that Islam is:

1. International: God raised Prophets in all nations, not only among the Israelites, but also in India, China, Persia and others. A Muslim must believe in and respect all these prophets and their scriptures. Islam restores the original purity of the eternal truths taught by them, and broadens the scope of their national teachings to provide a faith for all humanity. Goodness, good people and truth may be found in all nations. God is equally just to all human beings, irrespective of their race, nationality or religion.

2. Tolerant: It gives full freedom to everyone to hold, practice and adopt any belief and religion. Differences of belief and interpretation, with whomsoever these may occur, must be tolerated. Criticism against Islam must be answered only by word, and any offence felt must be borne with patience; responding by physical violence is alien to the teachings of Islam. The common image of Islam as an intolerant faith is completely false.

3. Peaceful: It condemns all use of force except in unavoidable self-defense. All battles of early Islam were purely defensive. Muslims must live peacefully under any rule which grants them freedom of religion. The

impression that Islam urges its followers to wage war or rebellion to establish its rule is entirely wrong. The concept of Jihad is greatly misunderstood: it primarily signifies a spiritual, intellectual and moral struggle to reform oneself and others.

4. Non-sectarian: Any person professing the words "La ilaha ill-Allah, Muhammad-ur rasul-ullah" (There is no god but Allah, and Muhammad is the Messenger of Allah) must be treated as one's fellow Muslim. No inquisition is allowed into anyone's beliefs or motives. Issuing so-called rulings, on some pretext, to expel from Islam those who profess the Kalima is entirely against Islamic teachings.

5. Rational: It urges use of reason and knowledge in all matters, including religious affairs. Blind following and acceptance are disallowed, and independence of thought is granted. Blind, unthinking obedience to religious leaders is condemned.

6. Living: Acts of worship are not rituals to be performed without thought or feeling. They are meant to put the human soul in living contact with a Living God. We must know the purpose of prayer, fasting, etc. and carry them out in their true spirit. God listens to man's supplications and answers his prayers. In every age there arise, among Muslims, saints who have closeness and communication with God. Their example shows others that there is a Living God Who speaks to man.

7. Supporter of Women: A great deal of misunderstanding prevails on this point, mainly due to local customs being confused with the teachings of

Islam. According to Islam, a woman is a full, responsible human being, just as a man is. She should have the same control over determining the course of her life (including matters of marriage and divorce) as a man has over his life.

8. Highly Moral: It requires Muslims to develop the highest personal moral virtues, and display these qualities even at the cost of personal or national interest. An Islamic society is not created by imposing laws and regulations on people. It is only created by reforming the character of individuals through moral training and example, and this was what the Holy Prophet Muhammad did.

9. Heart-winning: It seeks to conquer hearts and minds by showing the logic, truth and beauty of its teachings, in a gentle, loving spirit. It condemns force or coercion to spread the faith or make people conform to it.

10. Complete: The Holy Qur'an and the Holy Prophet Muhammad (peace and blessings of Allah be upon him) provide complete and perfect guidance for all mankind, for all time to come. The Holy Prophet is the perfect exemplar of the highest moral virtues, which is why he is **Khatam-un Nabiyyin** (the Last of the Prophets). After him, no prophet (new or old) is to arise. However, Mujaddids or reformers will be raised by God to revive and rekindle the light of the faith of Islam. As Hadhrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement wrote:

"I firmly believe that our Holy Prophet Muhammad is the Last of the Prophets, and after him no prophet

shall come for this nation, neither old nor new".

Obituary

Dear Members

Assalaam-o-Alaikum Wa Rakhmatullahi Wa Barakaato Hoo.

Appended below is a message from Mrs. Samina Malik Sahiba, announcing the demise of Sheikh Ahmad Khalifa, Director of the Al Azhar Al Shareef Library. May Allah Ta'ala bless his soul and grant him a high position in Jannat ul Firdaus. Aameen.

Seeker of your prayers,

Lahore Ahmadees Moderator

Mohammad Saeed

18-04-05

It is with great sadness that I report the sad demise of Sheikh Ahmad Khalifa the Director of the Al Azhar Al Shareef Library who passed away two days ago. *Inna lillahi wa inna ilaihi raajioon.* He strongly considered us as Muslims and greatly admired and respected Maulana Muhammad Ali. He especially wanted us to bring a delegation to the Fatwa committee in Al Azhar and present our views so that they may be considered as fully in keeping with Islam.

I first met Sheikh Khalifa in 1995, when he was the Director of the Library at Al Azhar Al Shareef. He retired as a director of the library three years ago. At present, he was in charge of developing a website for Al Azhar in which all the books and manuscripts of the library were being put online. He helped our Jama'at in everyway he could and was instrumental in obtaining certificates for our books. I knew so many people through him. He was an Islamic scholar, and a very religious person. He also wrote books on Islam.

Last month I went to Cairo and he invited me to his house for dinner. We sat down for hours and talked. He was very pleased with the translation of our Arabic books. May Almighty Allah grant him paradise, Aameen.

Wassalaam

Samina

Al-Azhar endorses books by Maulana Muhammad Ali

The world famous, most ancient and widely-recognised Islamic institution and authority of **Al-Azhar**, Cairo, Egypt, has recently endorsed some English books of Maulana Muhammad Ali as being authentic Islamic literature.

Shown below is the English translation of their endorsement of the book *The Religion of Islam*:

Al-Azhar Al-Sharif
Islamic Research Academy
General Department for
Research, Writing and Translation

Book Review

Referring to the request submitted by Mrs Samina Malik to the General Administration of Publication, Research and Translation, Islamic Research Academy, Al-Azhar Al-Sharif regarding the opinion concerning the Book:

The Religion of Islam

written by Maulana Muhammad Ali in English, to review the book regarding its correctness.

The Department hereby informs that the above mentioned book contains beneficial and helpful information, and the Muslim reader whose native language is English will benefit from this book.

Assalaamu Alaikum wa Rahmatullahi wa Barakaatahu

1/7/02

General Director
of the Department of
Research,
Writing and Translation

Ali Abdel Baky

Department of Translation
Ziauddin Muhammad Muhammad

Shown below is the English translation of their endorsement of five other books:

Bismillah ir Rahman ir Raheem

December 1st, 2002
Al-Azhar Al-Sharif
Islamic Research Academy
General Department for
Writing and Translation

Mrs. Samina Malik
P.O. Box 3370
Dublin Oh 43016

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu

Book Review

Referring to your request submitted to the Department of Research, Writing and Translation at the Islamic Research Academy Al-Azhar Al-Sharif in regard to reviewing, evaluating and providing the opinion of Al-Azhar regarding the following books:

- 1) ***The Early Caliphate***
- 2) ***Introduction to the Study of the Holy Quran***
- 3) ***The New World Order***
- 4) ***A Manual of Hadith***
- 5) ***Muhammad the Prophet***

written in English language by Maulana Muhammad Ali.

The Department hereby confirms that the above mentioned books contains useful knowledge and do not include anything that contradicts the Religion of Islam

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu

General Director
of the Department of Research,
Writing and Translation

Ali Abdel Baky

Name

Address

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"I firmly believe that our Holy Prophet Muhammad is the Last of the Prophets, and after him no prophet shall come for this nation, neither old nor new".
Hazrat Mirza Ghulam Ahmad

Stamp