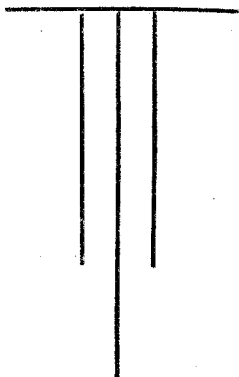


AHMADEES

ARE

MUSLIMS

(Supreme Court Ruling)



by

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www.aail.org

Ahmadees Are Muslims

(Supreme Court Rulling)

The Islamic Publication Bureau, Cape Town (South Africa), have, in order to poison and prejudice the minds of the people against the Ahmadiyya Movement which is nothing but a revival movement to present Islam to the world in its pristine purity, published and distributed free a pamphlet entitled *Mirzais are Non-Muslims*. It is a copy of the judgment delivered by an Additional District Judge of Rawalpindi, Sheikh Muhammad Akbar, in a divorce case :

Civil Appeal No. 33 of 1955—No. 32 of 1955.

Madam Amatul Karim *versus* Lt. Nazir - uddin Malik ;

Lt. Naziruddin Malik *versus* Amatul Karim.

This judgment was, in the first instance, published in the form of a pamphlet by the M a k t a b a Tahaffuz-i-Khatam-i-Nabuwwat, Pakistan, and the present pamphlet is only a reprint thereof.

The Term Mirzai

The name *Mirzai*, it may be pointed out for the information of the Islamic Publication Bureau, has neither been adopted by the holy founder of the Ahmadiyya Movement, nor by his successors later on. It is a contemptuous name which the opponents of the Movement have, most meanly, inflicted on the followers of Hadzrat Mirza Ghulam Ahmad, much in the same way as the Christian opponents of Islam used to call the Muslims contemptuously by the name *Muhammadi*. The correct name proposed by the founder himself is *Musalman Firqah-i-Ahmadiyya* i.e. Muslims belonging to the Ahmadiyya School of Thought. To call them by any other name which of course they do not like, is to violate the limits of decorum and decency.

The Verdict

The learned Additional District Judge of Rawalpindi, in order to be able to throw the Ahmadees into the deep sea, has taken his stand on the following grounds :

The above discussion brings me to the following findings which I hereby register :

- (1) There is *ijma* (unanimity) amongst the Muslims that the Holy Prophet of Islam was the final Prophet of God, and that no Prophet was to be sent after him (peace be upon him).
- (2) There is *ijma* amongst the Muslims that one who does not believe in the finality of the Prophethood of our Holy Prophet, is not a Muslim.
- (3) There is *ijma* amongst the Muslims that the Qadianis are non-Muslims.
- (4) Mirza Ghulam Ahmad, in view of his own above declarations as interpreted and understood by himself and his successors and followers, did claim to be the receiver of such *wahi* as amounted to *wahi-i-Nabuwwat*.
- (5) The test laid down by Mirza Ghulam Ahmad in his earlier books, spoken of above, falsify his claim for prophethood.
- (6) He, in fact, claimed for himself the status of a full-fledged prophet, like all other universally accepted prophets, and *zil* and *barooz* are only a sham show.
- (7) There can be no *wahi-i-nabuwwat* after our Holy Prophet, and whoever claims it, is outside the fold of Islam.

The Argument

The judgment of the learned Additional District Judge of Rawalpindi, it can be easily seen, revolves round one fundamental point, that the Holy Prophet Muhammad (peace and the blessings of God be upon him) is the Last of the Prophets, the *Khatam al-nabiyyin*, and no prophet whosoever can come after him; and that since Mirza Ghulam Ahmad claimed for himself the status of a full-fledged prophet, and said that he was the recipient of *Wahy-i-nabuwwat* (prophetic revelation); therefore, he as well as all those who believed in him, are not Muslims, and should be treated as outside the fold of Islam.

District Judge, Lyallpur

Before entering upon the discussion that Hadzrat Mirza Ghulam Ahmad, the holy founder of the Ahmadiyya Movement, did never deny the great fact of the Holy Prophet's being the Last of the Prophets, but was, on the other hand, a staunch believer in the doctrine of *Khatam-i-nabuwwat*; nor did he claim

for himself the status of being a full-fledged prophet, neither the reception of *Wahy-i-nabuwwat*, we invite the attention of the learned Additional District Judge as well as that of the Islamic Publication Bureau, Cape Town, to the judgment delivered on the 5th May 1951, by the District Judge of Lyallpur (Pakistan), Sheikh Abdul Majid Asghar, B.A. LL.B., P.C.S. in an identical case claiming divorce :

Mst Nazeeran d/o Barkat Ali Rajput, Khalsa College, Lyallpur—Appellant
versus

Mahmood Ahmad s/o Fazal Mohd. Rajput, Chambeli Mandi, Maghiana, Dist.Jhang—Respondent

This appeal arose out of the suit for the dissolution of marriage on the ground that the husband had become an Ahmadee. The suit was, in the first instance, dismissed by the Sub-Judge of Lyallpur, Chaudhri Mohammad Ali who wrote in his judgment :*

*We have before us a published copy of the judgment in Urdu entitled “نوائے پاکستان” i.e., the Voice of Pakistan.

Ahmadiyyat is not a new faith. The Ahmadees, as decided in *Indian Cases*. Vol. 37, page 302, and Vol. 71 page 68, are only a sect of the Muslims; and a Muslim who joins this sect does not become an apostate. Moreover, it has been decided (*Indian Cases*, Vol. 144 page 658) that every person who believes in the Unity of God and the mission of Muhammad as a Prophet is a Mussalman to whatever sect he may belong. The Ahmadees undoubtedly believe in the Unity of God and the prophethood of Muhammad (peace and the blessings of God be upon him). Therefore, they are Muslims; and it cannot be said of him who has joined the Ahmadiyya sect, that he has changed his religion.

Upholding the finding of the Sub-Judge, the District Judge of Lyallpur wrote in his judgment :

Whatever may be the opinion of certain ulama in this respect; but the High Courts, from time to time, have given their rulings that the Ahmadees cannot be considered as non-Muslims. In spite of the fact that they hold different views in certain doctrinal matters, we cannot, in any way, call the Ahmadees as non-Muslims.

Lahore High Court

(*Indian Cases*, Vol 144, page 658)

Second Civil Appeal No. 495 of 1928, May 15, 1933.

Jai Lal and Abdur Rashid, JJ.

Jewan Khan and others—Plaintiffs—Appellants

versus

Habib and others—Defendants-Respondents

The Court has laid down the basic principle that

every person who believes in the Unity of God and the mission of Muhammad as a Prophet is a Mussalman to whatever sect he may belong.

What a distinct echo of the Islamic Formula of Faith, *La ilaha ill-Allah Muhammad-un-Rasulullah* : There is no God but Allah and Muhammad is His Messenger. A man becomes a Muslim or a believer by making a confession of the Unity of God and of the prophethood of Muhammad, and so long as he does not renounce his faith in this, he remains a Muslim or a believer technically, inspite of any opinion he may hold on any religious

question, or any evil which he may commit, or have committed ; and a man who does not make this confession, is a non-Muslim or unbeliever technically, in spite of any good that he may do. The Ahamdees repose full faith in the Unity of God and the prophethood of Muhammad (peace and the blessings of God be upon him). They are, therefore, Muslims, and no power on earth can expel them from the House of Islam.

Madras High Court

(*Indian Cases*, Vol. 71, p. 65)

Criminal Revision case No. 366 of 1921. August 30, 1922.

Present; Mr. Justice Oldfield and Mr. Justice Krishnan.

Narantakath Avullah—Complainant—Petitioner,

versus

Parakkal Mammu and others—Accused-Respondents.

The story of the case, as stated by the Hon'ble Judge himself runs as follows :

This is a Criminal Revision Petition filed by the complainant against the order of acquittal by the learned Sessions Judge of North Malabar, of the

accused in Sessions Case No. 12 of 1920, of whom the 5th accused, a Mopla woman, was charged with bigamy under section 494, Indian Penal Code and the rest with abetment thereof. The Sessions Judge found that the 5th accused was lawfully married to the complainant but that he subsequently joined the new sect of Ahmadiyas and that thereupon after obtaining the opinions of certain Muhammadan theologians that this act amounted to apostasy and severed the marriage tie, she married a second time, the 3rd accused in the case.

Their Lordships observed :

The Ahmadees are a sect of Mussalmans ; and a Mussalman who joins the Ahmadee faith, does not become a *murtad* or apostate.

The wife of a person who joins the Ahmadiya sect and remarries during the lifetime of her first husband without obtaining a divorce from him, commits the offence of bigamy punishable under section 494 Indian Penal Code.

To quote a few words from Mr. Justice Krishnan's admirable decision :

Besides these cases the learned counsel for the petitioner has brought to our notice one recent decision in which the very question raised before us to the

status of Ahmadees seems to have been raised, viz, the case of Hakim Khalil Ahmad [ref. 2 Patna High Court L J., 108 (1917)]. It was expressly ruled there that the sect known as Ahmadees are Muhammadans notwithstanding their pronounced dissent on several important matters of doctrine from the orthodox Muhammadan faith. In view of these authorities which I accept, it follows that a Muhammadan does not become an apostate by merely accepting the doctrines of Ahmadees. *The Ahmadiyahs are in my view only a reformed sect of Muhammadans.*

The Supreme Court, Singapore

Suit No. 513 of 1925, between Meeran Lebbaik Maullim and K. C. Marican—Plaintiffs.

and

J. Mohamed Ismail Marican and the Straits Printing Works—Defendants.

Coram : Dean J.

His Lordship made the following observation :

In this case the Plaintiffs who say they are Muhammadan Tamils, claim from the Defendants damages for libel which they say the Defendants published concerning them in a certain handbill

in the Tamil language which was distributed in Singapore, in May 1925. One of these documents is attached to the Statement of Claim with a translation of it.....In paragraph 7 of the statement of claim the plaintiffs referring to the words of the alleged libel state :

“The said words are intended to and represent the Plaintiffs to be disseminators of false doctrines, deceivers, misguided illiterate fools, hypocrites, liars and unbelievers behind whom it is unlawful in Muhammadan Law for any Muslim to pray, to whom no Muslim women should be joined in marriage, from whom any Muslim woman married to them is *de facto* divorced and whose bodies should not be interred in any Muslim burial ground;” and paragraph 8 alleges: “By reason of the premises the Plaintiffs are held up to the hatred, contempt and ridicule of their fellow Mohammadans and have suffered in their credit and reputation.”

After dealing with and discussing in detail all the facts of the case, His Lordship pronounced his judgment, saying :

I should have no hesitation in deciding it as it was decided and on the same grounds as it was decided

in the case of *Narantakatt Avullah v. Pakk. Mammu*, Indian Law Reports, Madras Series (1922) Volume XLV, page 986. The overwhelming evidence in this case is that *the fundamentals of Muhammedanism are believed in by the Ahmadiyas who are therefore entitled to be called Mohammedans and not Kafirs* and that the points on which they differ from the orthodox are on the traditions which have never been considered fundamental For these reasons I find for the Plaintiffs and assess damages at 5000 dollars.

The Appeal

Supreme Court, Singapore,

Appellate Jurisdiction.

Suit No. 513 of 1925, between

1. Meeran Lebbaik Maullim,
 2. K. C. Marican—Plaintiffs (Respondents)
- and*
1. J. M. Ismail Marican (Appellant).
 2. The Straits Printing Works—Defendants (15th June 1926.)

Judgment

The Appeal of the abovenamed 1st Defendant (Appellant) against the Judgment of the Honourable Mr.

Justice George Campbell Deane, dated the 19th day of March 1926, coming on for hearing this day before

- (1) the Honourable Sir James William Morrison Knight, Chief Justice,
- (2) the Honourable Mr. Justice Alfred Vanhouse Brown and
- (3) the Honourable Mr. Justice James McCabe Reay

in the presence of Counsel for the Appellant (1st Defendant) and for the Respondants (plaintiffs) and upon hearing what was alleged by Counsel on both sides THIS COURT DOTH UNANIMOUSLY ORDER that this appeal be dismissed and the moneys deposited in court to the credit of this action together with all interest (if any) thereon which shall have accrued up to the date of withdrawl be paid to the Respondents (plaintiffs)...

Entered this 5th day of July 1926 at 3 p. m. in Vol, XLII, page 340.

By order of the Court
(Sd) W. A. N. Davies, Registrar.

The Islamic Publication Bureau of Cape Town as well as other people of the same ilk

should now perhaps be able to realize that the un-Islamic game of calling the Ahmadees apostates is a costly game indeed.

The pronouncement of an Additional District Judge of Rawalpindi, even the Islamic Publication Bureau of Cape Town will not perhaps be able to gainsay, carries no weight whatsoever as against the supreme verdict of the lofty authorities of law and justice quoted above, who have decided in unequivocal terms that Ahmadees notwithstanding the difference of opinion which they have with the orthodox Muslims on certain doctrinal matters, are undoubtedly *Muslims* and not apostates from the faith of Islam, and that one who calls them unbelievers and advocates their social extradition, is liable to be punished for a libel.

The Qadianis

It is not our intention to hold a brief for the Qadianis. We have, as a matter of fact, waged for forty long years a relentless war against their deleterious doctrine that

Hadzrat Mirza Ghulam Ahmad, the holy founder of the Ahmadiyya Movement, was a prophet of such a stamp whose denial entailed expulsion from the House of Islam. It may be recalled that six years after the death of Hadzrat Mirza Sahib, his followers split up into two sections :

- (1) Sadar Anjuman Ahmadiyya, Qadian, briefly called *Jamaat-i-Qadian* (now established at Rabwah) under the leadership of Mian Bashir-ud-Din Mahmood Ahmad, a son of Hadzrat Mirza Ghulam Ahmad, the Promised Messiah. They taught that Hadzrat Mirza Ghulam Ahmad was a full-fledged prophet, and that all those people who accepted him not as such were veritable Kafirs and outside the pale of Islam, although the Khalifah of Rabwah had at last to climb down from this untenable position before the Court of Enquiry held in 1953, presided over by the

Chief Justice of West Pakistan, to enquire into the Punjab Disturbances, and stated on solemn oath that belief in Hadzrat Mirza Ghulam Ahmad was not a part of a Muslim's faith nor his denial threw a man outside the House of Islam.

- (2) The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, or briefly, *Jamaat-i-Lahore*, whose leader was Hadzrat Maulana Muhammad Ali of the blessed memory (now under the guidance of Hadzrat Maulana Sadruddin). They professed and preached that Hadzrat Mirza Ghulam Ahmad was the Mujaddad of the present age (Inspired Reformer), and not a prophet whose denial entailed expulsion from the House of Islam.

The Additional District Judge of Rawalpindi, too, had to admit in his judgment that

The Lahore branch of Ahmadis do not believe in Mirza Sahib as a Prophet. They acknowledge him only as a Mujaddad.

The Mistake

The Additional District Judge of Rawalpindi, Sheikh Mohammad Akbar, has formed his opinion obviously on the basis of the Qadiani doctrine, the parties in the divorce case, or at least one of them being a Qadiani. But he has undoubtedly slipped into error in holding Hadzrat Mirza Ghulam Ahmad responsible for this un-Islamic teaching. By no canon of law or justice can Hadzrat Mirza Ghulam Ahmad be held responsible for a teaching which he never taught, much in the same way as Jesus the Messiah cannot be held responsible for the doctrine which his successor Paul invented in his name a long time after his death, as stated by Dr. Johannes Weiss of the Heidelburgh University in his book *Paul and Jesus*, p. 130 :

The faith in Christ as held by Paul was something new in comparison with the preachings of Jesus; it was a new type of religion.

What had happened in the case of the Jewish Messiah, also found its repetition in the case of the Muslim Messiah, Hadzrat Mirza Ghulam Ahmad. It is a new type of religion that has been imputed to him after his death. The Additional District Judge, with this knowledge in hand that

The Lahore Branch of Ahmadis do not believe in Mirza Sahib as a prophet. They acknowledge him only as a Mujaddad.

should have been cautious enough not to pass such a severe stricture against him that he, in fact, claimed for himself status of a full-fledged prophet, like all other unanimously acknowledged prophets, and *Zil* and *barooz* are only a sham show.

False Charge

Hadzrat Mirza Ghulam Ahmad (peace be on him) was such a staunch believer in the doctrine of *Khatam-i-nabuwwat* that whereas his accusers asserted that Jesus the Christ, son of Mary, who was a prophet unto the Children of Israel, would come to this earth a second

time towards the close of the world, in which case he and not the Holy Prophet Muhammad shall have to be considered as the Last Prophet, Hadzrat Mirza Ghulam Ahmad taught with all the force at his command that the Holy Prophet Muhammad was, of a truth, the Last of the Prophets, and no prophet of any kind, neither new nor old, could come after him. He sang most devotedly

هست او خیرالرسول خیرالانام
هر نبوت را در او شد اختتام

The Holy Prophet is the best of all the Messengers of God, as well as the best of all creation. Prophethood of every kind has come to a close with him.

ختم شد بر نفس ها گشس هر کمال
لا جرم شد ختم بر پیغمبرے

In his holy person every excellence has reached its point of perfection ; and it is therefore that every kind of prophethood has come to an end with him.

From His Writings

A few more quotations from his writings will furthermore establish the truth that

Hadzrat Mirza Ghulam Ahmad, the holy Imam of this age, was a very strict believer in the doctrine of *Khatam-i-nabuwwat*, and the charge that he claimed for himself the status of a full-fledged prophet, is absurd on the very face of it. He wrote :

1. I have full faith in the fact that the Holy Prophet Muhammad (peace and the blessings of God be upon him) is *Khatamal-nabiyyin*, and no prophet, neither new nor old, shall come after him. (*Nishan-i-Asmani*, p.2).
2. Any one who claims to be a prophet and apostle after the Holy Prophet Muhammad, I look upon and consider him as a *Kafir* and a liar (*Poster*, dated October 2, 1891).
3. Those people who allege against me that I claim to be a prophet and apostle, have fabricated a lie against me (*Hamamat-al-Bushra*, p. 8).
4. It is not prophethood, but it is *muhaddathiyyat* that I claim for myself, under Divine direction (*Izalah-i-Auham*, p. 421).

Pick up any book compiled by Hadzrat Mirza Ghulam Ahmad, the Promised Messiah, and you will find a vehement denial of the prophethood that his accusers alleged against him.

5. Although I had been receiving Divine communication for the last twenty years successively, and the terms *nabi* and *rasul* have often been used for me, but it is a mistake to think that it is the same real prophethood of yore which made its recipient the bearer of Divine Law. The term *rasul*, in this case means nothing more than *one sent forth by the Most High God; a messenger from On High;* and the term *nabi*, as *one invested with the gift of prophecy; one who receiving his light from God, foretells unseen matters.* But since these terms which have been used only in a metaphorical sense, are telling adversely upon Islam and creating misunderstanding and confusion, they must not be used in ordinary conversation and every day talk: and it must be believed from the core of your heart that prophethood in all its essence has really come to an end with the Holy Prophet Muhammad, as says the Most High God in the Holy Quran.

ولكن رسول الله و خاتم النبيين

To deny this verse or even to depreciate it in any manner is tantamount to turning away from Islam and apostatizing. Just as a man who exceeds all limits in denial, is in a dangerous condition, so is he also who, after the manner of the Shias, exceeds all bounds in affirmation and affinity. The Most High God,

it must be understood very clearly, has brought to a close all kinds of prophethood as well as apostleship with the advent of the Holy Prophet and the Holy Quran; and I have been raised and sent forth into this world merely to serve and strengthen the cause of Islam, and not to relinquish it, and invent a new faith. We should always protect ourselves from the inroads of the Satan, and cherish a true and sincere love for Islam. The grandeur and greatness of the Holy Prophet we must never forget. **As for myself, I am only a humble servant of Islam, and this is entirely the purpose of my advent; and the words *nabi* and *rasul* have been used for me only in a metaphorical sense.**

(*Al-Hakam*, dated, August 17, 1896)

Haqiqatal-Wahy is the very last book compiled by Hadzrat Mirza Ghulam Ahmad, the Promised Messiah, in 1907 A.D. An Arabic Supplement, entitled *Istifta* is appended to it wherein on page 64 he has very clearly re-affirmed and re-stated his faith in the termination of prophethood and apostleship, saying, that the terms *Nabi* and *Rasul*, met with in his revelations and prophecies, have been used

only in a metaphorical sense and not technically. He wrote :

6. With the advent of our Holy Prophet, prophethood, has been cut off for ever. There is now no book but the Holy Quran which is by far the best among the sacred scriptures, nor is there a Law after the Perfect Law of Muhammad (peace and the blessings of God be upon him), The appellation of prophet has been conferred upon me by the sacred lips of the Holy Prophet. This distinction, it is but evident, has been received by me by following in his footsteps submissively; otherwise there was no merit in me, no excellence. Whatever has been bestowed upon me, is by reason of the Holy Prophet's spiritual power. My prophethood, in the eyes of God, means *frequency of revelation* only, and no more, and malediction of God be upon him who claims anything beyond it, or attaches any importance to his own self, or withdraws his neck from under the yoke of Muhammad. Our Holy Prophet, of a truth, is the Last of the Prophets, and the line of the apostles has terminated with him—

و ان رسولنا خاتم النبيين و عليه القطعت مسامت المرسلين

No one, therefore, has a right to claim real prophethood after him; and nothing has

remained of it excepting His frequent Communion, and this, too, with and not without subservience to the Holy Prophet. I swear by the Most High God that whatever has been achieved by me, has been obtained from the light and lead of Muhammad's footprints. *And the title of nabi which the Most High God has conferred on me is merely by way of metaphor and not in the strict sense of the term.*

و سميت نبياً من الله على طريق المجاز لا على وجه الحقيقة

To call this holy man an unbeliever and an apostate from Islam, is an injustice of the grossest kind which the Most High God will never pardon and forgive.

Zil and Barooz

In order to eschew all possibility of a misunderstanding and misconstruction, Hadzrat Mirza Sahib prefixed to his prophethood the term *zil* to indicate and shew that it was merely a shadow of the Real Prophethood, called *walayyat* in the Islamic terminology. *Zilli nabuwat* is not *nabuwat*; and Hadzrat Mirza Sahib has elucidated and explained this point beautifully by means of an example, saying, that just as the epithet *Zil Allah* we

use not for Allah but for some one other than Allah when that person displays manifestly some of the attributes of God ; for instance, a just and righteous king has been called *Zil Allah* in a tradition of the Holy Prophet; very much in the same way *zilli nabuwwat* is not *nabuwwat* ; it is something different from *nabuwwat* ; although imbued to a good extent with the light and spiritual illumination of prophethood.

Likewise, *barooz* which is a well-known term of the mystic philosophy, signifies that stage in the spiritual progress when a person radiates and reflects the moral and spiritual qualities of another person who has passed away from this earth, much in the same way as the bright rays of the sun are reflected by the surface of the moon ; or just as a piece of iron, when cast into the blazing fire, assumes not only the red-hot tinge of the fire but also its burning quality, so that it becomes difficult to distinguish between the two ; but all the same, iron is iron and not fire. In the same way, when a true and sincere disciple of a prophet, a *wali* or a saint surrenders himself

completely to the will and pleasure of his master, and submerges his own self into his perfect obedience, then the moral and spiritual qualities of the holy master are also created by the Most High God in the devoted disciple, so that he feels and acts in the same way as did his master, and is, therefore, called in the language of mystic philosophy, a *barooz* of that spiritual luminary. But just as iron in the fire remains iron all the same, a *barooz* similarly is a *barooz*, a reflection only of the spiritual sun whose rays are radiated through his person.

The Additional District Judge of Rawalpindi and other men of his way of thinking will perhaps now be able to appreciate that *zil* and *barooz* are meaningful terms and not a "sham show" to draw wool over the eyes of the people—

سخن شناس نه دلبرا - خطا اينجا است -

The learned Judge, in this respect, seems to be, as Shakespeare has put it, *most ignorant of what he's most assured*; and it was this unnecessary trespass of his into the

subtle spiritual realm where even *angels fear to tread*, that brought him a snub from the High Court of West Pakistan, Lahore.

Civil Appeal from Order No. 408 of 1955.

Present : Mr, Justice Abdul Aziz Khan and Mr. Justice Muhammad Yaqub Ali.

Lt. Naziruddin Malik, son of Master Mohd Din Awan of Muhallah Karimpura, Rawalpindi city—Defendant/Appellant

versus

Mst. Amat-ul-Karim, daughter of Karam Elahi, Rajput Janjua, resident of house No. B-500, Nia Muhallah, Trunk Bazar, Rawalpindi city—Plaintiff /Respondent,

Claim : For recovery of Rs. 4403/-i.e. Rs. 2000/- as dower money and Rs. 2403/. on account of price of ornaments etc.

In the course of the judgment their Lordships made the following observation :

Both the parties preferred appeals which were disposed of by Sheikh Mohammad Akbar, Additional District Judge, Rawalpindi, by an unnecessary lengthy order which is exclusively confined to the discussion whether Ahmadees are Muslims or not. The learned Judge was so much carried away by his enthusiasm in the discussion of this proposition that he forgot to advert to the other facts of the case

or to record any finding on issue No.3. He merely observed that the articles of dowery belonging to Mst. Amat-ul-Karim were proved to have been in the possession of Lt. Naziruddin Malik and their value was assessed on sound basis.

Wahy-i-Nabuwwat

The Additional District Judge of Rawalpindi goes on to allege that

Mirza Ghulam Ahmad, in view of his own above declarations as interpreted and understood by himself and his successors and followers, did claim to be the receiver of such *wahy* as amounted to *wahy-i-nabuwwat*.

This charge, to say the least, is not only baseless and wrong but also highly repugnant to the teaching and claim of Hadzrat Mirza Ghulam Ahmad, the holy Imam of this age. He had laid it down for a firm principle that

The Holy Quran permits not, after the *Khatamal-nabiyyin*, the advent of any other prophet, be he new or old; for, the knowledge of religion is imparted to the Divine Messenger through the agency of the angel Gabriel; and the door of the coming of Gabriel with *wahy-i-nabuwwat* (prophetic

revelation) has been shut up and closed for ever
(*Izalah-i-Auham*, p. 761).

Explaining the significance of the term *Khatam al-nabiyyin*, Hadzrat Mirza Sahib wrote illuminatingly :

If you should say that the Messiah will be told through *wahy* only this much : Follow the Holy Quran; and the *wahy* thereafter shall be discontinued, and Gabriel shall never come to him (Jesus) again, and Jesus having been divested of his prophethood, will enter the lists of the Holy Prophet's followers; even such a proposition is ridiculoas and peurile. It can be easily understood that even if it were supposed that the *wahy* will come only for once, and the angel Gabriel will bring only one short sentence and then become silent for ever; even such a situation is repugnant to *Khatam-i-nabuwwat*; for, when the seal of finality is broken and the *wahy-i-nabuwwat* begins to come again, it matters little whether it contains more or less. Every sane and sensible man can understand that if the Most God is true to His Word, and if the promise held out in the verse *Khatamal-nabiyyin* which has also been stated explicitly in the Holy Prophet's traditions that after the death of the Holy Prophet (peace and the blessings of God be upon him), the angel Gabriel has been forbidden for all time

to come to bring any more *wahy-i-nabuwwat*, if all these things are true, then no human being whosoever can ever come, after the Holy Prophet in the capacity of a prophet. If we should just suppose for the sake of argument that Jesus, having risen from the dead, will come to this earth a second time, we cannot anyhow gainsay the fact that he is a prophet and will come in the capacity of a prophet, and the descending of Gabriel bearing Divine Word will start again. So just as it is impossible that the sun may rise, but there should be no light accompanying it, in the same way, it is also impossible that a Messenger of God may come into the world for the good and guidance of mankind, but there should be no Gabriel together with the Divine Word accompanying him. (*Izalah-i-Auham*, p. 577).

Elsewhere in the same book he wrote :

How could it be possible that after the *Khatamal-nabiyyin* another Prophet should come in the same perfect sense which is one of the conditions of Real prophethood? Is it not necessary that *wahy* and the coming of Gabriel which are the essentials of Real Prophethood, should be in the accompaniment of such a prophet; for according to the teaching of the Holy Quran, a *rasul* is he who has, through the agency of the angel Gabriel, learnt

the doctrines and commandments of religion. But a seal has been set, for the last thirteen centuries on *wahy-i-nabuwwat*. Will this seal be broken at that time? (*Izalah-i-Auham*, p.534).

Hazrat Mirza Sahib's writings are replete with this categorical teaching that the Holy Prophet Muhammad (peace and the blessings of God be upon him) was the Last of the Prophets, the *Khatamal-nabiyyin* and no prophet in the true, technical sense can come after him, and that the coming of the angel Gabriel with *wahy-i-nabuwwat* to this earth, after the death of the Holy Prophet, has been shut out and stopped for all time to come. Yet the Additional District Judge of Rawalpindi would have the world believe that Hadzrat Mirza Ghulam Ahmad claimed to be the recipient of *wahy-i-nabuwwat* (prophetic revelation). We invite him as well as the Islamic Publication Bureau of Cape Town, if they be seekers after truth, to ponder over Hadzrat Mirza Sahib's proclamation which he made for the information of the world by means of a poster, dated Shaban 20, 1314 A.H. He announced:

Let it be known to Maulvi Ghulam Dastagir of Qasur that we, too, invoke imprecations upon the claimant to prophethood, and repose full faith in *La ilaha ill-Allah Muhammad-un-Rasullah*, and believe in the finality of prophethood with the Holy Prophet Muhammad (peace and the blessings of God be upon him). Ours is not a *wahy-i-nabuwwat* (prophetic revelation), but the one which is granted to *auliya* for completely submitting to and strictly following in the footsteps of the Holy Prophet. This is our belief; and he who imputes to us more than this, strays away from righteousness and rectitude ... To be brief, we lay no claim to prophethood; it is merely *walayyat* and *mujaddadiyyat* that we claim for ourselves.

It should now be clear beyond the last shadow of doubt that Hadzrat Mirza Ghulam Ahmad, the holy Imam of this age, laid no claim to prophethood, and called his revelation a non-prophetic revelation (*wahy - i - walayat*) which is granted to sages and saints.

The Last Word

But let us appeal to and invoke the judgment of the Highest Authority on this point, the Holy Prophet Muhammad (peace

and the blessing of God be upon him) whose verdict is unquestionable and absolute. *Bukhari* (8 : 28) has on its record the Prophet's ruling on this point couched in the following categorical terms :

Whoever offers prayers as we do, and turns his face to our Qibla, and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and His Apostle; so do not violate Allah's covenant.

The Ahmadees, even the Islamic Publication Bureau of Cape Town will not perhaps be able to gainsay, fulfil all these conditions, and are, therefore, Muslims *for whom is the covenant of Allah and His Apostle*, and that to call them unbelievers who should be thrown out of the fold of Islam, is to violate the covenant of Allah and incur His wrath and resentment.

Al-Azhar of Egypt

Al-Azhar is the most eminent seat of Islamic learning of the present day.

A letter was received by the Professors of Al-Azhar from Abdul Karim Khan working under the command of the Allies in the Middle East containing an inquiry :

Is Jesus dead or alive according to the Quran and the Holy Traditions of the Holy Prophet? What do you think of a Muslim who does not believe that he is still alive, and what about one who disbelieves in him in case he comes to the world for the second time?

This question was referred to the Senior Professor Sheikh Mahmud Shaltut, then a member of the Senate of the learned Professors who replied as follows :

The Great Scholar, Sheikh Mahmud Shaltut, whose word carried power and authority with it, having entered upon a detailed discussion of the Quranic verses and the Holy Prophet's Traditions, concluded his impartial finding in the following words :

To sum up :

1. There is nothing in the Holy Quran, nor in the sacred traditions of the Prophet which authorises the correctness of the belief to the contentment of the heart that Jesus was taken up to the heavens with his body and is alive there even now, and would descend therefrom in the latter days.
2. The Quranic verses about Jesus show that God had promised to cause him to die a natural

death, then to exalt him and save him from the mischief of the disbelievers, and this promise has certainly been fulfilled. His enemies could neither kill him nor crucify him, but God completed the span of his life, and then caused him to die.

3. Any person who denies his bodily ascent and his continuance in physical existence in the heavens and his descent in the latter ages, does not deny a fact that can be established by clear conclusive argument- *Thus he is not outside the faith of Islam, and it is absolutely wrong to consider him an apostate. He is perfectly a Muslim. If he dies, he dies the death of a believer and like believers his funeral prayer must be said, and he must be buried in the Muslim cemetery. His faith is decidedly faultless in the eyes of God. And God knows the conditions of His servants.*

And as to the other part of the question that supposing Jesus returns to the world, then how should a disbeliever in him be regarded, after the above statement of our's—this question does not arise at all. God is the best Knower.

Mahmud Shaltut.