Clear Evidence Re Ahmadiyyah

RESEARCH AND EDITING BY:

MAULANA HAFIZ SHER MUHAMMAD

Missionary of Islam

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Hazrat Mirza GHULAM AHMAD of Qadian
The Promised Messiah and Mahdi
Founder of the Ahmadiyya Movement

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PREFATORY NOTE

'THE CLEAR EVIDENCE re Ahmadiyyah' is a collection of the researches and articles of Maulana Hafiz Sher Muhammad about some beliefs of the 'Ahmadiyyah' and the founder of the Ahmadiyyah movement in Islam. Maulana Sher Muhammad is considered an authority on the differences between the two sections of the Ahmadiyyah and between the Ahmadiyyah and the other sections of Muslims. His method of writing is more of a research scholar than that of a debator. He simply adduces evidence from the original sources and lets the readers draw their own conclusions. His style is very effective in case of seekers after truth who read such material with an open mind.

The book is divided in two parts. Part I comprises of material dealing with the beliefs of the two sections of the 'Ahmadiyyah.' Both the opponents of the founder of the Ahmadiyyah Movement in Islam and the members of the Rabwah section of the Ahmadiyyah (commonly known as the Qadiani Jamaat) allege that Hazrat Mirza Ghulam Ahmad Sahib was a claimant to some kind of prophethood. This supposed 'claim to prophethood' is the root cause of the present turmoil mounted against 'the Ahmadiyyah' and the founder of the 'Ahmadiyyah Movement' by politicians in Pakistan. As against this the members of the Lahore group of the Ahmadiyyah (commonly known as the Lahore Ahmadis) contend that the founder of the Ahmadiyyah Movement in Islam did not lay any claim to any kind of prophethood and those who imply any such claims to him do so either maliciously or ignorantly. Part I of this book adduces some evidence relevant to this controversy between the two sections of the Ahmadiyyah which may alike interest all those, whether Ahmadis or non-Ahmadis, who are looking for facts—hard facts.

Part II of the book contains three articles written by Maulana Sher Muhammad. The first deals with the signs of the Promised Messiah and Mahdi as foretold in the Hadith of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and works of Aulia Allah, and how these have been fulfilled in the person of the founder of the Ahmadiyyah Movement. The second article deals with the role of the Ahmadiyyah Movement

in the present age. In his third article Maulana has adduced evidence re the position of the belief of Muslims re immaculate birth of Jesus Christ. The law of original creation and expansion through procreation as found in the Quran have been briefly stated in this article. 'Creation' or 'evolution' is a matter of controversy between the church and the scientists in the modern world. Quite a lot of material on these matters is available both in the writings of Muslim scholars or saints of the past and the Ahmadiyyah. It is hoped this material will be put together to be published in a book form. Dr. Zahid Aziz DSC of Nottingham U.K. has rendered these articles into English from Urdu. Though the translation of religious terminologies is a difficult task, Dr. Aziz has done a magnificent job. May Allah bless him.

The Ahmadiyyah Anjuman Ishaat Islam, Lahore, Inc. U.S.A. deserves to be congratulated for publishing such a work at a time when it is most required. A massive propaganda against the Ahmadiyyah has recently been mounted by the government of Pakistan which is busy distributing government published literature through its embassies world over. Most of the material in these pamphlets is based on misstatements, half-truths and distortions of facts and writings. Call of the time is to acquaint the world with the beliefs of the founder of the Ahmadiyyah Movement on the one hand and to clearly distinguish between the beliefs of the Lahore Ahmadis and those who falsely impute the claim to prophethood to the founder of the Ahmadiyyah Movement irrespective of their motives for such imputation. Thus and thus alone can truth be vindicated.

MASUD AKHTAR
Editor, *The Islamic Review*
U.S.A.

PART I

A COMPARATIVE STUDY

BELIEFS OF THE TWO SECTIONS OF THE AHMADIYYA MOVEMENT

Lahore Section	Qadian Section
1. Muhammad (may peace and blessings of Allah be upon him) is *Khatam al-Nabiyyin*, the interpretation of which is that he is the greatest and *last of* all the prophets.	1. Muhammad (may peace and blessings of Allah be upon him) is *Khatam al-Nabiyyin*, the intrepretation of which is that he is the greatest though not last of all the prophets.
2. The Holy Quran is the final *Shariah* (code) for the world.	2. The same.
3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.	3. Prophets may come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad of Qadian was not a prophet but a *Mujaddid* (Reformer) and Promised Messiah and Mahdi in Islam.	4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.
5. Mirza Ghulam Ahmad never changed his claim, views or definition of prophethood in 1901 with the Publication of *Ek Ghalati ka Izala*.	5. The first written evidence of the change of belief with regard to prophethood was the poster *Ek Ghalati ka Izala*.
6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.	6. Belief in the mission of Mirza Sahib as a prophet is essential for becoming Muslim.

7. Any one who professes faith in the Kalima—*La-ilaha illa Ilahu Muhammad ur Rasul Allah* (there is only one God and Muhammad is His Apostle)—is a Muslim and not a *kafir*.	7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a *kafir*.
8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims *kafirs*.	8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claims.
9. Marriage relations with non-Ahmadis are permitted.	9. Marriage relations with non-Ahmadis are not permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat.	10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Nabuwat.
11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A., LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.	11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a young man in his teens at the time of his noble father's death.
12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.	12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.

"OUR RELIGION"

or

"THE BELIEFS DECLARED BY HAZRAT MIRZA GHULAM AHMAD SAHIB"

IN THE NAME OF ALLAH, The Beneficent, The Merciful.

We praise Him and seek His blessings for His exalted Messenger.

In the words of the Founder of the Ahmadiyyah Movement, Hazrat Mirza Ghulam Ahmad Sahib:

1. "The gist and the essence of our religion is: There is no God but Allah and Muhammad (peace be on him) is the Messenger of Allah." (*Izalah-i-Auham*, p. 137)

2. "The Prophets come with the purpose of changing the religion, changing the *Qiblah* (direction in which people pray), cancelling some of the (existing) commandments and introducing some new commandments. But in my case no such revolution has been claimed. The same Islam exists as has been in the past, so does the same Holy Quran prevail. Nothing has been omitted from the original faith that it should cause so much bewilderment. The claim to be "The Promised Messiah" could have been hard to accept, and fit to be pondered over carefully, if (God forbid) it had entailed changes in the commandments of the Faith, and if in the practical life there had been some difference from the other Muslims. When such is not the case and the issue under dispute is only the life or death of the Messiah, and the claim to be the Promised Messiah is in fact only an off-shoot of this issue, and this claim does not imply any practical revolution nor does it adversely affect the Islamic beliefs, then is there any need, before accepting this claim, to demand a great miracle or a marvelous performance, which had been the old habit of people when faced with a claim to apostleship? Is it difficult for a fair-minded and God-fearing person to accept a Muslim whom God has sent in support of Islam and whose objects are that he make manifest to the people the beauties of Islam, and prove that Islam is free from the objections of modern philosophy, and make the Muslims lean towards

the love of Allah and the Messenger?

If the claim of being the Promised Messiah entailed any imperatives which adversely affect the commandments and beliefs of the *Shari'ah*, that indeed would have been horrible. What ought to be looked into is what Islamic truth have I transformed by my claim, and which are the commandments of Islam in which I have increased or decreased even by a dot? True, I have interpreted a prophecy in a manner revealed to me by the Almighty Allah in this age. The Holy Quran is witness to the truth of this interpretation, and so are the reliable traditions of the Holy Prophet. Why is then there is so much hue and cry?" (*Aina-i-Kamalat-i-Islam*, p. 239)

3. "It is preposterous to imagine that in accepting my claim there is any fear of damage to the Faith. I fail to understand what could cause that damage? There would have been damage only if this humble servant (of Allah) had compelled people to follow new teachings, opposed to the teachings of Islam, e.g., I had declared a lawful thing to be forbidden or vice versa, or had introduced any changes in those beliefs of the Faith which are essential for salvation, or had introduced any increase or decrease in matters of fasting, prayer, pilgrimage, poor-rate *(Zakat)* etc., which are duties prescribed by the *Shariah* (Islamic law). For instance, if I had prescribed ten or two prayers in place of the five daily prayers, or prescribed two months of fasting in place of one month, or fasting for less than a month, then there would have been total spiritual loss, rather disbelief and destruction! But when the situation is this that this humble servant (of Allah) repeatedly says only this, 'O brother, I have not brought any new religion nor any new teaching, but I am one of you and, a Muslim like you, and for us Muslims there is no other book to follow except the Holy Quran, nor is there any other revealed book to which we invite others to follow, and when I affirm that except for the Arabian Ahmad, the last of the Prophets (on whom be peace and blessings of Allah) there is none to guide us and none to be followed by us, and none whom we would like others to follow,' then where lies the risk for a religious Muslim to accept my claim which is based on revelation from Allah?" (*Izalah-i-Auham,* pp. 181-2)

4. "Who does not know this that it is a very delicate matter to declare as *Ka'fir* someone who is a unitarian Muslim and *Ahl-i-*

Qibla (i.e. accepts Ka'aba as the *Qibla*) especially when that Muslim declares repeatedly by his writings and lectures that he is a Muslim and that he believes in Allah and His Messenger and in the angels and books and apostles of Allah, the Exalted, and in life after death as has been made manifest by the Exalted Allah and His Messenger (on whom be peace and blessings of Allah) in their teachings; and in addition he is bound by all the commandments pertaining to fasting and prayer as explained by Allah and His Messenger, on whom be peace and blessings of Allah. To declare such a Muslim as *Kafir*, nay a big Kafir, and the Anti-Christ is the work of those people who do not guard against evil and do not fear God, and who are not in the habit of taking a charitable view of others." (*Aina-i-Kamalat-i-Islam*, p. 33)

5. "It ought to be understood why a Muslim is called a Muslim. A Muslim is one who says that Islam is true, Hazrat Muhammad (peace and blessings of Allah on him) is the Prophet, Quran is the heavenly book. It is implied that he accepts that he will forsake this creed neither in belief nor in worship nor in deeds and, that all his sayings and deeds shall be confined within it." (*Roohani Khazain* II, Vol V, p. 163)

6. "Everything whose trace and sign are not found in the Holy Quran and Hadith, rather it is contrary to these, is in my opinion transgression and disbelief. But only a few get to the bottom of the Holy Word and understand the subtle secrets of Divine prophecies. I have neither added to, nor taken away, anything from the religion (of Islam). Brothers, my religion is the same as yours, the same noble Prophet is my leader as is yours, and the same Holy Quran is my Guide, my beloved and my testament, belief in which is incumbent on you too." (*Majmoo 'ah-i-Ishtiharat*, Vol. I, p. 232)

7. "We believe: 'There is no God but Allah, and Muhammad is the Messenger of Allah.' I believe in Allah, the angels, the apostles, the revealed Books, paradise and hell and the Day of Resurrection. I accept the Holy Quran as the Book of Allah, and Muhammad (on whom be peace and blessings of Allah) as the true Prophet. I lay no claim to prophethood. And I do not allege (God forbid) that there is any addition or subtraction to the Holy Quran as given to us by the Holy Prophet Muhammad (peace and blessings of Allah on him). And I bear witness that he is the

last of the Prophets and the greatest of all the prophets, and an intercessor for the sinners." (*Anwar-ul-Islam*, p. 34)

8. "And brothers, you know that the certificates of disbelief (against me) were not based on proper investigation and did not contain even an inkling of truth. Rather all those certificates were sheer fabrications based on deceit, cruelty and falsehood, out of personal jealousy. These people knew very well that I was a believer and they saw with their own eyes that I was a Muslim, that I believed in the One God with Whom there is no associate, that I professed the *Kalimah:* 'There is no God except Allah,' that I accepted the Book of Allah, Quran, and His Messenger Muhammad (on whom be peace and blessings of Allah) as the last of the Prophets, that I believed in angels, the Day of Resurrection, heaven and hell, that I offered prayers and kept fasts, that I belonged to the *Ahl-i-Qibla* (those who face towards the Holy Ka'aba in their prayers), that I considered unlawful all that the Holy Prophet had declared unlawful and lawful all that he had declared lawful, that I neither added to nor took away anything from the *Shariah*, not even to the extent of an atom, and that I accepted all that had reached us from the Messenger of Allah (on whom be peace and blessings of Allah) whether I understood its secret, or did not understand it, and that by Allah's grace, I am a believer and a unitarian." (*Nur-ul-Haq*, Vol. I, p. 5)

9. "This is a sheer fabrication of Muhammad Husain that he attributes to me as if I deny the miracles of the prophets on whom be peace, or that I myself lay claim to prophethood, or that, Allah forbid, I do not consider Hazrat Muhammat Mustafa (the leader of the Messengers), on whom be peace and blessings of Allah, as the last of the prophets, or that I do not believe in the angels or in the basic beliefs of Islam like resurrection, etc., or that I belittle the foundations of Islam such as fasting and prayer or conside them unnecessary. No, the Mighty Allah is witness that I believe in all these, and consider someone who disbelieves in these beliefs and deeds as accursed and loser in this world and the Hereafter. If these are the points under dispute which stand in the way of my acceptance in accordance with my claim then I repeat loudly over and over again that my beliefs are what I have stated here." (*Anjam-i-Atham*, p. 45)

10. "However much our adversary theologians create hatred against us among the people and declare us *Kafir* and devoid of faith, and try to make the Muslims believe that I, along with my entire following, have deviated from the Islamic beliefs and foundations of the faith, these are all fabrications of those jealous theologians. No one with even a grain of fear of God in his heart can dare to be guilty of them. All the five fundamentals of Islam are our faith too. We hold fast to the Book of Allah to which one is commanded to hold fast. We believe that none is to be worshipped except Allah and that our leader Hazrat Muhammad Mustafa (on whom be peace and blessings of Allah) is his Messenger and the last of the prophets and we believe that angels, raising of the dead, the Day of Resurrection, heaven and hell, are all truths. We believe that whatever Allah the Exalted has said in the Holy Quran, and whatever our Prophet (on whom be peace and blessings of Allah) has stated, are all true as stated above. We believe that whoever takes away from or adds to the islamic *Shariah* even to the extent of an atom, or discards what is obligatory and permits what is forbidden, is without belief, and has deviated from Islam. I admonish my people that they should believe in the pure *Kalimah* from the bottom of their hearts, namely, that there is no God except Allah and Muhammad is Allah's Messenger, ever till they die, that they believe in all the prophets and all the revealed books whose authenticity is established from the Holy Quran, and that they accept as obligatory fasting, prayer, poor-rate *(zakat)* and pilgrimage and all that has been prescribed as obligatory by the exalted Allah and His Messenger, and that they accept as forbidden all that has been forbidden and thus follow Islam in the true sense. To sum up, it is obligatory to believe in all those matters on which there was consensus in belief and practice of the pious ones of the olden days of Islam, and which are considered to be Islam by the consensus of *Ahl-i-Sunnat.* I call the heaven and the earth to witness that this is my faith, and whoever attributes to me anything against this religion, he forsaking fear of God and honesty is committing fabrication against me; and on the Day of Judgement I shall have my claim against him as to when he cut open my bosom and saw that instead of my above statements I am at heart opposed to these statements. Beware! Indeed the curse of Allah is on the liars and fabricators." (*Ayyam-us-Sulh*, pp. 86-87)

11. "You who have taken the oath of fealty to me should understand that you have pledged to give preference to religion over the worldly life. So remember that this pledge of yours is with Allah. As far as possible be firm on this pledge, stick to prayer, fasting, Hajj, the poor-rate *(zakat)*, the commandments of *Shariah*, and avoid every evil and resemblance of sin. Our Jamaat should be a pure model for others. Lip professions are meaningless if not accompanied by appropriate deeds." (*Roohani Khazain* II, Vol. V, p. 453)

12. "These people deceive the masses and lead them into mistakes of thinking that we have invented a new *Kalimah* or a new prayer. What reply can I give to such fabrications? By similar fabrications they placed a humble human being in Trinity. Look, we are Muslims and belong to the *Ummah* (followers) of Muhammad. With us fabricating a new form of prayer or turning away from the *Qibla* are acts of *kufr* (disbelief). We accept all the commandments of the Holy Prophet and believe that disregard of even a minor commandment amounts to mischief. My claim is subordinate to the Word of Allah and the word of the Holy Prophet. We have not introduced a new *Kalimah*, a new form of prayer, a new Hajj or a separate mosque of our own in disregard to the obedience of the Holy Prophet. Our mission is the service of this religion (Islam), making it overcome all other religions, and following the Holy Quran and the traditions which are proved to have emanated from the Prophet of God. We consider it necessary to follow even a weak Hadith if it is not against the Holy Quran. We consider 'Bukhari' and 'Muslim' (the two compilations of Hadith) as the most reliable books after the Book of Allah (the Holy Quran)." (*Roohani Khazain* II, Vol. VII, p. 138)

13. "Our religion is the same Islam. It is not new. There are the same prayer, same fasts, same pilgrimage, same *zakat*. But there is this difference that these duties had (by now) assumed outward forms only, without any true spirit in them; we want to infuse in them the spirit of sincerity. We want that these duties be performed in a manner that they produce results which are missing at the moment." (*Roohani Khazain* II, Vol. IX, p. 312)

14. "Efforts were made in all manner to destroy and obliterate me. Different sorts of documents of *kufr* (disbelief) were

prepared for us. We were considered worse than even the Christians and the Jews although we believe, with our body and soul, in the *Kalimah Tayyaba:* 'There is no God except Allah and Muhammad is Allah's Messenger.' We consider the Holy Quran as the Exalted God's true and perfect book, and accept it with all sincerity of heart to be the last of the Books, and with all sincerity of heart we believe the Holy Prophet (on whom be peace and blessings of Allah), to be the last of the prophets. We say the same prayers, face towards the same *Qiblah*, fast in the month of Ramazan in the same manner. There is no difference in our *Hajj* and Zakat. It is not understood then what were the reasons for which we were declared worse than even the Jews and the Christians. Abusing us day and night was considered to bring heavenly reward. After all there is some such thing as nobility of character. Our vilifiers' path is followed only by those whose faiths have been snatched away and whose hearts have turned black." (Commentary of *Sura-i-Fatihah*, pp. 297-298)

15. A man from the North West Frontier Province inquired, "What shortcoming had remained in the religion that you came to complete it?" Reply: "There is no shortcoming in the commandments. Our prayer, *Qibla, Zakat,* and *Kalimah* are the same. After the lapse of some time, lassitude creeps into the fulfilling of these commandments; many people become oblivious of the perfect Unity of Allah. So He raises a servant who makes the people adhere to the Shariah anew. Listlessness creeps in after a hundred years. About a hundred thousand Muslims had already turned apostate. You think no one is needed yet? People are forsaking the Holy Quran. They have nothing to do with the *Sunnah* of the Prophet. They consider their customs to be their religion. Still you think, nobody is needed?" (*Roohani Khazain* II, Vol. X, p. 451)

16. "Remember, our path is exactly the same as was that of the Holy Prophet (on whom be peace and blessings of Allah) and of his venerable companions." (*Roohani Khazain* II, Vol. X, p. 107)

17. "I make it known to the general public that by the exalted Allah I am not a disbeliever *(kafir);* It is my faith that there is no God except Allah, and Muhammad is Allah's Messenger; I believe in the verse of the Holy Quran that Muhammad is a

Messenger of Allah and the last of the prophets. On the truth of my above mentioned statement I invoke as many oaths as are the pure names of the Exalted Allah, and as many oaths as there are the letters of the Holy Quran, and as many oaths as there are the excellent achievements of the Holy Prophet in the eyes of the Exalted Allah. None of my beliefs is contrary to the commandments of Allah and the Holy Prophet. Whoever considers me a *Kafir* even now and does not desist from *takfir* (calling me a *kafir*), let him remember for sure that he shall be questioned (about this) after death. I swear by the Exalted Allah that I hold such belief in Allah and the Holy Prophet that if all beliefs of this age were placed in the balance against my belief, then by the grace of the Exalted One, my belief will be the heavier." (*Karamat-us-Sadequeen*, p. 25)

18. "If all the Books of the Exalted Allah are looked into carefully, it will be found that all prophets have been teaching this: 'Believe in the Exalted God to be One, none to be associated with Him, and also believe in our apostleship.' That is why the entire *Ummah* (body of all the Muslims) was taught the gist of Islamic teaching in these two sentences: 'There is no God except Allah, and Muhammad is the Messenger of Allah.'" (*Haqiqat-ul-Wahy*, p. 111)

19. By distorting and changing the meanings of my books, like the Jews, and by introducing a lot of extraneous matter, hundreds of objections have been raised against me, as if I lay claim to real prophethood, as if I abandon the Holy Quran, as if I abuse the prophets of God and insult them, and as if I deny the miracles. So I lay my entire case before the Exalted Allah and I know for certain that by His Grace, He will decide in my favor because I am the one wronged." (*Chashma-i-Ma'arifat*, p. 319)

20. "People did not understand my saying and declared that I lay claim to prophethood. Allah knows that this saying of theirs is sheer falsehood and it does not contain even a semblance of truth, and that there is no reality in it. They have concocted this calumny to incite people to declare me *kafir* disbeliever), to abuse me, to curse me and to show hostility towards me, and to create dissension among the believers. By Allah, I believe in Allah and His Messenger, and I believe that he is the last of the prophets." (*Humamat-ul-Bushra*, p. 81)

These are the beliefs which were written by Hazrat Mirza Ghulam Ahmad Sahib in his books, all his life from beginning to end, and expounded to the people of the world. Are these beliefs Islamic or not? We leave it to your sense of justice. As Hazrat Mirza Ghulam Ahmad said in one of his poems:

We hold to the religion of the Muslims,
We are the servants of the Last of the Prophets with all our hearts,
We abhor associates with Allah and innovations in the Faith,
We are but dust in the path of Ahmad, the Master,
We have surrendered our heart (soul) to him already, the body of dust remains,
Would that this also is sacrificed for him.

CLARIFICATION OF CORRECTION OF AN ERROR AT TIME OF PUBLICATION

A FEW DAYS AFTER the publication of *Ayk Ghalati Ka Izala* (Correction of an Error) in November 1901, one Hafiz Muhammad Yusuf of Amritsar wrote a letter to Maulana Sayyid Muhammad Ahsan of Amroha, a prominent follower of Hazrat Mirza Ghulam Ahmad, alleging that Hazrat Mirza had claimed to be a prophet in this pamphlet. When this was brought to his attention, Hazrat Mirza directed the Maulana as follows:

"His letter should be answered in detail so that our beliefs are conveyed to him...." (*Al-Hakm*, No. 44, Vol. V, p. 2, dated November 30, 1901)

In obedience to Hazrat Mirza's direction, Maulana Sayyid Mohammad Ahsan wrote a letter to Hafiz Muhammad Yusuf which was also published in the Ahmadiyyah community's newspaper *Al-Hakm* with the following note by the editor of the paper:

"Below we reproduce an invaluable letter by Maulana Sayyid Muhammad Ahsan of Amroha which, although written by him as a reply to a postcard from Muhammad Yusuf of Amritsar, is in fact a subtle exposition of that pamphlet which His Holiness (Hazrat Mirza) published under the title *Ayk Ghalati Ka Izala*. The point of truth and knowledge contained in this letter need no advertisement from us—the name 'scholar of Amroha' is sufficient. But we would say that in this letter the scholarly gentleman is speaking with support of the Holy Spirit...that blessed and scholarly letter now follows" (*Al-Hakm*, November 24, 1901, p. 9)

The letter, published under the head *Raqimat al-Wadad*, is as follows:

"Sir, the pamphlet with reference to which you say that Mirza sahib has claimed prophethood, that very pamphlet contains the following texts in which this claim is denied clearly and explicitly. It is to be regreted that you neither understood the

claim itself nor the denial. The texts are as follows:

1. 'Undoubtedly, in this way no prophet can come, new or old.'

2. 'Such a belief is doubtless a sin, and the verse: *But he is the Messenger of God and the Seal of the prophets*, and the Hadith: *There is to be no prophet after me*, are a perfect testimony to the clear falsehood of this belief.'

3. 'We are strongly opposed to such belief.' Look how strong is the denial.

4. 'We repose full and true belief in this verse.' That is to say, the 'Seal of the prophets' verse.

5. 'After the Holy Prophet Muhammad, all the doors of prophethood have been closed till the Day of Judgment. But one window, that of the path of *Siddiqi*, is open.' That is to say, the window of self-effacement in the Holy Prophet *(fana fir-Rasul)*, or perfect successorship to the Holy Prophet which is known in other words as *burooz* (manifestation).

6. 'It is not possible now for a Hindu, a Jew, a Christian, or a nominal Muslim to prove that the word *nabi* (prophet) applies to him.' That is, without reaching the station of *fana fir-Rasul* (complete absorption in the Holy Prophet).

7. 'All the windows of prophethood have been closed.' That is without becoming *fana fir-Rasul.*

8. 'There is no way now of obtaining the grace of God save through the agency of the Holy Prophet Muhammad.'

9. 'After our Holy Prophet, till the end of the world, there is to be no prophet to whom a new religious law will be revealed.' In this text it is denied that a law-bearing prophet will ever come after the Holy Prophet.

10. 'He who claims prophethood bearing a new law becomes a disbeliever.'

11. 'I am not an independent bearer of a new religious law.' Mr. Hafiz, open your eyes to read this!

12. 'Nor am I an independent prophet.' Mr. Hafiz, read this sentence for God's sake.

13. 'I am not the bearer of a religious law.' Read this with fear of God.

14. 'All this grace has not been bestowed upon me directly, but rather there is a holy being in heaven whose spiritual grace I benefit from, that is, the Holy Prophet Muhammad.

15. 'In short, the word *Khatam an-Nabiyyin* is a divine seal which has been put upon the prophethood of the Holy Prohet Muhammad. It is not now possible that this seal could break.' Look how strong is this denial.

16. 'Prophethood has had a seal put on it till the Day of Judgment.' See how often is this denial repeated in a 3-page poster.

17. 'Ignorant opponents raise the allegation against me that I claim to be a *nabi* (prophet) or *rasul* (messenger). I make no such claim.' Mr. Hafiz, it is height of ignorance to level this charge after all these denials.

18. 'In the way in which they think, I am neither a prophet nor a messenger.'

19. 'He who mischievously accuses me of laying claim to prophethood and messengership is a liar and evil-minded person.'

"O Mr. Hafiz, if you have any fear of God in you, can you say of a man whose writing in a three-page poster so frequently denies a claim to independent prophethood, that he is a claimant to independent prophethood? Or, can any sensible person say that this *fana fir-Rasul* (one lost in the Holy Prophet) has claimed that prophethood and messengership which is denied by the consensus of opinion of the entire Muslim nation? Both you and I are nearing the end of our lives. How then can you be so bold as to make this accusation" (*Al-Hakm*, November 24, 1901, p. 10)

The readers will see that only a few days after the publication of *Ayk Ghalati Ka Izala*, the above exposition of this pamphlet was published by Maulana Sayyid Muhammad Ahsan under the

order of Hazrat Mirza Ghulam Ahmad himself, in which 19 extracts are given containing a denial of any claimant to prophethood. If the pamphlet had mentioned any change in a previous belief, or if Hazrat Mirza had advanced a new claim in it, Maulana Sayyid Muhammad Ahsan could not have given Hafiz Muhammad Yusuf the reply that there was no claim to prophethood in the pamphlet. As to the opponents believing so, they accused Hazrat Mirza of claiming prophethood whenever he wrote a book. When *Barahin Ahmadiyya* was published (1880-1884), a few *maulvis* thought this. When *Fath Islam* was published (1891), many *maulvis* believed the same thing. But Hazrat Mirza kept on giving the same reply again and again, viz., that he had not claimed prophethood, and that such a claimant was expelled from Islam, etc. He gave the same reply this time, and said that it was surprising that people should consider him to be advancing a new claim.

We now give another proof of the fact that when *Ayk Ghalati Ka Izala* was published, the Ahmadiyyah community did not get any impression of the kind that Hazrat Mirza had altered his beliefs about the issue of prophethood. In *Al-Hakm* of May 31, 1902, a letter is published from sincere disciple of Hazrat Mirza, one Shah Deen, stationmaster at Mardan (District Peshawar), in which he describes an argument and debate with an opponent as follows:

"Afterwards, Husain Baksh, who is familiar with the history of Hazrat Mirza, asked me if he had advanced a new claim. I told him that there was no new claim. The claims were the same as in the beginning. He said that he had heard that in a recent poster, a claim to prophethood had clearly been made. I told him that he could see the poster, which did not contain anything of the sort. Therefore, upon his request Mian Muhammad Yusuf brought the poster entitled *Ayk Ghalati Ka Izala* from his home and read it out very seriously and thoughtfully, which made a deep impression upon the audience. He could not understand the issue of *burooz*. Sometimes he would call it reincarnation, and sometimes he would say that Mirza sahib will in future lay claim to divinity like Shams Tabriz and Mansur had done. I tried my best to make him understand this point, and quoted parallels from the lives of Hazrat Mujaddid of Sirhind and Sayyid Ahmad Barellvi, etc."

"HOW I USED THE WORD 'NABI' (PROPHET) IN MY WRITINGS"

BY MAULANA MUHAMMAD ALI MALLB

I STATE THIS with great sorrow that Qadiani scholars failing in finding any legitimate excuse for their open violation of the clearly stated beliefs of the Founder of Ahmadiyyah Movement and in order to hide their feelings of shame on this account take refuge under spreading misunderstandings about me. I like to state this in clear terms that if any of my or any other Ahmadi's writings are against the beliefs of the Founder of the Ahmadiyyah Movement then such writings are not admissable. Simultaneously I will like to make it clearly understood that still this day I have never imagined even for a moment, that the Founder of the Movement ever claimed Prophethood in the real sense of the word by denying which any Muslim will go out of the Pale of Islam. But I had never denied that following the example of the Founder I have at times used the word 'Nabi' (Prophet) in my writings in its metaphoric, simili, or literal sense meaning thereby a person who predicts or makes prophecies. Such a use of the word 'Nabi' is neither inclusive with the Founder nor with me as it is commonly found in the writings of Awliya Allah an example whereof is this verse of the Maulana-e-Room.

"O disciple, he (Murshad-e-Kamil) is the Prophet of his time"
—"OO NBI-E-WAQT.E. KHWESH AST AYE MUREED"

But what is more regrettable is the fact that, in spite of my repeated clarifications to this effect, the Qadiani Scholars do not make even a hint of my clarifications in their writings. I, therefore, draw the attention of all seekers after truth (and I have not lost hopes that there may still be some such persons amongst the Qadianis too) to the following three facts:

Firstly, had I ever attributed the same meanings to the word 'Nabi' in my writings which the Qadiani's do, then most evidently, like Qadiani's, I too, in any of my writings, would have called those who do not believe in the Founder of the Movement, a Kafir. Not once but at scores of times I have challenged these gentlemen to point out or quote even one reference from my

voluminous writings wherein I may have called a non-Ahmadi a Kafir. Till this day they have not been able to point out any such quotation and Allah willing, they shall not be able to find one till dooms day. This should have sufficed but I went to the extent of adding this to it, and this too I have done repeatedly, that in the same 'Review of Religions, from which they quote for the use of word 'Nabi' by me, an explanation of the word 'Nabi' has been given by me. Why do not they quote the same? It is beyond honesty in a debate that certain references may be quoted and other supressed. And when I offered these in support of my case, even then they indulge in repeating the allegations without making even any mention of my reply. I have repeatedly drawn attention to the fact that if I have used the word 'Nabi' (Prophet) then I have explained the sense or meanings in which I have used the word 'Nabi.' The 'Review of Religions' which is quoted for showing the use of the word 'Nabi' in my writings, in the earlier volumes of the same 'Review of Religions' but much later than the Qadiani presumed abrogatory date of 1901, the following words will be found:

"If the doors of Prophethood had not been closed, then a Muhaddith has elements and potentials of becoming a Prophet and with reference to these elements and potentiality application of word Prohet on a Muhaddith is permissible, i.e. we can say that 'A Muhaddith is a Prophet.' (Review of Religions, Vol. 3, 1904, p. 117)

"It is this ummah alone in which people though not prophets, are favored with the speech of Allah like Prophets and though not Messengers (Rasul) but signs of Allah appear to them like Messengers." (Review of Religions, Vol. 3, p. 131)

Don't the above two quotations make it abundantly clear that I am using the word 'Nabi' (Prophet) in its literal dictionary meanings and not in its terminological shariah sense; and I consider the doors of Prophethood closed; and don't believe in the appearance of Prophets and messengers in this Ummah but believe in the appearance of people like or similar to them—in accordance with the Hadith, "Ulema of any Ummah are like the prophets of Israel."

The above are the quotations from my writings in 1904. Again in 1914, when I observed some doubts being created, I wrote a note on an article published in review under the title "Ahmad is a Prophet" (I was not the author of this article), and my note on

this article read as under:

"The word Prophet (Nabi) has not been used in its Shariah terminological meanings because in that sense Holy Prophet Muhammad, peace be on him, is the last of the Prophets. Rather the word Prophet in this article has been used in its wider meanings indicating one who makes prophecies after receiving news from Allah and it is that favour which is promised by Allah to all righteous Muslims in the Holy Quran in the verse— "LAHUM-UL-BUSHRAA FIL HAYAT AD DUNYA"

"And for them are glad tidings in this life; and it was this favor which was granted to Hadzrat Mirza Ghulam Ahmad Qadiani in abundance."

Secondly, these meanings were not coined by me. Those days Qadiani schools used to make everyone believe that they are not using the word 'Nabi' in its Shariah terminological meanings but only in its literal sense meaning thereby a person who makes prophecies; that they believe that Prophethood terminated with the Holy Prophet (Muhammad) peace be on him, and they don't believe in the coming of any prophet after him, whether new or old. I don't want to burden this pamphlet with many quotations, and quote from the writings of two stalwarts of Qadian. Let us first take Maulvi Sarwar Shah Sahib who is not only a teacher of the Khalifa of Qadiani (Mian Mahmud Ahmad) but is also an author of the commentary on the Holy Quran. He wrote:

"The word 'Nabi,' depending on its roots, carries two meanings. Firstly, one who receives news about the unseen from his Allah. Secondly, a spiritually allovated person whom Allah favors with lots of divine speech and informs him in news of the unknown or future. He is a Nabi and in this sense I consider all Mujaddideen of the past as Nabis of various degrees." (Badar, February 16, 1911)

Now I quote the stalwart, Mufti Muhammad Sadiq Sahib. He wrote:

"(Maulana) Sahib inquired as to whether we believe that Hadzrat Mirza Sahib is a Nabi (Prophet). I submitted that in this matter we have the same belief as all other Muslims, that the Holy Prophet Muhammad (peace be on him) is the last of the prophets; there will be no prophet after him, whether old or new; however, the process of divine speech revelation continues. Through complete subjugation and submission to the Holy

Prophet righteous persons in this Ummah in the past have been receiving the gift of divine speech or (Ilham) and such people will continue to receive this gift in future too. Since Hadzrat Mirza Sahib was a recipient of Ilham and through the process of Ilham Allah had informed him upon many events of the future about which his prophecies came true, therefore, Mirza Sahib was one who made prophecies and in Arabic lexicon this is called a 'Nabi.' (Badar, Vol. 9, No. 51-52)

Both these stalwarts are still alive. Why does not someone ask them as to whether they were practicing deception on people by stating their beliefs to Muslims in this manner?

Leaving aside others, let us now take the example of the Khalifa himself as to what he used to state at that time:

"Thirteen hundred years have passed and none has met success by claiming prophethood....After his advent why has this process been closed? What can be a greater sign than this that whosoever became claimant of Prophethood did not succeed. Thus it was an indication to the fact "That Allah has the knowledge of all matters," i.e., we made him the last of the Prophets (or the seal of the Prophets); now there will be no Prophet after him and now there will be no false claimant to prophethood that we will not cause his death. Hence it is a historic prophecy which can not be rejected. If it is possible, then present it to us." (Tashkheezul-Azham, April, 1910)

Similarly on March 14, 1911, an article of the present Khalifa-e-Qadian (Mian Mahmud Ahmad) was published in 'Al-Hakam' wherein the following words appear:

"Allah brought all types of Prophethoods to an end by establishing the Holy Prophet (Muhammad) peace be on him, in the state of the last of the Prophets (Khatum-al-Nabiyeen).

Now it is a food for thought that coming to end of all types of Prophethood is admitted; it is also admitted that after the Holy Prophet peace be on him, there has been no claimant to prophethood except those false claimants who were put to death and now it is proclaimed that the founder of the Ahmadiyyah Movement was a claimant to prophethood. The previous belief of the Qadiani Khalifa Sahib and Qadiani Ulema was that they used to state that the word Nabi, has been used as a metaphor and simili carrying its literal lexicon meanings; and they used to deny its application in its Shariah terminological meanings; and

they believed that all types of Prophethood has come to an end with the Holy Prophet, peace be on him; and they did not believe in the appearing or coming of any prophet, whether new or old (and now they say that the Founder of the Ahmadiyyah Movement was a prophet).

Thirdly, above all let us examine as to what was the belief of the Founder of the Ahmadiyyah Movement about himself. There is no doubt that he used the word 'Nabi' in certain meanings and that in fact was the basis of Fatwa-e-Kufar against him in 1891. It is worth considering that when the claim to Prophethood was attributed to him, what was his reply to that?

1. "There is no claim to Prophethood but to Muhaddithyat which has been made under the command of Allah. There is no doubt in it that Muhaddithyat has a potential of Nabuwwah in it...if it be declared a metaphoric Nabuwwah, then does it mean that there is a claim of Nabuwwah?" (*Azala-e-Auhm*, pp. 421-422)

2. "They have fabricated a lie against one who says that this fellow claims to be a prophet." (*Hamamat-al-Bushra*, p. 8)

3. "We also curse the claimant to prophethood." (*Majmua-e-Ishtaharat*, p. 224)

4. "Can such a wretched fabricator who lays claim to Prophethood and Messengership have any belief in the Holy Quran?

A person who believes in the Holy Quran and considers the verse—"WA LAKIN RASUL ALLAH-E-WA KHATAM AN NABIYEEN" (but Messenger of Allah and the last of the Prophets) as words of Allah, can he say that after the Holy Prophet Muhammad, peace be on him, he is a messenger and a Prophet...our Holy Prophet (Muhammad) peace and blessings of Allah be upon him, is the last of the Prophets, and after him no Prophet will appear, whether new or old...but some time in the Ilhamat of Allah such words are used about Auliya Allah as a matter of metaphor or simili and these do not carry real meanings. The whole dispute is this, that prejudice-ridden ignorant people have dragged such words to different direction. The name of the Promised Messiah that has been stated by the Holy Prophet, peace be on him, as 'Nabi Allah' in Sahib Muslim, that is in this metaphoric sense which is established in the books

of Awliya-e-Karam and is an ordinary phraseology of Divine speech, otherwise how can a prophet appear after the last of the Prophets." (*Anjam-e-Atham* [footnote on pp. 27-28])

What else can be said in clarification; 'these words are used as metaphor and simili and do not carry real meanings; ignorant, prejudiced people are fabricating a false charge against him by putting real meanings on these words. It is a matter for contemplation for Qadiani Ulema as to who is playing the 'ignorant prejudiced' person's role and whom the founder is calling a 'wretched fabricator'; not one or two, but *hundreds* of such quotations can be cited. They don't think this much that these words have been written about those persons who had attributed a claim to Prophethood to the Founder; then the deception of the abrogation of writings previous to 1901 was invented. The Founder did not write so anywhere, nor had any Ahmadi ever thought of it before 1914. When Khalifa-e-Qadian invented this in his desire to declare Muslims as Kafir, that the writings of the Founder previous to 1901 have been abrogated. If anyone had known it then, even now any Ahmadi may step forward to state an oath that he had knowledge before the writing of Khalifa-e-Qadian, that a change in the claims of the Founder had occurred in 1901 and all his previous writings in this behalf were abrogated. In reply to this deception about change in claims of the Founder a quotation of 1903 which is later than 1901 from the Founders book 'Mwahibur Rahman' should suffice. The Founder writes at pages 66, 67 of this book under the title of "Some words about my beliefs."

Can there be greater injustice than this that in spite of such clear writings of the Founder, he is being declared a real Prophet. There is no greater misfortune for Ahmadiyyah, that its own people are accomplishing about which there was a complaint against opponents.

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TWO TYPES OF REVELATION (WAHY)

ONE CLASSIFICATION OF Revelation (Wahy) is on the basis of the status of the recipient or vice versa; these types determine the status of the recipient. These are of two types; viz.

1. PROPHETIC REVELATION (WAHY-E-NUBUWWA)
2. SAINTLY REVELATION (WAHY-E-WILLAYA)

Revelation that is bestowed upon Prophets is known as Prophetic Revelation (Wahy-e-Nubuwwa) and the revelation that is received by righteous people other than Prophets is called Saintly Revelation (Wahy-e-Willaya).

Prophetic revelation terminated with the Holy Prophet Muhammad, peace and blessings of Allah be on him, whereas Saintly revelation (Wahy-e-Willaya or Ilham Willaya) which is bestowed upon Awliya Allah (the righteous ones) continues and shall continue till the last day, as has been written by Hadhrat Mirza Ghulam Ahmad Sahib, the Mujaddid of the Fourteenth Century A.H., quoted hereunder:

1. "Allah, Eminent in His Glory, says: 'Allah does not make His secrets known to anyone except His Messengers; i.e. except those who are appointed either with Prophetic Revelation (Wahy-e-Nubuwwa) or with Saintly Revelation (Wahy-e-Willaya).'" *(Alhaq Mubahasa-e-Ludhiana)*

2. "Holy Quran does not permit appearing of any Messenger (Rasul), new or old, after the last of the Prophets (Muhammad), peace be upon him. Since he (Rasul) receives religious instructions through the agency of Angel Gabriel and the door of Gabriel descending on anyone with Prophetic Revelation (Wahy-e-Risala) is closed forever and this fact alone prohibits that a Messenger may appear in the world but the Prophetic Revelation may not commence." (*Azala-e-Auham*, p. 761)

3. "O ye people, O thee who call yourselves the progeny of the Muslims, do not become the enemies of the Quran and do not open a new series of Prophetic Revelation (Way-e-Nubuwwa) after the Last of the Prophets (Muhammad), peace be on him, and display some regard for Allah in Whose presence you will be

presented." (*Aasmani Faisla*, p. 16)

4. "It is in the state and essence of a Messenger that he receives religious instructions through the media of Angel Gabriel and it has been established hereinabove that Prophetic Revelation has terminated till the Last Day." (*Azala-e-Auham*, p. 614)

5. "How can this be permissible that in spite of our Holy Prophet (Muhammad), peace be on him, being the last of the prophets, another prophet may appear at some time and Prophetic Revelation (Wahy-e-Nubuwwa) may commence again?" (*Ayam-al-Sulah*, p. 47)

6. "How impudent, insolent and audacious it is that in pursuance of one's indecent thought one may intentionally ignore clear and definite injunctions of the Holy Quran and may entertain belief in the appearance of a prophet after the last of the Prophets (Muhammad), peace be on him, and even after the termination of the Prophetic Revelation (Wahy-e-Nubuwwa) may start a new chain of Prophets?" (*Ayam-al-Sulah*, p. 146)

7. "The Holy Quran has clearly closed the Prophethood with the Holy Prophet Muhammad, peace be on him, in the following verses: "This day have I perfected for you your religion and completed My favour to you" (Holy Quran: 5:3) and "but he is the messenger of Allah and the seal of the prophets" (Holy Quran: 33:40); and has stated categorically that the Holy Prophet (Muhammad), peace be on him, is the last of the Prophets as per verse 'but he is the messenger of Allah and the seal of the prophets'; but those who bring back Jesus Christ in this world, and their belief is that he will come along with his prophethood and Gabriel will be bringing to him prophetic revelation for 45 years, (should think) what then remains of the doctrines of the Finality of Prophethood and the termination of the Prophetic Revelation after such beliefs of theirs? Rather in such a situation one will have to admit that Jesus Christ is the last of the Prophets." (*Tuhfa-e-Golarvia*, p. 83)

8. "Prophetic Revelation has terminated but Willayat, Imamat and Khilafat shall not terminate." (*Badar*, June 14, 1906)

9. "It is evident that if the continuance of Prophetic Revelation is assumed even if for once, or if Gabriel's descent on any-

one with one sentence (of Prophetic Revelation), whereafter he may go silent, is believed, then this will be a clear contradiction of the doctrine of the Finality of Prophethood because if once the seal of finality is broken and prophetic revelation (wahy-e-Risalat) is resumed, then it matters little whether it is long or short. Every sensible person can understand that if, Allah keeps His word then what has been indicated in the Quranic verse about (Holy Prophet Muhammad) the Last and the Final Prophet, and also has been clearly mentioned in the authentic sayings of the Prophet (Hadith) that after the demise of the Holy Prophet (Muhammad), peace be on him, the Angel Gabriel has been forbidden to bring any 'Prophetic Revelation' for all times to come must be correct and true, hence no person can come as a Prophet after the Holy Prophet Muhammad, peace and blessings of Allah be upon him." (*Azala-e-Auham*, p. 577)

10. "And saying that now the door of Saintly Revelation (Wahy-e-Willaya) is closed, or signs cannot appear, or the prayers are not answered, are all roads leading to destruction and not safety. Do not reject the bounties of Allah, rather be up and test." (*Barakat-al-Dua*, p. 19)

11. "I have experienced that at the time of descent of Revelation, which comes to me in the form of Saintly Revelation (Wahy-e-Willaya), I have a feeling of being possessed by something far effective and eternal. At times this possession is so strong that it so completely subjugates me to its light that I am drawn towards it in a manner that none of my faculties can help me stand against it and during this subjugation I hear manifest and clear speech. At times, I see the angels and witness the effect and severity that Truth carries along it. At times this speech pertains to matters invisible and hidden. And such possession and seizing is external which provides a proof of God (Allah). Now denying such an experience amounts to butchering an open, manifest truth." (*Barakat-al-Dua*, p. 21)

12. "Has it ever happened in this world that Allah may have helped a liar in a manner that he may have been fabricating lies against Allah since 11 years claiming to be a recipient of Saintly Revelation (Wahy-e-Willaya) and (Wahy-e-Muhaddithiya) and Allah did not cause him to die? (or Allah did not cut his life artery?)." (*A'ina-e-Kamalat-e-Islam*, p. 323)

13. "If we admit the coming of any prophet after our Holy Prophet Muhammad, peace be on him, then we open the door of Prophetic Revelation which in fact has been closed, and it is unimaginable as this matter is not hidden from any Muslim then how can a prophet come after our Holy Prophet when Prophetic Revelation terminated with his demise and Allah finalized Prophethood with him." (*Hamamatul Bushra*, p. 20)

14. "That Prophetic Revelation continued for 40 years and extending its continuance even beyond the time of the Holy Prophet (Muhammad), peace be on him, is your belief, and there is no doubt that such a belief is a sin." (*Ek Ghalati-Ka Izala*, p. 4)

15. "The door of Saintly Revelation and Ilham (Allah's speaking to the righteous ones) is not closed." (*Ayam-al-Sulah*, p. 74)

16. "Had not the splendours and Blessings of the Prophethood (of Muhammad), which come in the form of Saintly Revelation (Wahy-e-Willaya), appeared in this age of (technological) development and Philosophy, then the progeny of the Muslims in their own homes would have considered the teachings of Islam and the Holy Quran as myths, legends and fables and they would not have been left with any concern for or relation with Islam." (*Manzoor-e-Ilahi*, p. 80)

17. "It is my conviction that Prophetic Revelation (Wahy-e-Risalat) started with Adam, the Chosen One (Safi-Allah) and terminated with the Holy Prophet Muhammad, peace be on him." (*Majmu'a Ishtaharat*, Vol. 2, p. 230)

18. "We also believe that the Saintly Revelation (Wahy-e-Willaya), and not the Prophetic Revelation (Wahy-e-Nubuwwah), is bestowed upon the righteous ones (Auliya-Allah) under the shelter of the Prophethood of Muhammad and as a result of his complete obedience. Whosoever attributes to me any belief beyond this, he does so against honesty and righteousness." (*Majmu'a Ishtaharat*, Vol. 2, p. 297)

19. "But Allah has not ordained it thus, because He knows it fully well that the proof of the life of Islam and such conviction of the reality of Prophethood (Nubuwwa) which can render silent forever a denier of Revelation, is established only through the continuance of Revelation in the form of Muhaddathiya

(Saintly Revelation), therefore, He ordained it so." (*Barakat-ul-Dua*, p. 18)

20. "If someone becomes a Kafir by the Ilham (Revelation) of Quran to him then first of all such a fatwa be labelled on Syed Abdul Qadir Jilani, Allah be pleased with him, because he too claimed Ilham-e-Quran." (*Majmu'a-e-Ishtaharat*, Vol. II, No. 151, p. 298)

It is evident from all these quotations that the belief of the Imam of the 14th Century was that the Prophetic Revelation had terminated with the demise of the Holy Prophet Muhammad, peace be on him, and Saintly Revelation (Wahy-e-Willaya) which is bestowed upon the completely devoted followers of the Holy Prophet continues, now that the Prophetic Revelation has terminated, then how can one become a Prophet?

TWENTY REASONS WHY MEMBERS OF THE LAHORE AHMADIYYAH MOVEMENT BELIEVE THAT HAZRAT MIRZA GHULAM AHMAD SAHIB DID NOT CLAIM TO BE A PROPHET

First Argument

Hazrat Mirza Ghulam Ahmad Sahib always denied the allegation levelled against him that he claimed to be a prophet *(nabi)*. Had he been a claimant to prophethood *(nubuwwat)*, he could not have made denials such as those quoted below:

1. "My claim is not of prophethood *(nubuwwat)*; on the contrary, the claim is of being a saint *(muhaddath)* which has been advanced by the command of God" (*Izala Auham*, p. 421)

2. "In conclusion, there is no claim of prophethood on my part either. The claim is only of being a saint *(wali)* and a Reformer *(mujaddid)*." (*Mujmuah Ishtiharat*, Vol. II, p. 298)

3. "By way of a fabrication, they slander me by saying that I have made a claim to prophethood....Our belief is that our master and leader *Hazrat Muhammad mustafa*, peace and blessings of God be upon him, is the Last of the Prophets. We believe in angels, miracles, and all the doctrines held by the Ahl-e-Sunna." (*Kitab al-Bariyya*, footnote, p. 182)

4. "This humble servant has, in facing these Ulama (Muslim religious leaders)...sworn by God many times that I am not a claimant to any prophethood. But they still do not desist from declarations of heresy (against me)." (Letter to Maulvi Ahmadullah of Amritsar, published *Al-Hakam*, January 27, 1904)

Second Argument

If Hazrat Mirza Sahib had been a claimant to prophethood, he could not have given the following interpretation of the title *Khatam-an-Nabiyeen* (Seal or Last of the Prophets) applied to the Holy Prophet Muhammad in a famous verse (33:40) of the

Holy Quran:

1. "*Ma Kana Muhammad-un-Aba ahad-in min rijali-kum wa lakin rasul-Allahi was Khatam an-Nabiyeen* (Quran, 33:40): that is to say, Muhammad, peace and the blessings of God be upon him, is not the father of any man from amongst you, but he is the Messenger of God and the one to end the prophets. This verse is giving clear evidence that, after our Holy Prophet, no messenger *(rasul)* shall come into the world. (*Izala Auham*, p. 614)

2. "The Holy Quran, every single word of which is absolute, testifies in its verse *wa lakin rasul-Allahi wa khatam an-Nabiyeen* that, as a matter of fact, prophethood has ended with our Prophet, peace and blessings of God be upon him." (*Kitab al-Bariyya*, footnote, p. 199)

3. "Allah is that Being Who is *Rabb-ul-Alameen* (Lord of the Worlds), *Rahmaan* (Beneficent), and *Raheem* (Merciful), Who created the earth and the heavens in six stages, made Adam, sent Messengers, sent Scriptures, and last of all made Hazrat Muhammad *mustafa* (the chosen one), peace and blessings of God be upon him, who is the last of the Prophets and Best of the Messengers" (*Haqiqat al-Wahy*, p. 141)

Third Argument

Those Sayings of the Holy Prophet Muhammad in which occur the words "la nabiyya ba di" (There is to be no prophet after me), have been mentioned by Hazrat Mirza Sahib in a number of places. If he had claimed to be a prophet, he could not have referred to these words as follows:

1. "The Holy Prophet, peace and blessings of God be upon him, had said repeatedly that no prophet would come after him, and the Saying *la nabiyya ba di* was so well-known that no one could doubt its authenticity." (*Kitab al-Bariyya*, footnote, p. 184)

2. "Similarly, by saying *la nabiyya ba di* he closed the door absolutely to the coming of a new prophet and to the re-appearance of a former prophet." (*Ayyam as-Sulh*, p. 152)

Fourth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not

have written that the revelation-of-prophets *wahy nubuwwat* or *wahy risalat* terminated with the Holy Prophet Muhammad. This, however, was exactly what he wrote:

1. "It is my belief that the revelation-of-prophets *wahyrisalat* began with Adam and closed with Muhammad *mustafa*, peace and blessings of God be upon him" (*Majmuah Ishtiharat*, Vol. II, p. 230)

2. "We believe in the finality of prophethood of the Holy Prophet, peace and blessings of God be upon him. And it is not the revelation-of-prophets *wahy nubuwwat*, but the revelation-of-saints *wahy wilayat* which is received by the saints under the shadow of the prophethood of Muhammad by perfect obedience to him, peace be upon him. In this we do believe. Any person who accuses us of going further than this, departs from honesty and fear of God" (*Majmuah Ishtiharat*, Vol. II, p. 151)

Fifth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could never have written that, after the Holy Prophet Muhammad, the revelation-bearing angel Gabriel cannot ever bring further revelation:

"Every sensible person can understand that if God is true to His promise, and the promise given in the *Khatam an-Nabiyeen* verse, which has been explicitly mentioned in the Hadith, that now, after the death of the Prophet of God, peace and blessings of God be upon him, Gabriel has been forbidden forever from bringing revelation-of-prophets *(wahy nubuwwat)*—if all these things are true and correct, then no person at all can come as a messenger *(rasul)* after our Prophet, peace be upon him" (*Izala Auham*, p. 577)

Sixth Argument

If *Hazrat Mirza Sahib* had claimed to be a prophet, he could not have written that he was a recipient of revelation-of-saints *(wahy wilayat* or *wahy muhaddathiyyat)*. This, however, was exactly what he wrote:

1. "Has it ever happened in the world that God should have so helped an imposter that he could be making a false claim about

God for eleven years to the effect that His revelation as granted to saints *(wahy wilayat* and *wahy muhaddathiyyat)* comes to him, and God would not cut off his life vein." (*Ainah Kamalat Islam*, p. 323)

2. "I have noticed that at the time when revelation, in the form of revelation-of-saints *(wahy wilayat)*, comes to me..." (*Barakat ad-Dua*, p. 19)

Seventh Argument

If *Hazrat Mirza Sahib* had claimed to be a prophet, he would never have tested his revelation by the Holy Quran. In actual fact, he never accepted any revelation of his unless it agreed with the Holy Quran, because while *wahy nubuwwat* (the revelation granted to a prophet) is absolute and does not require verification, *wahy wilayat* (the revelation to a saint) is subordinate to the revelation of the Holy Prophet Muhammad (S.A.W.) and must be verified from the Holy Quran. *Hazrat Mirza Sahib* wrote:

1. "I do not confirm any of my revelations but only after testing it by the Holy Quran, for I know that anything opposed to the Quran is falsehood and heresy." (*Ainah Kamalat Islam*, p. 79)

2. "It was not until I had tested my revelations by the Holy Quran and authentic Sayings of the Holy Prophet, and had supplicated humbly and tearfully at the door of the Almighty Lord of the worlds, that I brought this matter on my tongue." *(Hamamat al-Bushra)*

3. "I have made it an essential rule that I do not rest content with my visions or revelations unless the Quran, the Holy Prophet's example, and his authentic Sayings support them." (*Malfuzat*, Part IV, p. 203)

4. "A revelation of a saint, or revelation of believers generally, is not an argument unless it accords and agrees with the Holy Quran." (*Azala Auham*, p. 629)

Eighth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a follower and subordinate of the Holy

Prophet Muhammad (S.A.W.) as he has written:

1. "Almighty God says (in the Holy Quran): *wa ma arsal-na min rasul-in illa li-yuta a bi-izn Allah*, that is to say, every messenger *(rasul)* is sent to be a master and a leader, not to be a follower and subordinate of someone else." (*Izala Auham*, p. 569)

2. "No messenger *(rasul)* comes into the world as a follower and a subordinate. In fact, he is a leader, and follows only his revelation which is sent to him through Gabriel." (*Izala Auham*, p. 576)

3. "I have not made any sort of claim to prophethood *(nubuwwat)*. This is your mistake, or perhaps you have some motive in mind. Is it necessary that a person who claims to receive revelation should also be a prophet *(nabi)*? I am a Muslim, and fully follow Allah and His Messenger (*Jang-e Muqaddas*, p. 67)

Ninth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written, as he has done, that because Jesus was a prophet he cannot now return to this world after the Holy Prophet Muhammad (S.A.W.).

1. "Apart from these arguments, the second coming of Jesus is also barred by the verse: *wa lakin rasul-Allahi wa khatam an-Nibiyeen* (i.e. Muhammad is the Messenger of God and Last of the Prophets); and also by the Holy Prophet's Saying: *La Nabiyya ba di* (There shall be no prophet after me). How could it be permitted that, despite our Holy Prophet, peace and blessings of God be upon him, being the *khatam al-anbiya* (Last of the Prophets), some other prophet should come sometime and the revelation of prophets commence again." (*Ayyam as-Sulh*, p. 47)

2. "In the verses *al-yauma akmal-tu la-kum dina-kum* (This day have I perfected for you your religion), and *wa lakin rasul-Allahi wa khatam an Nabiyeen*, God has clearly terminated prophethood with the Holy Prophet Muhammad, peace and blessings of God be upon him, and has stated unequivocally that the Holy Prophet is the Last Prophet.... But those people who would have Jesus return to this world believe that he shall come

with his prophethood and for a full forty-five years the angel Gabriel shall come to him with the revelation-of-prophets. Now tell us how, under this belief, anything would be left of the termination of prophethood and the ending of the revelation-of-prophets? In fact, one would have to believe that Jesus is the last of the prophets." (*Tuhfa Golarwiya*, p. 83)

3. "Our unjust opponents do not consider the doors of the termination of prophethood to be fully closed. In fact, they believe that a window is still open to enable the Israelite prophet Jesus to return. If, therefore, a real prophet came into the world after the Holy Prophet, and the process of revelation-of-prophets *(wahy nubuwwat)* commenced, what would happen to the doctrine of the termination of prophethood? Would the revelation of a prophet be known as anything other than *(wahy nubuwwat)*?" (*Siraj Munir*, pp. 2, 3)

Tenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that there is no need of a prophet now, after the Holy Prophet Muhammad (S.A.W.) because the Holy Quran has brought religious laws to perfection. He wrote:

"God speaks to, and communicates with, the saints in the Muslim nation, and they are given the colour of the prophets. However, they are not prophets in reality because the Quran has fulfilled all the requirements of a perfect religious law. They are given but the understanding of the Quran. They neither add to, nor substract from, the Holy Quran." (*Mawahib ar-Rahman*, pp. 66, 67)

Eleventh Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have considered the words 'prophet' *(nabi)* and 'messenger' *(rasul or mursal)*, as occurring about him in his revelations, to be in a purely metaphorical and linguistic sense, as opposed to their technical sense. He wrote:

1. "Don't level false allegations against me that I have claimed to be a prophet in the real sense....It is true that, in the revelation which God has sent upon this servant, the words *nabi,*

rasul and *mursal* occur about myself quite frequently. However, they do not bear their real sense: 'To each the terms he uses.' So this is the terminology of God, that he has used these words. We believe and acknowledge that, according to the real 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.* Have you not read those sayings of the Holy Prophets in which occur the words *rasulu rasuli-Ilahi* (messenger of the Messenger of God)? The Arabs to this day call even the message-bearer of a man as a *rasul,* so why is it forbidden to God to use the word *mursal* (messenger) in a metaphorical sense? Do you not even remember from the Quran the words (of some non-prophets) *faqalu inna ilaikum mursalun* (We are messengers to you)? Consider justly whether this constitutes a basis for a declaration of heresy against me. If you were questioned by God, what argument would you have for declaring me to be a *kafir* (heretic). 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 meaning" (*Siraj Munir*, p. 3)

2. "By virtue of being appointed by God, I cannot conceal those revelations I have received from Him in which the words *nubuwwat* and *risalat* occur quite frequently. But I say repeatedly that, in these revelations, the word *mursal* or *rasul* or *nabi* which has occurred about me is not used in its real sense. (*Footnote:* Such words have not occurred only now, but have been present in my published revelations for sixteen years. So you will find many such revelations about me in the *Barahin Ahmadiyya.*) The actual fact, to which I testify as the leading witness, is that our Holy Prophet, peace and blessings of God be upon him, is the Last of the Prophets, and after him no prophet is to come, whether an old or a new one.... But it must be remembered that, as we have explained here, revelations from God sometimes contain such words in a metaphorical sense about some of his saints; however, they do not apply in a real sense." (*Anjam Atham*, footnote, p. 27)

Twelfth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not

have denied in his books and speeches making a claim to real prophethood, taking the words *nabi* (prophet) and *rasul* (messenger) as being in a metaphorical sense, for the metaphorical cannot be real. He wrote:

1. "This humble servant has at no time made a claim of *nubuwwat* or *risalat* (prophethood or apostleship) in the real sense. To use a word in a non-real sense, and to bring it into conversation according to its general dictionary meaning does not imply heresy." (*Anjam Atham*, footnote, p. 27)

2. "When God speaks to someone very frequently, and reveals to him his knowledge of the hidden matters, this is prophethood." (*Malfuzat Ahmadiyya,* Vol. X, p. 421)

3. "God has called me *nabi* (prophet) by way of metaphor, not by way of reality." (*Al-istifta*, Supplement to *Haqiqat al-Wahy*, p. 64)

Thirteenth Argument

A famous saying of the Holy Prophet Muhammad (S.A.W.) narrated by Nawas ibn Sam'an and recorded in the Hadith collection Sahib Muslim, refers to the Messiah to come as *nabi* (prophet) of God. If Hazrat Mirza Sahib had claimed to be a prophet, he would not have considered this occurrence of the word nabi to be metaphorical, as he wrote:

1. "The epithet '*nabi* of God' for the Promised Messiah, which is to be found in *Sahih Muslim*, etc., as having come 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 Divine communication. Otherwise, how can there be a prophet after the last of the Prophets?" (*Anjam Atham*, footnote, p. 27)

2. "And it should also be remembered that in *Sahih Muslim* the word *nabi* (prophet) has occurred with reference to the Promised Messiah, that is to say, by way of metaphor" (*Ayyam as-Sulh*, p. 75)

3. "These words are by way of metaphor, just as in Hadith also the word *nabi* (prophet) has been used for the Promised Messiah....And he who discloses news of the unseen, having

received it from God, is known as *nabi* in Arabic. The meaning *(of nabi)* in Islamic terminology is different. Here only the linguistic meaning is intended." (*Arbaeen*, No. 2, p. 19, footnote)

4. "Similarly, the Promised Messiah being called a *nabi* (prophet) in Hadith, is not meant in a real sense. This is the knowledge which God has given me. Let him understand, who will. This very thing has been disclosed to me that the doors of real prophethood are fully closed after the 'Last of the Prophets,' the Holy Prophet Muhammad (S.A.W.). According to the real sense of the term, no new or ancient prophet can now come." (*Siraj Munir*, p. 3)

Fourteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have included himself among the *muhaddaths* (Muslim saints who receive Divine revelation), as they are not prophets, and would not have limited the significance of the word *nabi* (prophet) about himself to extend only as far as sainthood. He wrote:

1. "I firmly believe that our Holy Prophet Muhammad (S.A.W.) is the Last of the Prophets, and after him there shall not come for this Muslim nation any prophet, be he a new one or a former one. Not a jot or title of the Holy Quran will ever be abrogated. However, *muhaddaths* will come who will be spoken to by God. They will reflect some of the attributes of full prophethood, and in terms of some aspects they will be coloured with the colour of prophethood. I am one of these." (*Nishan Asmani*, p. 28)

2. "There is no doubt that this humble servant has come from God as a *muhaddath* for the Muslim nation" (*Tauzih Maram*, p. 18)

3. "The *Muhaddaths* are those persons who are favoured with Divine communications and their souls bear the utmost resemblance to the souls of the prophets. They are living reminders of the wonders of prophethood, so that the subtle issue of Divine revelation may not become devoid of proof and a mere tale in any age." (*Barakat ud-Dua*, p. 18)

4. "As our Leader and Messenger, peace and blessings of God

be upon him, is the Last of the Prophets, and after him no prophet can come, the *muhaddaths* have been substituted for prohets in this religion." (*Shahadat al-Quran*, p. 24)

Fifteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself "a follower and a prophet" or "a follower from one angle and a prophet from another," because these two aspects are combined only in a *muhaddath* (Muslim saint), a prophet only having the aspect of prophethood. He wrote:

1. "So the point that he (the Messiah to come) has been called a follower (of the Holy Prophet Muhammad) as well as a prophet indicates that the qualities of both discipleship and prophethood will be found in him, as these are necessarily found in a *muhaddath*. The full-fledged prophet, however, has only the characteristic of prophethood. Sainthood is coloured with both these colours. It was for this reason that (in the Divine revelations published) in *Barahin Ahmadiyyah*, God named this humble servant as follower as well as prophet." (*Izala Auham*, p. 532)

2. "I cannot be called only 'prophet,' but a prophet from one angle and a follower from another." (*Haqiqat al-Wahy*, footnote, p. 150)

3. "There is no need now to follow each prophet or Book separately that came before the Holy Quran because the Prophethood of Muhammad comprises and comprehends them all.... All truths that take man to God are to be found in it, no new truth shall come after it, nor is there any previous truth which is not in it. Hence, upon this Prophethood (of Muhammad) end all prophethoods.... Rendering obedience to this Prophethood takes one to God very easily, and one receives the gift of God's love and His revelation in a much greater measure than people used to before (the time of the Holy Prophet Muhammad). However, its perfect follower cannot be just called 'prophet' because it would be derogatory to the perfect and complete prophethood of Holy Prophet and *nabi* (prophet) can jointly be applied to him, because that would not be derogatory to the prophethood of the Holy Prophet Muhammad." (*Al-Wasiyyat*, pp. 27, 28)

4. "Islam is the only religion in the world having the virtue that, provided the truest and fullest obedience is rendered to our Leader and Master the Holy Prophet Muhammad, peace and blessings of God be upon him, one can have the privilege of Divine revelation. For this reason it is recorded in Hadith: *Ulama ummati ka-anbiya Bani Israil*, that is, 'the spiritual savants from among my followers are like the prophets of Israel.' In this Saying too, the godly savants are on the one hand called followers, and on the other hand they are called the likes of prophets." (Supplement to *Barahin Ahmadiyyah*, Part V, pp. 182-184)

Note: Extracts 1 and 4 above make it explicitly clear that the words "a follower from one angle and a prophet from another" are exactly equivalent to *muhaddath* or spiritual savant of the Muslim community, and do not mean a prophet.

Sixteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that the word *rasul* (messenger or apostle) is a general term used not only for prophets but also for saints (muhaddath) and Divine reformers (mujaddid). He wrote:

1. "The word rasul is a general term and includes the messenger, the prophet *(nabi)*, and the saint *(muhaddath)*." (*Ainah Kamalat Islam*, p. 322)

2. "By *rasul* are meant all those persons who are sent by God, whether a prophet *(nabi)*, or messenger *(rasul)*, or saint *(muhaddath)*, or Divine Reformer *(mujaddid)*." (*Ayyam as-Sulh*, footnote, p. 171)

3. "By *rusul* (plural of *rasul*) are meant all those who are sent, whether a messenger, or prophet, or saint." (*Shahadat al-Quran*, p. 23)

4. "In the capacity of being sent by God, the prophet *(nabi)* and the Saint *(muhaddath)* are on a par. And just as God has named prophets as the 'sent ones' *(mursal)*, so has He also named the saints as the 'sent ones.'" (*Shahadat al-Quran*, p. 27)

5. "My claim is not of prophethood *(nubuwwat)*; on the contrary, the claim is of being a saint *(muhaddath)* which has been advanced by the command of God." (*Izala Auham*, p. 421)

6. "My intention from the beginning, which God knows well, is that this word *nabi* does not mean real prophethood, but denotes only a saint *(muhaddath)*" (*Majmu'a Ishtiharat*, Vol. I, p. 97)

Seventeenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a *zilli nabi* (a reflection or shadow of a prophet) because the shadow reflection is not the actual think itself. He wrote:

1. "My prophethood is a reflection of the Holy Prophet Muhammad, peace and blessings of God be upon him. It is not actual prophethood." (*Haqiqat al-Wahy*, footnote, p. 150)

2. "This title (of nabi) was bestowed upon me in the sense of reflection *(zill)*, not in the real sense." (*Chashma Ma 'rifa*, footnote, p. 324)

3. "Remember well that the fruits of true obedience (to the Holy Prophet) are never wasted. This is a point of *Tasawwuf* (spiritual side of Islam). If the rank of *zill* had not existed, the saints would have died. It is this perfect obedience and the rank of *zill* and *burooz* (becoming a reflection or image of the Holy Prophet) which made Bayazid (famous Muslim saint, d. 877 A.D.) call himself 'Muhammad.' Upon his so saying, the verdict of heresy was pronounced against him seventy times over, and he was exiled from the city. In brief, the people who oppose us are unaware of these facts." (*Badr*, October 27, 1905)

4. "The shadow itself has no independent existence, nor does it possess any quality in a real sense. Whatever is in it, is only an image of the original person that is being manifested through it" (*Barahin Ahmadiyyah*, Part I, p. 243)

5. "When you see yourself in the mirror, you do not become two, but remain one, though there appear to be two. The only difference is that between the real thing and the image." (*Kishti Nuh*, p. 15)

6. "Sainthood *(wilayat)* is the perfect reflection *(zill)* of prophethood *(nubuwwat)*" (*Hujjat-Ullah*, p. 24)

7. "The prophet *(nabi)* is like the real object, while the saint

(wali) is like the reflection *(zill)* (*Lujjat an-Nur*, p. 38)

Eighteenth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a *buroozi nabi* (image or manifestation of a prophet) because, according to the spiritual savants of Islam, being a *burooz* implies a complete negation of one's own existence. He wrote:

1. "All prophets have believed that the *burooz* (image) is a full picture of its original, so much so that even the name becomes one." *(Ayk Ghalati Ka Izalah)*

2. "The Sufis believe that the nature, disposition and moral disposition and moral qualities of a person from the past may be found again in someone (in a later age). In their terminology, they say that so and so is in the footsteps *(qadam)* of Adam, or the footsteps of Noah. Some also term this as *burooz*." (*Mulfuzat*, Part I, p. 239)

3. "It is customary with Muslim scholars that they call *burooz* as *qadam* (footsteps), and say, such and such a person is in the footsteps of Moses, such and such is in the footsteps of Abraham." (*Lujjat an-nur*, p. 1)

4. "The whole Muslim nation is agreed that a non-prophet takes the place of a prophet as a *burooz* (image). This is the meaning of the Holy Prophet Muhammad's saying: *Ulama Ummati ka-anbiya Bani Israil*, that is, the savants from among my followers are the likes of the prophets. See that the godly savants as prophets." (*Ayyam as-Sulh*, p. 163)

5. "Being a *burooz* implies the negation of its own existence. Hence prophethood and apostleship by way of *burooz* does not infringe the seal of the finality of prophethood (with the Holy Prophet)." *(Ayk Ghalati Ka Izalah)*

6. "As the image of a person's face is seen in the mirror, though that face has its own independent existence; this is called *burooz*." (*Tafsir Surah Fatiha*, p. 330)

Nineteenth Argument

After the death of Hazrat Mirza Ghulam Ahmad Sahib in May,

1908, the headstone fixed over his grave in Qadian by his followers bore the inscription given below:

"Janab Mirza Ghulam Ahmad Sahib Qadiani, Chief of Qadian, the Promised Messiah, Mujaddid of the Fourteenth Century, date of death, May 26, 1908."

If Hazrat Mirza Sahib had claimed to be a prophet, his followers would never have inscribed the words "Mujaddid (Reformer) of the fourteenth century" on his gravestone. This inscription stayed as such for about twenty-five years, but was then altered by deleting the words "Mujaddid of the Fourteenth Century." The word "prophet" however, was still not added.

Twentieth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he certainly would never have instructed his followers to refrain from using the word 'prophet' *(nabi)* for him, or told people at large to regard this word as deleted wherever it occurred about him. In fact, this was exactly what he did:

1. "I wish to make it clear to my Muslim brothers that if they are unhappy at these words, and their hearts are perturbed by them, they should consider these words to have been amended... so that instead of the word *nabi* (prophet), wherever it occurs, they should take *muhaddath* (saint) to be understood in its place, considering it (the word *nabi*) to have been deleted." (*Majmu 'ah Ishtiharat*, Vol. I, p. 313)

2. "This humble servant has at no time made a claim of *nubuwwat* or *risalat* (prophethood or apostleship) in the real sense. To use a word in a non-real sense, and to bring it into conversation according to its general dictionary meaning, does not imply heresy. However, I do not like even this much, for there is the possibility that ordinary Muslims may misunderstand it." (*Anjam Atham*, footnote, p. 27)

3. "As such words *nabi, rasul*, even though they are used in a metaphorical sense, cause dissension in Islam leading to very bad consequences, they must not be used in our community's common parlance and daily language. It should be believed from the bottom of the heart that prophethood has terminated with the Holy Prophet Muhammad, peace and blessings of God be

upon him, as God has said: *wa lakin rasul-Allahi wa khatam an-Nabiyeen* (He is the Last of the Prophets). To deny this verse, or to look upon it as of no consequence, is really to separate oneself from Islam.... It should be born in mind that I make no claim beyond that of being a servant of Islam, and whoever ascribes to me something contrary to this is fabricating falsehood against me." (Letter dated August 17, 1899, published in Al-Hakam, Vol. 3, No. 29)

Conclusion

If Hazrat Mirza Sahib had claimed to be a prophet, how could he have:

i. declared that the Holy Prohet Muhammad (S.A.W.) was the Last of the Prophets.

ii. explained the Holy Prophet Muhammad's Saying *La Nabiyya Ba di* as meaning that no prophet, new or old, can come after the Holy Prophet.

iii. denied being a prophet in the real and actual sense of the word.

iv. written that his revelation was of the type granted to Muslim saints (i.e. *wahy wilayat*), not the type granted to prophets *(wahy nubuwwat).*

v. taken the words prophet *(nabi)* and messenger *(rasul)* to be used in a metaphorical sense when referring to himself.

vi. forbidden his community to apply these words to him in common usage.

vii. denied strongly ever having made a claim to prophethood *(nubuwwat);*

and how could the tombstone erected over his grave by his followers immediately upon his death contain the words "Mujaddid of the fourteenth century?"

All these arguments clearly show the fact that Hazrat Mirza Ghulam Ahmad did not claim to be a prophet, and that to ascribe this claim to him is the greatest height of injustice.

PART II

THE SIGNS RELATING TO THE 'MAHDI' AND 'PROMISED MESSIAH' AND THEIR FULFILLMENT IN HAZRAT MIRZA GHULAM AHMAD QADIANI

LET US EXAMINE as to whether the special features and signs relating the appearance of 'Mahdi' and 'The Promised Messiah' in Muslim Ummah as foretold by the Holy Prohet Muhammad (peace and blessings of Allah be upon him) are in fact fulfilled in the person of Mirza Ghulam Ahmad or not? Out of a quite large number, for the sake of brevity, we mention only a few salient signs—some pertaining to this earth and others to the skies—fulfillment whereof is not in the control of any human being by any stretch of imagination and as such not within the power, of any claimant to 'Mahdi' or 'Promised Messiah.' These are:

1. The time of the advent of Mahdi

(a) Hazeefa bin Yamman reports that the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) said, "1240 years would not have passed over the Hijrah (migration from Mecca to Madina) that Allah will send the Mahdi. (*Al-Najam-ul-Saqib*, Vol. 2, p. 209)

(b) Hazrat Shah Nemat Ullah Wali (mercy of All be on him) referring to the words of Hadith (Kumto-Kauzan Maklifiyan) writes in one of his verses that the Imam Mahdi will appear about the Islamic year 1279, as according to the 'Jamal' calculation the number for the words of the Said Hadith work out to 1279.

(c) Hazrat Shah Wali Ullah Dehlvi, mercy of Allah be on him, calculated the year of appearance of the Mahdi as the year 1268 of Islamic era. His calculation is based on the 'Jamal' Calculation of the words 'Chiragh-e-Deen.' (*Hajajul Karamah*, p. 394)

(d) Hafiz Barkhurdar, a well known scholar of (Fiqah) Jurisprudence and Hadith writes that 300 years over a thousand years will pass, then Mahdi will appear (AN WAA').

Evidently, the above quotations refer to the birth of Mahdi in

the thirteenth Century Hijrah, and also about his claim of being Mahdi. This prophecy of the Hadith foretold fourteen hundred years ago were fulfilled in the person of Hazrat Mirza Ghulam Ahmad Sahib who was born in the year 1250 Hijrah and who claimed to be the Mahdi in the year 1300 Hijrah.

2. The place of Mahdi's appearance

Mahdi will appear in India (Hind).

(a) Hazrat Ans (Allah be pleased with him) reported, "I heard from my friend and Master, the Holy Prophet (peace and blessings of Allah be upon him) and said the (Qiyyamat) hour will not come till Allah has raised two Jamaat's (groups) on whom the fire of Hell will be forbidden (Haram). One group will side with the Mahdi, whose name will be Ahmad, in jihad in Hind (India) and one group will be with the Isa son of Mary." Imam Bukhari has reported this in his book. (*Al Najamul Saqib*, Vol. 2, footnotes on page 41)

(b) Hazrat Sheikh Fareed-ud-deen Attar, of blessed memory, writes:

In this verse the word 'Hindvi,' if interpreted proper noun for 'Hind' (India) then it refers to the appearance of promised Messiah in India and will be translated as saying "His Hindi became the well known Messiah, whose name has been made Mubbashar by Allah"—but if the word 'Hindvi' is treated as adopted in Persian from the Arabic word 'Hind' meaning slave (Ghulam in Persian or Urdu) will mean 'His Slave (Ghulam) became the well known Messiah....Since this verse was written in the praise of Holy Prophet Muhammad whose other name was Ahmad (peace and blessings of Allah be upon him) it refers to the name of Hazrat Mirza Sahib, 'Ghulam Ahmad,' totalling meaning slave of Ahmad.

Apparently while the above quoted Hadith refers to the place of the advent of the Mahdi and Promised Messiah being in India (Hind), the verse of Attar refers to both India and/or the name of the Promised Messiah being Ghulam Ahmad.

3. Name of the town of the Promised Messiah foretold

(a) Sheikh Ali Hamza Bin Ali Malik-ul-Toosi, writes in

'Jawahir-ul-Asrar,' it is reported in Arbain that Mahdi will appear in a town called 'Kadea,' the Holy Prohet Muhammad (peace and blessings of Allah be upon him) said that Mahdi will appear in a town called 'Kadea,' the Holy Prophet Muhammad people from distant lands (countries) will gather around him and their number in the beginning will be equal to the number of those who were in the battle of Badar and he will have a printed book wherein the names of these persons, their cities and their good qualities would be noted.

(b) Hazrat Khawaja Ghulam Fareed of Chachran of blessed memory writes in 'Ishaarat-e-Fareedi' (Vol. 3, p. 70) the Holy Prophet (peace and blessings of Allah be upon him) said that Mahdi will appear in a village called 'Kadea.'

Now the above two quotations not only tell the name of the village of the Promised Messiah but the quotation of (a) above also refers to a book containing 313 names. The name of the village being a proper noun is in fact a 'Muarrab' from Kadian.

N.B. Arabic words are of two kinds by their use:

(1) Maurrab—
those which are adopted in Arabic from other languages, e.g. China in Arabic is 'Seen,' Japan is 'Yaban,' Italy is 'El Italiah,' England is 'Inkaltra,' London 'Londra,' etc. Just like that Kadea is Maurrab of 'Qadian.'

(2) Muajjam
on the other hand are Arabic words adopted in other languages with a distortion of form. In India Ghulam Muhammad is changed to 'Gamma' — Merajud din to Mahaja, Fazal ud din to 'Phajja,' Ahmad to 'Ahman,' etc. In the Punjabi (Language of Punjab) even the names of towns are distorted, e.g. Batela is called 'Vatala,' Mustafa Pur is 'Mustrapur,' Hafizaabad is 'Havejanbad,' etc. Similarly, Qadian is called Kadee which is nearer 'Kadea.'

NEED FOR THE AHMADIYYAH MOVEMENT IN THE PRESENT AGE

IF THE OPPONENTS of Ahmadiyyah were to face the atmosphere and the difficulties besetting the Muslims at the time when Hazrat Mirza Ghulam Ahmad appeared, or if they could see the issues which had caused earthquake-like shocks to run through the religious world of the time, and as a result of which the Ahmadiyyah Movement was born, these critics would not oppose the Movement or the Holy Founder. Therefore, before dealing with the objections and allegations of the opponents of Ahmadiyyat, it is appropriate to draw their attention to that environment, so that they may perhaps be enabled to understand the real issues.

A careful study of the history of the Indian subcontinent shows that the eighteenth and the nineteenth centuries had a very special importance in the religious field. Intoxicated with their physical dominance, supremacy and power, the Christian nations of Britain and other European countries devised a plan to convert the natives of India to their faith. To achieve this end, on the one hand they sent teams of Christian missionaries to India to propagate their religion, and on the other hand, to make this preaching an exemplary model, they gave full freedom to the votaries of all the religions in that land to broadcast their own various faiths. The result was a volcanic eruption in the world of religion, leading to a great earthquake. Many schools of thought took birth in every religion. Following the example of the many Christian sects energetically propagating their faith, Hindu factions such as the Arya Samaj, Brahmo Samaj, Dev Samaj, Jain Mut, Shakatuk Mut, Vedanat, and Sanatan Dharm also entered the field.

If one religion made the "existence of God" its topic of discussion, another was interested in "revelation from God and communion with Him," a third discussed "the Unity of God" while a fourth "polytheism." One faith believed that "matter is eternal," while another held that it was "created." If "Duality" was the basic principle of one religion, another was equally vigorous in advocating "Trinity." In short, there was no religious issue which was not brought under discussion in that period in

that country. In a land where there was a wrestling bout taking place between various faiths, one trying to throw another to the ground, and where all the other religions had made Islam and the Holy Prophet Muhammad their special targets for attack, what line of action should the Muslims have followed in this conflict? And despite the dangerous attacks of the opponents of Islam, the Muslims were not only involved in mutual wrangling and internal fighting, but were declaring each other to the *Kafirs* (heretics).

Leaving aside other religions, if you just consider the issues raised by the Christian missionaries of the time, you will see that they were, on the one hand, raising objections against the truthfulness of the Holy Quran, the Prophethood of the Holy Prophet, the belief in the sinlessness of all prophets, the miracles of Islam, etc., and deriding slavery, polygamy, *jihad* with the sword, and the sentence of death for the apostate, on the other hand they were presenting the birth of Jesus, his life, his superiority over other prophets, and his latter-day descent, as miracles in order to make Muslims, indeed all the inhabitants of India, acknowledge the divinity of Jesus. Apart from Muslim research scholars, other Muslims already believed that, whereas the Holy Prophet Muhammad had died, Jesus was alive in heaven for two thousand years without eating or drinking, with his physical body having undergone no change whatever, and when in the last days Islam would be hemmed in by great difficulties and Muslims would be in the grip of calamities and tribulations, Jesus shall descend from heaven and, joining up with the Imam Mahdi, spread Islam by the sword and relieve the Muslims of their suffering.

Raising these issues, the Christian missionaries used to attack Islam. And the Muslims, instead of being able to reply, would hang their heads in shame. These were the Muslims' own acknowledged beliefs, so they could neither deny them nor answer the objectives. The result was that millions of Muslims left Islam and embraced Christianity. This intellectual and religious weakness of the Muslims was their first weakness which the Christians exploited. Their second weakness was that the colonial government was also crushing the Muslims in the economic and political fields. Whatever little they had was lost after the 1857 uprising, when the Muslims had to bear all the repercussions. The colonial government had turned against them

completely, and all the paths of progress had been closed to them. There were plans being devised in England to convert leading Muslims—indeed, all the inhabitants of India—to Christianity. Hence:

1. The Prime Minister of England, Lord Palmerston, said: "I believe we are all united in our purpose. It is not only our duty, but our interest is related to it as well, that we should spread the preaching of Christianity as far as possible, and take it to every corner of India." (*The Missions*, by Robert Clark, p. 234)

2. Sir Donald McCleod, Lieutenant Governor of the Punjab, said: "I wish to express my conviction that if we want to defend our rule in India, we should try our hardest to make this country Christian." (*The Missions, Punjab and Sind*, p. 47)

3. A report of the British legislature, the House of Commons, published in 1873, said: "The government commends the noble efforts of 600 missionaries with feelings of deep gratitude. Their unsoiled example and dedicated services are breathing a new spirit into the old lives of countless colonies of British subjects, and making them better men and preparing them to the better citizens of this great empire in which they live." (*History of Protestant Missions*, by A.M. Shering, London)

Besides the above, there are many other similar writings but we rest content with these. From the sentiments of these patrons of Christianity it is obvious how, at that time, they were trying their utmost to spread Christianity. They could see no religion confronting them other than Islam, and therefore they directed all their attacks towards it. However, much falsehood and fault-finding was possible, and however many unjustified objections could be raised, they did it to the fullest extent. The dangerous campaign which the Western Christian missionaries undertook to efface Islam took many forms. On the one side, they exploited the doctrined weaknesses of the Muslims. On a second front, they exceeded all limits in spreading offensive and hurtful remarks about Islam and its Founder. As a third tactic, they opened their treasury to exploit the poverty of decent and honorable people, the result being that not only the poor from amongst the Muslims, but families upon families of their nobility

(including *Sayyids*) deserted Islam to seek shelter in Christianity. And due to the encouragement and support of the government, the church being a branch of it, Christian missionaries boldly roamed the land. Millions of books against Islam and the Holy Prophet had been distributed, and missions had been established in every place. Seeing their own success and the helpless state of the Muslims, the Christians were greatly uplifted and were certain that Islam would now perish from the earth. A measure of this feeling can be had from a speech by the Lieutenant Governor of the Punjab, Charles Aitcheson. He said: "Some people who have not had the occasion to turn their attention to this matter will be surprised to learn that Christianity is spreading in this country at a rate four to five times faster than the rate of population increase, and the number of Indian Christians has reached around one million. Now the question is, what is the cause of this great thing that everywhere Christianity is spreading faster than at any time since its early history? You and I know the real cause, which is that the spirit of God is in action. As before, God is now again glorifying His Name, and He is extending our church to those people who desire salvation. The power of the ancient message of the Gospel still exists. Even now, as in the times of the prophets, the word of God possesses the power to bring about progress, and it is becoming triumphant." (*The Muslims*, by R. Clark, published in London, p. 234)

The famous missionary John Henry Burrows said in a lecture: "Now I come to the daily increasing progress of Christianity in Islamic countries. As a result of this progress, today if the splendor of the cross is casting its light in Lebanon, on the other side the mountain tops in Persia and the waters of the Bosphorus are glittering with its brilliance. This state of affairs is a forerunner of the coming revolution when the cities of Cairo, Damascus, and Tehran will be populated by servants of the Lord Jesus Christ, till, piercing the silence of the Arabian desert, the splendor of the cross reaches even there. At that time, the Lord Jesus, through his servants, shall enter the City of Mecca and the sacred Ka'ba, and at last this truth shall be proclaimed from there that 'eternal life is to know the one God and Jesus whom He sent.'" (*Burrows Lectures*, p. 42)

These extracts show that the missionaries were obsessed with

the idea of propagating Christianity, and the only reason for this was that they not only had the great wealth of the Western nations and churches to support them, but had the protection of the law and the government as well. In 1676 Lord Chief Justice Sir Matthew Hill had ruled that "Christianity is part of the laws of England, and anyone raising his voice against it (Christianity) will be punished severely." And the King of England was not only head of the Church of England, but above the title 'Defender of the Faith.' The grandeur of the sovereign can be judged from the saying that the sun never set on his empire.

Facing them are nations which have been subjugated by them, and over whom they have established dominance by force. From the point of view of creed, the beliefs on the basis of which the Christians argue that Jesus is Divine, are also held by Muslims. Just as Christians believe the birth of Jesus, his life, and his second coming to be miraculous, so do Muslims. For these two-fold reasons, the Christian missionaries were not only able to propagate their beliefs, but also to attack some mistaken views held by the Muslims and try to disprove the truth of Islam. Therefore they picked issues such as polygamy, *jihad* with the sword, death penalty for apostasy, the spread of Islam by force, and slavery, and threw discredit on Islam and the Holy Prophet by exploiting the Muslims' misconceptions on these points. These issues were given wide publicity by them. The opponents of the Ahmadiyya Movement should answer the questions as to what path should have been chosen by a person raising his pen to refute these objections, especially on issues relating to Jesus?

Muslim Responses to Christian Attacks

1. One response of the Muslims was that adopted by Sir Sayyid Ahmad Khan and his co-thinkers. They accepted that Jesus had died, and rejected all the hadith speaking of his return. In fact, they declared all the eschatological hadith referring to the Messiah, the Mahdi, Dajjal, Gog and Magog, etc., to be unreliable and denied all the Hadith prophecies about the latter days. They believed the solution of all the problems and tribulations facing the Muslims to lie in acquiring Western knowledge and adopting Western civilization.

2. Another response was that proposed by Maulana Abdullah Chakralvi and his co-thinkers, namely, that all the traditions in

Hadith were fabricated by hypocrites (God forbid!), and that Jesus had not ascended to heaven but was alive on earth, to come out in the last days. The Maulana also made basic changes in fundamental Muslim practices, such as prayer, fasting and *zakat*, altering them completely. He believed this to be the way of defending Islam against the Christian missionaries.

3. A third point of view was that held by the Sufis, namely, that Jesus had died like other prophets, and the prophecies about his second coming as found in the Hadith were not meant in a literal sense, but that all those descriptions about the latter days were metaphorical. The coming of Jesus referred to a *zill* or *burooz* of his (someone in his spiritual likeness). But instead of facing the Christian missionaries, they thought it safe to withdraw from the world and live as recluses and monks.

4. Lastly, there was the majority of the Muslims, divided into various sects such as *Ahl-i Sunna, Shia*, and *Ahl-i Hadith*, whose solution to the problems raised by the Christian missionaries was to declare each other as *Kafir* (heretic). Their belief about Jesus was that: "Jesus was born without a father, being at the time of birth free of the 'touch of the devil' (unlike any other human child, as they believed). He immediately started to talk at birth, and after growing up, he healed the sick, cured the blind and raised the dead. He knew matters of the unseen and could create birds. When the Jews attempted to crucify him, God lifted him up, physically with his body, alive to heaven. For two thousand years he has been living in the skies without eating or drinking. He has no need of the necessities of life, nor has the passage of time affected him or caused any change in his body. When he shall descend, his age will be the same as it was when he was taken up. He will still be a prophet and receive revelation. He shall come for the reformation of the whole world, so that even the followers of the Holy Prophet Muhammad will stand in need of his reform."

As against this belief of theirs about Jesus, they believe about the Holy Prohet Muhammad that: "He was born like an ordinary human being. he did not talk at birth, nor heal any sick person when older, nor create a single bird. When the disbelievers of Mecca sought to kill him, he had to seek refuge in a cave. He died like other mortals, and his tomb is to be found in Medina."

When Christian missionaries used to put these acknowledged beliefs of the Muslims before them and challenge them to compare Jesus and the Holy Prophet and see who was superior, and to say whether one should believe in a living being or a dead one, the Muslims had to bow their heads in shame before the Christians. The result was that hundreds of thousands of Muslims became Christians. Islam at that time faced three challenges:

1. From atheism, materialism that God did not exist, or was now dead. Had He been alive He would be giving proof of His existence through revelation to someone, showing that He interacts with our lives.

2. From Christianity, that all prophets had died but Jesus was alive, and salvation could only be obtained through belief in him who was eternally alive.

3. The third challenge, from a sect of Hinduism, was that all Scriptures except the Vedas were false, and salvation could only be obtained through these Hindu scriptures.

These were the issues and the challenges confronting the Muslims, and the atmosphere was one of combat between various faiths. At such a critical time, instead of uniting to find a solution to these problems, or replying to the charges against Islam, Muslims were completely fragmented as a result of declaring each other as *Kafir* (heretic). They did not, or perhaps *could* not, refute the objections of the opponents. It was at such a difficult time that, in accordance with the well-known hadith of the Holy Prophet Muhammad, peace be upon him, Hazrat Mirza Ghulam Ahmad appeared as the *Mujaddid* (Reformer) sent by God. Now please tell us whether a mujaddid should turn his attention to the issues of the time or not. The Mujaddid of the fourteenth century *hijra* raised his pen to deal with the issues brought to the fore by the Christian and Arya Samaj criticism of Islam, and he not only smashed all the objections against Islam and the Holy Prophet so as to silence the opponents, but brought about the intellectual triumph of Islam over all other religions. All the Press of that time bore witness to this, and by way of specimens we reproduce below some comments from prominent Muslim journals and leading figures of those days, from which

everyone can judge the work which Hazrat Mirza did and why he founded the Ahmadiyya Jama'at.

Tributes

1. Mirza Hairat of Delhi, editor of the *Curzon Gazette*, wrote in his obituary of Hazrat Mirza: "The services of the deceased which he rendered to Islam in confrontation with the Christians and the Arya Samajists deserve the highest praise. He completely changed the flow of the debate, and laid the foundations of a new literature in India.

We admit, not because of being Muslims but being seekers after truth, that the top-most Arya Samaj leader or Christian missionary could not dare open his mouth to confront the late Mirza sahib. The incomparable books which he wrote in refutation of the Arya Samaj and Christian creeds, and the shattering replies he gave to the opponents of Islam, we have not seen any rational refutation of these except that the Aryas have been hurling abuse at the Founder and the teachings of Islam in an uncouth manner, without being able to give a sensible reply. Although the deceased was a Punjabi, yet his pen was so powerful that today in the whole of the Punjab, even in the whole of India, there is no author of such power... and it is true that, on reading some of his writings, one goes into a state of ecstasy." (*Curzon Gazette*, Delhi, India, June 1, 1908)

2. Maulvi Bashir-ud-Din, editor of *Sadiqul Akhbar*, Rewari (U.P., India) wrote as follows in his obituary: "As Mirza sahib, with his forceful speeches and magnificent writings, shattered the foul criticism of the opponents of Islam, silencing them forever and proving that truth is after all the truth, and as he left no stone unturned in the service of Islam by championing its cause to the full, justice requires that one should condole the sudden and untimely death of such a resolute defender of Islam, helper of the Muslims, and an eminent and irreplaceable scholar." (*Sadiqul Akhbar*, May, 1908)

3. *Shamsul Ulama* Maulana Sayyid Mumtaz Ali, editor of the magazine *Tehzib-e-Niswan*, Lahore, wrote: "The late Mirza sahib was a very saintly and exalted personage. And he had such spiritual power born of virtue that it could enslave the hardest of hearts. He was a very knowledgeable scholar, a reformer of great determination, and an exemplar of the purest life. Although we

do not believe him to be the Promised Messiah, his guidance and teaching was indeed messianic for the spiritually dead."

4. Maulvi Sayyid Waheed-ud-Din, editor of *Aligarh Institute Gazette*, wrote: "The deceased was an acknowledged author and founder of the Ahmadiyya Sect.... He has left 80 writings, twenty of which are in Arabic. Undoubtedly, the deceased was a great fighter for Islam." (*Aligarh Institute Gazette*, June, 1908)

5. The editor of the *Lahore Municipal Gazette* wrote: "The Mirza sahib was specially renowned for his knowledge and scholarship. His writings were also eloquent. In any case, we are grieved by his death for the reason that he was a Muslim. We believe that a scholar has been taken from the world." (*Municipal Gazette*, Lahore, 1908)

6. Maulvi Irshad Ali of Nagpur, who joined Islam again after repenting from his conversion to Christianity, wrote in reply to a Christian missionary as follows: "The Christian missionary Safdar Ali has challenged me to a debate with him on the truth of Islam and Christianity.... But I can ask him that if he is so confident of his arguments and the truth of Christianity, where was he when Maulvi Ghulam Ahmad Qadiani stood in the field of debate like a brave lion and challenged him. This challenge had such an effect on you people that no Christian missionary dare confront him (Mirza sahib)." (Magazine *Dastkari*, Amritsar, June 18, 1899)

7. Allama Sir Muhammad Iqbal, great Muslim philosopher and poet of the Indian subcontinent (d. 1938), wrote during the lifetime of Hazrat Mirza Ghulam Ahmad: "Amongst the Indian Muslims of today, Mirza Ghulam Ahmad of Qadian is the greatest religious thinker." (Magazine *Indian Antiquary*, September, 1900)

8. When the famous Muslim journalist Mr. Muhammad Aslam Khan Baloch, editor *Moeen-ul-Muslimeen* of Amritsar, visited Qadian in 1913 during the time of Hazrat Maulana Nur-ud-Din (Head of the Ahmadiyya Movement after the Founder's death), he recorded his impressions as follows: "The great catastrophes befalling the world of Islam compelled me to go to Qadian to see whether the Ahmadi Jamaat, which for so long has been claiming that it shall conquer the world for Islam by means

of a literary and missionary struggle, is actually capable of doing so....What I saw in Ahmadi Qadian was pure and sincere service of the One God, and wherever one's sight turned there was the Quran. In short, I found the Ahmadi Jamaat of Qadian in a practical sense to be true to a very great extent in its claim that it can spread Islam in the world in a peaceful way by means of preaching and propagation, and that it is a Jamaat which in today's world is a true follower of the Quran, purely for the sake of God, and a lover of Islam. If all the Muslims of the world, especially of India, help them practically in the propagation of Islam in Europe, then certainly the European continent would light up with the rays of the sun of Islam, and this blood-thirsty Christianity, which to satisfy the appetites of its materialistic disciples is bent upon destroying Muslim countries and effacing Islam from the world, would face manifest defeat by this means." (From *Badr*, March 13, 1913)

9. Editor of newspaper *General wa Guhar Asafi* of Calcutta commented on a speech written by Hazrat Mirza Ghulam Ahmad on the teachings of Islam, and presented in a multi-religious congress held in Lahore in December, 1896, as follows: "If the paper by Hazrat Mirza sahib had not been there, the Muslims would have faced degradation and shame at the hands of the other religions. But the powerful hand of God saved holy Islam from defeat, and through that paper granted it such a triumph that, let alone its adherents, even the opponents cried out spontaneously, 'This paper is the best of all, this paper is the best of all.'" (*Asafi*, January 24, 1897)

10. The famous Indian Muslim scholar and author, Maulana Abul Kalam Azad, who later held important posts in the post-independence republic of India, writing in the renowned Muslim paper *Waked* of Amritsar as its acting editor, contributed the following tribute at the death of Hazrat Mirza Ghulam Ahmad: "That man, that very great man, whose pen was a magic wand and whose tongue spell-binding; that man whose brain was a complex of wonders, whose eye could revive the dying and whose call aroused those in the graves, whose fingers held the wires of revolution and whose fists were electrical batteries; that man who for thirty years was an earthquake and typhoon for the religious world, who, like the trumpet of Doomsday, awakened those lost in the slumber of this life, he has left the world empty-

handed....

"The demise of Mirza Ghulam Ahmad sahib of Qadian is not such an event that a lesson should not be learnt from it, nor should it be consigned to the passage of time to efface. Such people who produce a religious or intellectual revolution are not born often. These sons of history, in whom it rightly takes pride, appear but rarely on the world scene, and when they do they bring about a revolution for all to see....

"His special characteristic, that he acted against the enemies of Islam as a victorious general, compels us to express openly our feeling that the grand movement which for so long defeated and trod over our opponents should be continued in the future also.

"Mirza sahib appeared in the front line of devotees who, for the cause of Islam, accepted the dedication to sacrifice their time from the cradle, through the springs and autumns, to their graves in fulfilling the pledge of loyalty to this beautiful beloved Islam. ...The literature produced by Mirza sahib in his confrontation with the Christians and the Aryas has received the seal of general approval, and for this distinction he needs no introduction. We have to acknowledge the value and greatness of this literature from the bottom of our hearts, now that it has done its work. This is because that time cannot be forgotten nor effaced from the mind when Islam was besieged by attacks on all sides, and the Muslims were lying flat, sobbing in the aftermath of their shortcomings, doing nothing for Islam or not being able to do anything for it....

"That defense (of Islam by Hazrat Mirza) not only shattered to bits the initial influence of Christianity, which it really had due to the support of the government, and saved thousands, nay *millions*, of Muslims from this dangerous attack which would have succeeded, but the talisman of Christianity itself was blown away like smoke....By changing the form of defense, he made the vanquished to be triumphant....

"So, this service rendered by Mirza sahib will place the coming generations under a debt of gratitude, in that he fulfilled his duty of the defense of Islam by joining the front rank of those engaged in the *jihad* by the pen, and he left behind him such literature as a memorial which will last as long as Muslims have blood flowing in their veins and the service of Islam remains their national characteristic. Besides this, Mirza sahib performed a very special service for Islam by crushing the poisonous fangs of

the Arya Samaj....

"India today is an exhibition house of religions, and the number of great and small faiths found here, along with their mutual struggles which announce their existence, cannot be matched anywhere else in the world. Mirza sahib's claim was that he was the arbiter and judge for them all, but there is no doubt that he possessed a special talent to make Islam pre-eminent among all thesse religions." (*Waked*, Amritsar, May, 1908)

The permanent editor of *Waked*, Maulana Abdullah Al-Imadi, added his own tribute in a later issue, as follows: "In about 1877, when he was 35 or 36 years old, we find him charged with unusual religious fervour. He is leading the life of a true and pious Muslim. His heart is unimpressed by worldly attractions. He is as happy in solitude as if he were in congenial company, and when in company he is enjoying the bliss of solitude. We find him restless, and it appears as if he is in search of a lost thing, no trace of which can be found in the mortal world. Islam has so overwhelmed him that he holds debates with the Aryas, and writes voluminous books in support of Islam. His debates in Hoshiarpur in 1886 were so delightful that the feeling of enjoyment has still not been forgotten....

"The state of ecstasy created by reading his invaluable books, which were written to counter other religions and uphold Islam, still has not faded. His *Baraheen Ahmadiyya* over-awed the non-Muslims and raised the spirits of the Muslims. He presented to the world a captivating picture of the religion (of Islam), cleansed of the blots and dust that had collected upon it as a result of the superstition and instinctive weaknesses of the ignorant. In short, this book raised a loud echo in the world, at least within India, which is still reverberating in our ears. Though some Muslim religious leaders may now pass an adverse verdict on *Baraheen Ahmadiyya*, the best time to evaluate it was 1880 when it was published. At that time, Muslims unanimously decided in favour of Hazrat Mirza sahib.

"As to his character, there is not the slightest trace of a blot on it. He lived a pious life, a life of a righteous God-fearing person. The first fifty years of his life, in terms of high morals, approved habits, and services to the religion, raised him to an enviable position of great honour among the Muslims of India." (*Waked,*

Amritsar, May 30, 1908)

11. Maulvi Muhammad Husain Batalvi, a leader of the Ahl-i Hadith sect, wrote:

i) "This book (*Barahiin Ahmadiyya* by Hazrat Mirza Ghulam Ahmad) in the circumstances of the present times, is such that the like of it has not appeared before in the history of Islam.... Its author has served Islam so steadfastly, by money, by self-sacrifice, by his written and spoken word, and by personal experience, that very few examples of it can be found among past Muslims." (*Ishaat al-Sunna*, Vol. vii, No. 7)

ii) "If anyone considers our words to be an Asian exaggeration, let him show us at least one such book which so vigorously fights all the opponents of Islam, especially the Arya and Brahmo Samaj, and let him name two or three persons who have supported Islam, not only with their wealth, lives, pen and tongue, but also by personal spiritual experience, and who have boldly thrown the challenge to all the opponents of Islam and the deniers of Divine revelation that whoever doubts the truth of God speaking to man, he may come and observe it for himself, thus giving other religions a taste of this experience." (Ibid., Vol. vii, No. 6)

iii) "According to the experience and observation of friend and foe alike, the author of *Baraheen Ahmadiyya* lives by the Shariat of Islam, is God-fearing, and truthful by habit." (Ibid., Vol. vii, No. 6, p. 284)

iv) "The excellence of this book, and the benefit accruing to Islam from it, will not remain hidden to those who read it with a fair mind or to the readers of this review. Therefore, in accordance with the Divine command, 'Is not the reward for good but good,' all the followers of Islam (be they Ahl-i Hadith, Hanafi, Shiah, or Sunni) are obliged to support this book and its printing. The author of *Baraheen Ahmadiyya* has saved the honour of the Muslims. He has challenged the opponents of Islam throughout the world that anyone who doubts the truth of Islam should come to him and see for himself its truth by logical arguments drawn from the Quran and by miracles of the Prophethood of Muhammad (by which he means the revelations and signs granted to the author of *Baraheen*)." (Ibid., Vol. vii, No. 6, p. 348)

12. At the time of publication of *Baraheen Ahmadiyya* in the early 1880's, Maulana Muhammad Shareef, editor *Akhbar Manshoor Muhammadi*, Bangalore, commented as follows: "The hypocrites and the enemies are directing all their attacks against Islam. Atheism is attacking here, irreligion has a hold there, and somewhere else the Brahmo Samaj is wanting to prove its superiority over Islam through philosophical discourses. As for our Christian friends, all their energies are being spent on uprooting Islam, and they are confident that as long as the sum of Islam keeps on casting its bright rays on the world, all the exertions of Christianity will remain futile and the trinity unsuccessful. In short, all religions and their followers want somehow or other to burn out the lamp of Islam....

"It was our long-cherished wish that someone among the Muslim Ulama, whom God had granted strength to serve and aid the cause of the faith, should write a book meeting the needs of the present age which should contain rational arguments and factual evidence to prove that the Holy Quran is the word of God and the Holy Prophet Muhammad's prophethood is true. Thank God that this wish has been fulfilled. This is the very book the preparation of which had been desired for so long: *Baraheen Ahmadiyya*, the full title of which is 'The Ahmadiyya Arguments on the truth of the Book of God the Holy Quran, and the Prophethood of Muhammad.' In it the author, may God increase his worth, has proved the truth of the Quran and the prophethood of the Holy Prophet Muhammad with three hundred logical arguments. The book is written by that greatest of the Ulama, the illustrious general, pride of the followers of Islam in India, the accepted one of God, Maulvi Mirza Ghulam Ahmad, the great chief of Qadian, District Gurdaspur, Punjab. Glory be to God! What a marvelous book, every word of which proves the True Faith and shows the truth of the Quran and the prophethood. With what grandeur have the strong arguments been conveyed to the opponents." (*Manshoor Muhammadi*, Bangalore, 25 Rajab, 1300 A.H., p. 214)

13. The *Shamsul-Ulama* Maulana Sayyid Mir Hasan, teacher of Dr. Sir Muhammad Iqbal, said of Hazrat Mirza Ghulam Ahmad: "Sadly, we did not appreciate him. I just cannot express his spiritual accomplishments. His life was not that of ordinary men, nay, he was one of those persons who are chosen servants of God and who appear but rarely." (*Al-Hakam*, April 7, 1934)

14. The saint Hazrat Sayyid Ashhad-ud-Din, *Jhanday walay*, of Hyderabad, Sind, Pakistan, a contemporary of Hazrat Mirza Ghulam Ahmad, wrote a letter to him as follows: "I saw the Holy Prophet Muhammad in a vision. I entreated him, O Messenger of God, is this man who claims to be the Promised Messiah a liar and imposter, or truthful? The Holy Prophet replied, 'He is truthful and has come from God.' So I then understood that you are right. After this, we shall not have any doubts concerning you." (Reproduced in *Zameema Anjam Atham*, p. 40)

15. Another contemporary recognized Muslim saint, Hazrat Khwaja Ghulam Farid of Chachran said at the time: "Mirza Ghulam Ahmad sahib of Qadian is right and truthful in his affairs. Day and night he is engrossed in the service of God Almighty. He strives with his heart and soul for the progress of Islam and raising aloft the cause of the Faith. I cannot see anything wrong at all in him. If he has claimed to be the Mahdi and Meniah, that too is permissible." (*Isharat-e Faridi*, Vol. iii, p. 179)

16. Maulavi Siraj-ud-Din, father of the famous Maulavi Zafar Ali Khan, editor of the well-known Muslim daily *Zamindar* of Lahore, wrote the following in his obituary of Hazrat Mirza Ghulam Ahmad: "I can say from personal experience that, even in his youth, Mirza sahib was a very virtuous and righteous person.... He was free from pretense or fabrication in religious matters.... Personally, we did not have the honour of believing in his claims or revelations, but we consider him to be a perfect Muslim." (*Zamindar*, June 8, 1908)

17. Khwaja Hasan Nizami of Delhi wrote: "Mirza Ghulam Ahmad sahib was a very great venerable scholar of his time. We have to acknowledge his scholarship and accomplishments." (Newspaper *Munadi*, Delhi, India, April 27, 1930)

18. Allama Niyaz Fatehpuri wrote:

i) "Mirza Ghulam Ahmad sahib came to the defense of Islam at a time when even the greatest scholar of the Faith could not dare to confront the opponents." (Monthly *Nigar*, November, 1955)

ii) "Whoever studies his life and character sincerely and truthfully will have to concede that he was a lover of the Holy

Prophet, in the true sense of the word, and had within him a sincere urge for the cause of Islam." (*Nigar*, Lucknow, India, July, 1960)

Conclusion

There are many other similar expressions of opinion by leading Muslim personalities, but we rest with the above for the moment. The opinions quoted above are of Muslim journalists, scholars and religious leaders whose scholarship is universally-recognized in the Islamic world till this day, who shone like stars on the firmament of knowledge in their time, and from whom the whole wide world obtained the light of knowledge. They include the contemporaries of Hazrat Mirza Ghulam Ahmad who had observed him from close at hand. Despite differing with him in certain matters of belief, but remembering the Divine command, 'Fear not the censure of any censurer' and bearing in mind the pleasure of God, they showed great sincerity, honesty and broadmindedness in making fair comment on his scholarship, virtue, righteousness, and service of Islam. They gave true testimony which is preserved in the pages of history to this day.

As against these, we have certain newspaper columnists, authors and politicians of the present day who have no requisite knowledge of the Holy Quran and Hadith, no familiarity with Islamic literature, and who have not read any of Hazrat Mirza's books, nor do they know anything about the Ahmadiyya Movement. They are not aware of those times or the conditions prevailing them, when, according to Maulana Abul Kalam Azad, Hazrat Mirza carried out a magnificent defense of Islam by conducting a *jihad* with the pen from the front-line, and not only defeated the opponents of Islam but went further to establish a Jama'at whose objectives are to make Islam predominate in the world, show the beauty of the Holy Prophet Muhammad, propagate and prove the truth of the Holy Quran, and reform the condition of the Muslims themselves. Thus was this grand Movement born. The opponents of Ahmadiyyat, having read only the adverse propaganda literature produced against the Ahmadiyya Movement, level all sorts of false accusations against the Imam of the Age, the Reformer of the fourteenth century *Hijrah*, Hazrat Mirza Ghulam Ahmad, may God have mercy on him. For the sake of their material, political,

and financial ends, they are fanning the flames of hostility and ripping the unity of Muslims to shreds.

MAULANA HAFIZ SHER MUHAMMAD

THE DIVINE LAW OF CREATION AND THE BIRTH OF JESUS

ONE LAW OF CREATION by God relates to the beginning when nothing existed. This law, by which God brought things into being originally, is known in the terminology of the Holy Quran as the law of *Ibda'* (or *origination*). It is a manifestation of His Divine power, and only He knows how the creation was originated in the beginning.

After that, the second means of creation began, by which God created everything from a pair. This second law of creation is termed the law of *I'ada (reproduction* or *repetition)* or the law of *Zauj* (pairing).

These laws have been referred to in the Holy Quran:

A. THE LAWS OF ORIGINATION AND REPRODUCTION

i) "Surely He originates the creation and reproduces it." (The Holy Quran, 85:13)

ii) "God originates the creation, the reproduces it, then to Him will you be returned." (30:11)

B. THE LAW OF ZAUJ OR PAIRS

i) "Glory be to Him Who created all the pairs, of what the earth grows, and of their own selves, and of that which they do not know." (36:36)

ii) "He has created for you pairs from amongst yourselves, and pairs from amongst cattle. Thus does He cause you to spread." (42:11)

iii) "And We have created you as pairs." (78:8)

The male-female pairs in man and animals cause the species to propagate.

C. THE DIVINE LAW OF HUMAN BIRTH

i) "Then (after the first creation) He made his progeny from an extract of insignificant water." (32:8)

ii) "Surely We have created man from sperm mixed (with ovum)." (76:2)

iii) "O people! Surely We have created you from a male and female." (49:13)

iv) "Let man see what he has been created from. He is created of water pouring forth, coming from between the back and the ribs." (86:5-7)

v) "Surely He has created the pairs, the male and the female, from the sperm when it is cast." (53:45,46)

This is the law relating to the creation or birth of a human being as set forth by God in the Holy Quran. No human child can be born contrary to this law of pairs.

D. NO CHANGE IN DIVINE LAWS:

> "And you will not find any change in the laws of God." (33:62; 35:43)

Neither Jesus nor anyone else is outside this law of God, since the Holy Quran considers Jesus to be a mortal messenger. This is the first proof that the birth of Jesus in fact took place under the law of pairs, as is the case with other human beings, and he was not born without a father. Let alone the question of a human being born without a mother or father, if it is supposed for the sake of argument that God could have a son, even that could not happen without the law of pairs, as the Holy Quran says:

> "How could God have a son when He has no consort." (6:101)

As God has clearly laid down in the Holy Quran His law of creation by pairs, unless He equally clearly states that He created Jesus, or some other individual, in contradiction to this law in a novel manner, one must accept that the means God brought about for his birth were all according to the law of pairs. The issue here is *not* the unlimited power of God, as to whether He can create a human being without a father, for He has the power to create a human being even without a single parent. The question is only whether it can be proved from the Holy Quran and authentic Traditions of the Holy Prophet Muhammad that God caused Jesus to be born without a father. When God

Himself explains a law of creation through pairs, then unless He also says that He demonstarted His power by going against that law in a specific case, we cannot take any event as infringing that law. Our community does not give any importance to this particular issue (of the birth of Jesus); nonetheless, it is the duty of every Muslim to make known his sincerely- and honestly-drawn conclusions from the Holy Quran. Believing Jesus to have had a father or to have been born of a virgin does not affect our religious beliefs at all, because the issue of Jesus' birth has no place in the fundamentals of Islamic faith.

As with other prophets, the prophethood of Jesus too must be acknowledged by a Muslim. The details of how and where he was born, where he spent his life, and where he died, are not constituents of faith. These are historical questions, knowledge of which can be acquired by research. In fact, modern research about Jesus has progressed so much that matters previously unknown are no longer secrets. Muslims and Christians have written hundreds of books on these topics.

1. BIRTH OF JESUS IN THE HOLY QURAN

The first chapter of the Holy Quran to deal with the birth of Jesus is "The Family of Amran," Chapter 3 of the Holy Book. At the outset (3:6) this chapter teaches Muslims the principle that some verses of the Holy Quran are "decisive" or "basic," and some others are "allegorical," "figurative" or not clear-cut, and that the latter type of verse should be interpreted according to the definite, unambiguous teachings of the former type of verse. Otherwise, the chapter warns the Muslims, you too will stumble in understanding the correct position of Jesus and Mary, as did the Christians err by not distinguishing between fundamental teachings and allegorical expressions.

At the beginning of the chapter "The Family of Amran" God has mentioned the spiritual blessings of the Holy Prophet Muhammad, that only those who follow the Holy Prophet shall be loved by God. In support of this claim, the example of Mary (the mother of Jesus) is cited to show how in former times an Israelite woman attained nearness to God by following a prophet. Then the Holy Quran mentions the spiritual favours Mary received due to her following of her prophet.

In the history of Mary given here, the Holy Quran has given three main points of guidance to Muslims. Firstly, the Holy

Prophet Muhammad is commanded: "Say: If you love God then follow me. God will love you and forgive you your sins." (3:31) It is conveyed in this verse that those who follow the Holy Prophet shall become the lovers and the beloved of God. To prove this assertion, the Quran adds that if you study the histories of the great prophets, such as Noah, Abraham, and Moses, you find that amongst their followers there arose many men and women who were loved by God, who were spoken to by Him and guided by Him at every step. The example given is that of Mary. The verses point to her purity of character and devotion to God even during her childhood and youth. Due to her piety and righteousness, angels used to descend upon her and guide her by disclosing news of the future. The Muslims are told that if they too want angels to descend upon them, and God to speak to them and guide them at every step, like Mary, they should become pure and devoted to worship. And if they follow the Holy Prophet Muhammad perfectly, God would give them the spiritual blessings He bestowed upon Mary. This is one reason for the Quran to give the history of Mary at this point.

Secondly, when God grants His revelation and Knowledge of the future to His righteous servants, those people who are worldly-minded and have gone astray from Divine guidance, consider these revelations of the holy ones to be based on the recipient's own desires and make many false accusations against the righteous servants of God, as the Jews did against a lady as holy and pure as Mary. When God gave Mary, before her marriage, the news of the birth to her of a great son, this revelation which gave her comfort and increased her faith was used by the Jews to level all sorts of false allegations against her. The Holy Quran refuted every one of these charges and not only proved her to be pious, godly and pure, but instituted among the Muslims an honour and title named after her, so that whoever would follow the Holy Prophet Muhammad perfectly and purify his character, in God's sight he would be the like of Mary or the like of the son of Mary. Thus did the Holy Quran not only clear Mary of the Jews' allegations against her, but bestowed upon her a high regard in the religion of Islam. Many righteous saints have there been amongst the Muslims who received from God the title 'Mary' and styled themselves as 'Mary' or the 'son of Mary.'

Thirdly, the Christians exaggerated the status of Jesus and Mary, raising them to divinity. So God in the Holy Quran

refutes their divinity with great wisdom by asking how a man could be the son of God who ate, drank, answered the call of nature, developed in his mother's womb for nine months, was born in the ordinary manner, passed through childhood and adulthood, etc., and died. Both mother and son shared these characteristics, so both were human beings, neither being God or an associate with God. The reason the Quran describes these events about Mary (i.e., the conception and birth of Jesus) is to refute the doctrine of the divinity of Jesus, *not* to show that there was any miraculous element in what happened.

As prior to the revelation of the Holy Quran the details of Mary being the wife of Joseph, the carpenter, and having other children from him, were already to be found in the Gospels, there being no disagreement amongst the Christians on these, the Quran felt no need to repeat these matters. Nor does the Quran consider it necessary to mention such points—the details of which are correctly supplied by the Gospels, and regarding which there is no disagreement amongst the followers of the Christian scripture. This is especially so if the matter in question is not even a fundamental of faith. The Quran tells Muslims that regarding these points they may obtain further information from the followers of the previous scriptures: "So ask the 'people of the Reminder' if you do not know." (16:43)

As the issue of the birth of Jesus is not related to the fundamentals of faith, but to history, i.e., where was he born, what is his genealogy, where did he spend his life, the details of these events can be obtained from the followers of the Gospels. However, the prophethood of Jesus *is* related to the basics of faith, and therefore every Muslim must believe in it.

2. JOSEPH AND MARY BEING HUSBAND AND WIFE IN THE GOSPELS

i) "...and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ." (Matthew, 1:16)

ii) "When Joseph...took his wife, but knew her not until she had borne a son." (ibid, 1:24,25)

This testimony of the Gospels shows clearly that Mary was the wife of Joseph.

a) **Jesus' family tree:**

"Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph... the son of Adam, the son of God." (Luke, 3:23-38)

This passage plainly shows Jesus to be the son of Joseph. The parenthetical words "as was supposed" have been added to the original, and are not part of the original text, for in that case they would not have been in parenthesis. It also appears from this that in Jesus' time people took him to be the son of Joseph; hence these words.

b) **Mother's evidence:**

"Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed beyind in Jerusalem. His parents did not know it, but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his mother said to him: 'Son, why have you treated us so? Behold, your father and I have been looking for you anxiously.'" (Luke, 2:41-48)

c) **Followers' evidence:**

"And when Jesus had finished these parables, he went away from there, and coming to his own country he taught them in their synagogue, so that they were astonished, and said, 'Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothrs James and Joseph and Simon and Judas? And are not all his sisters with us?'" (Matthew, 13:53-56)

d) **Jesus' evidence:**

"The Jesus then murmured at him because he said, 'I am the bread which came down from heaven.' They said, 'Is not this Jesus, the son of Joseph, whose father and mother

we know.'" (John 6:41,42)

"Is not this the carpenter, the son of Mary and brother of James and Joseph and Judas and Simon, and are not his sisters here with us." (Mark, 6:3)

All the four Gospel writers have described Jesus as the son of Joseph, the carpenter, and according to their accounts the Jews did not level any accusation of immorality against Mary, but were expressing surprise at Jesus' teachings. Had Jesus not been Joseph's son, he could not have had brothers and sisters. According to the Gospel statements, Mary being Joseph's wife, Joseph being Jesus' father, and in addition to this, Jesus having sveeral brothers and sisters from the same parents, all these facts are so clear and explicit that no one can deny them. As these statements correspond to the law of creation through pairs, the Holy Quran has not contradicted them. Had Joseph not been Mary's husband and Jesus' father, the Holy Quran would have refuted these statements, as it refutes other erroneous statements of the Gospels. The Holy Quran's not rejecting these statements is the second proof (the first being the law of procreation of man through a male and a female) that Jesus was not born without a father, and that these Gospel statements are correct.

3. HOLY PROPHET MUHAMMAD'S EXPLANATION

After the Holy Quran, the next authority is the Holy Prophet Muhammad to whom this Book was revealed, and who had the best understanding of its meanings. The whole world can err in interpreting a particular point of the Holy Quran, but the Holy Prophet cannot. He is the premier commentator of the Holy Quran, and an explanation given by him has precedence over every other person's explanation. So the verdict that the Holy Prophet gave on the birth of Jesus, during his discussion with the visiting Christian delegation from Najran, must be considered by a Muslim to be the most correct in this matter. This discussion is recorded as follows:

"The commentators of the Holy Quran say that the delegation (of Christians) from Najran came to the Holy Prophet. It consisted of sixty mounted men, of whom fourteen were their prominent men. One of them was called al-Aqib, who was their leader and whose real name was Abdul Masih.... A third was

Abu Haritha ibn Alqamah, who was their religious head. He was in charge of their schools, and was the most respected of them. He had mastered all their literature, thus aquiring a deep knowledge of their faith. The Roman (Byzantine) emporors held him in high honour and had built churches in his name. These people came for an audience with the Holy Prophet....

"After their prayers, their leaders began talks with the Holy Prophet. The Holy Prophet asked them to adopt Islam. They replied that they were already following Islam. He told them that they were wrong because they believed God to have a son, and that their worship of the cross and eating the flesh of swine was contrary to Islam. The Christian leaders replied that if Jesus was not the son of God, then who was his father? Thus they continued to debate with the Holy Prophet about Jesus. Eventually, the Holy Prophet asked them: "Do you not know that there is no son but he bears resemblance to his father?" They replied, 'yes.' He said: 'Do you not know our Lord lives forever, will not die, but Jesus came to an end?' They replied, 'yes.' He said: 'Do you not know that our Lord maintains everything, guards and sustains it?' They replied, 'yes.' He said: 'Do you not know that Jesus was conceived by a woman as women conceive, and she gave birth to him as women give birth and fed him as children are fed? And he used to eat food, drink water, and answer the call of nature?' They replied, 'yes.' He said: 'Then how can your claim be true?' They could not answer and became silent." (*Asbab Nuzul al-Quran* by Allama Abul Hasan Ali Neshapuri, 2nd edition, p. 53)

Therefore, in reply to the Christians' question as to who was Jesus' father, the Holy Prophet Muhammad silenced them and rendered them speechless by expressing the view that Jesus had a father. Had the Holy Prophet believed that Jesus was born of a virgin, he could not have given this reply. This is the third proof that Jesus was *not* born without a father. This discussion between the Holy Prophet Muhammad and the Christian delegation from Najran is recorded in almost all standard classical commentaries of the Holy Quran such as *Tafsir Ibn Jarir, Tafsir Kabeer*, etc.

4. PROPHETS' ANCESTORS IN THE HOLY QURAN

The Holy Quran has not just left the matter of explaining the law

of procreation through a *pair* of parents, but where it mentions the prophets collectively it states that they all had ancestors (on the father's side). We give below a translation of the Urdu rendering of verses 6:83-87 of the Holy Quran by Maulana Abul Kalam Azad, the famous Indian Muslim scholar of this century:

"And (look), this was Our argument which We gave to Abraham against his people.... And We gave to Abraham, Isaac and (Isaac's son) Jacob. We guided them all to the right way, and had guided Noah before Abraham. And from the descendants of Abraham, We guided David, Solomon, Job, Joseph, Moses and Aaron. Thus do We reward the doers of good (for their good). And to Zacharias, John the Baptist, Jesus and Ilyas—all of these were of the righteous. And also to Ishmael, Elisha, Jonah and Lot—We graced them over the people of the world. And of their fathers and descendants and brothers, many did We guide aright. We elevated them and guided them to the right path." (*Tarjuman al-Quran*, Vol. I, Ist ed., pp. 433, 434)

In the above verses, amongst the prophets whose ancestors are mentioned is included Jesus as having ancestors in the same manner as the other prophets. Had Jesus been born without a father, he could not have been mentioned amongst the prophets whose ancestors are referred to. On the one hand, the Holy Quran has mentioned these prophets as being the descendants of Noah or Abraham, and on the other hand by referring to their ancestors it testifies that all of them, including Jesus, had "fathers." This is the fourth proof that, like other prophets, Jesus too was not born without a father.

5. MARY'S MARRIAGE IN THE HOLY QURAN

After all this proof, there was no need to mention specifically events such as Mary's marriage, but to provide a conclusive argument to the people of the world, the Holy Quran has also mentioned this. It tells us that before Mary's birth her mother had dedicated the child in the womb to Divine service in the Temple. When Mary was born, her mother prayed to God:

"I have named her Mary, and I seek protection in Thee for her and her offspring from the Devil." (The Quran, 3:36)

From this prayer it appears that, despite the fact that she

devoted Mary to the Temple, it was not her intention that her daughter should remain a spinster for life. Rather, she knew that on growing up Mary would marry and have children. So she prayed not only for Mary but also for her offspring. When Mary reached the age of training, her mother gave her in the charge of Zacharias at the Temple. Under him she received the best spiritual upbringing, and upon reaching youth prayers were enjoined upon her. As the Quran records:

"O Mary! obey thy Lord, and prostrate and bow down with those who bow down." (3:43)

After this, the Holy Quran mentions that guardianship about which there arose a dispute. The Quran is a very orderly Book, and here all the events are narrated in the chronological sequence. First Mary's birth is mentioned, then her being entrusted to the charge of Zacharias, then her righteousness, purity and saintliness, and then the command to her to obey God and keep up prayer. These events lead up to her reaching adulthood. Then, that guardianship is mentioned which means entering into matrimony. It was necessary to deal with the question of marriage when a girl reached adulthood, but as she had been devoted to the Temple, neither they, nor her parents could propose a match. As was customary, it was decided by casting lots as to who should take charge of her as his wife. Such a decision was believed to be the Divine verdict. And as Mary was well-known for her pity and noble character, it was natural that many should contend to have her as wife.

While all these matters were being discussed, it was natural that, hearing about them, all sorts of worries should arise in Mary's mind. So God set her mind at rest through His angels and gave her the happy news of a great son. She expressed astonishment at this prophecy in the words:

"How can I have a son when no man has touched me, nor have I been unchaste." (19:20)

As she was not married at the time, or because there were hindrances in her way as one dedicated to the Temple, or because the sudden news of a son before marriage would be astonishing for a virgin, Mary expresses surprise as to how this would happen. The angel replied: "God says, It shall be so;" i.e. it would be according to the natural law of mating that is being referred

to. In other words, all the obstacles will be removed and she would be married, and the child would be born in the chaste manner. This same point has been mentioned twice elsewhere in the Holy Quran:

i) "And Mary, daughter of Amran, who guarded her chastity by *marriage (ahsanat).*" (66:12)

ii) "And she who guarded her chastity by *marriage (ahsanat).*" (21:91)

In these verses, Mary's marriage is mentioned, for the Arabic word *ahsanat* is used to mean *marry*. In the Holy Quran the words *muhsanat, muhsineen*, and *tahassun-an* (all from the root H-S-N) mean, respectively, *married women, men who enter into marriage with women*, and *to marry*. In the light of this, the words *ahsanat farja-ha* occurring in the above two verses mean that Mary guarded her chastity by marriage.

It is wrong to assert that these words mean that Mary guarded her chastity by remaining a virgin. Muhammad Asad, a renowned present-day Muslim scholar, in his recently published *Message of the Quran*, comments on these words as follows:

"...it is to be borne in mind that the term *ihsan*... has the tropical meaning of 'abstinence from what is unlawful or reprehensible,' and especially from illicit sexual intercourse... thus, for instance, the terms *muhsan* and *muhsanah* are used elsewhere in the Quran to describe, respectively, a man or a woman who is 'fortified (by marriage) against unchastity.' Hence the expression *allati ahsanat farjaha* occurring in the above verse as well as in 66:12 with reference to Mary, is but meant to stress her outstanding chastity and complete abstinence, in thought as well as in deed, from anything unlawful or morally reprehensible." (Note 87 on verse 21:91, p. 500)

Hence this expression is applicable to *remaining chaste by marriage,* as Asad says.

In short, the Holy Quran has discussed all aspects of the issue of the birth of Jesus, without leaving anything out, and said that he was *not* born without a father, but had a father, as did all prophets, and as do all human beings. This is the fifth proof that Jesus had a father.

These are a few points of principle about Jesus' birth which we have concluded from the Holy Quran. If you disagree with our

conclusions, please ponder upon the Holy Quran because it invites everyone to think and reflect upon it. However, as the Holy Quran is a clear and decisive Book, please do not let alien beliefs influence you, for the Holy Quran is far and above these.

6. JESUS' CONTEMPORARY JEWS

After the Holy Quran, we give a few passages from the Gospels which prove that Jesus was Mary's son by her husband. Had that not been so (God forbid), the Jews would not have allowed him to undergo rituals and ceremonies in the holy Temple. However, the Gospels record that Mary and Jesus always performed their religious obligations in the Temple:

i) "And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb." (Luke, 2:21)

ii) "And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord, as it is written in the law of Moses, they brought him up to Jerusalem to present him to the Lord, as it is written in the law of the Lord that every male that opens the womb shall be called holy to the Lord." (Luke, 2:22,23)

iii) "And when the parents brought in the child Jesus (i.e., to the Temple), to do for him according to the custom of the law." (Luke, 2:27)

iv) "And his father and his mother marvelled at what was said about him." (Luke, 2:33)

v) "And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth." (Luke, 2:39)

It appears from these extracts from the Gospels that, in accordance with the law of Moses, Jesus was circumcised on the eighth day after birth, as had been the case with John the Baptist. And for forty days Mary was in the state of pollution due to which she could not go to the Temple. After that period, she bathed herself, and went to the Temple, taking along a pair of doves for sacrifice, to fulfill the religious obligations.

So these verses of the Gospels make it plain that Jesus was

born in the same manner as other children, and they clearly mention his parents. This is the sixth proof that Jesus was *not* born without a father.

7. MUSLIM VIEWS

There have been Muslim scholars from time to time who did not accept that Jesus was born without a father:

i) The sect known as *Batiniyya* deny the virgin birth: "And they deny that Jesus was born without a father." (*Tahzib al-Ikhlaq*, vol. i, p. 382)

ii) Sir Sayyid Ahmad Khan, famous Muslim thinker and educationist of nineteenth century India, and Ibadulla Akhtar, B.A., also denied that Jesus was born of a virgin.

iii) From the Ahl-Hadith sect, Maulvi Hafiz Inayat Ullah of Wazirabad writes:

"Mary left her husband's house, which was on the western side, in displeasure and went and stayed at her parents' house on the eastern side. She was not inclined to return. Meanwhile, the truth came out and Zacharias was also grieved. Recourse was had to both prayer and medicine, which God blessed, and addressing him revealed that He would grant her a son. At this, Zacharias let this revelation be known to her husband, and told him to go and tell Mary about it and bring her home. But when he got there, she made the same complaint which prevented her return, and asked for a divorce. 'I seek refuge (divorce) from you, that we cannot have relations.' She also mentioned her state of health. After some discussion, he told her that the revelation had said clearly that this union would be blessed and God would grant a pure boy. She wondered that since he, her husband, had not touched her, how she could have a son? He explained things to her and told her that her guardian (Zacharias) had sent4 him to inform her of the revelation and bring her home. At last, she returned with him, and at the appropriate time became pregnant. Then she had to accompany her husband on a long journey for some worldly purpose. It so happened that her pains started when they were near a palm tree in Bethlehem. She lamented the fact that it had not happened in a better place, so that she would

have been relieved of it less painfully. The owner of the tree, who happened to be sitting under it selling his dates, out of sympathy let her pick any dates that she wanted, whenever she felt the need, and let her drink from a stream flowing under the tree as much as she wanted. He told her to rest, and if anyone spoke to her, to just say that she had undertaken a fast of silence. She then returned back to her people, and seeing the baby in her arms, they objected that this type of domestic life, in breach of her parents' vow, was against the religious law. They added that her father did not break his word, nor did her mother like such things. Mary pointed to her guardian, Zacharias, that they should talk to him, as he had been responsible for it. They said that her marriage had set a bad example for others, and that other children dedicated to the Temple would also marry after growing up, disrupting the whole organization." (*Oyoon Zamzam fi milad Isa ibn Maryam*, pp. 172-176)

iv) Ghulam Ahmad Pervaiz writes:

"If you bear in mind this point about the creation of a human being, the significance of the verse in question ('Surely the likeness of Jesus with God is as the likeness of Adam') becomes clear. In other words, whatever belief the Christians may hold about Jesus' birth, they are told that in God's eyes his birth was like the birth of any human child, which from its inception reaches its completion through a number of stages. Thus did it happen with Jesus. 'O Prophet! What is revealed to thee about Jesus being a human being, and about his birth, is the truth from thy Lord; so there is no room for thee to argue or debate.' (3:59)

"The Holy Quran has called Jesus the like of Adam also because, according to the Gospels, he used to call himself the son of man. For instance, 'Then he came to the disciples and said to them, sleep and take rest, the time has come and the son of man is handed over to the sinners.' (Matthew, Ch. 26) Hence, he who calls himself 'the son of man,' his birth is like the birth of Adam (or man). He is the son of man, and born like a human." (*Shulah Mastur*, pp. 132-133)

v) The famous Indian Muslim scholar of earlier this century, Sayyid Sulaiman Nadawi, wrote:

"Jesus had a mother and, according to the Gospel account, brothers and sisters as well, and even a human father." (*Khutbat Madaras*, p. 51)

vi) In his journal *Sidq*, Maulana Abdul Majid Daryabadi of India received the following inquiry:

"I have seen two letters of Sir Sayyid Ahmad Khan, dated August 7, 1870 and April 8, 1882, addressed to Maulvi Mumtaz Husain. In both these letters Sir Sayyid has emphasized that (God forbid) Jesus being born without a father is not proved from the Holy Quran. His birth, says Sir Sayyid, was a natural human birth. However, in verse 20 of the chapter 'Mary' of the Holy Quran, Mary says to the angel Gabriel, 'How can I have a son when no man has touched me, nor have I been unchaste?' (Yours faithfull, Abul Wafa Sadiqui, Delhi - 6)

"*Sidq*—Yes, the majority of religious scholars have taken this verse, and other verses, in the meanings which are well-known. But Sir Sayyid and his co-thinkers have interpreted these verses to mean, for instance, that the obstacles in the way of Mary becoming pregnant were removed—whether this conclusion is correct or not, this interpretation does not make one subject to a verdict of heresy." (*Sidq Jadid*, Lucknow, April 7, 1972)

vii) Allama Al-Sayyid Abdul Qayyum Qayoomi writes:

"It is a matter of great astonishment that despite the facts that Mary was married and went to live with her husband, that she and Joseph were declared wife and husband, that they lived together, and that everything took place, yet the son to whom Mary gave birth had no father! God forbid, God forgive us! Thank God that, in this book, by proving the marriage of Mary, her living with her husband, and Jesus having a father, from the Holy Quran, the Gospels, books of Tradition, and statements of sunni Muslim scholars, in a most detailed and factual manner, we have refuted the false belief that Jesus had no father and established the reality which daylight clarity." (*Haqiqat al-Masih*, p. 237)

viii) In this recently-published *Message of the Quran*, Muhammad Asad, the internationally-known Muslim scholar, writes:

"In connection with the announcement of a son to Mary, the Quran states in 3:47 that 'when He wills a thing to be, He but says unto it, Be, and it is': but since neither the Quran nor any authentic Tradition tells us anything about the chain of causes and effects *(asbab)* which God's decree 'Be' was to bring into being, all speculation as to the 'how' of this even must remain beyond the scope of a Quran-commentary." (Note 15 on verse 19:11, p. 459)

Hence, according to Asad, "neither the Quran nor any authentic Tradition" tells us that Jesus was actually born of a virgin. Consequently, not the slightest blame can attach to any Muslim who believes that Jesus had a father.

8. HAZRAT MIRZA GHULAM AHMAD'S VIEWS ON THE MARRIAGE OF MARY AND THE DIVINE LAW OF PROCREATION

i) "Man originally was not created from sperm, but one being was created from another. After that, the second law took effect, by which human beings are created from sperm." (*Chashma Marifat*, p. 215)

ii) "Every sensible person must admit that the first era was a period of pure Divine creation, when the general law prevailing was that everything was accomplished without means. It is not correct to apply that to the present ages; for instance, no child is now born without a mother or a father. If, however, man's creation in the beginning had depended upon the pre-existence of parents, how would the world have come into being!" (*Barahin Ahmadiyya*, p. 335)

iii) "Every human being is born of a male and a female. If you follow this chain to its origin, then mankind will prove to have descended from Adam and his wife." (June 10, 1903)

iv) "This is an error of history amongst the Muslims. Authentic history shows that Mary married Joseph, and had children from him." (*Al-Hakam*, October 30, 1902)

v) "It is a great mistake to consider Mary as being a spinster throughout her life and never marrying. We cannot deny historical facts." (Ibid)

vi) "Jesus worked with his father Joseph as a carpenter till the

age of 22 years." (*Izalah Auham*, footnote, p. 37)

vii) "One should not be at all surprised that Jesus, like his paternal ancestor Solomon, may have shown this miracle of wisdom to the opponents of the time." (Ibid, p. 304)

viii) When 'Master' Imam-ud-Din of Gujrat was about to write his book *Al-Tanqih fi wilada tul Masih*, in which he proved Jesus to have a father, he wrote letters to various Muslim scholars including Hazrat Mirza Ghulam Ahmad, asking for their opinion on this issue. By order of Hazrat Mirza, the following reply was sent:

"In reply to your post-card of September 19, 1894, it is stated that at the present time the Promised Messiah is engaged on such important religious matters that he cannot devote his attention elsewhere. He says that if the Almighty God were to reveal something to him about this, you would certainly be informed. One's concentration does not work under one's own direction. When God wishes to reveal something in the interest of mankind, He directs His servant's attention towards that point.

Yours humbly, Abdul Karim, Qadian, September 23, 1894."

Regarding Jesus' death too, until God informed and corrected him by revelation, he continued to believe that Jesus was alive in heaven, as did other Muslims. This is why he says that until he receives some disclosure from God about the birth of Jesus, he cannot say anything. He acted on this principle all his life, that unless God informed him on an issue by revelation, he held the same view on that point as the Sunni Muslims.

ix) "The person who accuses me of not honouring Jesus—I respect and honour not only Jesus but even his four brothers, for all the five had the same mother."

As a footnote to the above, he wrote: "Jesus had four brothers and two sisters, i.e., all were the children of Joseph and Mary." *(Kishti Nuh)*

x) During Hazrat Mirza's life, some of his followers expressed the view that Jesus had a father. Hazrat Mirza, while differing with them, was always tolerant and broad-minded. "Once Hazrat Mirza asked Shaikh Qamar-ud-Din of Jhelum

to show him the verses of the Quran from which the Shaikh believed that Jesus had a father. At first, the Shaikh sahib, out of respect for Hazrat Mirza, remained silent. But upon Hazrat Mirza repeating the question, he mentioned the arguments from the Quran that he knew. Hearing the arguments, Hazrat Mirza said: 'Your arguments are certainly strong but until God gives me to understand this point I will follow the views of the majority of Muslims... Hazrat Mirza said to Hakim Fazal Din (who had complained about Shaikh Sahib's belief): 'How can you declare as heretic someone who bases his arguments on the Quran?'" (*Mujaddid Azam*, Life of Hazrat Mirza, vol. ii, p. 1342)

xi) "The Christians cannot stand their ground against Islam because they have taken as god a man who had a father, four brothers and two sisters, and was constantly persecuted by the Jews." (*Ruhani Khaza'in*, No. 2, vol. x, p. 53)

xii) Hazrat Mirza believed, like Shah Wali-Ullah of Delhi (d. 1763), that Mary did not conceive from the Holy Spirit, and Jesus' birth without a father was just a wonder of the creative power of God. He wrote:

"One of the beliefs we hold is that Jesus Christ and John the Baptist were both born miraculously... And the secret in creating Jesus and John miraculously in this manner was the manifestation of a great sign... And the first thing God did to bring this about was the creation of Jesus without a father through the manifestation of Divine power only." (*Mawahib al-Rahman*, pp. 70-72)

9. VIEWS OF HAZRAT MAULANA NUR-UD-DIN

i) 1) "The Islam taught to us by that Divine Scripture, the Holy Quran, does not say anywhere that to become a Muslim you need to believe that Jesus had no father.

2) The Holy Prophet has not told us that a part of Islam is to believe that Jesus had no father.

3) Our beloved holy Companions, our four leaders of jurisprudence, and other great Imams, have nowhere instructed us that it is necessary to believe that Jesus was born without a father.

4) Our respected Sufi saints have not exhorted us anywhere in their teachings that to attain the ranks of Divine nearness, to accomplish self-reform, and to acquire noble morals, it is necessary to believe that Jesus had no father.

5) Besides Jesus, how many prophets, messengers and appointed ones of God, have there been! Is the genealogy of any one of them recorded in the Holy Quran? In fact, God says, 'None knows the hosts of thy Lord, save He.' So it is not necessary to know of the existence of everyone, let alone how they were born." (Book *Nur-ud-Din*, pp. 181, 132)

ii) When 'Master' Muhammad Saeed sent his book *Sa-adat Maryamiyya*, about the birth of Jesus by a father, to Maulana Nur-ud-Din he gave the following reply:

"God does not waste anyone's effort. He says, 'Whoever desires the Hereafter and makes an effort for it, and he is a believer, these it is whose effort is rewarded.' When it is accompanied by your sincerity and the backing of the Quran, you become deservant of Divine gratitude....I myself have held these beliefs since childhood, but you have not given the arguments which I had in my mind. However, Hazrat Mirza had said that we have not been told by revelation to devote energy on this point. Otherwise, this is no great issue, and if there is Divine support we can write about it. Therefore, I am silent, and will remain silent till a Divine command comes. This is a particular matter. But your labour cannot be worthless."(Published in Periodical *Paigham Sulh*, March 22, 1929)

iii) Shaikh Muhammad Jan, secretary of the Ahmadiyya Anjuman of Wazirabad, made a written inquiry from Maulana Nur-ud-Din in 1911 which ran: "Sir! If a person amongst your disciples does not believe that Jesus was born without a father, is this to the detriment of his faith?" The answer was given as follows: "As far as my understanding goes, this issue is not a part of faith. There is no explicit direction in the Holy Quran or Hadith to the effect that one must hold this belief. If someone's research forces this conclusion (that Jesus had a father) upon him, he cannot help it. This is my view — Nur-ud-Din."(*Al-Mahdi*, January 1915)

10. THE QADIANIS

i) In a booklet called *Izhar Haqiqat* published just before the death of Maulana Nur-ud-Din by the Ansarullah group of Qadianis, containing signatures of forty prominent men of the Ansarullah, they answered an objection raised by someone against Maulana Nur-ud-Din to the effect that he was associated with those who believed Jesus to have a father. It is written in this reply: "You should first answer whether he (the Maulana) was associated with the Promised Messiah, or not. Prove from Islamic law that those who believe Jesus to have a father should be excluded from Islam, or should be declared to be transgressors and disbelievers like those who deny the caliphs." (*Izhar Haqiqat*, p. 23)

ii) Mirza Mahmud Ahmad, the Khalifa of the Qadianis, replied to a Christian preacher in 1913 as follows:

"The reverend says that all Muslims are agreed upon this issue, except Sir Sayyid who has rejected it on rational grounds, but that no one has rejected it on the basis of the Holy Quran. However, I will go on to show that he is wrong in saying that no one has rejected it from the Holy Quran. I will prove that people have shed light on this from the Quran itself and have proved that Jesus was not born without a father, but was born like the rest of the world. What I mean to say is that there have been differences on this issue, and that some people have believed Jesus to have had a father." (*Tashhiz al-Azhan*, April 1913, pp. 165-170)

iii) In 1917, the following reply was given on behalf of Mirza Mahmud Ahmad to a question about the birth of Jesus:

"the Khalifat-ul-Masih II (Mirza Mahmud Ahmad) says that it is not on the basis of a clear verdict that he believes Jesus to have been born without a father, but it is a mere deduction, against which other people deduce the opposite view. However, historically the Ahmadiyya Community has held the belief that Jesus had no father."

VIEW OF HAZRAT MAULANA MUHAMMAD ALI

In his Urdu commentary of the Quran, Hazrat Maulana writes: "Christians believe in the virgin birth of Jesus, and so

do Muslims generally. But there are Christians who do not believe this, and also Muslims who do not. There is, however, one difference. If, in fact, Jesus was not born without a father, it does not have any effect on any religious belief of the Muslims because it is not part of their faith to believe in the virgin birth. But the very foundations of the structure of Christianity are uprooted if it cannot be proved that Jesus was born without a father. For if he had a father, then Mary did not conceive of the Holy Spirit, nor was Jesus divine, nor is the doctrine of atonement correct.

"So, Jesus not being born of a virgin uproots Christianity altogether, but does no harm to Islam. A Muslim equally believes in the prophethood of Jesus whether he had a father or not. He only wants to consider what the Holy Quran says, or what can be established from the Holy Prophet's Sayings. If these record birth without a father, he will accept that, otherwise not. Nor would being born without a father show him to be superior to the prophets who had fathers because, for that matter, Adam and Eve had no father, and the Bible mentions someone else who had neither father nor mother (see *Hebrews*, 7:3). In this case, these three would be considered superior to Jesus. But, in fact, the very argument is wrong that one born without a father is superior.

"Besides this, a Muslim does not hold that Mary conceived from the Holy Spirit. If he was born without a father, this would merely be one of the wonders of creation, that Mary possessed both types of faculties. In fact, it is not even a miracle because it is necessary for a miracle that someone should be a witness or observer. But none except Mary could be a witness to her conceiving without a husband. What sort of a miracle would this be? So all we have to determine is what the Holy Quran and the Hadith disclose about this.

"God Himself says that He has put into effect the law for mankind that after the beginning this race propagates by the sperm, and He says that He makes man from the sperm of the male mixed with the female. So unless God explicitly says that He created Jesus against this law of mating, and in a different manner, we would have to accept that the means which God brought about correspond to this law. There is no question here of whether God has the power to do such a

thing or not. He can create someone without a father or a mother. The question is only whether it can be shown from the Holy Quran or authentic Hadith that God made Jesus without a father. When He Himself explains a law, then unless He Himself says that in a certain case He displayed His power as against that law, we cannot take something to have happened in breach of His law. So if some person concludes from the words of the Holy Quran that Jesus was born without a father, let him believe it. I do not draw this conclusion from the Quranic words. Though I do not consider this issue to be of any great importance, I think that it is a Muslim's duty to make known his honestly and sincerely drawn conclusions from the Quran. Believing Jesus to have had a father, or believing him not to have had a father, does not affect our religious beliefs or practical actions in any way." (*Bayan al-Quran*, note, p. 427)

HAFIZ SHER MUHAMMAD

HE ESTABLISHED GOD AS A LIVING EXPERIENCE

by Jilani Kamran

HADHRAT MIRZA GHULAM AHMAD appeared at a time, late nineteenth century, when the Christian mission work in India was exceedingly aggressive and the defense as put forth by Muslims in this country was comparatively weaker. The Muslims lacked self-assurance and what was seriously contemplated by the Christian missionaries to be the weakest point in the Muslim religious personality was the *loss* of faith in a living God. This was perhaps the most difficult time in the history of Islam, because the Religion had, unfortunately, succumbed to the miseries of a civilization which had never before experienced such a catastrophe. There were talks of compromises, alliances and of outright rejection almost everywhere. Whatever be the complexion of the scene it is quite certain that the Muslims had not only lost their political freedom, they had lost the sense of direction also. The task before Hdt. Mirza Sahib was therefore of a greater magnitude and responsibility. His mission as *Mujjadid* should be evaluated within the perspective which determines the history of the period.

Hdt. Mirza Sahib was constrained to work within a milieu which was adverse to the ideas he proclaimed as the basic truths of his divine ministry. It should not be forgotten that he did his writing when the English were here, and that British Government had a soft corner for the missionaries who, by no mere accident, also came from the British Isles. Hdt. Mirza Sahib had no option; he had to accept the political situation as it stood then and had to work untiringly for the great glory of Islam within that situation. Critics have given wrong and misleading interpretations to his commitment in relation to his loyalty to the British Government. To all practical purposes Hdt. Mirza Sahib's acceptance of the political situation was in no way a compromise with the alien power. He was actually all against it; he in fact challenged it on higher levels.

The last decades of the nineteenth century were one of the dark decades of our history. We were the victims and the Europeans were our tormentors! In our eyes the word Europe

stood for our complete annihilation; it also stood for power, culture and a material wealth. Things and events obeyed the Europeans; in India the English controlled them. Islam had no doubt a glorious past to its credit, but it had only recently come out as a loser. We existed as a matter of history only. In retrospect we found our glory to be in ruins; in the future we, however, found nothing but blankness. It is rather easier today to talk of the future, but in those days the future just did not exist for us. We lived and existed in the present and there was an end to it.

Hdt. Mirza Sahib restored our faith in a living God. He said that we were no longer the people whom God had deprived of His grace. His providence still worked for us and that we had only to feel it in our hearts. Hdt. Mirza Sahib made us feel God as a living experience and thereby abridged for us the distance that lies between the infinite and the finite. Such mystical education was really valuable because the Aligarh movement was then using a phraseology which had by rationalizing Islam obscured the divine presence and had made God at once impersonal, indifferent and abstract.

By establishing God as a living experience and His providence as an active agent in the movement of our affairs, Hdt. Mirza Sahib revealed to us the image of the future which had never been read before by us with as much confidence. He disclosed to us the advent of the Muslim renaissance, and made us realize that the possibilities of the future were once again entrusted to us by the providence. He made us see that Islam was the only true religion that suited the rhythm of the modern times. It is, however, interesting to note that his contemporaries behaved apologetically and thereby had failed to present Islam with assurance. In this respect Hdt. Mirza Sahib was the only solitary figure who proclaimed the role and significance of Islam in the world of today without the last hesitation. He was positive, assertive and full of confidence in his ministry. And it is in this direction that his importance as a *teacher* lies for us even today.

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