

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

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March 2001 C.E. Meeting

Assalamu alaikum

Venue: Dar-us-Salaam

Date: Sunday, 4th March 2001

Time: 3 p.m.

Topic: The Holy Quran (3:14)

by

Col. (retd.) Mahmud Shaukat

“In the letter from the respected lady, Rahat Bhatti, which was published on 7th November, she has unsuccessfully tried to use quotations from the books of Hazrat Mirza Sahib and others, to prove that he was a claimant to prophethood.

“If the mere use of the terms *nabi* (prophet) and *rasul* (messenger) turn one into a prophet, then why does this respected lady not draw the same conclusion from the following words of the poet of the East, Allamah Iqbal that he too claimed to be a prophet? Allamah Iqbal's son, Dr Javed Iqbal writes in his biography of his father, *Zinda Rood* (page 158), that in a gathering of poets, before reciting the poetry of Hali, Iqbal said these verses:

‘Renowned is the name of Hali,
Overflows with truth the cup of Hali.
I am the prophet (*nabi*) of the land of poetry;
Pours forth from my lips poetry of Hali.’

“Last year, when the *Jang* published an article about this incident, the author changed the word *nabi* in the third verse to *mudi*, i.e. where Iqbal had used *nabi*, he wrote *mudi*. In Pakistan, such ‘corrections’ are made in everything. Some people ‘correct’ the *hadith* (sayings) of the Holy Prophet Muhammad (peace be on him). Others, such as General Zia-ul-Haq, correct speeches of Qaid-i-Azam, the founder of Pakistan.

“Respected lady, let us leave Iqbal to one side; tell us the meaning of this verse of the Holy Quran:

‘The king said: Bring him to me. But

‘Id al-Adha

Members are reminded that ‘Id al-Adha will be celebrated on **Monday, 5th March 2001 C.E.** The first *salaat* will be at **11:00 am**. Punctuality is essential because a part of the ‘Id programme is to be broadcast live.

A Letter to the Jang

From time to time, Urdu newspapers publish articles and letters against Hazrat Mirza Ghulam Ahmad. Replies are sent to these papers regularly by the members of the Jamaat. However, over the last two years the *Jang* did not publish a single one of our letters. In November 2000 C.E., a letter by a lady, Rahat Bhatti, was printed which fabricated serious allegations against Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement. A reply to the allegation was essential. The Jamaat sent

a detailed and well argued letter to rebut the allegations. Our letter was not published. After waiting for some time, the Jamaat tried, without success, to contact the editor over the phone. We were forced to write to the editor a formal letter of complaint and explain that if our reply to the allegations against Hazrat Mirza Sahib was not printed, we would approach the Press Complaints Council and lodge a complaint. The editor of the *Jang* replied that they tried not to show bias and to put to the public our point of view. He further explained that they receive a large number of letters from their readers demanding that letters from Ahmadiis to defend themselves against false allegations should not be published. Approximately a fortnight after our complaint, an edited version of our reply was printed by the newspaper. However, I must add that, while editing, the *Jang* made sure that the major thrust of our argument remained. Many members, especially those who do not know Urdu, have not had a chance to read this letter, thus we print hereunder the complete text of the letter that was sent.

when his *rasul* came to Yusuf (Joseph) then he (Joseph) said: Go back to your *rabb* (lord) and ask him what was the matter regarding the ladies who cut their hands? My *Rabb* (Lord) knows their deceit.' (Ch. Yusuf: verse 50. Urdu translation was taken from Maulana Maudoodi.)

"Here Allah, in His Own most glorious revelation, is using the word *rasul* for the messenger of the ruler of Egypt. Further than that, God uses the word *rabb* for the ruler of Egypt. Is the ruler of Egypt and his messenger *rabb* and *rasul* in the same way as Muslims regard Allah as their *Rabb* and Hazrat Yusuf as a *rasul*? Thus, if even the use by the Holy Quran of the words *rasul* for a non-prophet and the word *rabb* for someone who is not God, does not make them a real prophet or the real God, then it proves that such words, bearing a literal or metaphorical meaning, may be used for others.

"I have quoted just one verse of the Holy Quran because, for a Muslim, just one verse is enough; whereas the Quran applies the word *rasul* to non-prophets in many places, e.g., the disciples of Jesus are also called *rasul*. If you want to refer to *hadith*, in *Sahih* of Bukhari the Holy Prophet himself used the word *rasul* for non-prophets. This respected lady had written that she studied the quotations from the books of Hazrat Mirza Sahib, which she had reproduced in her letter, as a Muslim. Now, I hope that she will study this verse of the Holy Quran, quoted above, in the same capacity and let the readers of *Jang* know what conclusions she comes to.

"A person who addresses himself as the shadow (*zilli*) of the prophet, or a prophet in a metaphorical sense (*majazi*), his claim cannot be that of a prophet because a prophet does not need to use the terms 'shadow', 'reflection' or 'metaphor'. This is the terminology of the *sufis* and it should be taken in the sense in which it has been used. Some quotations are put forward:

'There will be many pure and righteous ones who will bear a resemblance to the prophets and will be the shadow (*zill*) of messenger-ship.' (*Muqaddama* to the Introduction to *Sirat-i Mustaqim*, page 1, translated by Abdul Jabbar.)

'It should be known that the imam is a successor to the prophet and imamat is the shadow (*zill*) of messenger-ship.' (*Ibid.*, page 11.)

'Prophethood is real, and renewal is its shadow (*zill*) ... Because the status of the *mujaddid* is the shadow of prophethood.' (*Ulama Hind ka Shandar Maazi Jadeed* by Qari Muhammad Tayyab Deobandi, page 308.)

'As a shadow, all the attributes of prophethood were found in him.' (*Malfuzat aur Khutabat*, page 3, quoted in *Ishaat-ul-Haq* for the months November-December, 1972 C.E.). This statement is about Hazrat Ghaus al-Azam.

"In the same way, the *sufis* say about 'image' (*baruz*):

'... In an image (*baruz*) the soul is not linked to the other body for this purpose but so that this body may attain the attributes (of the other).' (*Maktubat Hazrat Mujaddid Alif Thani*, Daftar 2, part 7, letter 58.)

'The concept of "image" (*baruz*) is supported by the incident of Zaid bin Kharja in the books of *hadith*.' (*Fatawah Azizi*, vol. I, page 112, by Hazrat Shah Abdul Aziz.)

"Hazrat Mirza Sahib, too, believed in the same thing. He wrote:

'Remember, the fruits of perfect followership are not wasted. It is a matter of *tasawwuf* (*sufism*, or a spiritual matter). Had the status of shadow (*zill*) not existed, it would have destroyed the saints in this *ummah*.' (Newspaper *Badr*, 27 October 1905 C.E.)

'Sufis believe that the nature and moral qualities of one who has passed away appear in another person. In their terminology they say that such and such a person is in the footsteps of Adam or in the footsteps of Noah; some also call it the image

(*baruz*).' (*Malfuzat*, vol. 1, page 246.)

"There are numerous quotations, but your newspaper will not bear a lengthy letter. Now I turn to the quotations given by this respected lady. Here I want to make it clear that, to serve her purpose, she has very cleverly woven together the quotations from Hazrat Mirza Ghulam Ahmad and his son, Mirza Bashir-ud-Din Mahmud Ahmad. She has given a quotation from the booklet *Aik Ghalati ka Izala*. On page 2 of the same booklet Hazrat Mirza Sahib writes:

'All windows of prophethood were shut, but one window, that of the nature of *Siddiq* is open, i.e. *fana fir-rasul* (extinguishing your personality in that of the Holy Prophet).'

"Following the quotation given by her are these words:

'However, if Jesus (peace be upon him) returns to the world again, how will he do so without breaking the seal of the Finality of Prophethood? Thus *Khatam-un-Nabiyeen* (termination of prophethood) is a Divine seal which has been placed on the prophethood of the Holy Prophet, and it is now not possible that this seal can ever be broken. True, it is possible that the Holy Prophet himself may appear in this world as an image (*baruz*), not once, but thousands of times.'

"Similarly, a quotation has been given from page 67 of the book *Haqiqat-al-Wahy*. However, on page 68 of the same book he wrote this, which this lady may also reflect upon:

'To say that a claim has been made to prophethood, how ignorant is that, how foolish and how much does it depart from the truth! O foolish people, by prophethood I do not mean that I stand opposite the Holy Prophet Muhammad (peace be upon him) or that I bring a new law. I only mean an abundance of Divine Communication which was attained through perfectly following the Holy Prophet. You, too, believe in Divine Converse. Thus this is a difference of mere words.'

* Arabic does not have capitals and, in the Holy Quran in both places, the word *rabb* is written in exactly the same way.

“Read the quotation given by this respected lady in the light of the *hadith* and the statements of the elders of the religion and the meaning is clear. Had Mirza Sahib been a claimant to prophethood, could he have written ‘this is a difference of mere words’? In the same *Haqiqat-al-Wahy* are also these words:

‘God has named me a prophet by way of a metaphor, not reality.’ (*Al-Istifta*, appendix to *Haqiqat-al-Wahy*, page 64.)

“In the same book, he also writes:

‘My claim is that the Messiah who was promised, who is the *mujaddid* of the last age, that is me.’ (Page 197.)

“In a book of 700 pages, this lady could not see the discussion of shadow (*zill*) or image (*baruz*), the Holy Prophet being addressed as the Last Prophet, the claim to being a *mujaddid* or that the difference between Ahmadi and non-Ahmadi Muslims is called peripheral. She saw only the half-quotation she gave.

“So far as the quotation from *Ijaz-i Ahmadi* is concerned, it is related in a *hadith* that during the second advent of the Messiah there will be an eclipse of the sun and the moon in the month of Ramadaan. That is to say that it is a saying of the Holy Prophet (peace be upon him) which Hazrat Mirza Sahib quoted in support of his claim. Why did this lady not mention the fact that the prophecy given in this *hadith* came true during the time of Hazrat Mirza Ghulam Ahmad?

“Now I give quotations where elders of religion have asked people to recite their name in the *kalima*, let alone asking them to recite it in the *darood*. Please, also give us your opinion of these elders of Islam.

(1) ‘A person asked Hazrat Sahib (Shah Sulaiman Tosnavi): “Holiness, the Holy Prophet, peace be upon him, has said that a person who has seen me, has seen God. What will our condition be and how can we poor people see the Holy Prophet—the blessed?” He replied: “You people can look at me and it would be as

if you have seen the Holy Prophet (peace be upon him).”’ (*Munaqib-al-Mahboobeen*, page 255.)

(2) ‘... And at that time I was saying that had Moses the son of Imran been alive, he would have had to obey me ...’ (Saying of Hazrat Abdul Qadir Jilani, *Saif-ur-Rabbani*, page 100.)

(3) ‘... Shibli said: “... Say, I bear witness that I am a *rasul* (messenger) of Allah.” Thus he said that I bear witness that you are indeed a *rasul* (messenger) of Allah. In this there is nothing unlawful or bad ...”’ (Shaikh Shibli, *Al-Insan al-Kamil*, vol. 2, page 64.)

(4) ‘I am Ali, I am *wali* (saint) and I am *nabi* (prophet).’ (Hazrat Baba Farid-ud-Din, quoted in *Nawai Waqat*, 4 July 1964, page 6, col. 1.)

(5) ‘O disciple, he (the spiritual leader) is a prophet of his time, for he is clearly the light of the Prophet.’ (Maulana Rum, *Miftah-ul-Uloom*, vol. 31, page 152.)

(6) ‘On the elevated planes I was the one with the light of Muhammad and in the hidden knowledge of Allah was my prophethood.’ (Hazrat Syed Abdul Qadir Jilani, *Qaseeda Ruhi*, Hazrat Ghaus al-Azam.)

(7) ‘[Hazrat Farid-ud-Din Ganj Shakar said,] One time I was present with Shaikh Muin-ud-Din (Chishti) ... In the meantime a man came from outside and presented himself to the Shaikh with the intention of taking the pledge ... The Shaikh said: “Just as you recite *la ilaha ill-Allah Muhammad rasul Allah*, in the same way recite *la ilaha ill-Allah Chishti rasul Allah*.” Thus did the Shaikh take the pledge.’ (*Fawaid-as-Salekeen* by Farid-ud-Din Ganj Shakar, page 33.)

(8) ‘Consider me to be a *rasul* of Allah.’ (Habibullah Attar, *Masnavi Bahr-ul-Irfan* by Mirza Akmal Din, vol. 1.)

(9) ‘In the dream I recite the *kalima*, but instead of *la ilaha ill-Allah Muhammad rasul Allah*, from my tongue comes *la ilaha ill-Allah Ashraf Ali rasul Allah*. I know it is

wrong and try to correct it, but the same *kalima* comes from my tongue. In panic I awaken and lament at my mistake, and to ward it off recite the *darood* for the Holy Prophet, but from the tongue come the words *Al-lahumma sallai ala syedna wa maulana Ashraf Ali*. What should I do? I am helpless and enveloped by your love?

‘Reply [by Maulana Ashraf Ali Thanvi]: There was in this incident satisfaction for you in that the person to whom you turn is a true follower of the Sunnah.’ (Magazine *Al-Imdad*, month Safr, 1336 A.H., page 35.)

(10) ‘It is written about Maulana Ahmad Raza Barailvi:

“O Imam of truth, Ahmad Raza, peace be upon you;
Successor to Ghaus, peace be upon you;
May you live for ever with your servants,
Mustafa, in the form of Ahmad Raza, peace be upon him.”

(*Madah Aali Hazrat*, page 26 quoted in *Raza Khani Mazhab*, vol. 1, page 73.)

“Numerous other such quotations can be put forward.

“The text from *Arbain* quoted by this lady has been distorted by her to give it the meaning she wants to. What Hazrat Mirza Sahib said was that the two names of the Holy Prophet, Muhammad and Ahmad, have in them a prophecy. It is that, at one time, Muslims shall vanquish their enemies through the force of arms and at another through missionary means. This is coming true before our eyes, and we see people embracing Islam as a result of missionary work.

“She also says that when Hazrat Mirza Ghulam Ahmad calls the Holy Prophet the sun and himself the moon, he is claiming that he is equal in status to the Holy Prophet. Dear lady are the sun and the moon the same? Do you hang out your washing to dry in the moonlight? If you do not do so, then the two are not equal. The moon takes its light from the sun, and without the sun its light

would not exist. The real light comes from the sun, and the Holy Prophet Muhammad (peace be upon him) is the sun; the saints and the *mujaddids*, like the moon, take their light from him. That is what Hazrat Mirza Sahib is saying.

“The other quotations you have put forward were written long after Hazrat Mirza Sahib died, and so he cannot be held responsible for them.

“You have also accused Hazrat Mirza Sahib of insulting Jesus. Hazrat Mirza Sahib says:

‘We say this with regret, that this issue of *Nur-ul-Quran* has been published in reply to a person who, rather than use civil address, has abused our prophet (peace be upon him). Because of his evil nature he has laid such false accusations against that Master of the pure and the righteous that the body of a pious-hearted person shudders. Thus it is that, only for the sake of reply to such abusers, we have had to reply in kind. We make it clear to our readers that our opinion of Jesus, peace be upon him, is high ... However, the Messiah presented by the Christians, who claims Divinity and considered every one who went before him or who was to come after him, except for himself, to be cursed ... Thus at every place in our writing we have taken the mythical Messiah of the Christians. That humble servant of Allah, Jesus, the son of Mary, who was a prophet, and who is mentioned in the Quran, is certainly not the object of our harsh language. We have adopted this way after hearing abuse for forty years continuously ...’ (*Ruhani Khazain*, vol. 9, pages 374–375.)

“It says much for the courage of our Sunni Muslim brothers and sisters that, even after hearing the Holy Prophet (peace be upon him) being abused, they want to remain quiet. Ahmadis of the Lahore Ahmadiyya Movement cannot tolerate such abuse.

“Even so, Hazrat Mirza Sahib only repeated what was written in the Bible!

“For example, in the Bible Jesus

says:

‘Brood of vipers ... You are evil.’ (Matthew, 12:34.)

and ‘It is an evil and adulterous generation that asks for a sign.’ (Matthew, 12:39.)

‘But to the man who told him this, Jesus replied: Who is my mother? Who are my brothers?’ (Matthew, 12:50.)

“Also read for yourself Luke, 7:36. I do not want to copy it. Look at Luke, 22:18, where Jesus’ drinking is mentioned. This is not the least of it. In John, 10:8, it is written:

‘All others who have come are thieves and brigands.’

“Respected lady do you agree with this statement by Jesus as recorded in the New Testament that all the prophets who appeared before him were thieves and robbers? Other scholars who were Sunni Muslims replied to the Christians in the same accusative manner but, astonishingly, they are not blamed.

“The first quotation produced by this lady to accuse Hazrat Sahib of insulting the Companions of the Holy Prophet Muhammad is a statement by ibn Sireen. It is a matter of surprise that this lady is so fond of accusing Hazrat Mirza Sahib of everything, that even when he quotes some one else he is still blamed.

“As for the quotation attributed to a journal published by Ahmadiyya Anjuman Isha’at Islam of Lahore, I challenge her. Let her print a copy of the original in the journal or the newspaper. Our Jamaat has never published a magazine called *Al-Hameedi*.

“The reply to other quotations is that they are in reply to people who exceeded in their reverence for a particular person, i.e. some Companion of the Holy Prophet (peace be upon him) and denigrated other Companions of the Holy Prophet.

“Let us suppose that it can be proven today that the first *khilafah* should have gone to Hazrat Ali. It will still not solve the problems being faced today by the Muslims. Stating this

fact does not, in any way, insult Hazrat Ali (Allah be pleased with him). That is all that Hazrat Mirza Sahib was saying.

“As far as insulting Hazrat Fatima is concerned, it would have been better if this lady had quoted the whole of what Hazrat Sahib wrote. Hazrat Mirza Ghulam Ahmad has written that Hazrat Fatima put his head in her lap in the same way as a ‘kind mother’ does (*Ruhani Khazain*, vol. 1, page 599). That is to say, as a mother takes a child’s head in her lap. Hazrat Syed Abdul Qadir Jilani has gone so far as to say that Hazrat Fatima suckled him. However, this female scholar has not said anything about him. Maulana Ashraf Ali Thanvi writes:

‘We saw Hazrat Fatima, may Allah be pleased with her, in a dream and she embraced me to her bosom.’ (*Afazat-Al-Yaumeea Thanvi*, vol. 6, page 37, quoted in *Deobandi Mazhab*, page 216.)

“Many other such quotations can be presented which one can take to mean that these elders of religion were insulting the Companions of the Holy Prophet or claiming prophethood. Now, I request you to tell me: Why should we not take these references from the Sunni elders in this sense?

“Much more can be written in reply to this letter. However, I end this letter by stating our beliefs. Previously, many times, I have put forward quotations from Hazrat Mirza Sahib where he clearly denied any claim to prophethood and has said that his claim was that of being the *mujaddid* of the 14th century. The Ahmadiyya Anjuman Isha’at Islam believes that a prophet cannot appear after the Holy Prophet Muhammad, whether it is an old prophet or a new one. Also, that every person who recites the *kalima* is a Muslim and no one has the right to call such a person a heretic (*kafir*). And that the claim of Hazrat Mirza Ghulam Ahmad was that of the *mujaddid* of the 14th century and nothing more. In the words of Hazrat Mirza Sahib: ‘We too curse any claimant to prophethood.’ ”