PROPHETHOOD

IN

ISLAM

English translation of
An-Nubūwwat fil Islām

by
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Members of the Lahore Ahmadiyya Movement believe that:

— After the Holy Prophet Muhammad (peace and blessings of Allah be upon him), God has barred the appearance of any prophet, new or old.

— Angel Gabriel cannot bring 'prophetic revelation' to any person as this would contradict the two complementary verses: "This day have I perfected for you your religion" (5 : 3) and "Muhammad is the Messenger of Allah and the Seal of the prophets" (33 : 40). It would otherwise violate the sanctity of Finality of Prophethood in Islam.

— All the Companions of the Holy Prophet Muhammad (*ashāb*) and all the spiritual leaders (*imāms*) are venerable.

— It is incumbent to believe in the missions of all reformers (*mujaddids*).

— He who believes in the Muslim formula of faith (*kalimah*) that "There is no god but Allah and Muhammad is His Messenger" cannot be regarded an unbeliever or infidel (*kāfir*).

— No verse of the Holy Qur'ān has been, or shall ever be, abrogated.

— Members of the Qādiān section of the Ahmadiyya Movement mistakenly believe that the Founder of the Movement did not understand the true definition and nature of prophethood for about fifteen years and although he was a prophet, yet he kept on denying any claim to prophethood till 1900 or 1901 when "the question of prophethood came clear to him." It is also asserted that it was in 1901 when the Founder "made a change in his belief (*'aqīdah*). Thus . . . this is established that all those references published before 1901 in which he denied his being a prophet have now been abrogated and it is wrong to argue on their basis" (*Haqīqat al-Nubūwwat*, Mirzā Bashīr al-Dīn Mahmūd Ahmad, March 1915, p. 121).

— Members of the Lahore section of the Movement believe that the Founder, right from the beginning up to the end of his life, clearly understood what the true nature and belief (*'aqīdah*) of his claim was. According to him the doors of 'real', 'perfect' and 'complete' prophethood in the terminology of Islam were absolutely closed after the Holy Prophet Muhammad (peace and blessings of Allah be upon him). However, the application of the word prophet in its *literal, reflective* or *metaphorical* sense was permissible for the divines of the *ummah* of Muhammad (peace and blessings of Allah be upon him) and that from the blessings of prophethood nothing has been left after the Holy Prophet (peace and blessings of Allah be upon him) except abundance of Divine communication (*Mubashshirāt*).

INTO THE FOLD OF ONE RELIGION

"O my friends who have taken pledge and have become members of the Movement, may Allah grant you the power to do things which pleases Him. To-day you are small in number and are looked upon with contempt and humiliation. Presently you are passing through a trial. And in accordance with the established Divine practice every effort will be made to dissuade you. Distresses will be inflicted upon you and you will have to bear all these nasty and slanderous remarks. And everyone who will inflict upon you pain through his hand or tongue will deem it a service to the cause of Religion. You will also have to face heavenly tribulations so that you may be tested in every manner. So listen! Mere logic and reasoning will not make you triumphant or dominant. Do not resort to ridicule in retaliation to ridicule hurled at you or abuse the opponents because they abuse you. Because if you adopt these methods your hearts will become hard. You will be thus indulging in mere talks which Allah hates and looks at it with despise. So do not act in the manner that you incur two curses, one of the people and the other of Allah.

Remember for certainty that the curse of human beings , if it is not in the wake of divine curse, is absolutely of no consequence. If God does not wish to destroy us, we cannot be destroyed by anyone; but if He should become our enemy no one can afford us shelter.

Allah intends that all righteous souls whether living in Europe, Asia or in any part of the world, should be drawn towards His Unity and be brought together into the fold of One Religion... So try to achieve this objective laying emphasis on meekness and supplication. You should seek divine help through the holy spirit with complete subservience to the Holy Prophet, peace and blessings of Allah be upon him and purification of your inner selves. One cannot achieve real inner purification except through the Holy Spirit. In order to seek divine pleasure one should abstain from indulging in sensual pleasures. Follow the path which is the narrowest of all. Do not delve into worldly pleasures as these take one away from Allah. Earn Allah's pleasure by leading a life fraught with difficulties and hardships. Verily pains to seek pleases Allah than the pleasures which incur His displeasure."

– The Founder of the Ahmadiyya Movement, *Izālah Auhām,* (September 3, 1891), p.446.

FINALITY OF PROPHETHOOD

— "Muhammad is the Messenger of Allah and the Seal of the prophets (*Khātam al-Nabiyyīn*)" (*The Qur'ān* 33:40).

— "I am the Seal of the prophets, there is no prophet after me" (*Hadīth*).

— "There is nothing left of prophethood except *mubashshirāt* (good news). They (the Companions) asked, What are *mubashshirāt*? He (the Holy Prophet) said, True visions (*al-ru'yā al-sālihah)*" (*Hadīth*).

— "A true vision is a forty-sixth part of prophethood" (*Hadīth*).

— "The learned savants of my *ummah* are *like* the Israelite prophets" (*Hadīth*).

— "God revealed to the Founder:
"Thou art to me *like* the prophets of Israel (that is thou resemblest them by way of *zill* (reflection)" (*Tazkirah,* p. 146).

— "I am a believer in the Finality of Prophethood of the Seal of the prophets and I consider the person who denies the Finality of Prophethood to be a heretic and outside the pale of Islam." (The Founder, Speech made on 2 October 1891 at Jāmi'ah Mosque, Delhi).

— "In short the Most High God's giving the name *Khātam al-Nabiyyīn* and in the *hadith* the Holy Prophet's declaration that "there is no prophet after me" have decided the point that no prophet can come after the Holy Prophet (peace and blessings of Allah be upon him) in the *real sense* of the term" (The Founder, *Kitāb al-Bariyyah,* January 1898, p. 184 footnote).

-- "This humble servant has *never* laid claim to prophethood or messengership in the *real sense* of the term. To apply a word in its non-real (*ghair haqiqi*) sense or to use it in conversation in its ordinary literal sense does not amount to heresy" (The Founder, *Anjām Ātham,* 1897, p.27 footnote)

— "I have been called a prophet of God only by way of *metaphor* and *not by way of reality*" (The Founder, *Haqīqat al-Wahy,* 1907, *al-Istifā'*, p.65)

— The interpretation of the words *Khātam al-Nabiyyīn* (Seal of the

prophets) according to the revelation of the Founder of the Ahmadiyya Movement is that *There is no prophet after the Holy Prophet Muhammad* (peace and blessings of Allah be upon him):

"It has been revealed to me that surely the true faith is Islam and surely the true Messenger is Mustafā (the Chosen one), the spiritual leader, the unlettered and the trustworthy Messenger (peace and blessings of Allah be upon him). Thus as our God is Unique and worship is due to Him alone, similarly obedience is due to our Messenger alone who is unique. There is no prophet after him and there is no associate with him and he is the Seal of the prophets" (The Founder, *Minan al-Rahmān*, published 1895, p. 20).

"I know it with perfect certainty and have a firm belief that our Holy Prophet (peace and blessings of Allah be upon him) is *Khātam al-Anbiyā* and no prophet, either new or old, shall appear after him for this *ummah* and not a jot or tittle of the Qur'ān shall be abrogated. Of course, *Muhaddathīn* shall come who are spoken to by God and possess *some* of the attributes of perfect prophethood by way of *zill* (reflection) and they accordingly are imbued in some way with the colour of *some* excellences of prophethood and I am one of them" (*Nishān Āsmānī*, 26 May 1892, p.30).

— In his last speech the Founder said:

"I never made any claim of messengership in the sense the *mullahs* attribute it to me to incite people. Whatever my claim is of being 'inspired one' (*mulham*) and warner and of being a follower of the *Shari'ah* of the Holy Prophet (peace and blessings of Allah be upon him), has been the same. There is nothing new in it now" (Newspaper, *Badr*, Qādiān, 24 May 1908, p.7).

PUBLISHER'S NOTE

By the grace of Allah, we are at last in a position to bring out *Prophethood in Islam*, a posthumous work of the late Maulana Sh. Muhammad Tufail. It is an English translation of the Maulana Muhammad Ali's *An-Nubūwwat fil Islām*, a comprehensive Urdu work, dealing with the basic concept of prophethood in Islam with special reference to the Finality of Prophethood of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The book elucidates correct perspective of the claims of Hazrat Mirzā Ghulām Ahmad, Founder of the Ahmadiyya Movement of being recipient of divine communication.

This is the second important translation rendered by the late Maulana Sh. Muhammad Tufail of Maulana Muhammad Ali's works. The first having been *Tahrīk-i Ahmadiyyat* published under the title *The Ahmadiyya Movement*. The Maulana S. Muhammad Tufail started translating this book while the Maulana Muhammad Ali was still alive. The latter approved the translation of the first chapter. However, it was after Maulana Muhammad Ali's sad demise that Maulana Tufail completed the remaining translation and the book first appeared in 1966.

In 1954 Maulana Muhammad Tufail undertook the translation of *An-Nubūwwat fil Islām* while he was incharge of the Holland Muslim Mission. However, he was later mostly preoccupied by his responsibilities as *Imam* of the world-renowned Shah Jahan Mosque at Woking (England), and as missionary to the Western Hemisphere, particularly Trinidad. It was during the last three years of his life that he devoted all his time and energy in completing the translation of the last three chapters and revision of the whole book. He breathed his last on 26 April, 1984 without being able to complete the translation of the *Supplement* of the book.

During his missionary work in the Western Hemisphere, Maulana Muhammad Tufail became very close to the devoted members of Ahmadiyya Anjuman in Trinidad. On his death, the Anjuman took all his books and manuscripts to Trinidad and committed themselves to publish them as well as his valuable work *Dictionary and Concordance of the Qur'an*.

It may be added here that during his last illness, Maulana Muhammad Tufail entrusted its publication to Mr. Nasir Ahmad. That is how he went to Trinidad in July 1985 on the invitation of Ahmadiyya Anjuman Trinidad for the purpose of obtaining the remaining part of the

translation as well as other manuscripts.

It may be pointed out that English translation of the first three chapters of *An-Nubūwwat fil Islām* (Prophethood in Islam) was published by Ahmadiyya Anjuman Ishā'at-i Islām, Lahore in 1968. An abridged edition of this book was also published by Woking Muslim Mission and Literary Trust, Woking, Surrey, England in 1966. While translating this book second edition of the original Urdu work has been followed. However, the present *Introduction* to the English edition and relevant notes have been taken from the First Urdu edition published in 1915 when the controversy on the question of prophethood had just started between the Lahore and the Qadian sections of the Ahmadiyya Movement. This *Introduction* was omitted from the second edition, probably because the bulk of the subject was discussed in detail in the text of the book itself.

We are grateful to Brother Nasir Ahmad, editor of the monthly "Light" Lahore (Pakistan) for translating the remaining portion of the "Supplement", for reading the proofs and for seeing the book through the press. We are equally thankful to Miān Fakhar-ud-Dīn Ahmad of Rawalpindi (Pakistan) for going through the whole manuscript and for his valuable advice.

Our thanks are also due to the members of Maulana Muhammad Tufail's family, particularly Mrs. Nasira Tufail and Mr. Basharat Tufail and some of his close friends whose keen interest and major contributions have enabled us to see the book through the press.

We hope this book will prove a valuable addition to the existing literature on the claim and Mission of the Founder of the Ahmadiyya Movement published by the Lahore Ahmadiyya Movement.

5 Orchard Close
off College Road
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FOREWORD

The present *Introduction* is not to introduce the Islamic concept of prophethood but it is an introduction to the book entitled *Al-Nubūwwat fi'l Islām (Prophethood in Islam)* by Maulāna Muhammad 'Alī; the then Amir of the Lahore Section; it came out in December 1915, in reply to *Haqīqat al-Nubuwwat (Reality of Prophethood)* published in March 1915 – by Mirzā Bashīr al-Dīn Mahmūd Ahmad, the then Head of the Ahmadiyya Movement, Qādiān section. This *Introduction* sums up the controversy between the two sections of the Movement on the subject of prophethood: whether the Founder claimed to be a prophet in the real sense of the term, whether he changed his belief concerning the nature of prophethood after denying a claim to prophethood for many years, or whether his writings for almost fifteen years, prior to 1901, were abrogated or not.

In *Prophethood in Islam*, Maulānā Muhammad 'Alī has discussed the question of prophecy and prophetic revelation in detail from many other aspects. With the publication of *Al-Nubūwwat fi'l-Islām* and *Haqīqat al-Nubūwwat*, the views of the two sections of the Ahmadiyya Movement on the subject of prophethood have been represented. Since the Qādiān view gives an excuse to denounce Hazrat Mirzā Ghulām Ahmad, Founder of the Ahmadiyya Movement, by his opponents, therefore the latter find it convenient to assert that the view held by the Qādiān section about the claims of the Founder is correct and that the interpretation given by the members of the Lahore section does not represent the true position. This widespread belief has, in fact, no basis at all. Those who are

ignorant of the Qādiāni stand on this matter adhere to such views. They do not realise that the members of the Qādiān section first of all reject the writings of the Founder about his denial of prophethood, prior to the period of 1901 – that extends to almost fifteen years – and then raise him to the pedestal of prophethood.

The view of the Lahore section is that the writings of the Founder on the subject of prophethood are consistent throughout. It is not surprising that Maulānā Muhammad Ali reacted strongly against this doctrine of the members of the Qādiān section when he says in his *Introduction*:

> "This is not only a slander but is also such an insult against the Founder that has not been hurled against him even by his opponents. If you are his friends, then you are his treacherous and foolish friends. You wanted to make the Founder a 'real' and 'perfect' prophet, but look what you have done to his position. You have degraded him lower than the level of an ordinary person. To make a mistake in understanding a prophecy is something different but to misunderstand one's claim for ten or fifteen years and keep on giving arguments in its favour and write hundreds of pages in support of that 'false' claim (God forbid) from the Qur'ān and Hadīth and to reply to the accusations of the opponents is preposterous, because according to you it was all a lie."

Again he enquired of them:

> "Can you point out any other prophet in the world to whom God kept on saying that he was a prophet but for fifteen years he kept on denying about his prophethood and went on advancing arguments contrary to God's command...? If a single instance is quoted in this respect, I shall burn all my books."

Maulānā Muhammad Alī was right in feeling so hurt

about the whole matter. There is indeed no instance in the history of the spiritual world where a prophet has committed such a colossal mistake about his claim.

Inscription on the head-stone of the grave

However, if we put aside the distorted version of the Qadiani interpretation of the statements by the Founder on the subject of prophethood, the issue can otherwise be settled quite simply. When the Founder died, an inscription was put on the head-stone of his grave which contained the words:

"Promised Messiah and *Mujaddid* of the 14th Century."[2]

This was done by Maulānā Nur al-Dīn, the first successor of the Founder within the full knowledge of the Ahmadiyya community. This inscription remained there for many years; the words became dim, almost unnoticeable by thick layers of dust and variations of weather. Then a member of the Lahore section, one Malik Abd al-Rahmān (now deceased) of Rawalpindi, visited Qādiān and rediscovered the original text by carefully brushing aside the dust. To his surprise and to those who accompanied him, he found out the rank of the Founder described as *Mujaddid*. He pointed it out to his Qādiāni friends present and said: "Look, according to what is inscribed on this stone the Founder was a *Mujaddid* and not a prophet." Someone immediately remarked: "It must have been a mischief done by Maulānā Muhammad Alī." Abd al-Rahman replied: "This solves another problem; it shows that Maulānā Muhammad Alī also believed the Founder to be a *Mujaddid* and you have been accusing him of changing his belief about prophethood after the Founder's death". The next year (1931) Abd al-Rahman went to Qādiān again with some other friends of the Lahore section to show them his discovery and made arrangements to have that head-stone photographed. But,

alas, the head-stone was replaced and the word *Mujaddid* was omitted from the new inscription.

When I visited Qādiān in 1980, I asked the incharge of the graveyard (*Bahishtī Maqbarah*) about that head-stone: whether it was still there somewhere stored away in a room (after all it was not a small piece of paper which could have been misplaced). He expressed his ignorance and later said that the new Headquarters in Rabwah might know about that. My feeling is that, most probably, it was destroyed. Apparently it was not wise to keep in existence such a 'concrete' proof of the Founder's rank. The only record of this is now in the newspapers and books of the Ahmadiyya community.

Whatever reasons they may give for replacing it, the fact is that the inscription was changed and the word *Mujaddid* was omitted.

Those who do not have time to go through hundreds of pages of the Founder's writings could easily determine by this inscription what the true rank of the Founder was. If an army officer of the rank of colonel died, he would be remembered as colonel x and no body would put an inscription on his grave as captain x, unless in fact he was a captain. When Maulānā Nūr al-Dīn recommended that inscription for the Founder's grave it is evident that the whole Jamā'at at that time believed that the Founder was a *Mujaddid* and not a prophet. This is in conformity with the statement made by the Founder himself in one of his later books:

> "I am the Promised Messiah who is the *Mujaddid* of the latter ages."[3]

Nearly the same words were used in the inscription as well. In the inscription, 'Fourteenth Century' was mentioned instead of 'latter ages'.

It has always bewildered me that inspite of these clear proofs the opponents of the Ahmadiyya Movement keep on harping on the same point that the members of the Qādiān section faithfully (!) represent the views about the Founder. I have given the reason above; because it suits them to do so.

Metaphorical and literal meaning

It is indeed true that in the revelations [3a] and writings of the Founder the word prophet or messenger has been used but in the metaphorical[4] sense about which the Founder says:

> "In a metaphorical sense, God has the right to speak of an 'inspired servant' (*mulham*) as a prophet or a *mursal* (the sent one)."[5]

> "But it must be remembered, as I have just explained, that sometimes in God's revelation such words are used by way of metaphor and simile for some righteous servants (*auliyā*) and not by way of reality. This is the whole dispute which has been drawn to another direction by the ignorant and the prejudiced."[6]

Some people get confused that if the Founder was not a prophet in the real sense of the term why such expressions were used by him or for him by way of metaphor. The fact is that the Qur'ān itself has made use of metaphorical expressions at many places. To quote a few instances. The word *Rabb* generally used for God in the Qu'rān has been used for a master as well. Similarly the word *rasul* has been used for a carrier of a message:

> "Remember me with thy lord (*rabb*). But the devil caused him to forget mentioning (it) to his lord, so he (Joseph) remained in the prison for a few years. "[7]

> "And the king said: "Bring him to me. So when the

messenger (*rasūl*) came to him, he said: Go back to thy lord (*rabb*) and ask him, what is the case of the women who cut their hands."[8]

Different terms – but with the same truth

Words are always inadequate to express even the ordinary physical senses. How can sweetness be explained in words to a person who does not know the taste of sugar or honey? In spiritual matters the inadequacy of words is more apparent. For this reason many saints and *sūfīs* prefer silence about their ultra-mundane experiences. Some have indeed ventured to use various terms to guide the uninitiated in this field, but truth behind these terms remains the same. Call a rose by a hundred names, it shall still be a rose.

Some time the mystics would use the illustration of a mirror that reflects the beauty of the Beloved in full splendour. Sometimes they would compare their annihilation in the love of God or the Messenger with a piece of iron which is thrown in fire and acquires all the attributes of fire — although it is still a piece of iron when withdrawn from the fire. Sometimes they use the expression *zill* (shadow or reflection) for their own station as compared to the station of a prophet. Sometimes the terms 'inheritance' and 'share' are used. The objective of the mystics is to impart their knowledge and experiences to others, according to their disciples' capacity, and to draw them to the same fountain-head from where they themselves have drunk deep the water of spiritual life.

It would take long to describe even briefly all the words and terms which have been used by Muslim saints and savants. I would like to quote on this subject Shaikh Ahmad, generally known as Mujaddid Alf Thānī of Sirhind. He says:

"The station of sainthood (*wilāyat*) is the *zill* (reflection) of prophethood.[9]

"The perfect followers of the prophets... are exactly imbued in the colour of the prophet (they follow)."[10]

On the same subject Dr. Y.Friedmann remarks:

"It is one of the frequently recurring themes in the *Maktūbāt* that the accomplished followers of the prophets can acquire a share in the prophetic perfections 'through following and inheritance', though prophecy as such came to an end with the completion of Muhammad's mission. "[11]

About *barūz*, Mujaddid Alf Thānī says:

"With regard to *barūz*, some of the holy elders (*mashā'ikh*) have said that it has nothing to do with transmigration of souls... its objective is that it should receive the excellences of the other person. "[12]

The meaning of *Khātam al-Nabiyyin*

Another point of controversy on the subject of prophethood is the meaning of the expression *Khātam al-Nabiyyīn* used in the Qur'an (33:40). *Khātam* according to the Qādiānī Ahmadi, does not mean last but greatest, ring, beauty, etc. In dictionary *khātam* may have various meanings but the Holy Prophet of Islam (peace and blessings of Allah be upon him) explained it thus:

"I am *Khātam al-Nabiyyīn*, there is no prophet after me (*ana Khātam-un-nabiyyin, lā nabiyya ba'dī*). "[13]

This explains clearly what the true meaning of *Khātam al-Nabiyyīn* is: there is no prophet after the Holy Prophet of Islam (peace and blessings of Allah be upon him). To controvert this the Qādiāni Ahmadi produce rather an unauthentic saying of Hazrat 'Ā'ishah (spouse of the Holy Prophet (may Allah be pleased with her).

who is reported to have said:

"Say *Khātam al-Anbiyā* (Seal of the prophets), but do not say, there is no prophet after him. "[14]

The simple reply to this is that the Holy Prophet's saying, however, should be given preference over his spouse's statement. For the followers of the Founder of the Ahmadiyya Movement there is another way to determine the meaning of the term "Seal of the Prophets". On the basis of his revelation, the Founder pronounced:

> "It has been revealed to me that surely the true faith is Islam and surely the true messenger is Mustafā (the Chosen one), the spiritual leader, the unlettered and the trustworthy Messenger. Thus as our God is Unique and worship is due to Him alone, similarly obedience is due to our Messenger alone who is unique. There is no prophet after him and there is no associate with him and surely he is *Khātam al-Nabiyyīn* (Seal of the prophets). "[15]

According to the above revelation of the Founder, there is no prophet after the Holy Prophet Muhammad (peace and blessings of Allah be upon him), and then finally in conformity with these words the last part of the revelation says, Surely he is the 'Seal of the prophets' (*wa anna-hū khātam-un-nabiyyīn*). (This evidently repudiates the saying of Hazrat 'Ā'ishah). [15a] This is also in conformity with the saying of the Holy Prophet (peace and blessings of Allah be upon him) quoted above that "I am the Seal of the prophets, there is no prophet after me."

The question of belief *(imān)* or unbelief *(kufr)*

The question of prophethood is intimately connected with the question of *Imān* (belief) and *kufr* (unbelief). A person who does not believe in God's Prophet cannot

remain a Muslim. Towards this Maulānā Muhammad Alī points out in his *Introduction*:

> "If perfect prophethood is attributed to the Founder, this would mean that those persons who would not take his *bai'at* (pledge) would become *kāfirs* (unbelievers). When you declare them *kāfir* you would not be able to protect yourselves from the back-lash of 'anathemas of heresy' (*fatāwā kufr*) against yourselves. No doubt we were declared *kāfir* first. We were in the right at that time and our opponents were unjust. Now when you declare other Muslims to be *kāfir* you buy the *fatwā* (verdict) of *kufr* for yourselves. First the others were aggressors but now the aggression and hostility would be shown from your side."

No body paid any heed to what Maulānā Muhammad Ali said. Mirzā Mahmūd Ahmad and his followers were already on the path of declaring the Muslims outside the pale of Islam. Mirzā Mahmūd Ahmad said:

> "All those so-called Muslims who have not entered into his *Bai'at* formally, wherever they may be, are *kāfirs* and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah."[16]

When Mirzā Mahmūd Ahmad started using the word *kāfir* for non-Ahmadis, Khwājah Kamāl al-Dīn tried to gloss over the issue by saying that the word *kāfir* was used by him in its literal sense, meaning simply as denier. At this Mirzā Mahmūd Ahmad rebuked Khwājah Kamāl al-Dīn for misinterpreting his statements. But in 1953, when large scale disturbances took place in the Punjab against the Ahmadis and many lives were lost, a Court of Inquiry was set up by the Government where Mirzā Mahmūd Ahmad was called to give evidence about his beliefs. A different position was

adopted by the Head of the Qādiān section at that time. This is how the Court summed up the whole issue:

> "On the question whether the Ahmadis consider the Musalmans to be *kāfir* in the sense of their being outside the pale of Islam, the position taken before us is that such persons are not *kāfir* and that the word *kufr*, when used in the literature of the Ahmadis in respect of such persons, is used in the sense of minor heresy and that it is never intended to convey that such persons were outside the pale of Islam. We have seen the previous pronouncements of Ahmadis on the subject, which are numerous, and to us they do not seem to be capable of any other interpretation than this that people who do not believe in Mirzā Ghūlām Ahmad are outside the pale of Islam."[17]

This reversion of the position was significant. When the tempers were high Mirzā Mahmūd Ahmad issued his earlier statements (which were numerous according to the Court) that all the "so-called Muslims were considered outside the pale of Islam" and when he was confronted with the realities and consequences of his actions the tables were turned. This reminds me of a remark made by Hazrat Maulānā Nur al-Dīn about Mirzā Mahmūd Ahmad whom he respected otherwise, that he was "unnecessarily incompetent and haughty" (*bay wajh nālā'iq aur joshīlay hain*)."[18]

In the beginning, because of his temperament, perhaps, Mirzā Mahmūd Ahmad never realised that the boundary between his 'interpretation' and disaster was very close. Gradually the truth seems to have dawned on him and he retracted from his fanatical views. But we are still wondering whether his previous views should be considered as abrogated or not. I wish he had listened to Maulānā Muhammad 'Ali's advice in the very beginning.

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11th February, 1984.

Foreword to the First Urdu Edition

I

AN IMPORTANT NOTE

About ten months have passed since the publication of the *Introduction* of this book. I could not spare time for this work before as I wanted to complete the *English Translation and commentary of the Qur'ān* first. Praise be to God that it is finished now and the manuscript has gone to the printing press. Therefore, I thought it proper to complete this book on *Prophethood in Islam*. I started it on 7th December and inspite of many other pressing engagements I have been able to finish it with God's help in a short time. While dealing with the subject I have confined myself to the fundamental principles relevant to the discussion. Most probably an effort will be made to reply to the arguments I have advanced in this book; therefore my request is that anyone who intends to do so should deal with the basic principles. If these principles are overlooked and one engages oneself in futile controversy on matters of little importance nothing useful can be achieved. I have centred my discussion around a few general and basic principles. For seekers of truth the discussion should be carried on in a certain pattern about these points, because our real objective should be that light be shed on various aspects of the issue under discussion.

I have completed this book rather hurriedly. Therefore, it is possible that some people may think that a few particular objections have not been dealt with. However, I have discussed the points in such a way that all the objections have been duly answered. Nevertheless, if after reading the entire book one feels that some points still need clarification I shall deal with them in another book if these objections are brought to my knowledge.

It may be noted that in some of my earlier writings, I have used the word 'prophet' for the Promised Messiah; I have not discussed this here, for my discussion is about the fundamentals of the subject. When we are talking of the fundamentals we shall give priority to the Qur'ān, then to the Hadith and then to the writings of the Muslim *Imāms* and the Founder of the Ahmadiyya Movement. My own writing or anyone else's opinion has no authoritative value according to the *Shari'ah*. Inspite of it I would like to say here that I never wrote or considered the Founder of the Ahmadiyya Movement as a 'perfect prophet' (*kāmil nabī*). My views about the prophethood of the Founder have been the same as expressed in this book. Again, as a practical demonstration, no body can show from any of my writings that I have ever declared all Muslims, except Ahmadis, as *kāfir* (un-believers) and outside the pale of Islam. I have always accepted them as Muslims and have declared them to be so. Had my attitude been the same on the question of prophethood, which my opponents attribute to me, I would have also been guilty of declaring the *Ahl-i Qiblah* (People of the *Qiblah*) to be *kāfir*. Praise be to Allah that on these two issues He helped me to keep on the right path. Even now I pray:

"Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver" (The Qur'ān, 3:7).

Ahmadiyya Buildings,
Lahore. 25th December, 1915

Muhammad 'Ali

II

A LETTER TO THE QĀDIĀN SECTION

Dear Brothers,

Assalāmu 'alaikum wa rahmatullāh-i wa barakātuh.

The book *An-Nubūwwat fi'l-Islām* (Prophethood in Islam) with its *Introduction* and *Supplement* consisting of 575 pages has been published. At this stage, a great controversy is going on in the Ahmadiyya *Jamā'at*. One section believes that unless the Founder of the Ahmadiyya Movement is considered a 'real prophet' (*haqīqī nabī*) and accepted as a 'perfect prophet' (*kāmīl nabī*) even belief in him as the Promised Messiah is not of much value; and as opposed to this, the other section believes that the advent of a 'real prophet' or for that matter a 'perfect prophet', that is the one possessing the reality of prophethood in oneself, is repugnant to the Qur'an, the Hadith, the consensus of the *Ummah* and the writings of the Founder of the Ahmadiyya Movement. Again, on this same issue of prophethood depends the question of declaring Muslims (people of the *Qiblah*) to be *kāfir* (un-believers). Thus it is obligatory on every Ahmadi that he should personally reflect on the various aspects of this problem. It is incumbent upon those people who separated themselves from other Muslims for the sake of truth, to show the same courage now which they had shown before. God has given every person sense and understanding; therefore, every one should make a real effort to seek the true path in matters of faith.

You have read *Haqīqat al-Nubūwwat* (Reality of Prophethood) by Mirzā Bashīr al-Dīn Mahmūd Ahmad and have also seen its arguments. Now it is your duty to look at the other aspect of this issue also which has been discussed by me in *Prophethood in Islam*. Please listen not to those who desist you from reading the writings published by us.

This was the attitude the non-Ahmadi *'ulamā* took about the writings of the Promised Messiah, but you showed the courage and instead of depending on the views of others you made a personal investigation and found out the truth for yourself. This was a blessing of God which came to your share. And, as God says in the Qur'ān: "if you are grateful I will give you more" (14:7), and now God's favours and blessings demand that at this time of discord you should investigate the question of prophethood yourself. Reflect on the various aspects of this subject and pray to God for guidance. I am sure when God sees His servants striving hard in His way, He will "certainly guide them" in His ways (29:69). At least after making this effort you will be absolved of your responsibility in the sight of God.

There is another reason why you should ponder over this matter seriously. According to Mirzā Bashīr al-Din Mahmūd Ahmad there is a great discrepancy in the writings of the Founder on the subject of prophethood, so much so that his writings extending to twelve or thirteen years have been abrogated by Mirzā Mahmūd Ahmad. This is not a matter of small importance. Did you ever hear in the lifetime of the Promised Messiah, from him or from any of his followers, that any of his writings concerning prophethood stood abrogated? The truth of the matter is that the Founder never said so. The Qur'ān has set a standard that "if it were from any other than Allah, they would have found in it many a discrepancy" (4:82). Strangely enough a serious discrepancy is being shown in the writings of the Founder now and many of his writings are being abrogated. Thus it is your duty, and it should be the foremost duty of every Ahmadi, to try to remove such charges which are being levelled against the Founder. If you have accepted these charges against him without giving due consideration to the subject and without listening to the other side, you have done a great injustice to the Founder

himself. I wonder how will you be able to face him in the life Hereafter! Moreover, it has been mentioned in *Haqīqat al-Nubūwwat* that the Founder changed his belief (*'aqīḍah*) about prophethood in 1901. This is also a serious allegation against him. It is obvious that he never wrote anywhere in the six thousand pages of his writings, nor he ever said, that he had changed his belief about prophethood, nor any of us felt this catastrophic change in his lifetime. Thus this is a great charge against him and every Ahmadi should try to repudiate it. In my book *Prophethood in Islam*, I have shown that all the writings of the Founder are consistent throughout on the subject of prophethood. Instead of accepting discord and disharmony in his writings, it is your duty to find out the concord and harmony which is found in his statements.

Apart from this there is a *Supplement* of 200 pages attached to this book in which all references put forward by both the sections, from the beginning to the end, have been gathered together. The gist of each reference has also been given on the margin. Thus, this book may serve as an encyclopaedia on the subject of prophethood. I want to reiterate that I have dealt in detail with fundamental issues under discussion, as you will be able to see from the list of contents.

Ahmadiyya Buildings
Lahore. 25th December, 1915

Muhammad 'Ali

From First Urdu Edition

III

AN ANNOUNCEMENT

For the benefit of my friends, I am publishing a brief *Introduction* to my book *Prophethood in Islam*. I do not have that much time that I should devote all my energies to the writing of this book and publish it in a complete form at an early date. May be it will take a few months before I could finish it. For the time being, my friends will know by reading this *Introduction* on what points Mirzā Bashīr al-Dīn Mahmūd Ahmad has stumbled which has made his entire book *Haqīqat al-Nubūwwat* (Reality of Prophethood) useless and that how can that book shed light on the question of prophethood which starts with the hypothesis that the books by the Founder of the Ahmadiyya Movement, extending to fifteen years, are full of wrong arguments on this subject and only the books written during the last seven years are reliable? I often wonder what kind of belief has Mirzā Mahmūd Ahmad invented! I cannot even imagine that a person, appointed by God, should keep on compounding the error in his claim for fifteen years and should keep on advancing arguments, in favour of that mistaken belief, from the Qur'ān and the Hadith and should write hundreds of pages on that subject and even quote the revelation of God in its support. Making a claim about one's spiritual status is a matter of great importance. Even in other important religious doctrines, the Promised Messiah has not committed such an error that he kept on giving arguments, one after another, on a doctrine which was not true. One may read his books from *Barāhīn-i Ahmadiyya* to *Chashma-i Ma'rifat* but one will never find that he took a wrong stand on any important religious issue and instead he kept on

adhering to his (wrong) views for years. However, in matters of minor importance or in the interpretation of prophecies he might have made a mistake in his 'exercise of judgement' (*ijtihād*). But that is a different matter. Making a mistake in one's own claim (*da'wā*) is something very serious. The Founder himself says:

> "The truth of the matter is that the faith (*yaqīn*) that is installed in the heart of a prophet about his prophethood is such that the arguments thereof shine like the sun and rush on in such great numbers that this fact becomes absolutely clear. And in some other minor details, even if he makes a mistake in his exercise of judgement (*ijtihād*), this is not injurious to his faith. Things which are brought near a person and are placed near his eyes, his eyes do not err in identifying them and definitely know about their true quality and quantity. And such a judgement is correct and such an evidence is even accepted by courts. But if something is not brought close and is at a distance of half a mile or so and it is asked from a person what that white thing is, it is quite possible that he may consider a man with white clothes as a white horse or a white horse as a man (with white clothes). Similarly prophets and messengers are shown about their claims and teachings from very near and this is done so repeatedly that not a shadow of doubt is left about them. But in some partial matters, which are not of great importance, their spiritual vision comprehends them from a distance, and such phenomena do not occur frequently; therefore, sometimes their vision makes a mistake in distinguishing them properly."[19]

Alas, according to Mirzā Mahmūd Ahmad, the Founder of the Ahmadiyya Movement was not only mistaken about the true nature of his claim but he had also declared that the innumerable arguments the Founder gave in support of his

claim for fifteen years were just a load of rubbish. Someone perhaps may think that the above quotation from *I'jāz-i Ahmadī* is also abrogated, but he should remember that this book was published on 15 November 1902, that is, one year after the publication of *Ek Ghalatī kā Izālah*. Besides that, there is an Arabic *Qaseedah* (with its Urdu translation) on page 70 in the same book in which the Founder has clearly admitted that his status, in respect of the Holy Prophet's being the Seal of prophets, is the same which has also been granted to the other saints (*auliyā'*) of the *ummah*:

> "I have been made an inheritor of the wealth of Muhammad (peace and blessings of Allah be upon him). Thus I am his chosen offspring who has received his inheritance.
>
> Do you presume that our Messenger died without any male offspring as his wicked enemies think?
>
> I swear by the One Who created heavens that it is not so; on the other hand there are many sons of the Holy Prophet (peace and blessings of Allah be upon him) like me and they will continue to appear till the Day of Resurrection."[20]

It is regrettable that Mirzā Mahmūd Ahmad does not seem to like anyone else becoming the spiritual son of the Holy Prophet (peace and blessings of Allah be upon him) except the Promised Messiah. On the other hand, the Founder considers it to be a great excellence of the Holy Prophet (peace and blessings of Allah be upon him) that, like him, there are other sons of the Holy Prophet (peace and blessings of Allah be upon him) who have been made inheritors of the wealth of the Prophet Muhammad (peace and blessings of Allah be upon him). But Mirzā Mahmūd Ahmad wants to destroy this spiritual excellence of the Holy Prophet (peace and blessings of Allah be upon him) by

declaring that there has been only one son of the Holy Prophet (peace and blessings of Allah be upon him). It is clear that after full one year of the publication of *Ek Ghalatī kā Izālah* (*EGKI*) the Founder's belief was the same which was found in his earlier writings.

Moreover, Maulānā Sayyid Muhammad Ahsan gave an explanation of *EGKI* at the time of its publication. A long letter of his was published in the newspaper *Al-Hakam* of 24 November 1901 in which he made it clear that by the publication of *EGKI* it was never intended that the Founder had declared any of his old beliefs wrong or any of his books abrogated. How I wish that this word 'abrogation' might be shown, even once, in any of the writings of the elders of the community prior to this! Maulānā Ahsan first blames Hāfiz Muhammad Yūsuf of Amritsar (who raised some objections against *EGKI*):

> "Is this the same Hāfiz Sāhib who does not even like to meet us now on the basis of the old established and settled propositions, although he mingles freely with the opponents of Islam, viz., Christians, Aryas and other non-Muslims with great affection."[20a]

In quoting this passage my objective is not this that now Maulānā Ahsan himself is under the same accusation [21] for which he blamed others at that time, but that he openly admitted that there was nothing new in the *EGKI* and the points discussed therein were "old, established and settled" issues. He writes further:

> "This issue has been discussed in the same way in the book *Tahzīr al-Mu'minīn*."[22]

And thereafter Maulānā Ahsan has quoted nineteen passages from *EGKI*:

"Dear Sir, you say that Mirza Sahib has laid a claim to prophethood in *Ek Ghalatī kā Izālah* but what about these passages in which he has also clearly denied any claim to prophethood."[23]

Further on he states:

"When you accepted Mirzā Sāhib as *mujaddid* (reformer) you indeed accepted him as the one appointed by God. When you accepted him as the 'appointed' one (*mab'ūth*) you accepted him as a *zillī* (reflection of a) messenger also. The words messenger and appointed one are synonymous."[24]

Then he goes on:

"When you had accepted that Mirzā Sāhib was the recipient of God's communication pertaining to the news of the unseen, then you had accepted him as *zillī* (reflection of a) prophet also"[25].

Again in that letter, at three places, Maulānā Ahsan had conceded for the Founder and other *mujaddids*, partial prophethood or prophethood by way of reflection.[26]

All these references clearly show that the expressions 'partial 'prophethood', prophethood by way of reflection', 'partial 'messengership' and messengership by way of reflection' were considered identical in meanings. This is how the Founder, as well as the other elders of the community, used these expressions. If *EGKI* had made the use of such expressions wrong then Maulānā Ahsan did not understand the issue at all, nor did the whole Ahmadiyya community at that time. Nobody pointed out that on 5 November 1901 (publication date of *EGKI*) apparently the Founder abandoned the use of the term 'partial prophethood' for himself but on 24 November 1901

(publication date of Maulānā Ahsan's letter) the use of the term 'partial prophet' was affirmed and 'partial' or 'prophethood by way of reflection' was considered synonymous. Does it mean that even the Founder did not understand this point? All other members in the *Jamā'at* did not say anything either. And even Mirzā Mahmūd Ahmad kept quiet. At least he must have known at that time that the belief in 'partial prophethood' had been abrogated and the terms 'prophethood by way of reflection' and 'partial prophethood' were no longer to be considered synonymous. And if at that time Mirzā Mahmūd Ahmad did not know of this 'presumed' abrogation, and such a belief has been fabricated today, then what can I say? Let everyone follow the dictates of his own conscience!

In short, if the Founder regarded the terms 'partial prophethood' and 'prophethood in the metaphorical sense' as synonymous, so did Maulānā Ahsan. And as long as the words 'prophethood in the metaphorical sense' and 'prophethood by way of reflection' are found in the writings of the Founder to deny that the Founder ever claimed anything more than 'partial prophethood' amounts to a serious opposition to God's command.

Listen to me, my friends! I tell you again. First you should show us any announcement about the change of belief, or of abrogation of books, or of advancing a wrong claim by the Founder, then your discussion can have a basis. When the basis is not there at all, writing of a book of three hundred or even three thousand pages cannot establish the point that the Founder ever laid claim to 'perfect prophethood' (*nubūwwat-i kāmilah*), as oceans of ink spilt by Christian writers cannot prove the Godhead of Jesus Christ. A few obscure sentences, liable to different interpretations, in *Haqīqat al-Wahy* cannot be interpreted in a way that

would go against the clear statements made by the Founder in the same book where he has declared his prophethood only 'prophethood in the metaphorical sense'.

O Brothers, indeed, nothing is lost. Put your belief (*'aqīdah*) in the right order first and then do whatever you like.

11 March, 1915 Muhammad 'Ali

IV

INTRODUCTION

Partial prophethood is not perfect prophethood

In reply to some of the statements by Mirzā Mahmūd Ahmad regarding prophethood of the Promised Messiah in his book *Al-Qaul al-Fasl*, I had shown the difference between 'perfect and complete prophethood' and 'partial prophethood'.[27] I brought to light the point that, according to all the writings of the Founder of the Ahmadiyya Movement, only the door of 'partial prophethood' in Islam was open and would remain so upto the Day of Resurrection. And this is, in fact, the view held by all the saints and savants of the *ummah*. I also explained by making a comparison between the writings of the Founder, of the earlier and the latter periods of his life, to show that they were in conformity with each other. When it was clear that the Founder had openly denied a claim to 'perfect prophethood' (*nubūwwat-i kāmilah*) and had acknowledged a claim to 'partial prophethood' (*juz-ī nubūwwat*) for himself, and such a blessing of prophethood had also come to the share of other saints of the *ummah*, then before we ascribe a claim of any other kind of prophethood except of 'partial prophethood' to him we have to produce that particular announcement by him in which he declared his previous views wrong or abrogated and laid a claim to 'perfect prophethood' for himself, or denied the existence of 'partial prophethood' in other saints of the *ummah*. (The question of excellence (*fadīlat*), and some other distinctions is not under discussion here). Unless such an "announcement" is brought forth, the Founder's prophethood is to be considered of the same kind viz., 'partial prophethood' which also fell to the share of other saints. And this 'partial prophethood' is *not* 'perfect prophethood' which was granted to the Holy Prophet (peace and blessings of Allah be upon him) and before him to other

prophets. Besides possessing 'partial prophethood', the Founder was given a few distinctions which were not given to previous *mujaddids* (reformers). In the same way our Holy Prophet (peace and blessings of Allah be upon him) was granted a few distinctions which were not granted to previous prophets.

Question of abrogation in the writings of the Founder

In reply to this, Mirzā Mahmūd Ahmad has published a book entitled *Haqīqat al-Nubūwwat* (Reality of Prophethood), consisting of three hundred pages. As far as I have been able to judge after reading the book, the reply given to my demand has been this that such an "announcement" was found in *Ek Ghalatī kā Izālah* (Correction of an Error) which was published on 5 November 1901. And that what was said by Mirzā Mahmūd Ahmad before – that none of the books by the Promised Messiah published prior to 1902 on the question of prophethood were not creditable because all such writings stood abrogated – it was only said to avoid the controversy about the publication date of *Tiryāq al-Qulūb*; otherwise, the truth was that the writings of the Promised Messiah before 1901, in which he had acknowledged 'partial prophethood' for himself and had included himself among other spoken ones by God' (*muhaddathīn*) and had denied 'perfect prophethood' for himself were all abrogated! And that the first "announcement" of this abrogation was *Ek Ghalatī kā Izālah* according to Mirzā Mahmūd Ahmad. Moreover prophethood according to him was only another name for abundance of communion and communication, and this abundance which was granted to the previous prophets, did not come to the share of any other person in this *ummah* except the Promised Messiah; therefore, he was included among the previous prophets. (This view by Mirzā Mahmūd Ahmad leads us to the conclusion that the *denial* of the

Promised Messiah is like the *denial* of the Holy Prophet (peace and blessings of Allah be upon him) or for that matter any other previous prophet). It will suffice here to quote a few references from *Haqīqat al-Nubūwwat*:

> "This shows that the question of prophethood became clear to him (i.e. the Founder) in 1900 or 1901. And because *Ek Ghalatī kā Izālah* was published in 1901 in which he openly declared about his prophethood, it proves that in 1901 he made a change in his belief (*aqīdah*). Thus . . . this is established that all those references published before 1901 in which he denied his being a prophet have now been abrogated and it is wrong to argue from them."[29]

> "And in none of the books published after 1901 he has called his prophethood 'partial' or 'imperfect' prophethood, nor has he said anywhere clearly that 'I am not a prophet.'" [30]

> "And God says in the Qur'ān: 'And We sent not messengers but as bearers of good news and warners (6:45; 18:56). That is to say that the object of sending messengers is to give good news and warnings. How strange it is that the point which is declared an argument by God for real (*'ain*) prophethood is considered an argument for the *denial* of prophethood!"[31]

> "He (i.e. the Founder) used to give another definition of a prophet, and because he did not consider himself to be a prophet, therefore, he thought that his status might have been that of a *muhaddath* which is lower than that of a prophet and the name of that rank will surely be *muhaddath*."[32]

"When he saw the word prophet in his revelations he interpreted it to mean that every *muhaddath* might have been a partial prophet in a way, therefore, he was also called prophet and he considered it to be an ordinary terminology of the *Sūfis*. And on account of this he included all of them in that category".[33]

"Their[34] own condition is this that they declare thousands of persons . . . as prophets. Perhaps they will say that they regard them as partial prophets. But this must be remembered that from which verse of the Qur'ān it has been established that without God's permission and without any relevant and appropriate text a person can be called a partial prophet?"[35]

Later on Mirzā Mahmūd Ahmad contradicted this statement thus:

"But he (i.e. a *muhaddath*) is stopped from attaining the grade of prophethood, although he has reached that stage that he almost becomes a prophet and receives partial prophethood. And God makes him work reformation of religion (*tajdīd-i dīn*) . . . And on such a person God showers His communication like rain. And this is the last grade of a *muhaddath* and this grade has been attained by thousands of persons."[36]

Again he states:

"This proves that receiving the knowledge of unseen matters in abundance is not found at all in a non-prophet."[37]

"Although some individuals of this *ummah* are recipients of revelation, but a prophet is he on whom unseen matters are manifested in abundance. And the Promised Messiah claims that to him are manifested unseen matters in abundance. Thus he is not included among the other appointed ones who are the recipients

of revelation but on the other hand he is included among the prophets."[38]

The above references are self-explanatory. In this brief *Introduction*, I just want to show that *Haqīqat al-Nubūwwat* by Mirzā Mahmūd Ahmad, in fact, does not deal with the points I have raised. And whatever reply he has tried to give, he has not even given sufficient thought to his arguments.

First of all, I take up for discussion *Ek Ghalatī kā Izālah* (*EGKI*). The truth of the matter is that a person claimed to be the Promised Messiah and his opponents raised the objection at the time of his claim that the like of the Messiah should also be a prophet. And his reply was that:

"Our Holy Prophet (peace and blessings of Allah be upon him) has not made prophethood a condition for the coming Messiah."[39]

And his other reply was that:

"*Muhaddath* in one sense is also a prophet. Though he does not attain perfect prophethood (*nubūwwat-i tāmmah*), nevertheless he is partially a prophet (*juz'ī nabī*) for, he is endowed with the gift of being spoken to by God and matters unseen are manifested to him and like the revelations of messengers and prophets his revelations are also made free from the intervention of the devil. And the real kernel of the Law (*Shari'ah*) is disclosed to him and he is commissioned just like prophets, and it is obligatory on him like prophets that he should announce himself at the top of his voice, and anybody who rejects him deserves punishment to some extent. Except for what has been mentioned above, nothing else is meant by such a prophethood.

"If it is argued that the door of prophethood has been closed and a seal has been set on the revelation that

descends on prophets, I say that neither the door of prophethood has been closed in all respects nor a seal has been set on every form of revelation. On the other hand the door of revelation and prophethood has been partially open for this *ummah* ever since."[40]

What is left of the blessings of prophethood?

In support of this Mirzā Mahmūd Ahmad quoted the hadith: "There is nothing left of prophethood except *mubashshirāt* (good news)" and he interpreted it in this way:

"That is to say, from the parts of prophethood only one part is left, namely *mubashshirāt*."[41]

Mirzā Mahmūd Ahmad, however, says that *mubashshirāt* (good visions) are 'real' prophethood, that is when God sends messengers, their job is to give good news and warnings, thus, he says, how strange it is that the point which is declared an argument by God for 'real' *('ain)* prophethood should be considered an argument for the *denial* of prophethood![42]

In other words, according to Mirzā Mahmūd Ahmad the interpretation of the above hadīth is that:

There is nothing left of prophethood except real prophethood.

It is on the basis of this 'great learning' that I have been pronounced in their circle as devoid of any Qur'anic knowledge – in a way that charge has been levelled against the Founder himself! Reverting to the subject, the Founder claimed to be the Promised Messiah and professed that that kind of prophethood was given to him the door of which was open for the *ummah* of Muhammad (peace and blessings of Allah be upon him) – the other name of which was 'partial prophethood'. In *Haqīqat al-Wahy* he has clearly said:

"And nothing has been left after him (i.e. the Holy Prophet) except abundance of communication."[43]

Thus he used the term 'partial prophethood' at one place and 'abundance of communication' at another. Contrary to this, Mirzā Mahmūd Ahmad considers 'abundance of communication' as 'real prophethood'. Shall we accept the view of the Founder of the Movement or that of Mirzā Mahmūd Ahmad?

Then, in *Izālah-i Auhām*, the Founder said:

"**(II) Question.** In the pamphlet *Fath Islām* a claim has been laid to prophethood.

Answer. There is no claim to prophethood but of *muhaddathiyyat* which has been advanced under God's command."[44]

As compared to this, Mirzā Mahmūd Ahmad writes in *Haqīqat al-Nubūww*at that the Founder by his 'exercise of judgement' (*ijtihād*) held a view but God told him that such a view was not right."[45]

Muhaddath is a prophet in the metaphorical sense

Now are we going to consider the Founder's statement right that the claim of being a *muhaddath* was made under God's command, or that of Mirzā Mahmūd Ahmad that God told the Founder that the belief of his being a *muhaddath* was not correct?

Then the Founder goes on to state:

"However, there is no doubt in it that *muhaddathiyyat* also contains a good part of prophethood. When a true vision is considered to be a forty-sixth part of prophethood, then if *muhaddathiyyat*, which is mentioned in the Qur'ān with prophethood and messengership about which there is also a report in

Sahih al-Bukhārī, be called metaphorically or be regarded as a good part of prophethood, does this amount to a claim to *nubūwwat*?"[46]

This also sheds light on what the Founder has said in *Haqīqat al-Wahy*:

"I have been called prophet by God by way of metaphor, and not by way of reality."[47]

Thus when the Founder himself interpreted 'prophethood in the metaphorical sense' as 'partial prophethood', or as 'a good part of prophethood' then the whole discussion by Mirzā Mahmūd Ahmad becomes fruitless. In fact, we do not need his confusing and bewildering explanations when the Founder has given a clear interpretation of the terms he has used in connection with his mission. Then in *Izālah-i Auhām* he has also made it clear that:

"How was it possible then that any prophet could come after the *Khātam al-nabiyyīn* (the Seal of the prophets), in the complete and real sense which is one of the conditions of perfect prophethood. Is it not necessary that the perfect prophethood of such a prophet should consist of the essential requisites of revelation and the descent of Gabriel? Because according to the express teachings of the Holy Qur'ān a prophet is he who has *received the commands and creeds of faith through Gabriel*. But a seal has been set on the prophetic revelation for the last thirteen hundred years. Would this seal be broken then? And if you say that Jesus, son of Mary, will be deposed from his office of perfect prophethood then there must be a reason for this punishment."[48]

Mirzā Mahmūd Ahmad has asserted that the definition which the Founder gave to prophethood before 1901 was not

according to the Qur'ān. But mark the words of the Founder quoted above: (He declared that) "according to the express teachings of the Qur'ān, a prophet is he who. . . "

In the same book, the Founder further states:

"The possessor of perfect prophethood (*nubūwwat-i tāmmah*) can never be a *follower* of a prophet (*ummati*). And he who is called a perfect messenger of God, his becoming a complete *follower* of and obedient (*mutī'*) to another prophet is absolutely forbidden according to the clear and express teachings of the Qur'ān and the Hadith. God says: "And We sent no messenger but that he should be obeyed by Allah's command" (4:64), that is to say, every messenger is sent to be a master (*mutā'*) and as an *imām.* He is not sent for the object of becoming obedient and subordinate (*tābi'*) to another person. Of course, a *muhaddath* who is among the 'sent ones' *(mursalīn)* is a follower and in an imperfect sense he is also a prophet. He is a follower because he is totally obedient to the *Shari'ah* of Allah's messenger and is the recipient of light from the lamp of his Master's messengership and a prophet because God deals with him like prophets."[49]

Again:

"Moreover, our Prophet's being *Khātam al-nabiyyīn* is a hindrance in the coming of any other prophet. But this restriction does not apply to such a prophet who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) and does not possess perfect prophethood; in other words he is also called a *muhaddath*. Because of his discipleship of and his annihilation in the Messenger (*fanā fir-Rasūl*) he is included in the being of the Seal of the messengers, as a part is included in the whole."[50]

He further states:

> "*Muhaddath* in one sense is also a prophet, but he is such a prophet who receives his light from the lamp of prophethood of Muhammad (peace and blessings of Allah be upon him) and does not receive knowledge directly but through the agency of the Prophet."[51]

"The Holy Qur'ān does not permit the coming of another messenger, whether new or old, after the *Khātam al-nabiyyīn*, because a messenger receives the knowledge of faith through the mediation of Gabriel and the door of the descent of Gabriel with 'apostolic revelation' (*wahy-i risālat*) has been closed. And this is forbidden too that a messenger should come to the world without apostolic revelation."[52]

Door of Gabriel's descent with revelation is closed

Mirzā Mahmūd Ahmad has made a tall claim of knowing the real significance of the advent of prophets and messengers; according to him, apparently, nobody had arrived at the true understanding of their stations. I wish, before making such a big claim he had gone through the writings of the Founder carefully and reflected on facts surrounding his life. According to Mirzā Mahmūd Ahmad, prophethood is nothing except 'bearing of good news and giving of warnings'. This point I will discuss elsewhere in detail, but at this stage I must tell the readers that, in this connection, Mirzā Mahmūd Ahmad has made a colossal mistake. His book *Haqīqat al-Nubūwwat*, in fact, is 'corruption based on curruption'. The Founder in the above reference (*Izālah-i Auhām*, p. 761) has pointed out a distinction that 'a messenger receives the knowledge of faith through the mediation of Gabriel and the door of Gabriel's descent with apostolic revelation has been closed'. Did the Founder possess such a distinction? I wish Mirzā Mahmūd Ahmad could show such a distinction in the person of the

Founder! Was the knowledge of religion given to him through the apostolic revelation by the agency of Gabriel, or did the Founder exercise his own judgement (*ijtihād*) in matters of faith? Whenever a problem was presented to him, or an objection was raised, did he wait for Gabriel to come or did he deal with the issue in the light of the Qur'ān, Hadith and other religious books and in the light of his own *ijtihād*?

No change was made in the Founder's views in 1901

As far as *Ek Ghalatī kā Izālah (EGKI)* is concerned, before making a study of this booklet, it is important to know what was that error which was corrected by the Founder. I have, therefore, quoted a few references from his earlier writings so that one may know what was the true belief of the Founder in this respect and what was the mistake the removal of which had become necessary. If I quote all the references prior to 1901 this *Introduction* would become too long – although they will be quoted and discussed at the appropriate time within the frame-work of the book – but a few references I have given already would at least show that the Founder did claim a kind of prophethood and messengership for himself, which he called partial prophethood, prophethood in the metaphorical sense, prophethood of *mubashshirāt* (good news) and *munzirāt* (warnings), or *muhaddathiyyat*. But at the same time he also believed that the door of complete, perfect and real prophethood was absolutely closed. In other words, he accepted for himself a kind of prophethood but denied the existence of real prophethood in his person. This *acceptance* and *denial* is found in all his books. When he accepted the presence of prophethood in the metaphorical sense in his person (which he also called *muhaddathiyyat*) he did it under the command of God (cf. *Izālah-i Auhām*, p. 421) and when

he denied any claim to 'real' prophethood he also did it under God's command. It was not only Divine command which was the basis of his 'acceptance' and *'denial'* but he also brought forward clear evidence from the Qur'ān and Hadith on the subject and he established accordingly that the door of Divine communion and communication – which in other words was partial prophethood or prophethood in the metaphorical sense – was open till the Day of Resurrection. He also made it clear that the prophetic revelation (*wahy-i nubūwwat*) the descent of which was an integral part of perfect and complete prophethood was absolutely forbidden – its descent was not permissible even for once. This is what the Founder had repeatedly discussed in his writings. In none of his books had he denied a *kind* of prophethood, that is partial prophethood for himself, and likewise in none of his books had he ever made a claim to complete and perfect prophethood.

Now a glance at the first few lines of *Ek Ghalatī kā Izālah* (*EGKI*) will decide whether the Founder wanted to make an announcement that he himself had made a mistake in understanding the true nature of prophethood and that his earlier writings should be abrogated and whatever he had said about the *denial* of claim of prophethood there was wrong, or did the first few lines of *EGKI* mean something different. *EGKI* starts thus:

> "Some persons from among my followers, having meagre knowledge of my claim and arguments thereof, having neither read my books thoroughly nor stayed with me for a reasonable length of time to perfect their knowledge, sometimes give such a reply to the objection of some opponents which is absolutely contrary to facts. So, inspite of their being in the right they have to suffer humiliation. Accordingly a few days back an opponent brought forward an objection to one such person that

> the man with whom he had entered into fealty claimed to be a prophet and a messenger. The reply to this was given simply in the negative, whereas such a reply was not correct. The truth is that the pure revelation of the Most High God that descends on me contains such words, as *rasūl* (messenger), *mursal* (sent one) and *nabī* (prophet) not once but hundreds of times, how can then this reply be correct that such words do not exist at all?"

These introductory remarks in *EGKI* show that the Founder was not refuting any of his own wrong views on the subject of prophethood but he was rejecting the views of a person who had 'meagre knowledge' of his claim and arguments thereof, who had not read his books thoroughly in which his claim was discussed, nor had he stayed with him for a reasonable length of time to perfect his knowledge but had given a reply to an opponent which indicated that the words prophet or messenger were not found in the Founder's revelations and that he had laid no claim to *any kind* of prophethood. Now when we go through his earlier books, out of which some quotations have been given above, it becomes clear that the Founder never denied that a *kind* of prophethood and messengership (in the metaphorical sense) was granted to him, and that the words prophet and messenger were found in his revelations (though he made it clear that God used them in the symbolic sense). Thus a person who made a total *denial* of this phenomenon, in fact, made a mistake and it was *his* mistake (not that of the Founder) which was removed in *EGKI*.

If, as Mirzā Mahmūd Ahmad thinks, the *raison d'etre* of that booklet was to correct any of the Founder's own (previous) beliefs, then the introduction of *EGKI* should have run in the following way:

> Our friends who know very well my claim and arguments thereof and have also carefully studied my

books and have perfected their knowledge by staying with me for a reasonable length of time, but because in those books I did not give a correct definition of prophethood, nor my belief concerning my prophethood was right and I was myself mistaken in this respect, therefore, from now on at the time of replying to opponents' objections it should be observed that in all my previous books where I have denied a claim to prophethood is, in fact, my own mistake! This *denial* of mine should be considered abrogated from now on! In future these books should never be quoted as an authority, nor arguments mentioned therein should be relied upon because whatever I have written there concerning the claim of prophethood was only based on my judgement (*ijtihād*) in which I was wrong! From now on my claim is different! God has manifested to me that my previous views about my claim were not right!

But what an awful calamity! Mirzā Mahmūd Ahmad said that in the booklet *EGKI* the Founder made an announcement of his mistake in his previous belief and by the publication of this booklet the Founder's earlier books mentioning his claim of prophethood were abrogated, but the Founder on the contrary deplored the fact that some people did not read his (earlier) books carefully! Mirzā Mahmūd Ahmad had fervently advised me that I should fear God. I appreciate his advice. Indeed God's fear is the first condition of true faith, but may I also quote to him:

"Why you say that which you do not?" (Qur'ān, 61:3)

How much fear of God has entered his heart in declaring that *EGKI* has abrogated the Founder's earlier books, although the Founder insisted that those books should be carefully read. And then according to Mirzā Mahmūd Ahmad the Founder's earlier belief was wrong, although the Founder emphasized that his previous

statements about his claims and arguments thereof should be better understood. Further on, he writes in *EGKJ*:

> "If it is said that the Holy Prophet is *Khātam al-nabiyyīn* (Seal of the prophets) then how could another prophet come after him? The answer to this is, of course, no prophet new or old could come in the manner you bring down Jesus, peace be on him, in the latter ages, and accept him not only as a prophet but also believe in the continuity of the chain (*silsilah*) of 'prophetic revelation' (*wahy-i nubūwwat*) for a term of forty years which even exceeds that of the term of the Holy Prophet (peace and blessings of Allah be upon him), such a belief is a sin no doubt, and the verse "He (i.e. Muhammad) is the Messenger of Allah and the Seal of the prophets" (Qur'ān, 33:40) and the hadith: 'there will be no prophet after me' are conclusive proofs against the obvious falsehood of this doctrine. But we are utterly opposed to such beliefs. . . . There is a prophecy in this verse (33 : 40) of which our opponents are unaware. The Most High God states in this verse that after the Holy Prophet, peace and blessings of Allah he upon him, the doors of prophecies have been closed till the Day of Judgement and it is not possible now that a Hindū or a Jew or a Christian or a conventional Muslim could prove the application of the word prophet for himself. All the doors of prophethood have been closed except the one of *Sīrat-i Siddīqī*, i.e. of annihilation in the Messenger (*fanā fi'r-Rasūl*). Thus anyone who comes through it to God is wrapped up by way of *zill* (reflection) with the same mantle of prophethood which is the mantle of the prophethood of Muhammad (peace and blessings of Allah be upon him)."

Now let us compare this statement with the one found in *Izālah-i Auhām*:

"Moreover, our Prophet's being *Khātam al-nabiyyīn* is a hindrance in the coming of any other prophet. But this restriction does not apply to such a prophet who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) and does not possess perfect prophethood, who in other words is also called a *muhaddath*. Because of his discipleship of and his annihilation in the Messenger (*fanā fi'r-Rasūl*) he is included in the being of *Khātam al-Mursalīn* (Seal of the messengers), as a part is included in the whole."[53]

Thus both the statements, with slight variation of words, bear the same meaning. Then in *EGKI* it is further stated about the literal meaning of the word prophet:

"The literal meaning of the word *nabī* is one who proclaims the knowledge of the unseen from God, thus wherever these meanings are found appropriate the word prophet (*nabī*) shall apply . . . At whose hands the news of the unseen are manifested, to him shall the significance of *nabī* necessarily apply according to the verse: 'He makes His secrets known to none except a messenger (72:26)."

In the footnote, it is mentioned:

"It should be remembered that this *ummah* has been promised of every such favour that was bestowed on previous prophets and 'truthful ones' (*siddīq*). Among those favours are the prophecies and foretellings on account of which prophets, (peace and blessings of Allah be upon them), had been called prophets. But the Holy Qur'ān bars the door of the knowledge of the unseen (*'ulūm al-ghaib*) to others, except prophets, rather messengers, as is evident from the verse: "He

makes His secrets known to none except a messenger whom he chooses" (72:26, 27). Hence to attain (the knowledge of) the 'purified unseen' (*musaffā ghaib*) it is essential to be a prophet and the verse: "Thou hast bestowed favours on them" (1:6) bears evidence to the fact that this *ummah* has not been deprived of this purified unseen which according to the verse quoted requires prophethood and messengership, and that path directly is closed. Therefore, it has to be admitted that for (the bestowal of) this gift only the doors of *barūz*,[54] *zill* (reflection) and *fanā fi'r-Rasūl* (annihilation in the Messenger) are open."

Now these statements show that the Founder is talking about a *kind* of prophethood and messengership which can come to the share of the whole *ummah*; therefore he has quoted the verse *an'amta 'alaihim* (Thou hast bestowed favours on them, 1:6). And other words in the statement also indicate that the door of *fanā fi'r-Rasūl* (annihilation in the Messenger) is open, not for one person but for the whole *ummah*. These words of *EGKI* should be compared with a statement made in *Durūrat al-Imām* (Need for an Imām), published in 1898:

"And the Divine prophecies of the *Imām* of the Age possess the power of the manifestation of the unseen to such an extent that they control the unseen in every respect as a skilled horseman controls the horse. And this power (*qūwwat*) and disclosure (*inkishāf*) is granted to their revelation so that their pure *ilhāms* may not be confused with Satanic inspirations (of others) and that these may serve as a proof against others."[55]

The Founder's earlier writings were never abrogated

In short, there is not a single word in *EGKI* which indicates, explicitly or otherwise, that the author is

abandoning his previous beliefs and is teaching something new. To produce *EGKI* as an evidence of change in the claim of prophethood by the Founder only shows an extreme lack of foresight on the part of Mirzā Mahmūd Ahmad. But those fragile supports would not last long, because the Founder never made an announcement to the effect that his old view about prophethood was wrong.

My friends, who call me wicked, mischief-maker, transgressor, hypocrite and devil, let all of you come forward and take an oath that you ever thought in the lifetime of the Founder that he had changed his belief concerning prophethood, or that some of his writings were abrogated. I am willing to settle the whole issue on this point. If in truth you all had realised in the lifetime of the Founder that at a certain stage his belief had changed and his earlier writings were abrogated and his arguments based on the Qur'ān and Hadith – spread over hundreds of pages – were turned into a heap of rubbish, then take an oath in the name of God and let that announcement be published. But only those persons are addressed here who had taken the pledge at the hand of the Founder before 1899. Also remember that in the Ahmadiyya *Jamā'at*, the declaration about this alleged change in the belief of prophethood was never made before the publication of *Al-Qaul al-Fasl* by Mirzā Mahmūd Ahmad. Such a charge is a blatant lie against the Founder.

My friends! This is not only a slander against the Founder but this is also such an insult to him which has not been hurled against him even by his opponents. If you are his friends, then you are his treacherous and foolish friends. You wanted to make the Founder a 'real' and 'perfect' prophet, but look what you have done to his position. You have degraded him lower than the level of an ordinary person. To make a mistake in understanding a prophecy is something different but to misunderstand one's claim for ten

or fifteen years and keep on giving arguments in its favour and write hundreds of pages in support of that 'false' claim (God forbid) from the Qur'ān and the Hadith, and to reply to the accusations of the opponents is preposterous, because according to you it was all a lie. What will you think of an office-bearer whose superiors appointed him for a certain post and for fifteen years he did not understand what his real office was? It is just like a police sub-inspector who was sent to a police station and he kept on thinking for a long time that he was just an ordinary constable. How will you grade that officer? I wonder how can you say that from 1884 to 1901, that is for over fifteen years, a great man who was appointed to reform his people, received revelations that he was a prophet and messenger but he did not understand what a prophet and messenger was! Not only did he invent 'fictitious' terminologies – which had no basis in Islam, the Qur'ān and the books of lexicon – but he also followed the false ideas of the common people for whose reformation he was appointed! And over and above that, to cover up his own ignorance (God forbid) he kept on declaring non-prophets, that is *muhaddathīn*, as prophets and as for himself he denied being a prophet, although he was a prophet! It is very strange that God sent a prophet who did not himself know about his prophethood! Can you point out any other prophet in the world to whom God kept on saying that he was a prophet but for fifteen years he kept on denying about his prophethood and went on advancing arguments contrary to God's command? Again, during this long period he constantly received Divine revelation but to his opponents he kept on presenting himself as a non-prophet! Examples of mistakes in understanding the true interpretation of prophecies are even met with in the lives of great prophets, but misunderstanding of one's claim and insisting on that mistake, in spite of God's revelation, and giving arguments in support of the 'false' belief is not found

at all in the life of any prophet great or small. If a single instance is quoted like that, I shall burn all my books.

Did any prophet commit blunders about his claim?

My demand is reasonable. Show me in any writing of the Founder that his belief concerning his 'partial' prophethood, in support of which he kept on giving arguments, was wrong. Show me the example of any other prophet that he had also committed such a blunder; that is, God made him a prophet and for a very long period he remained in error about his office like that of the Founder. Or, you declare it on oath that at a certain stage you felt that during the life time of the Founder a change had occurred in his belief about his own prophethood. My friends, you could show as much enmity towards me as you like but do not show enmity towards truth. Do not disgrace the name of the Founder and do not make his writings a laughing stock for the world. It is surprising that, according to you, the Founder supported his 'false views' for fifteen years and in the end whatever his opponents said proved to be right; because the opponents said that the Promised Messiah was going to be a 'real' and 'perfect' prophet. He replied that such a view was not right; the Promised Messiah was going to be an *ummati* (follower) and a prophet,' or, in other words, 'partial prophet' and that he could neither be called a 'mere' prophet nor a 'perfect' prophet.[56]

A clarification

There is a sentence in *EGKI* about which so much fuss is being made, that it has abrogated and repudiated the Founder's writings extending to the last fifteen years:

> "If the recipient of the news of the unseen from the Most High God does not possess the name prophet then tell me by what name he is to be called? If it is said that his name should be *muhaddath*, I say the meaning

of *tahdīth* in any book of lexicology is not the pronouncement of the unseen, whereas the meaning of *nubūwwat* is the proclamation of the unseen matters."

To consider this sentence to have abrogated all the previous writings of the Founder is only intentionally twisting the meanings of his words. Here he has not denied the fact that *muhaddath* is given the knowledge of the unseen. What he has explained here is this that the meaning of *tahdīth* in any dictionary is not the manifestation of the unseen. And this is absolutely true. Thus, the Founder has all along admitted, before and after 1901, that *muhaddath* is a recipient as well as a manifestor of the knowledge of the unseen. A detailed discussion of this point will be made at its appropriate place.[57] It would suffice here to give a few references relevant to the subject.

In *Tuhfah Ghaznaviyya*, the Founder says:

"It is evident that when God plans to send punishment, and if He informs about this plan of His to a prophet, or a messenger, or a *muhaddath*, in that case this plan is called a prophecy."[58]

Again:

"If you are true in your claim . . .! then get a verdict from your *'ulamā*, who know something about religion, that it is incumbent on God that when the unbelieving and faithless people demand a sign of their own choice from God's prophet, *muhaddath* or messenger, God should show this sign to them."[59]

And in *Haqīqat al-Wahy*, he writes:

"The calamity which is foretold by God through any prophet, messenger or *muhaddath* deserves to be removed more than the calamity, the information of which is not given."[60]

In short' neither in *EGKI*, nor after its publication the Founder ever denied *muhaddath* being recipient of the knowledge of the unseen. He only pointed out the literal meaning of the word prophet, the stand he had taken right from the beginning, that it was on account of *mubashshirāt* (good news), on account of abundance of Divine communion and communication that he was called a prophet (in the metaphorical sense), but this prophethood was not the same which was granted to the previous prophets; it was partial prophethood the promise of which was given to this *ummah* in the Hadīth:

"There is nothing left of prophethood except good news."[61]

According to Mirzā Mahmūd Ahmad, the meaning of 'real prophet' (*haqīqī nabī*) in the writings of the Founder is only a law-bearing prophet, and to him this is the basis of the reality of prophethood. This approach is the lack of his understanding of the Founder's writings. In *Sirāj-i Munīr* (p. 4) the Founder has clearly indicated that Jesus Christ was a 'real prophet'[62] although according to Mirzā Mahmūd Ahmad's terminology Jesus should have been called a prophet in the metaphorical sense!

Alleged mistake by the Founder about his prophethood

It is often said by Mirzā Mahmūd Ahmad and his followers that if the Founder committed a mistake in the belief of Jesus Christ's descent from heaven, what harm there is, then, if he committed a mistake about his own prophethood. There is, of course a vast difference between these two points.

(i) With regard to Jesus' descent from heaven, the Founder openly admitted his mistake (that for some time he followed the general view of Muslims in this respect). With regard to his own prophethood, he never admitted that he

considered himself a 'partial prophet' and that that view was wrong.

(ii) The belief about the second coming of Jesus was an old belief prevalent among Muslims and he simply mentioned it in his book *Barāhīn-i Ahmadiyya*, because by that time God had not informed him that Jesus had died a natural death. In the revelations recorded in *Barāhīn-i Ahmadiyya,* there is none which clearly points out that he was the coming Messiah. On the other hand, about his claim, he declared himself to be a *muhaddath* and a partial prophet and vehemently denied to be a 'perfect prophet' all under the Divine command as is clear from the following:

> "**Question:** In the booklet *Fath-i Islām* a claim has been laid to prophethood.
>
> **Answer:** There is no claim to prophethood but of *muhaddathiyyat* which has been advanced under God's command. However, there is no doubt in it that *muhaddathiyyat* also contains a good part of prophethood. When a true vision is considered to be the forty-sixth part of prophethood; then if *muhaddathiyyat*, which is mentioned in the Qur'ān with prophethood and messengership and about which there is also a report in *Sahīh al-Bukhārī,* be called metaphorically or be regarded as a good part of prophethood, does this amount to a claim to *nubūwwat*?"[63]

It is absolutely true that a prophet does not renounce some of the old beliefs on his own unless he is directed and informed by God to do so. This has, however, never happened that God commanded a prophet one thing and he went contrary to Divine instructions. Anyone who thinks that there is a clear revelation in *Barāhīn-i Ahmadiyya* in which the Founder was called the Promised Messiah, that assertion is not correct. There is no such revelation there,

although he was given the name 'Isā in *Barāhīn-i Ahmadiyya*, but in the same book he was called David, Solomon, Abraham, Adam and Moses. As these names indicated a kind of resemblance with those prophets, similarly a kind of resemblance was meant when in his revelation the name 'Isā was given to him. If some of the revelations showed that the news of his advent was given by God and His Prophet, still they could not mean that he was the Promised Messiah, because the news about the advent of *mujaddids* is also given by God. In short, in *Barāhīn-i Ahmadiyya* there is no clear revelation in which it was told to him that he was the coming Messiah. And when he received the revelation "We have made thee Messiah, son of Mary" (*Izālah-i Auhām*, p. 573) then he did not wait or give any other interpretation, but repudiated his first view which was the view of the common people, not based on his revelation. As compared to this, his revelations which contained the words prophet and messenger, on the basis of which a claim to perfect prophethood is attributed to the Founder by Mirzā Mahmūd Ahmad and his followers now, were indeed clear. If those revelations had the same meaning which is attributted to them today, then how is it possible that the Founder did lay a claim contrary to those revelations? God's informing His prophet of a mistake in some belief is a different matter – and the prophet then corrects his mistake. But the position with the Founder seems to be rather very uncommon! Here we are told that God gave a certain command to him but he understood it differently, rather opposed it openly and kept on opposing it for fifteen years. It seems, according to Mirzā Mahmūd Ahmad, God kept on sending one revelation after another but the Founder kept on rejecting it with one argument after another.

My dear Ahmadi friends! Just stop and think. Do not disgrace the name of the Founder in the world. Going to

extremes in religion is very dangerous. In respect of the death of Jesus Christ only one revelation, "We have made thee Jesus, son of Mary", removed the mistake of his old belief, but in respect of prophethood and messengership, according to Mirzā Mahmūd Ahmad, the Founder kept on defying God's clear command for fifteen years. Remember that whatever *risālat* (messengership) he received was the same which was received by other *mujaddids* (reformers), because this *risālat* he received at the time of his claim of being a *mujaddid* and not at the time of his claim of being the Promised Messiah. It was done so to clear the point that this *risālat* was not different from the *risālat* of other *mujaddids*. The subject will be discussed in detail at a later stage in the book.

(iii) The third difference, concerning the descent of Jesus, is that there is no discussion in *Barāhīn-i Ahmadiyya* on this issue, except that the point has been mentioned briefly at one place. He never laid any emphasis on it, nor gave any arguments in its support, nor quoted the Qur'ān and the Hadīth, nor ever said that God had told him about the physical descent of Jesus from heaven. But the question of prophethood falls in a different category. And example of this is of a person who spent fifteen years in building a house. First a foundation was laid and then all other parts of the house were made strong and apparently everything was properly decorated and protected. Then suddenly he realised that the whole house was built on grains of sand and a gust of wind demolished it. This is what amounts to the Founder's claim of prophethood, according to Mirzā Mahmūd Ahmad and his followers.

(iv) The fourth difference between the belief concerning the descent of Jesus and belief concerning the prophethood and messengership is this that, for eighteen years he repudiated the belief in the descent of Jesus, which

was briefly mentioned in *Barāhīn-i Ahmadiyya*. He discussed it in the light of the Qur'ān and the Hadīth. he discussed it in every book of his and so often in all his gatherings and proved it beyond a shadow of doubt that such a view was wrong. But concerning his belief about prophethood one may search in vain all his writings but will not find even once that he ever said that his previous belief about partial prophethood was wrong, nor he gave any arguments in this connection, nor made any announcement in any of his meetings. If he did say anything it was the same what he had said before. Full discussion will be made in the text of the book.

The Founder never said he was a real prophet

In the writings of the Founder, we find that he acknowledged 'partial prophethood' for himself and rejected any claim to 'perfect and complete prophethood'. Now, anyone who attributes a *denial* of partial prophethood and ascribes a claim of perfect and complete prophethood to him must show from his writings where he said: My prophethood is not partial, or that, I have been granted perfect prophethood. Unless such statements are produced – even Mirzā Mahmūd Ahmad has not quoted a single reference to that effect in his book *Haqīqat al-Nubūwwat* – the assertion that the Founder denied partial prophethood for himself and claimed to be the recipient of perfect prophethood is absolutely meaningless. I have already stated in the *Announcement* (III) that the mere use of the word prophethood or prophet does not prove anything. These words were used by the Founder in one of his earliest books *Taudīh-i Marām* (22 January 1891) as well. The point at issue is whether the Founder, after he had earlier declared himself to be a partial prophet under God's command and had clearly rejected any claim to perfect prophethood and had given arguments against it, did ever reject these claims

after 1901 and made a new claim to perfect prophethood? The fact is that whatever words the Founder had used to describe his office at the earliest stage, exactly the same or similar words were used in his latter writings. For instance at an earliest stage he wrote the following in *Izālah-i Auhām*:

> "The possessor of perfect prophethood can never be a follower of a prophet. And he who is called a perfect messenger of God, his becoming a complete follower of and obedient to another prophet is absolutely forbidden according to the clear and express teachings of the Qur'ān and Hadīth . . . . Of course, a *muhaddath* who is from among the 'sent ones' *(mursalīn)* is a follower and also a prophet in an imperfect sense. He is a follower because he is totally obedient to the *Shari'ah* of Allah's messenger and is the recipient of light from the lamp of His messengership, and a prophet because God deals with him like prophets."[64]

In the later period of his life, the Founder also wrote:

> "But his perfect follower cannot be called a mere prophet, because this is derogatory to the complete and perfect prophethood of Muhammad (peace and blessings of Allah be upon him)."[65]

The term *a prophet as well as a follower* has been used in the Founder's writings throughout. Thus when he said that he was a follower (*ummati*), in fact, it meant that he denied any claim to complete and perfect prophethood because the possessor of perfect prophethood could never be a follower; this was against the clear and express teachings of the Qur'ān and Hadīth. (see ref. *Izālah-i Auhām* quoted above).

Again, when he previously called his prophethood as partial prophethood he used a similar expression at the same time, i.e. of metaphorical prophethood.[66] In one of his

last books *Haqīqat al-Wahy* he reiterated his stand that the word prophet was used in the "metaphorical sense"[67].

Thus when the Founder kept on using the word metaphor (*majāz*) upto the end it also proved that, in fact, he had admitted 'partial prophethood' for himself all his life. It is to be borne in mind that the Founder had explained the meaning of 'metaphorical prophethood' (*majāzī nubūwwat*) himself. There is no scope for anyone to twist those meanings later. All this shows that the Founder was consistent in his claim throughout his life.[68]

My friends, you have fallen into a big error that parts of the writings of the Founder have been abrogated. Some people who thought that the verses of the Qur'ān contradicted each other started to believe that some of them were abrogated by other verses. But the Founder of the Ahmadiyya Movement proved the fallacy of such a view. My friends, you have gone the way of those who believed that some of the verses of the Qur'an were abrogated. Why do you feel confounded unnecessarily at harmonising the writings of the Founder? You should abandon the theory of abrogation in your own interest. And bear in mind, as I have shown above, that you would not gain anything even after abrogating the writings of the Founder prior to 1901, because the same words and terms have been used by him, concerning his claim, after 1901. If you would attribute perfect prophethood to him this would mean that those persons who would not take his *bai'at* (pledge) would become *kāfirs* (un-believers). When you declare them *kāfirs* you would not be able to protect yourselves from the backlash of anathemas of heresy (*fātawā kufr*) against yourselves. No doubt, we were declared *kāfirs* before. We were in the right at that time and our opponents were unjust. Now when you declare other Muslims to be *kāfirs* you

acquire the verdict (*fatwā*) of *kufr* for yourselves. First the others were aggressors but now the aggression and hostility would be from your side.[69]

The difference between perfect prophethood and partial prophethood is, that even by declaring the Founder a perfect prophet you do not give him a status greater than what we give him after accepting him as a partial prophet. You accept his revelations, so do we to the same extent as you do. His prophecies and revelations have, however, no connection with perfect prophethood. If there was any connection it would have become clear prior to and after 1901. You regard the Founder as the Promised Messiah and we do the same. The only difference here is that you want to include him in the category of perfect prophets the *denial* of whom turns a person outside the fold of Islam. Let me ask you, whether after calling the Founder a perfect prophet do you give a new status to his revelations? Do you think it to be permissible to recite those revelations in prayers? The Founder once argued against the actual coming of prophet Jesus on the basis that if he would come he would recite his own revelations recorded in the Evangel in his prayers. If you accept the Founder as a perfect prophet like Jesus then his revelations should be given the same status. Otherwise what is the use of entertaining such views about the Founder which wash away his writings extending to fifteen years and all his arguments on the subject look meaningless and his becoming an arbiter (*hakam*) becomes a source of ridicule. My friends, everything is not lost yet. Give some serious thought to the matter. Do not live in a world of fancy that as you are greater in number, therefore you cannot commit a mistake. Remember what happened to the previous Messiah who was made God and the sect which believed in the Unity of Godhead became nearly extinct.

I cannot discuss everything in this *Introduction*.[70] All these points will be dealt with in the book itself. But it should be borne in mind that the Founder believed persistently upto the end of his life that the prophetic revelation has entirely terminated with the Holy Prophet (peace and blessings of Allah be upon him). This I would establish later on from his various books. At present I would like to quote a reference from his last speech:

> "I never made any claim to messengership in the sense the Mullahs attribute it to me to incite people. What I claim is of being an 'inspired one' (*mulham*) and warner and of being a follower of the *Shari'ah* of the Holy Prophet (peace and blessings of Allah be upon him) and it has been the same always. There is nothing new in it today. Twenty-four years ago I had the revelation: The champion of Allah in the mantles of the prophets."[71]

Does it show that the Founder ever changed his claim? I will later reconcile all his writings on the question of prophethood. Finally my friends, give up these immature and puerile thoughts that the Founder ever changed his claim and that his books were abrogated.

Muhammad 'Ali

NOTES AND REFERENCES
Foreword and Introduction

1. "All those references published before 1901 in which he (*i.e.* the Founder) denied his being a prophet have now been abrogated and it is wrong to argue from them", (*Haqīqat al-Nubūwwat* by Mirzā Mahmūd Ahmad, March 1915 edition, p. 121).
2. *Al-Fadl* (organ of the Qādiān section) 12 September 1936, p. 7 col. 3. See also *Tārīkh Ahmadiyyat*, by Dost Muhammad Shāhid, vol. 3, p. 564, Rabwah, 1962 edition.
3. *Haqīqat al-Wahy*, 15 May 1907, p. 194.

3. (a) The Qur'ān has spoken of granting Divine revelation to non-prophets as well: *And We revealed to Moses' mother* (28: 7; 20:38), *And when I revealed to the disciples* (5:111). Neither Moses' mother nor the disciples (of Jesus) were prophets, but they were endowed with the gift of revelation. The Founder once remarked, addressing his opponents, that even the *women* among the Israelites were gifted with Divine revelation, but they thought that even *men* in the ummah of Muhammad were deprived of that blessing!

About the righteous servants (*auliyā'*) it has been mentioned in the Qur'ān: *The angels descend upon them* (41:30) and that *For them is good news in this world's life* (10:64). These *mubashshirāt* (good news) in authentic reports have been called a part of prophethood: *There has remained nothing of prophethood except* mubashshirāt (*Al-Bukhārī*, 92:5).

4. When a person is called a lion or like a lion by way of metaphor or simile it means that he has many or some of the excellences of the nature of a lion in him. It does not, however, mean that he has acquired all its physical features as well – jaws, tail, claws etc. Metaphor is the figurative use of an expression. Metaphor and reality are two independent aspects of a phenomenon when they are used to explain a mundane or spiritual experience.
5. *Sirāj Munīr*, 24 March 1897, p. 3.
6. *Anjām Ātham*, 22 January 1897, p. 28 footnote.
7. The Qur'ān, 12:42.
8. Ibid., 12:50.
9. *Maktūbāt Imām Rabbānī*, Vol. II, Letter No. 70. Shaikh Ahmad (Renovator of the second Millinium) was born in East Punjab in 1564 C.E. and died in 1624 C.E.
10. Ibid., vol. I, Letter No. 248.
11. Y. Friedmann, *Shaikh Ahmad Sirhindi*, pp. 38, 39, McGill University, Montreal, U.S.A.
12. *Maktūbāt*, Vol. II, Letter No. 58.
13. *Al-Bukhārī*, (Kitāb al-Tauhīd); *Tirmizi* (Abwāb al-Fitn); *Al-Muslim*.
14. *Majma' al-Bihār*.
15. *Minan al-Rahmān*, published 1895, p. 20.

15a The saying of Hadrat 'Ā'ishah and the meaning of the term *Khātam al-nabiyyīn* have been discussed in detail from other aspects in *Al-Nubūwwat fi'l-Islām, (Prophethood in Islam)* and the *Last Prophet (Ākhirī Nabī)*

by Maulānā Muhammad 'Ali.

16. *The Truth about the Split,* Mirzā Bashīr al-Dīn Mahmūd Ahmad, p. 54, published by Tahrik Jadid , Qadian, 1938 edition. In another book of his he says: "It is our duty (*fard*) that we should not consider non-Ahmadies as Muslims and it is their (non-Ahmadies') duty that they should not consider us as Muslims" (*Anwār Khilāfat*, p. 9, published 1916 C.E., Qadian). Strange logic! In the same book he also writes: "Another question which remains is that non-Ahmadies are deniers of the Promised Messiah and their funeral prayer should not be said, but what about a small child of a non-Ahmadi, after all he is not a denier of the Promised Messiah? "I ask the inquirer, if this be true then why not funeral service be offered for Hindu children?" (Ibid., p. 93).
17. *Report of the Court of Inquiry into the Punjab Disturbances of 1953.* Printed in Lahore by the Government Printing Press, Punjab, 1954.
18 Letter dated 13-5-1913 from Maulānā Nūr al-Dīn to Khwāja Kamāl al-Dīn at that time in England (*Mujāhid-i-Kabīr*, p. 98).
19. *I'jāz Ahmadi,* 15 November 1902, p. 26.
20. *Ibid.*, p. 70.
20a. Newspaper, *Al-Hakam*, Qadian, 24 November 1901.
21. At the time of the split of the Ahmadiyya movement Maulānā Ahsan was on the side of Mirzā Mahmūd Ahmad. Later he realised his mistake and joined the Ahmadiyya Anjuman Lahore and wrote articles and books on the question of "Finality of Prophethood".
22. *Tahzīr al-Mu'minīn,* Syed Muhammad Ahsan Amrohi, Mustafāī Press, Lahore 1311 A.H.
23, 24, 25, 26. Newspaper, *Al-Hakam,* Qādiān, 24 November 1901.
27. This refers to an earlier article which Maulānā Muhammad 'Ali wrote in reply to *Al-Qaul al-Fasl.*
28. One position adopted in the beginning by Mirzā Mahmūd Ahmad was that the writings published by the Founder before 1902 on the question of prophethood were abrogated. Later on the year was changed to 1901.
29. *Haqīqat al-Nubūwwat,* Mirzā Mahmūd Ahmad, March 1915 edition, p. 121.
30. Ibid., p. 120.
31. Ibid., p. 109.
32. Ibid., p. 128.
33. Ibid., p. 129.
34. It refers to the members of the Ahmadiyya Movement Lahore. Tr.
35. *Haqīqat al-Nubūwwat*, Mirzā Mahmūd Ahmad, p. 130 footnote.
36. Ibid., pp. 152, 153.
37. Ibid., p. 80.
38. Ibid., p. 99 footnote.
39. *Taudih Marām*, 22 January, 1891, p. 9.
40. Ibid., pp. 9, 10.
41. Ibid.
42. *Haqīqat al-Nubūwwat*, Mirzā Mahmūd Ahmad, p. 109. Full reference has been quoted before. See footnote No. 31 – Tr.
43. *Haqīqat al-Wahy,* Istiftā, 15 May 1907, p. 64.
44. *Izālah Auhām,* 3 September 1891, p. 421.
45. *Haqīqat al-Nubūwwat*, Mirzā Mahmūd Ahmad, p. 22.

46. *Izālah Auhām*, p. 421.
47. *Haqīqat al-Wahy* Istiftā, 15 May 1907, p. 65.
48. *Izālah Auhām*, 3 September 1891, p. 534.
49. Ibid., p. 569.
50. Ibid., p. 575.
51. Ibid., 578.
52. Ibid., p. 761.
53. *Izālah Auhām*, 3 September 1891, p. 575.
54. *Barūz* refers to a person in whom the prophethood of another person is manifested in a symbolic way. Accordingly the Founder writes: "All the *ummah* agree on this that a non-prophet, by way of *barūz*, becomes the deputy of a prophet. This is what is meant by the hadīth: 'The learned savants from my *ummah* are like the prophets of Israel, (*Ayyām al-Sulh*, January 1899, p. 163). – Tr.
55. *Durūrat al-Imām*, September 1898, p. 13.
56. It is interesting to read the two statements, one by Mirzā Mahmūd Ahmad and the other by one of the Founder's most inordinate opponents. Mirzā Mahmūd Ahmad writes:

    (1) "Although he (i.e. the Founder) professed a claim in those very things wherewith a man could become a prophet but since he took these conditions to be the conditions of a *muhaddath*, and not of a prophet, he always called himself a *muhaddath*, not knowing the nature of his claim as propounded by him was such as could not be found in any one but a prophet, and still he refused to be called a prophet" (*Haqīqat al-Nubūwwat*, by Mirzā Mahmūd Ahmad, p. 124).

    As compared to this his arch opponent had already said:

    (2) "Although it has been stated by the Qādiāni (i.e. the Founder) that he is a claimant to that kind of prophethood, the door whereof shall remain open unto the Day of Resurrection, and that *muhaddathiyyat* is another name of this prophethood whereof he is the claimant, he has at the same time, put such an interpretation upon the term *muhaddathiyyat* and explained its nature to be such that it cannot mean anything but prophethood" (*Fatwā Kufr*, pp. 76, 77, prepared by Maulvī Muhammad Hussain Batālvi)

    The only difference in the above two statements is that the opponents declared that the Founder used the word *muhaddath* to deceive the people, i.e., he explained it in such a way that it could not mean anything else but prophethood, while Mirzā Mahmūd Ahmad asserted that the Founder simply *did not know* the difference between a *muhaddath* and a prophet, which in other words means that neither did he know the reality of a *muhaddath* nor that of a *nabī*.
57. The following interpretation of this statement is interesting to note which makes the whole issue clear:

    On these few lines rests the structure of the Qadian theory that the Founder denied to be called a *muhaddath* forthwith and contradicted what he had said before, for instance in his announcement of 1899 and in *Taudīh*

Marām (See *Haqīqat al-Nubūwwat*, p. 128, 160).

This is what the Founder wrote in 1899 in the course of his controversy with Dr. Abdul Hakim. The controversy came to an end after this announcement:

"Be it known to all Muslims that all such words as occur in my writings, *Fath Islam, Taudih Marām and Izālah Auhām* to the effect that the *muhaddath* is in one sense a prophet or that *muhadathiyyat* is partial prophethood, are not to be taken in their real sense, but have been used in reference to their root-meaning; otherwise I lay no claim whatsoever to real prophethood..... From the beginning, as God knows best, my intention has never been to use the word *nabi* as meaning a real prophet but only as signifying a *muhaddath*, which the Holy Prophet has explained as one who is spoken to by God. Of the *muhaddath* it is stated in a saying of the Holy Prophet: "Among those that were before you of the Israelites, there used to be men who were spoken to by God though they were not prophets, and if there is one such among my followers, he is 'Umar." (*Bukhārī*). Therefore, I have not the least hesitation in conciliating my Muslim brethren, by expressing the same idea in another form, and that form is that wherever the word *nabi* (prophet) is used in my writings, it should be taken as meaning *muhaddath*, and the word *nabī* should be regarded as having been effaced."

And in *Taudih Marām* we find:

"Besides there is no doubt that this humble servant has been raised by the Most High God for (this) community in the capacity of a *muhaddath* and a *muhaddath* is in a sense also a prophet. Though he does not attain perfect prophethood, nevertheless he is partially a prophet, for he is endowed with the gift of being spoken to by God, and matters unseen are manifested to him. . . . . But it should be borne in mind that the type of prophethood, which is continued for ever is not perfect prophethood, but as I have just mentioned it is only a partial prophethood, which in other words is termed *muhaddathiyyat.*" (p.9)

Here he is not explaining the literal meaning of *muhaddath* therefore when he says that literally, 'pronouncement of the unseen' is not *muhaddathiyyat* he is right and at the same time not contradicting what he has written before where he is discussing this word according to the terminology of Islam. He never said that according to Arabic and Hebrew lexicons *muhaddath* means this. The question of contradiction therefore never arises.

58. *Tuhfah Ghaznaviyyah*, October 1902, p. 6.
59. Ibid., p. 22.
60. *Haqīqat al-Wahy*, 15 May 1907, p. 389.
61. *Musnad Ahmad.*
62. "Thus when a real prophet (*i.e.* Jesus) appeared after the Qur'ān and prophetic revelation resumed, then tell me in what way and how the prophethood came to an end?" (*Sirāj Munīr*, 24 March 1897, p. 4).
63. *Izālah Auhām*, 3 September 1891, pp. 421, 422.
64. *Ibid.*, p. 596.

65. *Al-Wasiyyat*, 20 December 1905, p. 10. It must be borne in mind here that the translation of *Al-Wasiyyat* (*The Will*) rendered by the Qādiān section, published by the Foreign Missions Secretary Rabwah, is misleading at many places. It does not even mention anywhere that it has been translated from Urdu. It gives the impression as if it is the original work into English language by the Founder. Similarly their translation of *Ek Ghalatī kā Izālah* is full of (deliberate?) mistakes. A careful examination should always be made with the original text of all disputed statements in the writings of the Founder. Rabwah scholars, unfortunately, introduce their own interpretations while translating the text. – Tr.
66. See *Izālah Auhām*, pp. 421, 422 as quoted earlier.
67. *Haqīqat al-Wahy, Istiftā*, p. 64.
68. The question of superiority over Jesus does not imply that the Founder was a claimant to perfect prophethood. This issue is quite irrelevant to the subject under discussion. The point of being superior or equal has been mentioned even before 1902. In *Izālah Auhām* (published May 1892) he said:

غیوری خدا بسرش کرد همسرم

"God's jealousy made me equal to him.

And in *Sirāj Munīr* (published 1897) he said that it was mentioned in some of the reports that the Promised Messiah will be superior (*afdal*) to some of the prophets (p. 4), although it is admitted by all, that at that time the Founder considered himself to be a partial prophet. A detailed discussion on this point will be made in another chapter.
69. These are prophetic words which unfortunately saw their fulfilment in 1974 when Ahmadies were declared 'not-Muslims' according to the Constitution of Pakistan, and one of the reasons given for such a verdict was that Qādiān section declared other Muslims to be *Kāfirs*.
70. Although Mirzā Mahmūd Ahmad has asserted that he has quoted all the references, for and against, on the subject in his book *Haqīqat al-Nubūwwat*, but this is wrong. Many references, which show that the Founder's claim was the same right from the beginning up to the end, have not been given by him.
71. Newspaper, *Badr*, Qādiān, 24 May 1908.

CHAPTER I

REAL OBJECT OF PROPHETHOOD

Divine promise for the uplift of humanity

To understand the object of prophethood (*nubūwwah*) and messengership (*risālah*) we shall first turn to that part of the Qur'ān where the creation of man has been mentioned and where man's nature has been portrayed together with means for its attainment to perfection. This is the story of Adam, which has been related at several places in the Qur'ān. After referring to Adam and the errors he had committed, Allah says:

> "Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide."[1]

It has been pointed out here that men by their own efforts cannot reach that high state of life where, in the words of the Qur'ān, "fear shall not come upon them, nor shall they grieve." Therefore, God, in His mercy has arranged to send guidance to mankind from time to time and those who follow it would reach the height of moral and spiritual excellence.

All prophets brought guidance from God

Thus the story of Adam and the concluding verses show thereof that God's attribute of Lordship (*rabūbiyyah*) demands that for the elevation of mankind, He should send guidance from time to time. And this is the very object of raising prophets that they, through Divine guidance, should free men from the bondage of sin and help them to attain

moral and spiritual perfection. Accordingly, in the beginning of the Qur'ān, the object of its revelation has also been described in the following words:

> "This Book, there is no doubt in it, is a guide to those who keep their duty."[2]

This, in other words, refers to that guidance the promise of which was given to Adam and his descendants that "Surely, there will come to you a guidance from Me." Because, for us, all the scriptures have been incorporated in the Qur'ān and excellences of all the prophets have been blended together in the person of the Prophet Muhammad (peace and blessings of Allah be upon him). Therefore, whatever object has been stated for the advent of Muhammad (peace and blessings of Allah be upon him), should necessarily be considered the object of raising of all other prophets.

Moses and all the prophets were bearers of guidance

Similarly, the book of Moses was also called guidance, which, in fact, also referred to this original Divine promise. Further, the prophets who appeared before Moses and those raised among the Israelites after him, were all mentioned as being sent with guidance. This is clear from the verses of chapter *al-An'ām*. After mentioning Abraham, the following other prophets have also been named: Isaac, Moses, Aaron, Zacharia, John, Jesus, Elias, Ishmael, Elisha, Jonah, Lot (peace be upon them). This list contains names of eighteen prophets which include those of Noah, Abraham and Moses, and those prophets also who came after Moses, and did not bring any new *shari'ah*. It has been said about all of them:

> "And We chose them and guided them to the right way. This is Allah's guidance, wherewith He guides whom He pleases of His servants."[3]

This was God's guidance, revealed to the prophets and,

through it He guided whom He willed from among His servants. Thus He Himself guided the prophets while other people were guided through them. In further explanation of this point it has been said:

> "These are they to whom We gave the Book and authority and prophecy."[4]

Book (*kitāb*) is, in fact, the collection of the guidance which is given to every prophet so that by means of this he should uplift his people and lead them to the right path. This point will be dealt with in detail later but it must be borne in mind here that the thing granted to the prophets has been called "guidance" on the one hand and "book" (*kitāb*) on the other.

Together with this, the fact has been mentioned that it was given to all the prophets. It is exactly as in the beginning of the Qur'ān; first the Qur'ān has been described as a book and then the name guidance has been given to it, and further in the chapter *al-An'ām* it has been stated:

> "These are they whom Allah guided, so follow their guidance."[5]

Thus it has been made clear that the real object of every prophet's advent, whether he brought law or not, was the bringing of guidance and making his people follow it which, in other words, could be described as perfection and uplift of humanity as God has promised in the beginning that, "Surely there will come to you a guidance from Me."[6] It was, however, this guidance which He revealed to various prophets from time to time.

The real object of prophethood is purification

To understand the real object of prophethood and messengership, it is enough for us to know what was the object of the advent of the Prophet Muhammad (peace and

blessings of Allah be upon him). This has been mentioned in the Qur'ān at various places. For instance, in the prayer of Abraham and Ishmael:

> "Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the wisdom, and purify them."[7]

And at another place, in fulfilment of this prayer, it has been stated:

> "Even as We have sent among you a Messenger from among you, who recites to you Our messages and purifies you and teaches you the Book and the Wisdom."[8]

Again, in another chapter, after mentioning that God has decided to purify the believers from all defects, it has been stated:

> "Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the Wisdom."[9]

Then, in chapter *Al-Jumu'ah,* the Qur'ān while referring to the universal and everlasting mission of Muhammad (peace and blessings of Allah be upon him), it has been declared:

> "He it is Who raised among the illiterates a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom – although they were before certainly in manifest error – and others from among them who have not yet joined them."[10]

It is, however, strange that at all these four places, the same object of his has been mentioned, which includes (1) recitation of God's verses, (2) teaching of the Book, (3) teaching of Wisdom, and (4) purification. In fact, these are

the four duties which every prophet has been performing in his own way. As the first three points are a means for self-purification *(tazkiyyah-i nafs)*, which is the ultimate object of prophethood, I shall only discuss it here and leave the others for the second chapter.

Purification means perfection

What is meant by *tazkiyyah* or purification? There is a beauty in the Arabic language that the meaning of a word also contains a scientific significance. That is, the word possesses in itself a proof for its meaning. And this is so, exactly as every assertion and claim in the Qur'ān is accompanied by a substantial argument. That is, very often, the argument is not substantiated as such but it originates from, and is found in the claim itself as life is found in the body. Thus, the distinction which the Qur'ān enjoys over other Divine scriptures is the distinction which the Arabic language enjoys over all other languages. It was for this reason that out of His perfect wisdom God selected the Arabic language for the revelation of the Qur'ān. Now the word *tazkiyyah* is derived from *zakā*, the root meaning of which is "it increases". In this connection the famous lexicologist of the Qur'ān, *Imām* Rāghib, writes in his *al-Mufradāt*:

> "The real significance of *zakā* is the progress attained by Divine blessings (i.e., by the development of faculties placed by God within man) which relates to the affairs of this world as well as to the hereafter, (i.e., to man's physical as well as spiritual advancement). Thus it is said of the *zakā* of the crop when the increase and blessings are obtained by it . . . and from it is *zakāt* which a man takes out (of his wealth) as God's due for the needy, and giving it the name *zakāt* is because there is a hope for blessings in it or because it helps in the self-purification, i.e., in its growth by means of good work and blessing, or for both of them because they exist within it."[11]

Thus the purification of the self (*tazkiyya-i nafs*) in its original sense signifies the growth of the self, or in other words, its development and attainment of high rank and excellence, in fact, the purification (*tazkiyyah*) includes both the aspects, i.e., the removal of the cause which stands in the way of growth of a thing and the acquisition of the qualities which would help in its progress. Unless defects are removed, the condition of growth can not exist, but the removal of defects alone is not enough unless such resources are brought about which can help man to progress. It is, however, a mistake to think that purification means only the removal of weaknesses and defects. A fine illustration of this point is that of a sown field. For the increase of the seed-produce the first thing which is essential is that the ground must be cleared of all defects, for instance, its hardness should be removed; and stones, weeds, etc., should be picked out of it. But this alone is not enough. The ground must have the potency and resources which would help the seed grow and increase. For this reason, the Qur'ān has compared the believers with seed-produce:

> "Like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward."[12]

Here God, by comparing the believers with seed-produce, has mentioned two things. The first is *maghfirah* (forgiveness), the meaning of which is protection, i.e., protection from evil, and the second is the great reward i.e., achievement of excellences. In short, the real meaning of *tazkiyyah* is to carry (a person or a thing) to perfection. Besides the testimony of the lexicon and the above references from the Qur'ān, the same meaning is confirmed by other Qur'ānic verses as well, such as: "He indeed is

successful who causes it (*nafs*) to grow,"[13] and "He indeed is successful who purifies himself."[14] The word *falāh* signifies real success, as has been described in the beginning of the Qur'ān. After all, the basic principles of Islam have been mentioned along with the great principles of faith and righteous action; it has been stated about the righteous servants that "These are on a right course from their Lord and these it is that are successful." [15]

That is, they would be successful in attaining moral and spiritual excellences. The verse, "He indeed is successful who causes it *(nafs)* to grow", has the same significance. That is, anyone who purifies his self and helps it to reach its perfection, he is the one who succeeds. Thus, to help men to reach the stage of self-purification (*tazkiyyah-i nafs*), which is synonymous with self-perfection (*takmīl-i nafs*) is the real aim and purpose of prophethood.

To sum up, the revelation of guidance is necessary, according to the Qur'ān, for the uplift of humanity. Nobody can attain real perfection unless he is a follower of that guidance. All prophets of God brought guidance with them. So did the Prophet Muhammad and Moses, and so did the prophets who appeared before Moses and the prophets who appeared among the Israelites after him: all of them brought guidance. The Word of God does not confine this universal principle to a few nations or tribes. It comprehends all the peoples of the world. As was promised to Adam that "Surely there will come to you a guidance from Me,"[16] in a similar way it has been said in the Qur'ān that "for every people a guide"[17] was sent, which means that the divine law was not limited to the children of Israel or Ishmael, but that every nation has a bearer of guidance. The promise given was universal so it was universally fulfilled.

The most Perfect and the Last of all the guides

But at the end of all came that perfect guide who was the first of all and the last. It has thus been mentioned in the Holy Qur'ān:

> "Certainly the first house appointed for men is the one at Bakkah (Makkah), blessed and a guidance for the nations."[18]

In Arabic, the word *mubārak* (blessed)[19] signifies the blessings which are never cut off. Thus in space and time this house spread its skirt far and wide and is a source of guidance for all the nations and men for ever. As this house is the first and the last, similarly Muhammad (peace and blessings of Allah be upon him) is the first and the last Prophet, as has been mentioned in a hadīth, "I am the first prophet in creation and the last in advent," i.e., in creation, I am the first prophet as the House of Ka'bah is the first house appointed for men, and in advent I am the last, i.e., no prophet will be raised after me as Ka'bah is the *Qiblah* appointed for me.

Conception of guidance is wider than that of *Shari'ah*

It should also be borne in mind that the word guidance (*hidāyah*) has a wide significance and is not synonymous with law (*shari'ah*). On the other hand, law is also a part of the same guidance, which was revealed more or less from time to time according to the requirements. But the bringing of guidance is essential for every prophet, being the chief object of the advent of the prophets. If we first look at the Qur'ān which could be a real guide to us in every matter because it is free from all alterations, substitutions and interpolations, we notice that the commands and prohibitions (*awāmar wa nawāhi*) form only a small part of it, although every word of it is a source of guidance; therefore, the whole book is called *hudā*. Commandments and prohibitions are obviously only a part of the book. Undoubtedly, God gave

laws (*shari'ah*) to other nations also, as is stated in the Qur'ān: "For every one of you We appointed a law and a way,"[20] but every prophet brings guidance *(hidāyah)* with him, whether he brings a law (*shari'ah)* or not. It is for this reason that in the Qur'ān, or for that matter in the authentic reports (Hadīth), no distinction has been made between prophethood with a law and that without a law. The same inference is also drawn from the verse: "This day have I perfected for you your religion and completed My favour to you"[21] i.e., the law has been perfected as well as the guidance. Now, in future neither would there be any alteration in the law nor would a new guidance be revealed for the uplift of mankind. In view of this distinction no objection could ever be raised about the meaning of the Qur'ānic verse where it is stated about the Torah that "By it did the prophets who submitted themselves to judge for the Jews."[22] This only means that judgement in the disputes among the Israelites was given according to the law of the Torah. But, as will be shown later, even alterations and changes in the law were also made by the prophets, because these codes were after all not perfect. At any rate adjudication, according to the Torah, does not mean that no guidance from God was revealed to these prophets. Such a conclusion is contrary to the teachings of the Qur'ān.

Prophethood is a gift and not an acquisition

It is evident from the Qur'ān and the Hadīth that Muslim theologians are unanimous on the point that prophethood is a gift and not an acquisition (*iktisāb*). Nobody can acquire the office of a prophet by his effort. On the other hand, God, out of His bounty, whenever He wills, stations a person of his choice to this rank. In reply to the demand of the unbelievers that "We will not believe till we are given the like of that which Allah's messengers are given," the Qur'ān says, "Allah best knows where to place His message,"[23] that is, messengership is a favour of God and He knows best who

is fit to receive it. Similarly, the following Qur'ānic verse testifies the truth that divine revelation is granted only to the elect. *Rūh* (spirit) means the Divine revelation, not the soul which is given to every man: [24]

> "He makes the spirit to alight by His command upon whom He pleases of His servants, that he may warn (men) of the day of Meeting."[25]

Similarly, the reports of the Holy Prophet (peace and blessings of Allah be upon him) also confirm that prophethood is a gift and can not be realized by effort, as he is reported to have said: "I was prophet before the birth of Adam, or by way of creation, I was the first among the prophets."[26]

Thus to acquire prophethood by effort or by following some other person is against the plain teachings of all these Qur'ānic verses and the reports of the Holy Prophet (peace and blessings of Allah be upon him).

Acquisition of excellence by effort is not prophethood

After bearing this in mind, it is easy to understand that prophethood is only conferred directly by God and what man achieves by his own effort or by following another person, however closely it may be to prophethood, cannot be called prophethood in reality. He who has been perfected and purified directly by the mercy of God, is alone entitled to be called a prophet. All the prophets were called prophets in the sense that they were mediators between God and mankind; God made them perfect and stationed them at a place from where they could themselves make others perfect. And although at times one prophet after another might have appeared, or sometimes a prophet with another prophet might have been raised, yet one prophet had no share at all in conferring the office of prophethood on another. For it was essential that whoever was raised as a prophet should reach the stage of prophetic perfection

directly by the hand of God and not by following any other person. As for others, they should follow him in his footsteps and, by his care, attention and spiritual power, should be able to reach the stage of self-purification. Their light is the light of their Master-prophet. The light which is a gift is genuine as the light of the sun but those who borrow it receive it in a reflection and their light is as the light of the moon; and as from this (reflected) light further light is not reflected, therefore such persons cannot be called prophets.

The Founder's belief on the issue

"Thus I assure my opponents" writes the Founder of the Ahmadiyyah Movement, "that Jesus Christ can never be a follower, although he, or rather the prophets, had faith in the truthfulness of Muhammad (peace and blessings of Allah be upon him); they were the followers of the guidance which was revealed to them and God had directly manifested Himself to them. It was never the case that, by following Muhammad (peace and blessings of Allah be upon him) and by his spiritual teachings, they were made prophets, so that they may be called followers (*ummatis*). God had given them separate books and they were directed to follow and lead (according to the teachings of) these books as is witnessed by the Qur'ān."[27]

The prophet's self-purification

"Thus God's purification", writes Hadrat Mirzā Ghulām Ahmad at another place, "is also for making the man pure. As taking of repeated baths in a river removes all dirt from the body, similarly, those who only belong to God enter the river of His mercy by truly and faithfully submitting to Him and undoubtedly become pure too. But there is another community which, like fish, is born in this river and always lives in it, and cannot for a moment exist without it; they are the very people who are pure from their birth; sinlessness (*'ismat*) is found in their nature. It is they who are called prophets and messengers."[28]

Prophets are impeccable (*ma'sūm*)

Again he writes: "Neither I nor any other person can claim to be impeccable (*ma'sūm*) after the prophets."[29] This reference clearly shows that, except the prophets who are born sinless by their nature, every other person can reach this stage only by effort. Thus any body who by way of acquisition (*iktisāb*) reaches this stage of impeccability which is the first step towards perfection or *kamāl* cannot be a prophet.

Knowledge of God is attained through prophets

"The question is", the Founder writes in *Haqīqat al-Wahy*, "what atonement the Messiah offered for the attainment of spiritual excellences. For reaching God, man stands in need of two things? *Firstly,* abstention from evil; *secondly,* the acquisition of righteous actions. Mere refraining from evil is no virtue. The fact is that since man has been created both these powers exist in his nature. On one side, physical passions drag him towards sin and, on the other, the fire of Divine love which is hidden in his nature burns the sins away as actual fire reduces straw into ashes. But the lighting of this spiritual fire that burns away the sins depends on Divine gnosis (*ma'rifat ilāhī*). Because one's love of and attachment with everything is connected with its knowledge. You cannot love a thing, the beauty and goodness of which is not known to you. Thus, knowledge of the goodness, beauty and elegance of God creates His love and the fire of this love burns away the sins. But it has been God's practice that the common people get this knowledge through the prophets, and from their light they obtain light and receive all whatever has been given to them by following them."[30]

This clearly proves that, according to the Founder, prophets are the only people who serve as means to help man to reach God or who are mediators between man and God for helping him to reach his destined perfection, and

that the followers of prophets attain that perfection, already possessed by the prophets, just by following them i.e., by acquisition (*iktisāb*). In other words a prophet is like the sun, and the *follower* who has acquired perfection is like the moon. His light is not original but is only borrowed.

Nubūwwah of Israelite prophets

Again he writes in *Haqīqat al-Wahy*: "Although many prophets appeared among the Israelites, their prophethood was not the result of following Moses. In fact, it was directly the gift (*mauhibah*) of God. The discipleship of Moses did not have the slightest part in it."[31]

Self-purification means man's perfection

At another place in the same book, he says: "And man's highest effort is self-purification, which is the end of all devotion (*sulūk*). In other words, this is a death which destroys all the inner pollutions."[32]

The views of Shah Wali Allāh

Shah Wali Allāh writes in one of his books: "Similarly, people differ in their moral condition on which depends their happiness (*sa'ādat*) . . . and in some people the moral condition is latent and its signs are manifested by them, but for its fuller expression they stand in need of an *Imām* for the development of this condition and according to this is the saying of God, the Most High: "The oil whereof gives light though fire touches it not." Such people are called the pioneers and from among them are the prophets. They can bring the excellences of this moral condition into action and can adopt its proper condition. Without the help of a leader and invitation from anyone they turn the imperfect into perfect and according to the nature in whatever way they act, their behaviour results into such a code that it remains with the people as a remembrance. They make it the way of their conduct."[33]

This clearly shows that prophets are those whose very nature is gifted with excellences from God and therefore, they do not stand in need of any *Imām* (leader or guide).

The views of Imām Ibn Hazm

Imām Ibn Hazm writes:

> "Thus it is correct that prophethood is within the possibility and it is the raising of a people who have been distinguished by God the Most High, with excellence not for any reason but because[34] He wills it to be so. Thus God teaches them without being taught and without making them progress by stages and without their search for it and from among this kind is the vision (*ru'yā*) which comes true."[35]

This proves that intuition is the condition of prophethood which, in other words, is called 'receiving without mediation', or a gift (*mauhibah*).

The views of Imām Fakhar al-Dīn al-Rāzī

Imām Rāzī places all men into three categories, from among which the last is of prophets about whom he writes:

> "Those who are perfect in these two stations (i.e., knowledge and conduct) and they have the power to cure the imperfect and can lift up the deficient from the depth of immaturity upto the height of perfection, are the prophets (peace of Allah be upon them)."[36]

The views of al-Ghazzālī

Similar is the opinion of *Imām* al-Ghazzālī when he says: "With regard to the point whether messengership (*risālah*) is a matter of acquisition or is a Divine influence, I say let it be known that messengership is a heavenly influence, a Divine decree and a Godly gift. It can be acquired neither by effort nor by acquisition, "God knows best where to place His messengership."[37]

Similarly, at another place, he writes:

"Prophets are a medium for the transmission of God's command, as angel is a medium between the creation and the command. As by the mediation of the angel, He revealed its affairs in every heaven, similarly, through the mediation of a prophet, He revealed His affairs in every age. Thus the first revelation is measurement (*taqdīr*) and the second is obligation (*taklīf*)."[38]

Two conditions for prophethood

The sum and substance of the whole discussion is that the real object of prophethood is to bring some guidance for the uplift of humanity or for self-purification.

A prophet serves as medium between God and His creation. The prophet's moral and spiritual excellence is a Divine favour (*mauhibah*), but that of all other people is due to following the prophet, that is, by way of acquisition (*iktisāb*). He receives his light directly from God, while other people receive their light from him, and whatever they receive is only the result of their discipleship. But prophets do not acquire their excellence by following others. Those who do so by following, are not in fact prophets. All these conclusions are confirmed by the Qur'ān, the Hadīth, and sayings of the Muslim *Imāms* and the writings of the Founder.[39] Thus after full deliberations over the real aim and object of prophethood, we arrive at the conclusion that, according to the terminology of *Shari'ah* about which the Qur'ān, the Hadīth and the whole *ummah* of Islam have unanimously agreed that (and it should be remembered that the *ummah* of Islam does not mean the common and illiterate people; to say this is rather a great audacity and impudence. The Founder himself is included in this *ummah* of Islam) only such a person could be called a prophet who fulfils these two conditions: (1) he should bring some guidance from God for the perfection of humanity, and (2) the

guidance should be the result of the gift of God and not the result of acquisition, i.e., by following someone else. The word "prophet" cannot be applied in reality to a person in whom these two conditions are not found. To use a word by way of metaphor (*majāz*) or simile (*isti'ārah*) is another point; or in its broad literal sense receiving of a name by a person is entirely a different matter which will be discussed at a later stage.

NOTES AND REFERENCES

Chapter I

1. The Qur'ān, 2 *al-Baqarah:* 38-39
2. Ibid., 2 *al-Baqarah* : 2.
3. Ibid., 6 *Al-An'ām* : 88, 89.
4. Ibid., 90.
5. Ibid., 6 *al-An'ām* : 91.

5.(a) Some people in haste raise an objection that if prophethood is a favour from God then why the Prophet is enjoined to follow the previous guidance. Here it is sufficient to state that this was enjoined after he was donned with the mantle of prophethood. Therefore this carries no effect whatsoever on our contention that prophethood is a favour from God and it cannot be obtained or acquired through effort (*iktisāb*). It should be borne in mind that books of these prophets were no longer in existence. If at all existed, interpolations found their way into them. Thus following their guidance only means pursuing the same course of action. That is as they faced difficulties in establishing the unity of Godhead, you should also do it with patience. It can also mean that all such excellences which these prophets manifested separately, the Prophet should combine all of them in his person.

6. The Qur'ān, 2 *al-Baqarah*: 38.
7. Ibid., 2 *a-Baqarah* : 129.
8. Ibid., 2 *al-Baqarah* : 151.
9. Ibid., 3 *Āl 'Imrān* : 163.
10. Ibid., 62 *al-Jumu'ah* : 2-3.
11. Shaikh Abu 'l-Qāsim al-Ḥussain al-Isfahānī, *Al-Mufradāt fī Gharīb al-Qur'ān.*
12. The Qur'ān, 48 *al-Fatḥ* : 29.
13. Ibid., 91 *al-Shams* : 9.
14. Ibid., 87 *al-A'lā* : 14.
15. Ibid., 2 *al-Baqarah* : 5.
16. Ibid., 2 *al-Baqarah* : 38.
17. Ibid., 13 *al-Ra'd* : 7.
18. Ibid., 3 *'Āl Imrān* : 95.
19. *Mubārak* signifies the *continuance* for ever of the blessings which a thing possesses, or that from which extensive good flows. *Imām 'Allāmah* Abū 'l Fadl Jamāl al-Dīn Muḥammad Ibn Mukarram, *Lisān al-'Arab.*
20. The Qur'ān, 5 *al-Mā'idah* : 48.
21. Ibid., 5 *al-Mā'idah* : 3.
22. Ibid., 5 *al-Mā'idah* : 44.
23. Ibid., 6 *al-An'ām* : 125,
24. *The Holy Qur'ān,* Arabic text, translation and commentary by Muhammad 'Ali, ed. 1951, footnote No. 2181.
25. Ibid., 40 *al-Mu'min* : 15.
26. *Mishkāt al-Masābīh,* translation Matthews, vol. 2, ch. II, Part II, p. 659.
27. *Barāhīn Ahmadiyyah,* vol. v, (15th May, 1908) Supplement, pp. 192-193.
28. *Sat Bachan* (Ist December, 1895), p. 86.
29. *Karamāt al-Sādiqīn* (24th August 1893), p. 5.

30. *Haqīqat al-Wahy*, (15th May 1907), pp. 59, 60.
31. *Ibid.*, p. 97 footnote.
32. Ibid., p. 99
33. Shāh Walī Allāh of Delhi, *Hujjat Allāh al-Bālighah*: ch *Ikhtilāf al-nās fī al-sa'ādah* (Difference of men in happiness)
34. There is a revelation of Hazrat Mirzā Sāhib: "Every blessing proceeds from Muhammad, peace and blessings of God be upon him, and blessed is the Master as well as the disciple." In other words the Founder only learnt by discipleship
35. Imām Ibn Hazm, *Milal wa 'l nahl*
36. Imām Fakhr al-Dīn Rāzī, *Matālib 'Ālīyah*
37. The Qur'ān, 6 *al-An'ām*: 125; Abu Hamid al-Ghazzāli, *Ma'ārij al-Quds*
38. Op. *cit.*
39. *Haqīqat al-Wahy*, Supplement, p. 99.

CHAPTER II

PROPHETIC REVELATION

Meaning of revelation

I have already explained that a prophet and a messenger is, in fact, a medium between God and man and the real object of the institution of prophethood (*nubūwwah*) and messengership (*risālah*) is the purification or uplift of humanity. In this chapter, I would like to discuss that messengership and prophethood is granted to man in such a unique way that a clear difference could be made between a prophet and a non-prophet. The real object of prophethood and messengership, as we have seen before, is to communicate some guidance to men or, in other words, a prophet or a messenger receives it from God and communicates it to other people. As far as the conveying of a message to others is concerned, it is quite simple to understand, for everybody knows how a man conveys his ideas to his fellow-beings. The whole discussion, then, centres round the point as to how a prophet receives guidance from God. A prophet is a mortal and God the Most High is Unseen and Beyond of the Beyond, how could a man have access to his Creator and how could he get some instructions from Him? The way in which He speaks to men is called revelation (*wahy*) in the religious history of the world. The same word has also been used in the Qur'ān:

> "Say: I am only a mortal like you – it is revealed to me that your God is one God."[40]

Thus the distinction made here between an ordinary mortal and the Prophet Muhammad (peace and blessings of Allah be upon him) is in the recipience of revelation. In other words, revelation is something which distinguishes the

prophet from other people and it was through this that the will of God was manifested to him as has been mentioned in the Qur'ān:

"I follow only that which is revealed to me."[41]

Different kinds of revelation

But, when we study the Qur'ān carefully, we find that the word *wahy* has been used in the Book for other objects as well. At one place, referring to the earth, it has been said: "As if thy Lord had revealed to her,"[42] that is, an inanimate object like earth could also receive God's revelation. At another place, it has been stated, "And thy Lord revealed to the bee,"[43] and the revelation was: "Make hives . . . and walk in the way of your Lord . . ."; and about the heaven it is mentioned: "And (He) revealed in every heaven its affair,"[44] and about the angels: "When thy Lord revealed to the angels: I am with you."[45]

Thus these four kinds of revelation are for non-human beings, but from among human beings prophets as well as non-prophets have been mentioned as recipients of revelation (*wahy*). Two instances of revelation to non-prophets have been clearly mentioned in the Qur'ān. Firstly, revelation towards the mother of Moses:

> "And We revealed to Moses' mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve; surely We shall bring him back to thee and make him one of the messengers."[46]

At another place, it has been stated:

> "And when I revealed to the disciples, saying, Believe in Me and My messenger."[47]

Here at both places is mentioned revelation towards human beings and in spite of receiving the revelation, the surest and clearest form of revelation indeed, they were not

prophets, neither Moses' mother nor the disciples of Jesus. If we leave aside the word revelation (*wahy*), then God's speaking with Dhu-l-Qarnain, Mary and Luqmān has also been mentioned in the Qur'ān.[48] Thus, if the revelation to earth is interpreted as the state in which the earth is, and revelation to heaven as measurement *(taqdīr)* of heaven, and to the bee as its instinct, even then, among men, there are two kinds of revelation, one which is granted to prophets and the other to non-prophets. Thus, it is not acceptable in any way that a man becomes a prophet only by receiving revelation *(wahy)*. It is quite possible that a person receives a definite and clear *wahy* and is enjoined to act upon it, and does so, but still he is not called a prophet.

God speaks to man in many ways

Thus, it is essential to know whether the Qur'ān has made any distinction between the revelation to a prophet and a non-prophet. For this, one should ponder over the verse in which God has told us that when He wants to speak to His servants, in what way He does so. A limitation has also been placed here that God expresses His actual will or speaks to his servants in three ways:

> "And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by his permission what He pleases."[49]

Commentators and theologians (*'ulamā*) have given different explanations regarding these three ways. Because we are particularly concerned with the third kind of revelation, it is unnecessary to prolong the discussion about the other two. The primary significance of the word *wahy* is, however, a hasty suggestion. Therefore in *illā wahy-an* (except by revelation) the word *wahy* signifies infusing of an idea into the heart, which is technically called minor revelation (*wahy khafī*), for the speaking of God in *wahy*

khafi is not done in a clear manner but by a hasty suggestion or by infusing something into the heart. As the Holy Prophet (peace and blessings of Allah be upon him) has also said:

"The Holy Spirit has inspired (this) into my heart."[50]

The second mode of God's speaking to man is said to be from behind a veil *(min warā-i hijāb)* which, in fact, signifies dream *(ru'yā)* because dream stands in need of interpretation. This includes vision (*kashf*) also as it resembles dream, the difference being in clarity alone. In this is included that state (of trance) also in which voices are heard or uttered or in which a thing may appear in a personified form as, for instance, some writing or a voice. In all these states the angel (Gabriel) does not bring a revelation in a particular shape. On the contrary, its mention has been made in the third kind where it has been declared: "Or by sending a messenger and revealing by His permission what He pleases."

This is the form in which God sends His special messenger Gabriel with His *kalām* so that he may recite it to His messenger. This is the revelation that is recited in words (*wahy matlūww*) to the prophet, which Gabriel with the protection of angels brings down on the messengers. It is the highest and most developed form of revelation, which can rectify the errors of all kinds of revelation because God makes special arrangements for its safety. Accordingly, *Imām* Rāghib writes in the explanation of this:

> "The coming of Garbriel with a particular message proves God's saying or He sends a messenger and He reveals."[51]

> And this has also been written in its explanation:
> "A kind of revelation is through the agency of Gabriel, who is made present and whose person is seen and whose message is heard, such as communicating of the message of Gabriel to the Holy Prophet in a particular form."[52]

Qur'anic Revelation was by the descent of Gabriel

I would like to quote the testimony of the Qur'ān, before presenting the testimony of the continuous authentic Tradition, on the point that the whole of the Qur'ān was revealed to the Holy Prophet (peace and blessings of Allah be upon him) through the agency of Gabriel. It has been mentioned:

> "Whoever is an enemy to Gabriel — for surely he revealed it to thy heart by Allah's command."[53]

That is to say that it is Gabriel who has brought down the Qur'ān upon the Holy Prophet's heart. Similar in meaning are these words of the Qur'ān, where it is stated:

> "The Faithful Spirit has brought it (the Qur'ān) on thy heart."[54]

By 'Faithful Spirit' is meant here Gabriel. These two places in the Qur'ān definitely prove that the Qur'ān has been brought down to the Holy Prophet (peace and blessings of Allah be upon him) by Gabriel. And the whole of it was revealed in the same manner, that is, by Gabriel, or in this third form (by sending a messenger and revealing by His permission). In other words, all the revelation of the Holy Prophet found in the Qur'ān falls under the category which comes down by sending a messenger and is neither of the other two kinds (i.e., hasty suggestion or from behind a veil). This is, however, an accepted fact that before his advent Muhammad (peace and blessings of Allah be upon him) saw various dreams and heard voices of inspiration (*ilhām*) as will be shown by Traditions, and then he was given minor revelation (*wahy khafī*), but the Qur'ānic revelation was a special kind of revelation, which was given to him by sending a messenger through the agency of Gabriel and there is no other kind of revelation (*wahy*) found in the Qur'ān.

Gabriel brought revelation to all the prophets

The next question which arises here is whether the descent of Gabriel was only peculiar to the Holy Prophet (peace and blessings of Allah be upon him) or other prophets had also revelation in the same manner, although there might be a difference in form and excellence. This is an established fact among Muslims that it was only Gabriel who descended on all the prophets with prophetic revelation as has been mentioned by *Imām* Rāzī under the verse, "Surely it is the word of an honoured Messenger"[55]:

> "He (Gabrîel) is the messenger and there is no doubt about it that he is a messenger of Allah towards the prophets."[56]

The Qur'ān itself is clear on this point, where it says:

> "Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allah addressed His word, speaking (to him) – (We sent) messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers."[57]

Now these verses show that God has declared the revelation of the Prophet Muhammad (peace and blessings of Allah be upon him) to be of the same nature and form as was given to Noah and the prophets who appeared after him. But as there was mention, in the Qur'an, of the revelation to non-prophets as well, such as "We revealed to Moses' Mother,"[58] or "when I revealed to the disciples,"[59] therefore, the word revelation (*wahy*) alone could not be a sign of distinction between a prophet and a non-prophet.

But, after mentioning this peculiarity that the Holy Prophet Muhammad's revelation was of the same kind which was granted to Noah and other prophets, there has not been mentioned a single name of a non-prophet from among the names of those who appeared after Noah. However, those who have made a distinction among prophets with a code (*tashri'ī*) and without a code (*ghair tashri'ī*) will find that such a distinction has not at all been accepted here. All the prophets received revelation of the same kind. The type of revelation which was granted to Noah was granted to Abraham, Moses, Aaron, David, Solomon, Jonah and Jesus (peace be upon them). It has also been stated that God has not mentioned all the messengers, some have been and some not. Thus it was shown in this way that the revelation of all the prophets was of one kind. And the Qur'ān has pointed out this peculiarity about the revelation of the Prophet Muhammad (peace and blessings of Allah be upon him) that his was sent down through the agency of the angel Gabriel. Therefore, we come to the conclusion that the determining factor between the revelation of a prophet and a non-prophet is that while revelation to prophets is through angel Gabriel, it is not so in the case of non-prophets. And the prophet's revelation that is recited (*wahy-i matlūww*) which is called his book (*kitāb*) and which is given to him as basis for the guidance of men, is the same revelation that is brought down upon through the agency of Gabriel. Thus, this is the only mark of distinction which makes the revelation of a prophet different from that of a non-prophet.

Imām Bukhārī has pointed out this fact in the beginning of his collection with a chapter on revelation entitled: "How revelation began to the Messenger of Allah (peace and blessings of Allah be upon him)." This is immediately followed by the verse of the Qur'ān: "We have revealed to thee as We revealed to Noah and the prophets after him."[60]

By putting this verse under the heading of the Holy

Prophet's special revelation viz., the revelation of the Qur'ān, about which he was going to deal in this chapter, *Imām* Bukhārī has shown that this revelation is of the same kind of revelation which was granted to all the prophets. In this manner, in the very beginning of his collection he has made a clear distinction between the revelation of a prophet and a non-prophet and he has declared the revelation of the prophets as of one and the same kind.

The Holy Prophet's revelation before his advent

Although there are many reports which show that it was only Gabriel who descended with Qur'ānic revelation, here we shall quote only a few such reports from *al-Sahīh* of Bukhārī and *al-Muslim*. First of all, the hadīth worth mentioning and which is decisive of the nature of prophetic revelation is the unanimously accepted lengthy report, narrated by 'Ā'ishah which starts with these words:

> "The first revelation (*wahy*) that was granted to the Messenger of Allah (peace and blessings of Allah be upon him) was the true dream in a state of sleep, so that he never saw a dream but the truth of it shone like the dawn of the morning."[61]

Here 'Ā'ishah, the Truthful, gives the name *wahy* to true dreams which the Prophet Muhammad (peace and blessings of Allah be upon him) saw before his advent. Although this was a revelation but not the prophetic revelation which brings guidance to the world, therefore, in spite of this revelation, he was not raised to the status of a prophet. Neither is this revelation a part of the Qur'ān which clearly shows that all the revelation of the Holy Prophet was not even of one kind, and the revelation the name of which is book (*kitāb*) and guidance (*hidāyah*) was a special *wahy* revealed in a special manner. Otherwise, how is it possible that, in spite of this *wahy* in the form of true dreams which appeared to have continued for a long time, neither did he

consider himself to be a prophet nor the one appointed by God (*māmūr*) nor did any part of this revelation find its way in the Qur'ān? Similarly, it has been mentioned in a report that before and after his advent the Holy Prophet (peace and blessings of Allah be upon him) saw light and heard voices while he was awake and that stones greeted him. Obviously, these were also visions (*mukāshafāt*) and inspirations (*ilhāmāt*) but neither did these inspirations find place in the Qur'ān nor did he regard himself to be a prophet and the appointed one of God (*māmūr*) on this account.

Revolution wrought by the prophetic revelation

After this, 'Ā'ishah narrates that when solitude became dear to him and he used to seclude himself in the cave of Hirā, and devoted himself to Divine worship for several nights before he came back to his family and took provision for himself and he continued to behave in a similar way until the Truth (i.e., Revelation brought by the angel Gabriel) came to him while he was in the cave of Hirā. So the angel came to him and said, 'Read'.

To make a distinction of this prophetic revelation from the other, it has been given here the name *al-Haqq* (the Truth) and this is the revelation which is brought by Gabriel, as is obvious from the words "the Angel came". It has been unanimously accepted that this *wahy* was the first revelation brought by Gabriel and wrought a great revolution in the life of the Holy Prophet (peace and blessings of Allah be upon him). No doubt, before this, he had dreams and inspirations but the coming of this revelation to him brought on him a heavy responsibility, so much so that he gave expression to the consciousness of this great responsibility in the words, *laqad khashītu 'alā nafsī* (I fear for myself). This fear was due to the great task which was assigned to him and for which a person would naturally have felt worried that

perhaps he could not bear all this burden himself and it might cost him his life or raise such an opposition as might result in the end of his life. In any case, he was neither told in this revelation that he was a prophet, nor that he should invite people nor that a law (*Sharī'ah*) would be revealed to him nor that he was raised for the entire world, nor that he was appointed for the reformation of the people. There was neither abundance of revelation nor warning or good news of great events concerning nations. It was, however, such a clear and distinguishing light, such a forceful voice, it carried such an effect with it and opened such vistas of knowledge and made such disclosures, that he understood all this only from these five short verses:

> "Read in the name of thy Lord Who creates — creates man from a clot. Read and thy Lord is most Generous, Who taught by the pen. Taught man what he knew not."[62]

With these few words, everything was disclosed to him. He also knew that he had been raised for the reformation of mankind and that he had been sent to the entire world. It was only because of this that he said: *khashītu 'alā nafsī* (I fear for myself). In other words, he felt this burden so heavy that he feared for his life. And this is not so surprising. The responsibility of prophethood is not a small thing. When Moses was granted this office, he requested God: "And give to me a helper from my family."[63]

The sphere of Moses' prophethood as compared with that of the Prophet Muhammad (peace and blessings of Allah be upon him) was limited. The Mosaic *Sharī'ah* (Law) as compared with this *Sharī'ah* was inferior, for it was confined to timely and national needs and still there were prophets who were to come for its completion. But for the Prophet Muhammad (peace and blessings of Allah be upon him), the whole burden was laid on his person alone. Every-

thing was disclosed to him, that he was the last brick of the palace of prophethood, and had been raised for its completion and perfection. The black and the white were his nation; he was raised to the whole of mankind. To this effect a report has been mentioned in *Sahīh al-Bukhārī*; it says:

> "I said, O people, I am a Messenger of God to you all; but you said: You tell a lie; but Abu Bakr said: You are truthful."[64]

Obviously this hadīth refers to Abū Bakr being the first believer because he did not doubt for a moment after listening to the prophetic message. This incident, therefore, is of the early days of his prophethood. Even at that time the Holy Prophet knew that he was appointed for all men.

Gabriel brought revelation to all prophets

Then in this tradition of 'Ā'ishah, it has been mentioned that Khadījah took the Holy Prophet to Waraqa ibn Naufal, who said after hearing all that:

> "This is the *Nāmūs* whom God sent down upon Moses; would that I were a young man at this time; would that I were alive when the people would expel thee! The Messenger of God (peace and blessings of Allah be upon him) said, "Would they expel me?" He said, "Yes, never has a man appeared with the like of what thou hast brought but he has been held in enmity, and if thy time finds me alive, I shall help thee with the fullest help."[65]

Thus, from this Gabrielic message which mentioned nothing about the office (*mansab*) of prophethood, not only did the Holy Prophet (peace and blessings of Allah be upon him) understand to which rank he was raised, but also a person from the people of the Book understood that the same angel Gabriel descended on him who had come to Moses. Although Waraqa was a Christian, his special

mention of Moses shows that the Jews and the Christians alike waited for the coming of the like of Moses. And Waraqa understood this, too, that because he was raised to the station (*maqām*) of prophethood, the practice of God with prophets had been that they were held in opposition in the beginning, were persecuted, were turned out of their homes and had to undergo severe afflictions, therefore, he would be treated in the same way. In short, the Holy Prophet received revelation also before but this one Gabrielic message decided the issue for him that he was being raised for the reformation of the people and was being appointed to the station of prophethood. Thus, this hadīth also conclusively proves that the bringing of revelation by Gabriel is essential before a person is raised to the dignity of prophethood. And on whosoever Gabriel brings divine revelation he would be raised to the rank of a prophet from the day Gabriel descends on him with revelation.

It has been mentioned in another report as well that it was Gabriel alone who brought the Qur'ānic revelation on him and he did not bring anything new in the form of revelation other than the revelation of the Qur'ān. The report which is found in *al-Sahīh* of Bukhārī is as follows:

> "Ibn 'Abbās said that the Messenger of Allah (peace and blessings of Allah be upon him) was the most generous of men, and he was the most generous that he could be in Ramadān, when Gabriel used to meet him and he (Gabriel) met him during every night of Ramadān and read with him the Qur'ān."[66]

Descent of Gabriel to prophets with revelation

I do not want to enter here into the discussion as to what was the actual state of Gabrielic descent on the Holy Prophet (peace and blessings of Allah be upon him) when he came with the revelation and the extent of Gabrielic influence on his visions and inner revelation (*wahy khafi*) etc., or

results of Gabrielic influence on the revelation from God granted to non-prophets. This is entirely a separate discussion. But there is no doubt about it that the whole *ummah* has agreed on this, and the Qur'ān and the Hadīth also confirm it, that Gabriel's bringing of revelation to the prophets of God, which is called prophetic revelation (*wahy nubūwwah*) is a special descent in which none of the non-prophets can share. There is no doubt that every revelation flows from Gabrielic influence because the phenomenon of revelation or divine communication or spiritual life of the world has been associated with Gabriel. But there is a clear distinction between these Gabrielic influences and the descent of Gabriel with prophetic revelation. We observe this clear distinction in the life of the Holy Prophet (peace and blessings of Allah be upon him). Although previously he did receive revelation in the form of various dreams (*ru'yā sālihah*) and some inspirations (*ilhāmāt*) it was only the descent of Gabriel that opened a new world before him. This Gabrielic descent, in other words, set before him an abridged plan for the reformation of the entire world with the details of which he was going to be acquainted by stages, because guidance (*hidāyah*) and law (*shari'ah*) have to be revealed to him by degrees. This Gabrielic descent made it quite clear to him that he was appointed for the guidance of the world. But, as the real state of this descent could have only been known to his blessed heart, therefore, we can only judge about this descent by the outward signs that it was indeed a special descent. About this, the *Mujaddid* of the present age, Hadrat Mirzā Ghulām Ahmad, has also expressed his opinion. Rejecting the views of those who thought that Gabriel had a special dealing with Jesus Christ because he stayed with him from his childhood till his last time, he writes in *Āinah Kamālāt-i Islām:*

> "Such was the belief of these *maulawis* that Gabriel descended from heaven from time to time with reve-

lation on the prophets and after transmitting the revelation he would go back to heavens post haste. Now, contrary to this belief, a new belief about Jesus Christ was fabricated that Gabriel did not go to heaven to bring revelation for Jesus but the revelation fell down from above and Gabriel never used to part from him even for the fraction of a moment. Gabriel saw the face of heaven on the day when Jesus Christ ascended to heaven, otherwise before that, he stayed constantly on earth for thirty-three years and never separated from Jesus Christ for a moment and that he continued to communicate revelation to him for thirty-three years and the manner of revelation too was different from that of all the prophets. Because Bukharī in his *Sahīh* and similarly Abū Dāwūd, Tirmizi, Ibn Mājah and Muslim have also agreed on this that the descent of Gabriel from heaven with revelation on the Holy Prophet (peace and blessings of Allah be upon him) used to be from time to time (i.e., the manifestation — *tajallī*) which we have already explained."[67]

Thus in every way it is proved that there is not the least doubt in it that for the *wahy matlūww* of the prophets there is a special descent of Gabriel, the exact condition of which I shall explain later. For a non-prophet, that is for the revelation of a follower, there is no such descent. This is a distinctive sign by which a line can be drawn between the revelation of a prophet and that of a follower of the prophet.

Revelation to Mary was not prophetic

A question will now be raised here that when Gabriel does not descend with revelation on a non-prophet, what is the meaning of the following verses of the Qur'ān about Mary:

"Then We sent to her Our Spirit (*rūhanā*) and it appeared to her as a well-made man. She said: I flee for

> refuge from thee to the Beneficent, if thou art one guarding against evil. He said: I am only bearer of a message of thy Lord: That I will give thee a pure boy. She said: How can I have a son and no mortal has yet touched me nor I have been unchaste? He said: 'So (it will be). Thy Lord says: It is easy to Me; and that We may make him a sign to men and a mercy from Us. And it is a matter decreed."[68]

Now generally by the words "Our Spirit" (*rūhanā*) is meant *al-Rūh al-Amīn* (The Faithful Spirit) i.e., Gabriel. Therefore, the objection is raised that Mary was not a prophetess but still Gabriel descended on her and even spoke to her, which means that the descent of Gabriel with revelation did not remain confined to the prophets and that he could also descend on a non-prophet i.e., a follower and communicate with her.

The meaning of 'Our Spirit' (*rūhanā*) should, first of all, be understood here. I quote another verse of the Qur'ān, which sheds light on this. As there is a mention of the coming of 'Our Spirit to Mary' here, similarly in the other verse the words used for Messiah have been *rūhum min-hu* (a spirit from Him): "The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which He communicated to Mary and a spirit from Him."[69]

The *rūh* also signifies inspiration of divine revelation as is mentioned in the Qur'ān:

> "And thus did We reveal to thee an inspired Book (*rūh*) by Our command."[70]

It is obvious that *rūh* here means revelation. Now, in the story of Mary and the Messiah, it is mentioned at one place that the Messiah is 'a spirit from Him' and there is only one way of reconciling these two statements that *rūh* should be taken to mean divine revelation. This is correct that divine

revelation came to Mary and this is also correct that the Messiah was good news (*bashārat*) or a word from God. So, in this case, the meaning of *arsalnā ilaihā rūhanā* (We sent to her Our spirit)[71] would be that God sent His revelation to Mary and that revelation appeared to Mary in a vision in the form of a person.

Descent of Gabriel without revelation

Even if it is admitted that 'Our Spirit' (*rūhanā*) means Gabriel, still it does not make any difference. The peculiarity of prophetic revelation which I have pointed out does not mean that the descent of Gabriel is not absolutely possible without the transmission of prophetic revelation; because this is generally acknowledged that the descent of Gabriel also occurs for the support of the believers. When in a vision a person can see God, why should the seeing of Gabriel be an impossibility? If in a vision a man can talk to God, why cannot he do so to Gabriel? In the case of Mary, the appearance of Gabriel is just a vision or *mukāshafah* in which an angel becomes personified and communicates with Mary. This vision is quite a different matter. It is nowhere written in the Qur'ān that Gabriel descended on Mary with divine revelation. Our discussion concerning prophetic revelation is only this that when Gabriel descends with divine revelation, this descent of his is only specified for the prophets. The revelation which comes down upon non-prophets and a follower is not brought by the agency of Gabriel, but it belongs to one of the kinds of revelation about which the reference to the Qur'ānic verse has already been made:

> "And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil."[72]

The ordinary descent of Gabriel could even take place for the support of the believers, as has been mentioned in

the Qur'ān that God strengthened them with "a Spirit from Himself."[73] In the Hadīth, it has been clearly stated that the Holy Prophet (peace and blessings of Allah be upon him) had told Hassān ibn Thābit:

> "Reply to the satire of the unbelievers and Gabriel is with you."[74]

Even Gabriel's talking with the Holy Prophet (peace and blessings of Allah be upon him) is established from the authentic reports, but that has not formed a part of the Qur'ān because, in fact, that descent was not with a revelation. The following report from *Sahīh al-Bukhārī* will illustrate this point:

> "Abū Hurairah reported that one day the Holy Prophet (peace and blessings of Allah be upon him) was sitting outside among the people, when a man came to him and said: What is faith? He (the Holy Prophet) said: The faith is that you should believe in Allah and His angels and His meeting and His messengers and that you should believe in life after death."[75]

The Holy Prophet (peace and blessings of Allah be upon him) was then asked what was Islam, what was *ihsān* (goodness) and when is the Hour to come? After hearing the replies of the Holy Prophet (peace and blessings of Allah be upon him), the man left. The Holy Prophet (peace and blessings of Allah be upon him) said: "This was Gabriel who came to teach people their religion."

In spite of the appearance of Gabriel and in spite of his conversation with the Holy Prophet (peace and blessings of Allah be upon him) it was not the coming of Gabriel with revelation. Therefore, it has not become a part of the Qur'ān. Similarly, it occurs in another report, which is unanimously accepted, that 'Ā'ishah asked the Holy Prophet whether he had spent any day more trying than the day of the battle of Uhud. The Holy Prophet said that the day when

he wanted to talk to 'Abdiyalail (a leader from Tā'if) and he rejected, that was a grievous day for him. He returned and was extremely grieved. Then he stayed in Qarn Thā'lib.

> "I suddenly saw," it is thus reported from the Holy Prophet (peace and blessings of Allah be upon him), "that there was a cloud which had overshadowed me. So, I looked and there was Gabriel in it. He called me and said: O Muhammad, God has heard the saying of your people and whatever they have done to you and He has sent the angel of the mountains towards you so that you may command him in whatever way you like. Then I was called by the angel of the mountains, he greeted me and said: O Muhammad, God has heard what your people have said and I am the angel of the mountains and if you like then command me so that I throw on them two rugged mountains *(akhshabain)*. The Messenger (peace and blessings of Allah be upon him) said: But I hope that Allah will raise from the backs (progeny) of these people those who will serve Allah and will not associate anything with Him."[76]

How generous was he "the mercy to the nations of the world"! That was the most painful experience of his life which he remembered and which he had at the hands of his people. Its wounds were still fresh and he was yet overpowered by its grief and had hardly time to breathe after escaping from the persecution of his people. But he never thought that his people should be punished. Even there was an external sign (for their destruction) but he still said that he did not like them to be destroyed. And he was confident that from their generation good people would be raised. What a strong faith had he that the message he brought would ultimately succeed in the world. It is clearly established by this hadīth that Gabriel talked to him and even went to the extent of saying that God had told him so and, undoubtedly, we accept it as a kind of revelation to the Holy

Prophet (peace and blessings of Allah be upon him); but this descent of Gabriel was not with the proper divine revelation. Therefore, we do not find any part of it in the Qur'ān. Similarly, there are many other examples like that in the Traditions of the Holy Prophet. In the report about his ascension (*mi'rāj*), Gabriel's keeping company with him and talking to him is mentioned. Again, after the battle of al-Ahzāb (the Allies), when the Holy Prophet wanted to disarm himself, Gabriel appeared and talked to him. Furthermore, there is a hadīth in *Sahīh al-Bukhārī* that a person asked him about the signs of the Last Hour etc., and the Holy Prophet (peace and blessings of Allah be upon him) said: "Gabriel has just informed me about these things,"[77] though none of these things have been mentioned in the Qur'ān. Therefore it was also an inner revelation (*wahy-i khafī*).

Gabriel's company with the Holy Prophet before the Call

Besides, this is also an acknowledged fact that even before his advent, the angels remained in the company of the Holy Prophet (peace and blessings of Allah be upon him) and, in fact, they should be with every prophet. When God, from the very beginning, makes a prophet such that he is protected from every kind of evil and for the obtainment of sinlessnes (*'ismat*) he does not stand in need of acquisition (*iktisāb*), rather from the time of his birth angels are his protector — though his raising to the status of a prophet and his appointment for the call to the people takes place at a later stage — it has to be admitted, that the angels of goodness or the Holy Spirit i.e., the Gabrielic influences must necessarily accompany him.

The Founder while dealing with this subject in *Āina Kamālāt Islām* writes: "To end the subject I give a few quotations, which would show that it was not the belief of the sages of yore that Holy Spirit used to descend on the Holy Prophet (peace and blessings of Allah be upon him) at

special occasions and that at other times the Holy Prophet (peace and blessings of Allah be upon him) was entirely deprived of him. From among these references is one which is found on page 42 of *Madāraj al-Nubūwwah* by Sheikh 'Abd al-Haq of Delhi, the essence of which is that angels of revelation were permanent companions of the Holy Prophet (peace and blessings of Allah be upon him) . . . Thus Isrāfīl stayed with the Holy Prophet (peace and blessings of Allah be upon him) always. This was the condition of the Holy Prophet (peace and blessings of Allah be upon him) till he completed his eleventh year. But Isrāfīl did not put any revelation to the heart of the Holy Prophet (peace and blessings of Allah be upon him) except a word or two. Similarly, Michael also remained with the Holy Prophet (peace and blessings of Allah be upon him). And then Gabriel was commanded to stay in the company of the Holy Prophet (peace and blessings of Allah be upon him) for full twenty-nine years before the revelation. After this the prophetic revelation started."[78]

Further clarification from Hadīth

In short, prophetic revelation is a particular descent of Gabriel, which takes place with the Divine communication so that it may be conveyed to the person who has been raised to the status of a prophet. Though it has been clearly established that all the Qur'ānic revelation was through the descent of Gabriel, it is quite possible that somebody may think that in a tradition of *Sahīh al-Bukhārī* the coming of revelation has been mentioned in a different way:

> "It is reported from 'Ā'ishah, the mother of the believers, that Hārith, son of Hishām, enquired of the Messenger (peace and blessings of Allah be upon him) how revelation came to him. He replied: It comes to me sometimes as the ringing of a bell and this is hardest on me; then he leaves me and I retain in memory from him

what he has said; and sometimes the angel comes in the shape of a man and he talks to me and I remember what he says."[79]

Now this tradition does not show that the first kind of revelation came without the agency of an angel. In this case also the angel brought the message to him. Only its nature made it a heavier task for the Holy Prophet to receive it. The words "I remember from him what he says" show that it was from the angel that the Holy Prophet (peace and blessings of Allah be upon him) received this message to remember. In fact, by the mention of this hadīth, 'Ā'ishah means to point out the severeness of the experience of the Holy Prophet at the time of the revelation. After the question of Hārith and its reply by the Holy Prophet (peace and blessings of Allah be upon him), she says:

"I saw revelation coming down upon him in the severest cold and when that condition was over, perspiration ran down his forehead."[80]

There are other traditions which show that his condition was completely changed at the time of the descent of revelation. A companion has related that he was sitting in such a position that his leg happened to be under the thigh of the Holy Prophet (peace and blessings of Allah be upon him) when revelation came down upon him; the companion felt as if his leg would be crushed under the weight.[81] In short, the apparent sign of the prophetic revelation was that it was very severe in its nature. But on the occasion of inner revelation (*wahy khafī*) or at the time of meeting Gabriel, as is mentioned in *Sahīh al-Bukhārī, Kitāb al-Īmān,* the Holy Prophet's condition was not much changed. However, the condition of revelation in the form of ringing of a bell is also the form of revelation which was accompanied by the descent of the angel, and not without him.

Revelation of Moses, result of Gabriel's descent

It seems also important to remove another doubt here about the revelation of Moses, whether or not it was a different type of revelation. Though I have already shown from the Qur'ān that the Holy Prophet Muhammad's revelation was similar to the revelation of other prophets and that the names of several prophets have been mentioned at that place[82] but as the words about Moses have been *wa kallam al-lāhu Mūsā taklīmā* i.e., "and to Moses God addressed His word, speaking (to him),"[83] which have been interpreted by some people that, as compared with other prophets, it was God Himself Who spoke to Moses. This is a serious misconception about the divine revelation. *Wahy* (revelation) is another name for the communication of God to man, which, according to the Qur'ān, takes place in three ways so much so that to inform of a certain matter in a dream is also a communication of God. But the highest manifestation of revelation is that which comes "by sending a messenger,"[84] the way in which the Qur'ān was revealed. This is the most superior form of revelation. If Moses had experienced the highest manifestation of God and had been entrusted with a great message, as we all believe, he could have experienced it in the same way. A clear testimony to this fact has been given in the saying of 'Ā'ishah where Waraqa said:

> "This is the Nāmūs whom God sent down upon Moses."[85]

This clearly shows that it was Gabriel, who brought revelation to Moses as well. There is a special reason why God has made the descent of Gabriel an essential condition for prophetic revelation and this point will be discussed later.

Testimony of the Founder on the issue

It is acknowledged among Muslims that Gabriel des-

cends on prophets with prophetic revelation but it is not so in the case of a non-prophet or a follower. I have already quoted a reference from *Imām* Rāzī. Below I give a few references from the writings of the Founder:

> *Firstly:* "And how was it possible that any prophet could come after the *Khātam al-Nabiyyīn* in the complete and perfect sense, which is one of the conditions of perfect prophethood (*nubūwwat-i tāmmah*)? Is it not necessary that the perfect prophethood of such a prophet should contain the essential requisites of revelation and the descent of Gabriel? Because, according to the express teachings of the Qur'ān, a prophet is one who has received the commands and creeds of faith through Gabriel. But a seal has been set on the prophetic revelation for the last thirteen hundred years. Would this seal be broken then?"[86]

This reference proves both the points:

1. Prophethood cannot be established without the descent of Gabriel with revelation and nobody can be called a prophet who does not learn the knowledge of religion by Gabriel. The Qur'ān has been made a witness over this classification.

2. The descent of Gabriel with revelation on a follower is completely forbidden.

These are the two points which distinguish a follower from a prophet. There can be no prophet unless Gabriel descends on him with revelation and on a non-prophet or a follower Gabriel cannot bring revelation. This is a definite and sure sign of prophetic revelation.

> *Secondly:* "But the Messiah, son of Mary, to whom Evangel was given and with whom the descent of Gabriel was considered an essential requisite, cannot become a follower in any way."[87]

Thirdly: "No messenger comes to the world as a follower *(ummati)* and a subordinate (*mahkūm*). On the other hand, he is a master (*mutā'*) and only follows such of his revelation which descend on him through the mediation of Gabriel."[88]

Fourthly: "Every wise person can understand that if God the Most High is true to His promise, and the promise which has been given in the verse *Khātam al-Nabiyyīn* and whatever has been made explicit in the Traditions that, after the death of the Holy Prophet (peace and blessings of Allah be upon him), Gabriel has been prevented for ever from bringing down prophetic revelation, if all these things are true and correct then no one can ever come in the capacity of a messenger after our Holy Prophet (peace and blessings of Allah be upon him)."[89]

Fifthly: "As it is not possible that there should be no light with the rising of the sun, similarly, it is quite impossible that a messenger should come for the reformation of mankind and there should be no divine communication and Gabriel with him."[90]

"And, for the teaching and information of the messengers, the practice of God has been from the beginning that they are taught through the mediation of Gabriel and by means of the descent of divine verses and the words of the Merciful."[91]

Sixthly: "It is included in the true significance of the office of a messenger that he should obtain the knowledge of spiritual sciences through Gabriel and it has been proved just now that the apostolic revelation (*wahy-i risālah*) has been cut off (for ever) till the day of Judgement."[92]

Seventhly: "The Holy Qur'ān does not permit the coming of another messenger, whether new or old, after the

Khātam al-Nabiyyīn, because a messenger learns the knowledge of faith through the mediation of Gabriel and the door for the descent of Gabriel with apostolic revelation has been closed. Moreover, this is also an impossibility, that a messenger should come in the world but should have no apostolic revelation with him."[93]

Eighthly: "In the *Ā'inah Kamālāt-i Islām*, where the Founder has admitted the coming of Gabriel to the believers for their support, he has also pointed out that the descent of Gabriel with revelation was only peculiar to prophets. Thus he writes: "Bukhārī in his *al-Sahīh* and, similarly, *Abū Dāwūd, Tirmizī, Ibn Mājah* and *Muslim* have all agreed on the point that the descent of Gabriel from heaven with revelation on prophets takes place from time to time."[94]

Ninthly: "But those who bring Jesus back to the world again, believe that he would normally appear with his prophethood and continuously for forty-five years Gabriel would descend on him with prophetic revelation (*wahy-i nubūwwah*)."[95]

Tenthly: "If, in fact, the Messiah came down to earth and for forty-five years Gabriel continued to descend on him with prophetic revelation, then, what would be left, according to this belief, of the religion of Islam? And would it not be a stigma on the finality of prophethood (*Khatm-i Nubūwwat*) and the finality of the Qur'ānic revelation?"[96]

These ten references are enough to prove that a line of demarcation or distinction between a prophet and a follower, is that the revelation to the prophet comes through the agency of Gabriel. He cannot be a prophet unless Gabriel descends on him with revelation. The coming of Gabriel with revelation to a non-prophet or a follower is absolutely forbidden. With the finality of prophethood, the

door for the descent of Gabriel with apostolic or prophetic revelation has been closed for ever. On these two points the Qur'ān and the authentic Traditions and the sayings of the Muslim divines as well as those of Hadrat Mirzā Ghulām Ahmad are in full accord.

A prophet follows his own revelation

Thus, the first distinguishing mark between the revelation of a prophet and a non-prophet has been established and anyone who respects the Qur'ān, the Hadīth and the unanimity of the *ummah* (*Ijmā'-i ummat*) cannot escape such a plain and perceptible conclusion. Now I bring forward another distinctive feature of the revelation of a prophet from that of a non-prophet. A messenger or a prophet, first of all, and above all, is only a follower of his own revelation. If he accepts the other revelations he does it only because his own revelation makes it obligatory. And a non-prophet, in every way, accepts and follows the revelation of another prophet. And if he believes in his own revelation, he does so because it does not go against the other revelation to which he is obedient.

In other words, a messenger is not obedient (*mutī'*) to another messenger. He is a follower of his own revelation. And a disciple is obedient to the revelation of a messenger. The Prophet Muhammad (peace and blessings of Allah be upon him) is asked to declare: "I follow only that which is revealed to me."[97] Similarly : "Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe."[98]

At another place it has been mentioned: "And follow what is revealed to thee."[99] And at the place, where the Holy Prophet is commanded to submit and serve alone what is revealed to him, it has also been stated: "Say: if I disobey my Lord (in my revelation), I fear the chastisement of a

grievous day."[100] That is, if a prophet does not follow his revelation, he is, in fact, disobedient to the divine command. Therefore, he does not pay attention to anything else except his revelation, which is such that it alone should be followed, leaving aside all other thoughts and ideas. His faith in previous books and revelations is in a rather abstract and general way. Although he believes that they, too, were from God, yet if on some point his revelation differs from that of some previous prophet, he would only follow his own revelation. This would also hold true when one messenger is the successor of another messenger. For example, after Moses, there was a chain of prophets who followed the *Shari'ah* of Moses but when any one of them appeared it was incumbent on him to follow his own revelation in his own age. He acted according to the Torah only inasmuch as his revelation commanded him to do so. Those messengers who came among the Israelites judged according to the Torah, not because that it was Moses' book and they were Moses' followers — in their becoming messengers the following of Moses had not a grain of influence — but because they were themselves directly commanded by their revelations to judge according to the Torah. And, if in some matters, although God had commanded in the Torah differently as compared to their revelation, it was, however, incumbent upon them to follow their own revelations and leave aside the earlier command of the Torah. Or, if a prophet had received a revelation which was against the revelation of some previous prophet or that of the Torah, he was not supposed to follow either of these, but only the revelation which descended on him, no matter whether that revelation was contrary to any of the previous revelations. It was so because in the previous laws (*shari'ah*) some of the commands were limited to time and place. Moreover, alterations had also taken place among them, that is to say, they did not remain fully protected. Nevertheless, whenever a prophet appeared in some part of the world or to a particular nation, he followed whatever was

commanded to him in his revelation. But as revelation has reached its perfection with the Qur'ān, religion has also been made perfect, so has been the guidance (*hidāyah*) for all ages and times and no deficiency at all has been left in the *Shari'ah;* therefore, no messenger or prophet can appear after the revelation of the Qur'ān. This means that no such person can come who abandons the Qur'ān and follows his own revelation or accepts the Qur'ān only because his own revelation has commanded him to do so. The revelation of every prophet is like the root which should be held fast in all circumstances, but the revelation of a disciple is like a branch; if it is attached to and fed by the root, it is acceptable, otherwise not. And then the followers of every prophet are commanded to follow the revelation of their prophet, his guidance and instructions. Accordingly, the *ummah* of Muhammad (peace and blessings of Allah be upon him) has been told: "And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way."[101] Again in the Qur'ān it has been repeatedly mentioned: "And obey Allah, and obey the Messenger;"[102] or say, "If you love Allah follow me: Allah will love you."[103] In this *ummah,* obedience to those in authority has been restricted with a condition, as has been stated in the Qur'ān: "O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger."[104]

In short, the pride of a follower lies in complete obedience to his prophet and to swerve a hair's breadth from this path should be like death to him. He should have absolute faith in this that the perfect way of guidance exists in the Book of the prophet he follows. The thought of giving precedence to his revelation, or giving it an equal status to that of the Book or the Sunnah (practice of the Holy Prophet) does not occur to his mind at all.

The terms prophet (*nabī*) and follower (*ummatī*)

To make this distinction clear, the terms prophet (*nabi*) and follower (*ummati*) have been used. A prophet can only be a person whose self-purification has not been the result of his effort and acquisition (*iktisāb*), but the result of God's gift (*mauhibah*). His nature (*fitrah*) has been shaped by God in such a way that it abhors all kinds of evil. Nobody can be called a follower in the true sense unless he has followed a prophet for self-purification. Thus, as a matter of fact, non-prophet and follower are synonymous words. Every non-prophet must be a follower, but for every prophet it is essential that he is not an *ummati* (follower). Therefore, a follower (*ummati*), though his revelation may resemble the revelation of prophets in some respects, does not at all deserve to be called a prophet in its full and true sense. And although he receives pure and absolute revelation from God, he must necessarily follow the revelation of his leader-prophet by following whom he has attained the spiritual rank and has been able to drink deep at the fountain-head of pure and absolute divine revelation. In accordance with this significance a prophet is not obedient (*matbū'*) to another prophet. But every *ummati* must follow a leader-prophet, that is to say, a prophet by following whose command he has attained perfection, and a moment's neglect from his submission turns him an unbeliever. Thus, the excellence of an *ummati* depends always on remaining obedient to his leader-prophet, therefore, in spite of his receiving the high spiritual rank and the supreme gift of the divine revelation, he still remains obedient to his leader-prophet. The source of his guidance is not his own revelation but that of the prophet he follows. He knows that all the excellences he has obtained have been given to him by virtue of his obedience to his prophet. And if for a moment he stops treading in the footsteps of that prophet, he immediately loses his spiritual excellences.

The case of a prophet is different. Whatever he gets is obtained directly from God. Therefore, his excellence (*kamāl*) is only in following whatever is revealed to him. If he finds something contrary in his revelation as compared to the (previous) revelation, he would only submit to his own revelation, though he might still think the other also to be of divine origin. But, on the other hand, if an *ummati* finds in his revelation anything contrary to that of his prophet, he would immediately give up his own revelation and follow in the footsteps of his prophet. I quote below some references from the writings of the Founder that will substantiate what has been said above. In *Izālah Auhām* he has explained that the two words prophet and *ummati* are antithetical in their significance. Thus he writes:

> "In case Messiah, son of Mary, would be a perfect follower *(ummati)* at the time of his descent, how can he be a messenger (*rasūl*) in any way because of his being a follower; for the significance of *rasūl* and *ummati* is antithetical." [105]

Then concerning obedience to revelation, he writes elsewhere in the same book:

> "But Messiah, son of Mary, to whom Evangel was given and with whom the descent of Gabriel was considered an essential requisite, cannot become a follower in any way because it will be incumbent on him to follow the revelation that would descend on him occasionally as is befitting to the rank of messengers. And when he would be a follower of his own revelation and follow the new book which would be revealed to him then how would he be called an *ummati?* And if it be said that the commands which will descend on him will not go against the Qur'ānic teachings, I say that only because of this concurrence (*tawārud*) he cannot be declared an *ummati*. It is obvious that a greater part of the Torah is in

absolute conformity with the Qur'ān, then would it mean, God forbid, that because of this concurrence the Holy Prophet (peace and blessings of Allah be upon him) would be considered from the *ummah* of Moses? Concurrence is something else and obedience and discipleship is entirely a different thing. We have just stated that God says in the Qur'ān that no messenger comes to the world as a follower (*mahkūm*). On the other hand, he is a leader (*mutā'*) and only follows such revelation which descend on him through the agency of Gabriel."[106]

At another place the Founder writes the following:

"The possessor of perfect prophethood can never be a follower. And he who is called a perfect messenger of God, his becoming a complete follower and obedient to another prophet is absolutely forbidden according to the clear and express teachings of the Qur'ān and the Hadīth. God says: "And We sent no messenger but that he should be obeyed by Allah's command,"[107] that is to say, every messenger is sent to be a leader (*mutā'*) and *Imām*. He is not sent for the object of becoming obedient and subordinate to others."[108]

Similarly, in the book *Review on the Debate between Maulawi Muhammad Hussain and Maulawi 'Abdullāh Chakrālawī*, the Founder has declared the reality (*haqīqat*) of a prophet and a follower as antithetical (*mutanāqiḍ*) in the following words:

"To declare someone a prophet, who has been appointed a follower (*ummati*) and then imagine that the rank which he possesses is not by himself but by virtue of his being a follower, is indeed a baseless lie! On the contrary, both these realities are antithetical. The reality of prophethood of the Messiah is that he possesses it directly without having followed the Holy Pro-

phet Muhammad (peace and blessings of Allah be upon him). Then, if Jesus is made a follower as is evidenced from the hadīth *imāmu-kum minkum* (he will be your leader from among you), it would mean that every excellence of his is derived from the prophethood of Muhammad (peace and blessings of Allah be upon him) but we had just established that his prophetic excellence had not been kindled from the lamp (*charāgh*) of the prophethood of Muhammad (peace and blessings of Allah be upon him). And this is a combination of antitheses (*ijtimā' nāqiḍain*) which is obviously false."[109]

Again in *Sirāj-i Munīr* it has been clearly stated that the duty of a follower is nothing except that he invites the people towards the revelation of the leader-prophet. Thus, while talking about himself, Mirzā Ghulām Ahmad writes:

"So, the last word is, that I received every light by following the unlettered (*ummi*) Messenger and Prophet (peace and blessings of Allah be upon him), and whoever shall tread in his footsteps will also receive it and he will be endowed with such an acceptance (*maqbūliyyat*) that nothing will be impossible for him."[110]

And in one of his last books, the Founder writes:

"And anyone who would look for a moment at the real significance of being a follower would clearly understand that to declare Jesus Christ a follower tantamounts to unbelief (*kufr*), because an *ummati* is a person who is simply deficient, misled and without any faith in his religion unless he is guided by the Holy Prophet (peace and blessings of Allah be upon him) and the Qur'ān. He, in fact, is endowed with faith and perfection by being obedient to the Holy Prophet and the Qur'ān. To entertain such a thought about Jesus Christ is obviously a blasphemy. He might be inferior in his rank to Muhammad (peace and blessings of Allah be upon

him), but it cannot be said that unless he joins the *ummah* of the Prophet Muhammad (peace and blessings of Allah be upon him) again after his manifestation in the world for the second time, he is, God forbid, a misled, erring and deficient in religion and that his divine knowledge is imperfect."[111]

No further clarification is needed to prove that the significance of an *ummati* and prophet is antithetical. Neither can an *ummati* be a prophet in the real sense nor can a prophet be an *ummati* likewise. This is the point by understanding which the subject of prophethood becomes easy to understand and those who have stumbled unnecessarily over it have done so because neither have they kept in view the opposite significance of these words nor have they pondered over their reality.

Prophetic revelation a verifier of previous revelations

The third distinction between *wahy-i nubūwwah* (prophetic revelation) and *wahy-i wilāyah* (revelation granted to righteous servants) is that the former is confirmatory of the previous revelation of the same nature, that is to say, it verifies the truth of that revelation leaving aside the mistakes which have crept into it. Therefore, it is called the verifier (*musaddiq*) of previous revelation, whereas *wahy-i wilāyah* is dependent on the Book of the prophet it follows, and is not acceptable unless it is applied to and confirmed by the Book and the practice (*Sunnah*) of the Holy Prophet (peace and blessings of Allah be upon him). It has been repeatedly said about the Qur'ān that it is: "verifying that which is before it."[112] This is, however, the status of the Qur'ān which has been called the verifier of all the (previous) divine revelations. But Jesus Christ has also been declared a verifier of the revelation of the Torah in the following words:

> "We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah."[113]

Thus *wahy-i Nubūwwah* verifies what has passed before it, but *wahy-i wilāyah* stands in need of verification by the *wahy-i nabūwwah*. That is why a prophet does not need his revelation to be confirmed by another revelation, but, for a disciple, it is essential that he should not accept his revelation unless it is in conformity with that of the prophet he follows. It is because God has made special arrangements for the protection of the prophetic revelation, as has been mentioned in the Qur'ān:

> "For surely He makes a guard to go before him and after him, that He may know that they have truly delivered the messages of their Lord."[114]

Thus, this Gabrielic descent is such that the revelation which is communicated through it is specially guarded, for with this revelation is connected the guidance of men. A prophet who receives revelation in this way, and is delivered to him under special guard and protection, free from all errors, should be accepted independently without any reference to the previous book. Whatever that revelation would contain would be considered correct. If there is something which is not in harmony with the former revelations and scriptures, then, either they had been interpolated or were limited in their scope. That is to say, they were meant for a particular time and for a particular nation, and the new revelation should be fully accepted and recognized as fulfilling the needs of a new age and a new nation. In case of difference, however, it is the new revelation which stands in good stead and must be obeyed and accepted, and the previous revelation which goes contrary to it wholly or partially should be set aside after having considered it either specific, abrogated or interpolated. As against this, the revelation of a

non-prophet does not enjoy this privilege. Undoubtedly there are certain non-prophets who are the recipients of sure and clear form of revelations, but their revelations are just like branches and are not much protected, for the guidance does not depend on them. Therefore, the revelation of a non-prophet, in spite of its being clear and decisive, does not attain the level of prophetic revelation. If it is against the *wahy-i matlūww* (Book of the prophet) or the prophet's *wahy-i khafi,* (his sayings and practices), the revelation of the non-prophet should be cast aside. The non-prophet himself adopts the same course. If his revelation does not confirm that of his master, he would himself forsake it without a moment's hesitation. It has been mentioned about Syed 'Abd al-Qādir of Jilān that once he heard a voice from the Unseen in his dream that said to him: "O 'Abd al-Qādir, we are pleased with you and now you need not take the trouble of following the outward laws of *Shari'ah* such as prayer, fasting, etc." But Abd al-Qādir said: "O Satan, get out of here. I know that this cannot be the word of God; how can a person be free from the law which was binding on the Holy Prophet (peace and blessings of Allah be upon him) himself?"

In short, a non-prophet might attain any spiritual rank and his revelation might be sure and clear, but, without exception, he must judge it in the light of the revelations of his Master. If any part of it goes against the latter, he should abandon it and only follow the authoritative revelation, which is free from all error, which is divinely protected, and is the standard of guidance and must in all circumstances be accepted and recognized. This was the belief of the Founder as is clear from the following quotations drawn from his writings:

"On this account, therefore, *ilhām-i wilāyah* (inspiration granted to the righteous servants) and the *ilhām-i*

'āmmah (inspiration granted to the general believers) is not binding unless it is not in conformity and in concord with the Holy Qur'ān."[115]

Thus there is none in this *ummah* whose inspiration can be binding, unless it is in complete harmony with the Qur'ān. At another place, the Founder writes:

"When any person, who might be a *mulham* (an inspired one) or a *mujtahid* (one exercising judgement in matters of religion), utters a word, the real basis of which is not found in the *Shari'ah*, is a playmate of devils. And I believe that our Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Seal of the prophets, (*Khātam al-Anbiyā*), and our book, the Holy Qur'ān, is the complete source of guidance. There is no prophet for us whom we should obey except Muhammad (peace and blessings of Allah be upon him) and there is no book for us which we should follow except the Qur'ān, the guardian over the previous scriptures. And I believe that our Messenger is the Leader of the descendants of Adam and the Leader of the messengers, and surely God has brought an end to prophets with him. And the Holy Qur'ān, after Allah's Messenger, is protected from the interpolations of the interpolators and the mistakes of the mistaken. Neither an abrogation nor an addition will take place in it nor will it become deficient after the Holy Prophet (peace and blessings of Allah be upon him) And the inspiration (*ilhām*) of the true inspired ones (*mulhams*) cannot go against it. And whatever I have understood from the express teachings of the Qur'ān and have accepted whatever I have received by way of inspiration (*ilhām*) is on the condition of its being correct, proper and true; and it has been disclosed to me that (that inspiration) is pure and correct and it is undoubtedly in conformity with the *Shari'ah*. Neither is there any doubt

in it nor any mixture nor incertitude. But assuming it goes against the Qur'ān, we shall ourselves throw it away like a worthless thing. . ."[116]

Again, he writes in his book, *Hamāmat al-Bushrā*, published in July, 1903:

> "And, by God! I said nothing about Jesus Christ's death and his non-descent and that I was raised to this station, only after having received repeated inspiration poured on me like rain and after having visions which were clear like the dawn of the morning and after having judged my inspiration by the Qur'ān and the genuine reports by the Holy Prophet (peace and blessings of Allah be upon him) and after having made *istikhārāt* (special prayers for God's guidance), and most humble supplications before God. Yet, I did not make haste in this matter and caused a delay of ten years, rather rejected it all and waited for a clear and open command."[117]

> "Behold! I do not verify any inspiration of mine unless I have judged it by the Book of God. And I know whatever is against the Qur'ān is a lie, heresy and impiety. Then how can I be a claimant to prophethood while I am from among the Muslims?"[118]

Then in *Mawāhib al-Rahmān* he has placed his own revelation under the authority of the Qur'ān and the true reports of the Holy Prophet. That is to say, the Qur'ān and the true reports are the final judges. He has placed his revelation only above presumptive reports (*zannī ahādīth*) under certain severe conditions. Obviously *zannī ahādīth* are such the authenticity of which have been doubted. Thus he states:

"And the revelation of the arbiter (*hakam*), that is to say of the Promised Messiah, has precedence over the presumptive reports but, under the condition, that the revelation is in complete harmony with the Qur'ān and that the narrations of such a hadīth and the Qur'ān do not contradict each other."[119]

Possessor of the prophetic revelation is a leader

The summary of the distinctions afore-mentioned is that the possessor of prophetic revelation acts particularly by virtue of and on account of his own revelation. He acknowledges the other revelation not as such, but only because his own revelation has verified or made it necessary to accept the previous one. Therefore, he upholds his own revelation as compared with all others, whereas the disciple (*ummati*) only submits to the revelation of his leader-prophet and accepts his revelation only if it corresponds and is confirmed by the authoritative revelation of his leader-prophet. That is why a prophet does not stand in need of getting his revelation judged by a previous one but a disciple does not enjoy this privilege.

Another distinction between the revelations of a prophet and a non-prophet is that, when a person is raised to the rank of a prophet and is endowed with prophetic revelation, it becomes the duty of all those to whom he has been sent to follow him and accept only his revelation in preference to all other revelations. In other words, every prophet is a leader. The following Qur'ānic verse is a clear evidence in this behalf: "And We sent no messenger but that he should be obeyed by God's command" (4:64).

The significance of *mutā'* has been amply explained by me before and, as I will later show from the writings of the Founder that the same meaning has been given by him.

The significance of *mutā'* is that the people to whom the prophet is sent must by all means obey him and must

acknowledge his revelation in preference to all other revelations. Every prophet is just like a new sun. It may have a lesser or greater light, but whenever and wherever a sun rises, all light will be obtained from it. Such is the appearance of a prophet. When he comes, he is the leader, the guide, the precept, the most excellent exemplar. Whatever he says and to whichever direction he leads must necessarily be followed. It will be he whose spiritual power will work, it will be he who will help in self-purification and not the one who came before.

It is not difficult to understand about those prophets who were raised among different nations. The difficulty arises in the case of the prophets before whom a great prophet had come and left a nation behind him wherein other prophets had also been raised in his footsteps. Although their prophethood was not the result of their discipleship to him but because they had to complete the work which he had started and had to reform the condition of that nation and had to guide it according to the needs of the new time, therefore, they were called the successors (*khulafā*) of the former prophet. I would like to explain by way of an illustration how, even in such cases, the last prophet is always the *mutā'* (leader). For instance, David was a prophet of his time from among the Israelites. When he was raised to the status of a prophet, the obedience of all Israelite prophets became inherently connected with the obedience of David, because he was the prophet of his age; whatever his revelation contained had to be accepted, whether or not it was in agreement with a part of the previous revelation. The Torah, the book of Moses, was after all limited to a particular age and a particular nation and, according to the changed conditions of the time and the nation, it required corresponding changes and alterations On the other hand, too, there was no promise for its protection, and the fact is that it was not preserved in its

pristine purity. Under these conditions, whatever the prophet of the time would say must be accepted. If we do not accept this fact, the coming of prophets (among Israelites) becomes meaningless. For every prophet must command allegiance from his people, and the people should have unconditional faith in his revelation. Whatever he commands, must be accepted whether or not it is against the Torah or the teaching of any other previous prophet. If we think that faith in every prophet depended on its being in conformity with the Torah, then we have to believe that unless Jesus Christ had come no alteration had taken place in the Torah and it was word by word the same book which was revealed to Moses, but this is against facts and history. Moreover, it follows in this case that the Torah has not undergone any change until now. If for fifteen hundred years, that is from Moses until Jesus, Torah was not altered, in spite of the lack of arrangements for safeguarding the scripture, in spite of the Jews suffering the worst of calamities, were there any special circumstances during the life of Jesus Christ or after him which caused alterations in it? Even a hostile critic of Islam, like Sir William Muir, admits that there has been no book like the Qur'ān, which has remained protected for full thirteen hundred years. If we do not agree with this we have to admit that in this respect the Torah stands superior to the Qur'ān as far its authenticity is concerned. This is untrue on the very face of it.

Thus, in case the Torah kept on suffering at human hands, this does not seem befitting that in the presence of a prophet who received new revelation, the altered and interpolated book should be held above it. In short, such a view is not acceptable at all that the revelation of the Israelite prophet should be made subordinate to a book that has been seriously tempered with. The truth is, however, as follows: leaving aside the prophets who appeared from time to time among various nations and countries, even every

prophet who appeared among the Israelites was actually the *mutā'* – the leader of his time. It was, therefore, necessary for the children of Israel to believe in all the prophets [119a] who appeared among them at different times, that is to say, that they were prophets raised for the reformation of the people in that age. It was in this manner that every new prophet who appeared among them was considered to be their real leader, and they received all the divine favours possessed by the new prophet by following in his footsteps, and by annihilating themselves in him and in his spiritual power. Thus every new prophet among them was their leader. The chain of *wilāyat* (sainthood) started with the new prophet and not the old one. But a disciple is himself *mutī'* (obedient) and his leader is his master-prophet. Therefore, he cannot declare himself a leader. He would call other people to the same fountain-head from where he has quenched his own thirst because his prophet would be the guide, the leader, the exemplar and the preceptor unless another prophet takes his place.

Aaron was also the possessor of command

It is sometimes argued that Aaron was commanded to obey Moses, with whom he was a contemporary prophet and the following verse is advanced as an argument where Moses says to him: "Hast thou, then, disobeyed my order?" (20:93)

These words were uttered by Moses when, in his absence, the Israelites started worshipping a molten calf and Aaron was not strict in preventing them from it. Now the question worth consideration is that, if Aaron was absolutely obedient to Moses why did Moses request God:

> "Give to me an aider from my family: Aaron, my brother" (20:29,30).

Could not he take his brother with him by himself? Did not the aiders and helpers of the Holy Prophet and Jesus Christ come out of their respective communities? And

Moses was raised to a nation which, although showed many weaknesses in their practical life, did not hesitate at all in accepting him as a prophet. All of them owed allegiance to this messenger of God and followed him wherever he led them. When Moses appointed scores of other men to do various jobs, could he not entrust Aaron with a job? Would Aaron have disobeyed him? In fact, such a doubt only arises out of lack of understanding of the Qur'ān. If there are, on the one hand, the words: "Hast thou, then, disobeyed my order?" and on the other, in the prayer of Moses to God, the following words also occur: "Add to my strength by him, and make him share my task" (20:31,32).

And anyone who shares the duty must necessarily be to an extent possessor of the command (*sāhib-i amr*) as well. On the one hand, Moses blames Aaron for disobedience, and on the other, he believes him to be a sharer in his duty. In fact, the point is simple to understand. There is no contradiction in it. Moses and Aaron were both possessors of command as is clear from the above verse (2:26-30). By reading the Torah, in whatever condition at the moment it was, we know that some work was entrusted to Aaron and some to Moses. For this reason, the office of priesthood (*kahānat*) continued among the descendants of Aaron as their exclusive prerogative so much so that Mary, the truthful, who belonged to the priestly class, has been called in the Qur'ān the sister of Aaron.[120] When, under the divine command, Moses went to the Mountain for forty days, Aaron was entrusted with all the work. A part of his duty was that in which he was himself *sāhib-i amr* and the other part of the duty was that where he exercised the power delegated to him by Moses, and it was this duty of deputation where Aaron exercised leniency so that Moses might not blame him for causing dissension among the Israelites; and this has been made clear by the Qur'ān:

"And Aaron indeed had said to them before: O my

people, you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order. They said: We shall not cease to keep to its worship until Moses returns to us. (Moses) said: O Aaron, what prevented thee, when thou sawest them going astray that thou didst not follow me?" (20:90-93).

And the excuse which Aaron made was also clear: "Surely I was afraid lest thou shouldst say: Thou hast caused division among the children of Israel and not waited for my word" (20:94).

To keep the nation united was the duty of Moses. But Aaron's saying to his people "obey my order" *(atī'u amrī)* showed that he himself was also the possessor of command *(sāhib-i amr)*, as is evident by Moses' prayer: "make him share my duty."[121] The fact is that Moses had found himself unable to bear the whole burden. Therefore, he prayed to God that he should be helped by another prophet who should be responsible for a part of the work. For the same reason, the Qur'ān says about the Torah: "And We gave them both the clear Book."[122] That is to say, the Book was given both to Moses and to Aaron. Thus, there is no doubt about it that Aaron was a sharer in the prophethood (*sharīk fil nubūwwah*) of Moses and both were the possessors of command, although in the absence of Moses it was Aaron only who possessed the command. It was because of this that Moses used the words *afa a'saita amri* (hast thou disobeyed my command?)

Otherwise, in their respective jobs they both were the leaders of the Israelites. About a messenger (*rasūl*) being *mutī'*, I have already quoted references from the writings of the Founder where it was shown that a prophet is not a follower (*mutī'*) and an *ummati* is a follower of his leader-prophet. I quote the relevant portion again:

"No messenger comes to the world as a follower (*mutī'*)

and a subordinate (*mahkūm*). On the other hand, he is a master (*mutā'*) and only follows such of his revelation which descends on him through the mediation of Gabriel."[123]

God says: "And We sent no messenger but that he should be obeyed by God's command," (4:64) that is to say, every messenger is sent to be a master (*mutā'*) and an *Imām*. He is not sent for the object of becoming a follower and subordinate to another.[124]

The same significance carries the following statement in *Haqiqat al-Wahy*: "And We sent no messenger but that he should be obeyed by God's command" (4:64). It is evident that, according to this verse, a prophet must be obeyed. Thus, how can anyone obtain salvation outside the fold of the obedience of a prophet?"[125]

A prophet is a follower of revelation

The foregoing arguments from the Qur'ān and the Hadīth also point out another distinction between a prophet and a follower, which is that, in solving the difficulties concerning matters of faith, a prophet waits for the revelation to come but a follower makes use of his judgement (*ijtihād*). The reason is obvious. When a non-prophet attains all the excellences by following his prophet, at the time of solving a religious problem it is, however, necessary that he should make his own effort and run towards the same source from which he had originally received light and guidance. But the source of the light of a prophet is God. Therefore, he turns towards Him for guidance. Thus, a disciple exercises his judgement in matters concerning religion and a prophet gives judgement by the revelation he receives from God. A disciple cannot give this status to his revelation that it should be considered the basis for solving religious problems. But, as he also gets some light besides his judgement (*ijtihād*), his revelations and

inspirations can, therefore, guide him in times of need, but he cannot advance them as arguments by themselves in solving these problems. He is not justified to say that, because he has received a certain inspiration; so, a certain point should be considered right in accordance with his revelation. His inspiration, however, serves only as an aid to him in his exercise of judgement (*ijtihād*). His mind is turned towards the truth by a revelation which is clear and sure in its form and then by his own *ijtihād* he throws light on the various aspects of the problem. Thus, in this manner, the disciple's revelation gives his *ijtihād* a high status and saves him from stumbling and from errors he has made in his previous *ijtihād*, this revelation rectifies that mistake. In short, the disciple gets all sorts of support in his *ijtihād* by his revelation. But as, in reality, he by himself is nothing, so is his revelation of no independent value. It is only a means of help to him. A prophet also sometimes stands in need of exercise of judgement, but where *ijtihād* would not help he would be guided according to his need by the divine revelation.

In short, this is also a clear distinction between a prophet and a non-prophet. I may repeat it that in the intricacies of faith a prophet is supported by divine revelation and a non-prophet by *ijtihād*. The prophet gets his light direct from God, and in order to receive further light he turns towards Him. The non-prophet gets his light from his leader-prophet, so he always turns towards the source from which he originally received the light. The Founder has laid great stress on this point and has rather advanced it as an effective argument against the coming of an Israelite Messiah among this *ummah*, as will be shown from the following references:

> "(A prophet) is only obedient to such of his revelation that descends on him through Gabriel. Now it is quite simple to understand that when Messiah, son of Mary,

would appear and Gabriel would incessantly start bringing revelation from heaven and through it would teach him the Islamic practices and creeds, such as fasting and prayer, charity and pilgrimage and various problems of jurisprudence, then in every respect the collection of these religious commands would be called the book of God."[126]

Further, he writes in the same book:

"(Messiah) was a messenger and would appear as such, and with him the descending of Gabriel and the divine communication would start again. As it is impossible that there should be no light with the rising of the sun, similarly, it is quite impossible that a messenger should come for the reformation of men and there should be no divine communication and Gabriel with him. Besides this, every wise man can understand that, if the coming of Gabriel and divine communication would absolutely stop with the descent of the Messiah, then how would he be able to read the Qur'ān, which is in Arabic? Would he attend a school for a few years for the study of the Qur'ān from a *mullā?* Assuming that he would do so, but how would he be able to know, without prophetic revelation, the details of faith such as the number of *rak'ahs* (sections of prayers) at noon and evening prayers, and on whom the giving of charity (*zakāt*) is obligatory and what is its *nisāb* (estate or property from which *zakāt* should be paid)? How would he be able to deduce all that from the Qur'ān? And it has been shown that he would not turn towards the Traditions. If all this knowledge would be given to him through prophetic revelation, undoubtedly the communication (*kalām*) by means of which he would know all the details, being apostolic revelation (*wahy-i risālat*), would be called the Book of God."[127]

At another place the Founder writes thus about the exercise of judgement of the follower:

> "It has been foretold that he shall indeed be from among you, O followers (of the Holy Prophet), and he shall be your *Imam*; and not only his being a follower has been expressed in words but it has also been practically shown that, like other followers, he shall be a follower of the word of God and of the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) and shall solve the difficult and intricate questions, not by prophecy but by *ijtihad* (exercise of judgement) and shall say his prayers after others. Now all these clearly show that he shall not truly and actually possess the essentialities of perfect prophethood."[128]

Duty of a prophet regarding communication of revelation

The sixth distinctive feature between the revelation of a prophet and that of a non-prophet is that the revelation of a messenger, by virtue of its being sent for the guidance of men, that is to say, because it contains all that is needed for guiding men, and because it is specially protected and at that time it is to be held above all the previous revelations, and being sent from God for a special purpose Who has made its acceptance most essential, therefore, it is obligatory on the messenger also that he should convey and pronounce to mankind every word which has been revealed to him. The Qur'ān is explicit on this point when it says, "O Messenger, deliver that which has been revealed to thee from thy Lord, and if thou do (it) not, thou hast not delivered His message" (5:67).

Similarly, the following has been generally stated about the messengers: "But have the messengers any duty except the plain delivery (of the message)? And certainly We raised among every nation a messenger."[129] Thus as the divine messages have certain characteristics, similarly the commu-

nication of those messages has a certain peculiarity viz., that every word of these messages should be conveyed to the people. This peculiarity only belongs to messengers because the revelation which is sent to them – *wahy-i matlūww* (revelation meant to be recited) – is meant for the guidance of the people and it also contains commands and prohibitions. It is, however, the first duty of a messenger to communicate them to his people. But the position of the revelation of a disciple is different. In matters of guidance, commands and prohibitions and in other details of *Shari'ah* he totally stands in need of the revelation of his master-prophet, and his revelation generally consists of *mubashshirāt* — good news or prophecies, and it is not obligatory on him to communicate all his prophecies to others. Therefore, he is not commanded to deliver every word of his revelation to the people. So this is the position of the revelation of the followers of Muhammad (peace and blessings of Allah be upon him). Since their revelation according to the hadīth: *lam yabqā min al-nubūwwati ill al-mubashshirāt*, (there is nothing left of prophethood except the good news) is nothing except *mubashshirāt* (good news), therefore, none from among this *ummah* is obliged to communicate every inspiration of his to others. Those who are divinely appointed for a special purpose are commanded to announce some of their inspirations (*ilhāmāt*). It is not because a certain *ilhām* is a special kind of revelation but because something needs an announcement, or the communication of some of these inspirations becomes essential for the manifestation of a sign which in its turn becomes the source of strength to the religion of Islam. The main object of prophecies is to support the divine religion. Therefore, only for the support of religion, or with a view to increasing the faith of the believers, or to silence the deniers these revelations can be made use of and for this object they can be published as well. Otherwise, every inspiration (*ilhām*) which a follower receives need not be communicated to the

world. Thus, the inspirations of the Founder which have been published are much less in number than those which have remained unpublished according to the author of the book *Haqīqat al-Nubūwwat*.[130] The number of his published *ilhāmāt* are only a few hundreds but, according to this book, "there are thousands of his inspirations which have not been published."[131] The Founder has himself explained this principle in reply to a critic. The following is what he has said:

> "Then I am astonished at the remarks of this unwise *maulawi* when he says that it is not the sign of a true prophet or *mulham* (the inspired one of God) that he should knowingly and intentionally hide a thing for twenty-five years for which he is commanded by God to preach. This unwise person does not even know as yet that preaching is done of divine commandments and not of such prophecies for the circulation of which the *mulham* is not even appointed but has the option whether to circulate them or not."[132]

Revelation of a prophet can alter the previous *shari'ah*

The seventh distinction between the revelation of a prophet and that of a non-prophet is that the revelation of a prophet can abrogate, alter or add something to the previous *shari'ah* but the revelation of a non-prophet, that is of a follower, does not enjoy this status. For instance, God gave Moses a Law (*Shari'ah*) which contained details about mutual dealings and particularly about worship. After Moses many prophets were raised in this nation. Although the *Shari'ah* remained the same which was given to Moses, but those prophets were the direct recipients of the divine grace like Moses. In other words, their relation with Moses was not the relation of master and servant but of Law-giver prophet and his successors, or the one who laid the foundation of a building and those who completed it. The foundation of this nation was laid down by Moses, but it was

not destined that he should make it perfect. So much so that during his life his nation could not get the mastery of the holy land about which a divine promise was given to them. Since this nation had an affinity with the last Prophet Muhammad (peace and blessings of Allah be upon him), therefore God willed it that the nation of Muhammad (peace and blessings of Allah be upon him) should also be specially educated. For such an education (*tarbiyyat*) many prophets were sent after Moses: "We sent Our messengers one after another,"[133] says the Qur'an; the names of some of them have been mentioned therein. These prophets had been completing the building which was started by Moses till the chain of messengership was cut off in this nation by the appearance of Jesus Christ. As the Torah, the *Shari'ah* of Moses, was but endemic in its scope and teaching besides it being meant for a particular nation (*mukhtas al-qaum*), it was limited to a particular age (*mukhtas al-zaman*), therefore, these prophets also kept on communicating to their nations new teachings from God according to the new conditions. Whereas, on the one hand, their duty was self-purification of the Israelites, on the other, they also kept on making some changes in the commands of *Shari'ah* under divine instructions. A clear evidence of this change and alteration is found at the time of Jesus Christ. The Holy Qur'ān has clearly described this fact in the words: "I allow you part of that which was forbidden to you" (3:49).

The Gospel, in whatever condition it is at present, explains very well this verse of the Qur'ān where Jesus Christ openly declares: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you: That you resist not evil: but whosoever shall smite thee on the right cheek turn to him the other also."[134] In other words, it is an alteration in the law of retaliation (*qisas*). Similarly, he has effected a change in the law of divorce[135] and some other matters, although the Messiah was

the successor (*khalīfa*) of Moses as were other Israelite prophets who appeared after Moses. Thus, we can judge from it about others that they should have also made such alterations in their respective ages. It is, however, as clear as daylight that the Torah was not a complete and perfect book. Some of its commandments have been retained by the Qur'ān. For instance: "Thou shalt have no other gods before me. thou shalt not commit adultery, thou shalt not steal, and honour thy father and mother."[136] But some of the commands which were given according to the needs of the time, e.g., the severe law of retaliation, which was only a temporary measure, as the other aspect of the problem (i.e., forgiveness) was ignored in it, in such commands of course the need of change must have always been felt (by various prophets) as happened in the case of Jesus Christ. If the Torah did not stand in need of such prophets who would make changes in the Law under God's instruction, from time to time, and in accordance with the needs of their age, then the Law of retaliation would not have been left incomplete for the Gospel to fulfil this deficiency. It was quite possible that God would have revealed to Moses the following perfect teaching: "And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah."[137] Now retaliation is here not made compulsory but the words *mithluha* (like it) show that evil must be requitted by punishment proportionate to the evil. On this golden rule are based to-day all the laws of justice of the civilised nations. And as in the Torah, vengeance in every case is not necessary. And then this teaching has removed the two defects of the teachings of the Gospel as well. Firstly, the exercise of forgiveness is not recommended in every case as has been done in the Gospel that "whoever shall smite thee on thy right cheek turn to him the other also." This is quite impracticable and even a staunch follower of Christianity cannot make it a rule of his life. Secondly, the exercise of forgiveness has been made conditional, that is, one should

only resort to forgiveness when it will mend the matter and be of some good to the wrong-doer. Now this perfect conception of justice is neither found in the Torah nor in the Gospel. The Torah contained a part of it which was imperfect because punishment was made compulsory, and the Gospel contained another part which was also defective because there forgiveness was made essential and no scope was left for punishment. The reason was that the Israelites were not yet so capable that Moses or Jesus Christ or the prophets who passed in between could give them complete and perfect teaching. And if it was, however, given to them it could not have helped them in any way. It was, however, expedient that they should be given at one time the Mosaic law of retaliation but when they went to the other extreme in the application of this law another aspect of the teaching was needed. This point finds support from Jesus Christ's own words:

> "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth (i.e., Ahmad or the Paraclete) is come he will guide you unto all truth."[138]

In short, this one instance is enough to prove that in the *Shari'ah* of Moses some matters needed alteration or modification even before the *Shari'ah* of Muhammad (peace and blessings of Allah be upon him) came into operation. This work was done by those prophets who came after Moses. Thus, there is no doubt that the revelation of a prophet can alter and abrogate the *Shari'ah*, but the revelation of a follower cannot do so The follower does not come to perfect the religion, but only for its revival and he cannot subtract from it or add anything to it.

Testimony of the Qur'ān regarding alteration

The Qur'ān has expressed this idea in a very subtle way. This is, in fact, such a pure and beautiful book that the more

a person reflects and contemplates over it the more he becomes its admirer and his heart is involuntarily allured by it. The Qur'ān does not mention the abrogation of *Shari'ahs*, because actually the whole *Shari'ah* (Law) is never abrogated in toto. After all, the first prophet who was raised by God was also given the command that God was one and He alone deserved to be worshipped and that there was no associate with Him. The Holy Prophet (peace and blessings of Allah be upon him) who was sent last of all was also given the same message. Therefore, the *Shari'ah* of even the first prophet can never be abrogated in its entirety. As all the prophets had been basically given the same teaching it is not correct to think that a prophet could abrogate all the teachings of another prophet. It is for this reason that the Qur'ān has thus not mentioned about the abrogation of *Shari'ah*, but has rather stated:

> "Whatever message (or verse) We abrogate or cause to be forgotten, We bring one better than it or one like it" (2:106).

This signifies that the words of God which are revealed to the prophets have sometimes to be abrogated and sometimes people forget them. In both these cases, God sends down other commands. That is His general practice. This does not specially refer to the Qur'ān but it has been stated that God has been doing so from the beginning. Thus, after the words which follow the above verse, "knowest thou not that God is Possessor of power over all things?"[139] it has been stated, "knowest thou not that God's is the Kingdom of the heavens and the earth?"[140] As a king finds it necessary to introduce changes from time to time for the betterment of his subjects, similar is the case with the Possessor of the kingdom of the heavens and the earth, as has been mentioned here that God reveals another command after abrogating the previous one or He sends the new command because the old one has been forgotten.

Actually, it hints at a general principle. Evidently this work is done through the prophets. When it has been stated as a basic principle at one place that God does so through the prophets and nowhere in the whole of the Qur'ān has it been mentioned that some prophets were exempted from this divine law or practice, or that there have been prophets who could not alter or abrogate some of the commands and that the law of bringing "better than it or one like it" did not apply in their case, then it has to be admitted that this divine practice has continued throughout among all the prophets. In the presence of this general principle we need not bring out illustrations to this effect from the lives of every prophet. Even the Qur'ān has not mentioned by name all of them while, as to those who have been mentioned, their scriptures have not been fully included in the Qur'ān. Thus, such a demand is preposterous. God has in any case explained His practice and an example from among the prophets who judged according to the Torah has also been given. It, therefore, stands established that a prophet can abrogate some of the commands of the previous *Shari'ah* and give new commands instead, whether he himself is called a prophet with a law or without a law. And this was the distinction which I have referred to above, that the revelation of a prophet can alter or abrogate the law of the previous *Shari'ah*. The question is not only of the potentiality of a thing but doing it actually, and such an illustration from the Qur'ān has been shown by me just now (3:49). On the other hand, the revelation of a non-prophet cannot introduce the slightest change even in a minor law of the *Shari'ah*. This is a clear distinction indeed.

Below I quote a few references from the writings of the Founder, which establish the point that the prophetic revelation keeps on making alterations, modifications or abrogations in the previous *Shari'ah*, as and when the need arises:

"Besides this, he who is a follower of his Master-

Prophet (peace and blessings of Allah be upon him) and has faith in his command and God's Book, it is sheer ignorance to treat him like prophets because the prophets come for the purpose of introducing people from one religion into another and for establishing one *Qiblah* in place of another, and for abrogating some of the commands and to bring some new ones instead. But I lay no claim to such a new revelation here. It is the same Islam as existed before, the same prayer, the same Prophet (peace and blessings of Allah be upon him) and the same Book. There is nothing to be left out from the original faith which should cause such a great surprise. The claim of being the Promised Messiah should have been considered grievous and worthy of avoidance if along with it (God forbid) some alteration or addition would have taken place in religious matters and, in practice, our condition would have been different from that of other Muslims."[141]

"And this does not beseem Him that He (i.e., God) starts the order of prophethood again after it has been cut off and that He should abrogate some of the Qur'ānic commands or add thereupon and go contrary to His promise or forget the perfection of the Qur'ān."[142]

"As for the teachings and information of messengers, the practice of God from the beginning has been that they are taught through the mediation of Gabriel and by means of the descent of divine verses and the words of the Merciful. If the entire Qur'ān and the authentic Traditions of the Holy Prophet (peace and blessings of Allah be upon him) will be revealed anew in the Messiah's own language, through the agency of Gabriel and as it has been mentioned in the Hadīth that some of the Qur'ānic commands concerning *jizyah* etc., will also be abrogated, then evidently by the revelation of this new book the Qur'ān will be abrogated like the Torah

and the Evangel and the new Qur'ān of the Messiah, which to some extent will even differ from the Holy Qur'ān, will come into force. And the Messiah will recite his own Qur'ān in his prayer and willy nilly the same Qur'ān will be taught to others. Apparently at that time the *Kalimah: la ilāha illl al-Allāhu Muhammad-ur-Rasūl al-Allāh* (there is but One God, Muhammad is the Messenger of God), would also be considered somewhat liable to abrogation. Because, when the *Shari'ah* of Muhammad (God forbid. Quoting of heresy does not amount to heresy) has been completely uprooted and another Qur'ān, though it may be somewhat like the Qur'ān we possess, is sent down from Heaven, the *Kalimah* would also necessarily be changed. Some people say under extreme humiliation that undoubtedly this clearly is a bad show; but what shall they do when it has been agreed upon that the Messiah would come in the capacity of a messenger and that for forty years Gabriel would keep on descending upon him and all this has been mentioned in the Hadīth. As against this I say that it is true so far, that if the same Messiah, the messenger of Allah and the possessor of a book (*sāhib-i kitāb*) to whom Gabriel used to bring revelation would come, then he would never enter the pupilship of anyone for learning the laws of the *Shari'ah* of Muhammad (peace and blessings of Allah be upon him), but as is the practice of God the divine revelation would descend on him through Gabriel and all the laws and the commandments of the *Shari'ah* of Muhammad (peace and blessings of Allah be upon him) would be revealed to him afresh in a new way, new shape and new language and, as compared with this new book which would be revealed from Heaven, the Qur'ān would be abrogated. But the Most High God would never permit such a disgrace and ignominy to come to the share of

this *ummah* or such an insult and affront to fall to the lot of His accepted Prophet, the *Khātam al-Anbiyā*. By sending a messenger with whom the coming of Gabriel is essential, the House of Islam shall go to rock and ruin whereas He has already promised that no messenger would be sent after the Holy Prophet (peace and blessings of Allah be upon him). The students of the Hadīth have certainly committed a great error when at the sight of the words ʿĪsā or son of Mary, they have believed that actually the same son of Mary, who was a messenger of Allah, would descend. They have not thought that his coming to the world, in other words, meant that Islam should take leave of the world. This has been the collective opinion and there is a report also about it in the *Muslim*, that the Messiah will appear as a prophet of God. If by way of metaphor the words Messiah or the son of Mary apply to a follower who enjoys the rank of *muhaddathiyyah*, it does not cause the slightest damage (to Islam) because *muhaddath* is in one sense indeed a prophet, but he is such a prophet who gets light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) and he does not receive knowledge directly but by means of his Prophet."[143]

"Evidently the teaching of the Torah was tooth for a tooth, eye for an eye and nose for a nose; and the teaching of the Evangel was that the wicked should not be opposed. The Qur'ān has held both the teachings to be imperfect."[144]

"According to the needs of the age, the Torah has laid greater emphasis on retaliation and the Evangel on forgiveness, forbearance and remission . . . So, the Torah has gone to one extreme and the Evangel to the other."[145]

And the following statement in the *Haqīqat al-Wahy* throws further light on this point:

> "But Jesus Christ was only the inheritor of the Torah, the teaching of which was meant for a particular nation. It was on this account that the Evangel had to explain these things with clarity which were hidden and concealed in the Torah. But we cannot add anything to the Qur'ān, because its teachings is most complete and perfect and, unlike the Torah, it does not stand in need of an Evangel."[146]

But the clearest of all these statements is found in the *Mawāhib al-Rahmān*, where the Founder has emphasised that the prophets came for the perfection of the *Shari'ah*, but as the Qur'ān has made the Law perfect, therefore, a new prophet cannot come now. Here is what he writes:

> "And God communicates and communes with His righteous servants (*auliyā'*) among his people and they are imbued with the colour of prophethood, but they are not prophets in reality, for elements of *Shari'ah* have been brought to perfection by the Qur'an. They are given nothing but the understanding of the Qur'ān. They can neither add anything to nor subtract anything from the Qur'ān."[147]

This reference also clearly shows that the prophets' function is to make additions and alterations in the previous *Shari'ah* and a prophet cannot come in the nation of Muhammad (peace and blessings of Allah be upon him) now because nothing is now to be added or altered in his *Shari'ah*. Thus the sending of a prophet is preposterous and God is much above such absurdities.

Revelation of a prophet completes guidance

Evidently, the object of the raising of a prophet is that he should show men the way which would help them in their self-purification and spiritual uplift, so that they may attain the perfection for which they have been created. Now, if a prophet does not guide, the real object of his coming

becomes void. In other words, his being raised as a prophet of God has no purpose at all. If it is said that he helps in the self-purification of his people, either by leading them in the light of some previously revealed guidance or by making them follow in the footsteps of a previous prophet, this work is that of a *mujaddid* (reformer) or a *muhaddath* (one spoken to by God) who is a follower. This means that anyone who teaches the people to obey another prophet besides himself and tread in the prophet's steps and to make the prophet their guide and model and to get from the prophet their spiritual blessings, is not a master but a servant. He himself has a master to whom belong all his *karāmāt* and supernatural performances. He calls men to the very fountain which has quenched his own thirst. Those who have thirst he let them also come to this fountain of life. He calls men to the same source of light which has enlightened him. Those who grope in the darkness, let them go to this light. The prophets are different people. They are themselves the sources of light and guidance for men. They receive guidance from God and teach men accordingly.

I have already discussed the point in the first chapter that in the divine scheme of things the object of sending prophets was to bring guidance to man, and it has also been mentioned in the Qur'ān that each and every prophet was bearer of guidance (*hidāyah*) and that it was a prerequisite of his mission that he should make the previous guidance perfect. This might have become indispensable for various reasons, perhaps that guidance was unable to help a nation any more to attain perfection, or some defect might have crept into it or it might have been lost or forgotten, or the needs and circumstances of the nation might have changed, so that it had to be abrogated, altered or modified but the raising of a new prophet, however, meant that some thing was out of order in the previous *Shari'ah*.

About other prophets it is an acknowledged fact. But it

is sometimes said that the Israelite prophets who came after Moses did not bring a new guidance. The Qur'ān, however, rejects this view. Let us consider the case of the Torah and the Evangel. If it is proved that the Evangel brought new teaching, new guidance and new light, the position of all the prophets coming after Moses becomes clear. At one place in the Qur'ān it has been mentioned: "And He will teach him (i.e., Jesus) the Book and the Wisdom and the Torah and the Gospel,"[148] and at another place in the chapter *al-Mā'idah*, where it has first been stated about the Torah: "Surely We revealed the Torah, having guidance and light,"[149] and then a mention has been made about the Gospel: "And We gave him (Jesus) the Gospel, containing guidance and light and verifying that which was before it and a guidance and an admonition for the dutiful "(5:46).

Thus, when notwithstanding the presence of the Torah a mention has been made of another prophet who brought guidance and light, the case of other Israelite prophets must be judged in view of this fact. And it must be admitted that all the prophets who came after Moses brought guidance and light and were instrumental in perfecting the guidance.

I need not quote further references in this respect from the writings of the Founder. Those quoted before while discussing the previous distinction also shed light on this point, for instance: "But we cannot add anything to the Qur'ān because its teaching is most complete and perfect and unlike the Torah, it does not stand in need of any Evangel."[150] This signifies that the Torah without the Evangel was not meant for the whole world, but even for the Israelites it was imperfect and that from time to time the Israelite prophets, like Jesus Christ, contributed their share towards the perfection of its teachings. The Founder, however, makes it more clear at another place when he writes:

"Thus, only the Qur'ān has the right to make a claim for

the perfection of its teachings. Besides, no heavenly scripture has put forward such a claim. And it is evident that the Torah and the Evangel do not take a stand on this ground."[151]

This clearly proves that the Torah and the Evangel were two separate books and both contained incomplete teachings. Further on it is stated:

"Obviously, if listening to the Torah was to suffice requirements in the future, then there was no need for the coming of a new prophet and for accepting the revelation which descended on him for exemption from divine accountability."[152]

Prophetic revelation is recited in prayers

Another peculiarity of the prophetic revelation, not to be found in any other revelation, is that it is recited in the prayers. In fact, this revelation possesses such an effect that its mere recitation even helps in the purification of the self. Therefore, the first task of a messenger is that: *yatlū 'alaihim āyāti-hī (i.e.*, he recites to them the messages of God), and at some places after this a mention has been made of *wa yuzzakī-him* (i.e., and he purifies them), which indicates that the recitation of these messages (*āyāt*) is not an ordinary matter but is the means to self-purification. This is, however, an acknowledged fact that the *wahy matlūww* (revelation recited in words) of every prophet, that is the revelation which is brought down on him through Gabriel, is recited by his *ummah* and his followers in their prayers. But, besides the *wahy matlūww* of the prophet, no other kind of revelation is allowed to be recited in prayers. It is due to this that the revelation of a *walī* (saint), *mujaddid* (reformer) or *khalīfah*, however great his rank may be, cannot be recited during prayers.

The following reference from the writings of the Founder again clearly points out this distinguishing feature of the prophetic revelation:

"As for the teaching and information of messengers, the practice of God has been from the beginning that they are taught through the mediation of Gabriel and by means of descent of divine verses and the words of the Merciful. In which case the whole of the Qur'ān and the authentic traditions of the Holy Prophet (peace and blessings of Allah be upon him) will be revealed afresh in the Messiah's own language, through the agency of Gabriel and, as it has been mentioned in the Hadīth that some of the Qur'ānic commands concerning *jizyah* etc. will be abrogated, then evidently, by the revelation of this new book, the Qur'an will be abrogated like the Torah and the Evangel and the new Qur'ān of the Messiah, which to some extent will even differ from the Holy Qur'ān, will come into force and the Messiah will recite his own Qur'ān in his prayers."[153]

And yet at another place the Founder writes:

"If our opponents had believed to the extent that Jesus Christ would definitely come but he would follow the teaching of the Evangel and would not be bound by the Muslim code of *halāl* and *harām* (lawful and unlawful), he would say his own prayers in a different manner and would recite the Evangel instead of the Qur'ān in his prayers and would regard himself as an independent prophet and not a follower. In short, he would not behave in such a way that he could be declared as a follower . . . His prayers would be unlike the prayers of Muslims and would recite Evangel instead of the Qur'ān. He would eat those things which Muslims do not eat and would drink wine . . . "[154]

And, in the *Haqīqat al-Wahy*, while mentioning about the coming of the Messiah, if by chance he is the Israelite Messiah, the Founder says: "And when people would read the Qur'ān, he would turn to the Evangel."[155]

It is essential to believe in prophetic revelation

This is as clear as day light from the Qur'ān, that he who is raised by God is *mu'min bihī*, that is to say to have faith in him is essential. The Qur'ān has it: "The Messenger believes in what has been revealed to him from his Lord and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers" (2:285).

This means that belief in all the messengers is equally necessary. At another place in the Qur'ān, it has been stated: "Those who disbelieve in God and His messengers and desire to make a distinction between God and His messengers and say: We believe in some and disbelieve in others, and desire to take a course in between, these are truly disbelievers" (4:150,151).

This means that the denial of any messenger makes a person unbeliever *(kāfir)*. To the same effect, revelation was sent to the disciples of Jesus Christ: "I revealed to the disciples, saying, Believe in Me and My messengers" (5:11).

In short, belief in a messenger is one of the fundamentals of Islam and anyone who is the denier of a messenger is veritably a *kāfir*. When a Muslim believes in Muhammad (peace and blessings of Allah be upon him), the Seal of the prophets he, in fact, is to believe in all the messengers. The names of some of the messengers have been clearly mentioned in the Qur'ān. Therefore, their denial casts a person outside the fold of Islam and as to the names which have not been mentioned, a general faith in them is enough. We believe in all the messengers, wherever they might have been raised, in India, Iran, China or Japan. Besides the messengers, the other appointed ones of God, such as *mujaddids*, faith in them is not essential to become a Muslim. Their denial is the denial of only a part (branch) but the denial of a prophet or a messenger is the denial of the

fundamental, the denial of the root itself. Therefore, denial of a part does not imply denial of the whole.

In support of this, the following two passages from the writings of the Founder will suffice:

> "This is a point worth remembering, that to call a denier of one's claim a *kāfir* is the privilege of those prophets alone who bring from God law and new commandments, but, for the inspired ones (*mulhams*) and the ones spoken to by God (*muhaddathūn*) other than the givers of Law, however great be their dignity in the sight of God, and however much they may have been honoured by being spoken to by God, no one becomes a *kāfir* by their denial."[156]

> "All prophets have taught: believe that the Most High God is One without any associate and along with it believe also in our messengership It was on this account that the sum and substance of Islam was taught to whole *ummah* in the following words: *lā ilāha ill al-Allāhu Muhammad-ur-rasūl al-Allāh* i.e., there is no God but One God, Muhammad is the Messenger of Allah."[157]

The statement of the Founder that a man becomes an unbeliever only by denying such prophets who bring Law (*Shari'ah*) or new commandments and no one becomes a *kāfir* by denying the other inspired ones and spoken ones of God, however exalted they might be in the sight of God, is in accordance with the teachings of other Muslim divines. It must be borne in mind that in the above passage the Founder has included the bringing of law or new commandments among the distinguishing features of a prophet. The underlying significance of this is that every prophet must necessarily bring *Shari'ah* or new commandments. He has thus excluded the others whom the Founder calls *mulham* or *muhaddath*. And further the Qur'ān regards the denial of prophets appearing even after Moses as *kufr* as has been

mentioned in the verse: "We believe (in) that which was given to Moses and Jesus and (in) that which was given to the prophets from their Lord. We do not make any distinction between any of them" (2:136). Thus, the truth is, as the Founder has emphasised, that a prophet must necessarily bring a new command. Otherwise, what is the significance of a prophet being raised if he has not brought some thing which has to be communicated to people? The making of prophecies alone is not the object of prophethood. On this point a detailed discussion will be made afterwards. Here I only want to show the difference which has been made by the Founder between *wahy-i nubūwwah* and *wahy-i wilāyah*, that by the denial of the former one becomes a *kāfir* and by the denial of the latter one does not become a *kāfir* though he is liable to accountability and if he increases in his enmity, a time comes when it causes destruction to his faith. The same has been the belief of other Muslim divines. Thus Sayyid 'Abd al-Qādir Jilāni makes the same distinction between prophethood and sainthood *(wilāyah)* in one of his books:

> "And the difference between *nubūwwah* (prophethood) and *wilāyah* (sainthood) is that prophethood is the communication of the Most High God revealed through the Spirit of God (i.e., Gabriel) . . . This is something the acceptance of which is necessary and he who rejects it is a *kāfir* because he rejects the communication of God. And sainthood is that the Most High God supports the saint with inspiration (*ilhām*) communicated to him. Thus *kalām* is for the prophets and hadīth is for the saints (*auliyā*). He who rejects the *kalām* is a *kāfir*, because he rejects the *kalām* of God and His revelation. And he who rejects the hadīth does not become a *kāfir* but unlucky (*khā'ib*) and that becomes heavy on him and his heart is flabbergasted because he rejects that thing from God which had brought the love of the Most High God."[158]

Every prophet brings a book

According to the Qur'ān, every prophet brings a book. In the chapter *al-Hadīd*, we read:

> "Certainly We sent Our messengers with clear arguments and sent down with them the Book and the measure, that men may conduct themselves with equity."[159]

This verse is a conclusive proof that a book was revealed to every prophet as the words *anzalnā ma'a-hum al-kitāb* (We sent down with them the Book) clearly point towards this fact. In the chapter *al-Baqarah* it has been stated:

> "Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed."[160]

It is evident that God has stated a general principle here according to which sending down of books has been mentioned with the raising of prophets. What further evidence is needed when, in the first verse above, the revelation of the Book was mentioned with the messengers and in the second verse with the prophets. These two verses prove beyond doubt that, with every messenger and prophet who was appointed for the reformation of the people, the Book was also sent down. The Book of every prophet was his prophetic revelation which descended on him for the guidance of men, whether it was in the form of law or guidance containing certain commands and prohibitions, or only guidance for the self-purification. Those who have taken the Book as necessarily meaning the *Shari'ah* (Law) have found difficulties in understanding this verse.

The Book does not necessarily mean *Shari'ah*. On the other hand, *Shari'ah* is a part of the Book. To some prophets

Shari'ah was revealed and to others it was not. There is, however, no doubt that every prophet brings more or less some messages (*risālāt*) and communications from God. Thus, whatever are his *risālāt*, in fact they are called his *kitāb* (book).

The third verse in this connection is found in the chapter *al-An'ām*:

> "And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others): and Zacharias and John and Jesus and Elias; each one of them was righteous, and Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people . . . These are they to whom We gave the Book and authority and prophecy" (6:85-87, 90).

If we include Abraham, there are eighteen prophets mentioned in this verse. We find the names of Noah also along with Abraham, both of these were sent respectively to their nations at different times. There are also prophets who have appeared between Abraham and Moses, such as Isaac, Jacob, Joseph and Ishmael. Moses himself, the great law-giver prophet of the Israelites, is also mentioned and Aaron, too, who was a co-prophet with him. The prophets after Moses have been also named here, such as David, Solomon, Job, Zacharias, John and Jesus. In short, the names of all kinds of prophets are found here — givers of law and non-givers of law, — prophets raised among different nations and prophets consecutively sent to the same nation and also prophets who were appointed together. After mentioning them all, it has been stated that these were they to whom was given the Book and the authority and the prophecy. It is evident that every prophet got authority and prophecy. It does not mean that the authority and the prophecy of a

former prophet was passed on to one who came afterwards. It follows necessarily that every prophet should have received a book. It is not possible that only one Book was given to all, nor that some got the Book and others did not, nor that some got the Book by God's own revelation and others were merely given some previous Book. The giving of one Book is not true because the Book which was given to Moses was not the one given to Abraham. The Qur'ān has itself mentioned about the Scriptures of Abraham and Moses separately (*suhufi Ibrāhīma wa Mūsā*).[161] Again, neither can it be that the book which was given to Joseph was also given to Ishmael. The giving of the book to some prophets and not to others is not possible because, in this manner, the whole statement of the Qur'ān is totally rendered incorrect.

It could also be said that, may be some of them were the recipients of the prophecy while others were not. As all of them got the prophecy, similarly, all of them got the Book. How clearly this proves the point that *kitāb*, in fact, is the other name of prophetic revelation. The possibility cannot be accepted that the Book was given by God by way of revelation to some prophets and others were only asked to act upon a previous book and this was considered as giving of books to them. This, however, does not seem plausible, that the giving of a book to a prophet should mean the giving of a garbled and interpolated book. If this is the case, there is no sense in its being given to a prophet. If a man who is guided and enlightened by God holds an altered and interpolated book in his hand and declares that this is the book which has been given to him by God, then there is no faith left for anything else in the world.

Secondly, the whole dispute is about the Israelite prophets who were raised after Moses. But, from among these prophets, there are some whose books have been mentioned in the Qur'ān, such as David and Jesus Christ. If all the prophets who came after Moses received the Torah

as their Book, what was the peculiarity of David and Jesus? When two prophets coming after Moses were given the books, what prevented others from having them. Either none would have received any other book except the Torah and, if some had received it, for what reason could others have remained deprived of it?

Further, the third point is that, as the Qur'ān has clearly stated: "We gave them the Book" *(ā'tainā-hum al-kitāb)*,[162] similarly, in the case of David, it was mentioned: "And We gave David the *Zabūr* (Psalms), *(wa ātainā Dawūdā zabūrā)*," [163] which signifies that the Book which was given to David was *Zabūr* and not the Torah. Again for Jesus Christ it was said: "We gave him the Gospel (*wa ātainā-hum al-injīl*)."[164] This also shows that the book given to Jesus, and mentioned here, was Evangel and not the Torah. It will not be found anywhere in the Qur'ān that the Torah was given to David or Jesus Christ, nor that it was revealed to them. The only mention in this respect has been that the Evangel was given to Jesus and the *Zabūr* to David. Although the word Torah has been used for Jesus Christ in the Qur'ān it is in some other context. It is not said that the Torah was given to him but that its knowledge was, as has been mentioned in the Qur'ān: "And He will teach him the Book and the Wisdom and the Torah and the Gospel" (3:47;5:110).

This is the knowledge that God gives to the prophets. In short, the mention of the Evangel being given to Jesus and the *Zabur* to David is found in the Qur'ān but not the giving of the Torah. Thus it appears from the verses quoted earlier (6:86,90) that the mention of the books being given to prophets were those books which were given separately to each and every prophet.

Let me remove another misunderstanding here. It might be said that a mention has been made of the giving or sending down of the Torah and the Qur'ān to all men. This

is indeed true. But can a wise person say that the Qur'ān was sent down to the Holy Prophet (peace and blessings of Allah be upon him) in the same manner as it has been sent down to the Muslims? When a book is given or revealed to a prophet it means the receiving of the Book through the revelation of the Most High God. And as the *ummah* of every messenger is bound to act upon that Book, the giving of the Book to the *ummah* could also be used as an expression which, in fact, is only by way of metaphor. The underlying idea of giving of the Book to a nation is that the Book was revealed to a messenger and, through him, it was communicated to that particular nation. But, when the same expression is used for a messenger or a prophet, the significance is different as has just been explained; it means the receiving of the Book through divine revelation. For the sake of brevity, it is enough to draw attention to the three verses which have been quoted above, which are sufficient to prove that, when the prophets of God are raised, they also bring a Book with them; or, in other words, God bestows on their revelation such a high status that He gives the name of *kitāb* (Book) to their prophetic revelation. But the name *kitāb* cannot be given to the revelation of a follower.

Evidence of the Founder in this regard

In the writings of the Founder, we find abundant material in support of the view that every prophet must necessarily bring a new book. The strongest argument that he has repeatedly put forward against the coming of the Israelite Messiah is that if he would come, a new book after the Qur'ān would also have come into existence. At one place, he writes:

> "If the same Messiah, the Messenger of Allah and the possessor of a book (*sāhib-i kitāb*) on whom Gabriel used to descend, would come, then he would never enter the pupilship of anyone for learning the laws of

the *Shari'ah* of Muhammad (peace and blessings of Allah be upon him)."[165]

This clearly shows that he regarded the Messiah as a prophet with a book and that his book was not the Torah but the revelation which descended on him through the mediation of Gabriel. At another place, in the same book, the Founder writes:

> "Because he will be duty bound to follow that revelation which would descend on him from time to time as befitting to the rank of the prophets, and when he would be the follower of his own revelation and the new book which would be revealed to him, then how could he be called *ummati*?"[166]

And further on he stated:

> "Now it is quite easy to understand that when the Messiah, son of Mary, would appear and Gabriel would start bringing incessantly the revelation from heaven and through it would teach him the Islamic practices and creeds, such as fasting and prayer, charity and pilgrimage and various problems of jurisprudence, then in every respect the collection of these religious commands would be called the Book of God."[167]

This proves the same point again that, even when the existing laws are taught by the mediation of Gabriel and prophetic revelation, it forms a new book. On the other hand, a follower learns about these problems through his *ijtihād* (exercise of judgement). If some light is thrown on these points by his inspirations (*ilhāmāt*), even these could not be called a book of God. In this connection, the Founder writes thus:

> "And if all this knowledge would be given to him through prophetic revelation, undoubtedly the word (*kalām*) by which he would know all these details would be called

the book of God on account of its being prophetic revelation."[168]

Here only the apostolic revelation (*wahy-i risālat*) has been considered the book of God. So, how shall we accept that prophethood was granted to them but without any prophetic revelation? And if it is one of the prerequisites of a prophet to have such a revelation, without which he can not be a prophet, then the same revelation is his divine Book as the Founder has expressly stated this point above.

Now I will show from his other writings published after *Izālah Auhām* that, according to the Founder, every prophet received separate guidance from God directly and not by following another prophet, and this guidance or revelation was, in other words, his *kitāb* (book). This has been openly admitted by the Founder:

"In the Hadīth name prophet, which has been used for the Promised Messiah, does not mean that this is applicable to Jesus Christ. Although in the same reports the name 'prophet' has been given to him, subject to the condition which makes it improbable that this prophet should be the Israelite Messiah. In spite of being given the name prophet, this Messiah has been called a follower also. And anyone who could look for a moment at the real significance of being a follower would clearly understand that to declare Jesus Christ a follower is a kind of unbelief (*kufr*) because an *ummati* (follower) is a person who is lost, deficient and erring in his religion unless he is guided by the Holy Prophet (peace and blessings of Allah be upon him) and the Qur'ān. He is, in fact, endowed with faith and perfection by being obedient to the Holy Prophet and the Qur'ān. Obviously, to harbour such an idea about Jesus Christ is a blasphemy. He might be inferior in his rank to Muhammad (peace and blessings of Allah be upon him)

but it cannot be said that, unless he joins the *ummah* of Muhammad (peace and blessings of Allah be upon him) again after his manifestation in the world for the second time, he is (God forbid) lost, deficient and erring as far as spiritual life is concerned and that his divine knowledge has remained imperfect. Thus I assure my critics that Jesus Christ can never be a follower. Although he, and all the prophets too, had faith in the truthfulness of Muhammad (peace and blessings of Allah be upon him), but they were followers of the guidance which was revealed to them and God had directly manifested Himself to them. It was never the case that by following Muhammad (peace and blessings of Allah be upon him) and by his spiritual teachings they were made prophets so that they may be called followers. God had given them separate books and they were directed to follow and lead (according to the teachings of these books) as is witnessed by the Qur'ān."[169]

In another book, *Haqīqat al-Wahy*, published in May, 1907, it has been mentioned:

"And the saying of God: "And when Allah made a covenant through the prophets: Certainly what I have given you of Book and Wisdom – then a Messenger comes to you verifying that which is with you, and you shall believe in him, and you shall help him."[170]

Again, in *Chashmah Ma'rifat*, while commenting on the verse: "And thus have We revealed the Book to thee. So those whom We have given the Book believe in it, and of these there are those who believe in it; and none deny our messages except the disbelievers,"[171] the Founder writes:

"O messenger, as We had revealed the Books or previous messages, similarly, this Book has been sent down to you Thus, those who were given the Book be-

fore you, the wise and the virtuous people among their followers believed in them."[172]

And elsewhere in this book, he has also written:

"We declare our faith in the books which were given to all the prophets of the world by their Lord."[173]

In fact, the bringing of a book by a prophet is such an obvious and self-evident phenomenon that even a man of ordinary intelligence cannot deny it. The coming of a prophet or a messenger must fulfil the following four conditions:

(i) The Sender, i.e., God

(ii) The sent one – i.e., a prophet or a messenger.

(iii) To whom he is sent – i.e., his *ummah* or community.

(iv) The message – with which he is sent – i.e., his book – his *risālāt* (messages) the communication of which is obligatory on every prophet.

If the follower of a prophet is divinely raised for the reformation of a people he would not bring any message, he would invite to the Book by the following of which he has himself attained perfection. Therefore, he would not possess a book of his own. His main task would only be revival, that is to say, he would invite towards the Book which is true and of divine origin, free from all defects and alterations. Thus, a book is essential for a prophet, and without a book he cannot be a prophet. And prophetic revelation (*wahy-i nubūwwah)* is in fact the *kitāb* of a prophet and he who does not receive (*wahy-i nubūwwah*) is not a prophet, or he who does not receive a book is not a prophet. A follower cannot possess a book, because if he has a book – and a book is the name of the guidance given for the reformation of a people and the book and the *wahy-i nubūwwah* is one and the same

thing – then, by virtue of his being the recipient of prophetic revelation he should be considered a prophet. His book will of course bring the previous one to perfection, which implies that the earlier book was deficient and it was to remove this deficiency that the prophet who was raised later was given a book. In case a person is made the possessor of a book, the previous scripture must be declared as inadequate. And he who considers the Qur'ān deficient is not a Muslim. Besides this, the earlier Muslim *Imāms* have had also such a belief that every prophet must necessarily bring a *kitāb* or *sahīfah* (scripture). The eminent Muslim commentator Fakhr al-Dīn Rāzī says:

> "The Most High God has concluded this chapter with this verse: "Surely this is in the earlier scriptures, the scriptures of Abraham and Moses",[174] which means that every one of the prophets was given a book (*kitāb*) or a scripture (*sahīfah*)."[175]

Prophets whose books are not known

As against this, it may be said that if it is true that every prophet must bring a book, then where is the book of John? I have already proved not only from the Qur'ān but also from the sayings of the earlier *Imāms* and the writings of the Founder that every prophet must bring a book. The eighteen prophets, among whom are found Israelite prophets appearing after Moses, including John, were all given books from God. To insist further for the book of a particular prophet is against reason. Says the Qur'ān:

> "And there is not a people but a warner has gone among them"(35:24).

The broad doctrine that a prophet was raised in every nation, taught repeatedly in the Qur'ān, makes us believe that every nation had its warner, whether or not we know the name of the prophet of a particular nation. Anyhow, we believe in this universal truth, which had remained hidden

for thousands of years from the wisest men of the world, and had shone upon the mind of an unlettered Arab, who did not even know what nations then existed and what scriptures they possessed. If, however, we cannot name a certain prophet in Japan or Africa, it does not mean that no prophet was raised in these countries. Similarly, if we lack knowledge about the book of a prophet it is not fair to conclude that a book was not given to him at all. The scripture of Abraham has been mentioned in the Qur'ān, but who can tell where that scriputre is? If the book of Noah is not mentioned in the Qur'ān, shall we say that he did not bring a book? Suppose the book given to John is not forthcoming but the book given to his brother Messiah is there and both these prophets enjoy equal status among the Israelite prophets so much so that the Holy Prophet (peace and blessings of Allah be upon him) met them together at one place in the Heavens. If one of them receives a book, what precludes the other from receiving it. It is enough if we show one book for all Israelite prophets who came in the wake of Moses, because, as far as the Law (*Shari'ah*) of Moses is concerned, their position and status was the same and the books of many prophets which have been mentioned in the Qur'ān are found in the existing Bible.

Israelite prophets who did not possess any book

Another point raised against this is that the Founder has written somewhere that among the Israelites there were hundreds of prophets who did not have any book with them,[176] and that it has also been mentioned in one of the *diaries* (recorded discourses) that among the Israelites there were also prophets who only announced prophecies which they received from God.[177]

These two statements should be reconciled particularly when we notice that in the writings of the Founder, whether they belong to the early or the later period, the bringing of

the book by a prophet has been considered essential. The reference quoted to the contrary is from *Shahādat al-Qur'ān*, a book which, according to Mirzā Mahmūd Ahmad, dates back to the period when the Founder did not understand the true significance of prophethood.[178] Then what is the use of quoting such a reference? Or shall it be taken that (God forbid) his mind was extremely confused about prophethood and that he uttered contradictory statements? But, when we read the original words of the Founder, contradiction vanishes. The following are his words in *Shahādat al-Qur'ān*:

> "This *ummah* (nation) stands in need of *mujaddids* (reformers and spiritual guides), as in earlier times the need of prophets used to arise. Nobody can deny that Moses was a God-sent prophet and his Torah was complete[179] for the teaching of the Israelites . . . But, in spite of that, hundreds of prophets appeared after the Torah among Israelites and they had no new book with them. The object of the manifestation of these prophets was that in their respective times those who had fallen far away from the teachings of the Torah should be drawn again towards the original teaching of this Book and those in whose hearts doubts, atheism and wickedness had crept in should be endowed with a living faith again. The Almighty says it in the Qur'ān: "And We indeed gave Moses the Book and We sent messengers after him one after the other,"[180] so that these messengers should uphold and verify the teaching of the Torah . . . Thus all these verses show that this has been the habit (*'ādat*) of God that, after sending down His book, He does raise prophets for its support and verification. So much so that for upholding the Torah even four hundred prophets had appeared at a time and about their appearance the evidence can still be found in the Bible."[181]

The generalization of the above statement needs a little

explanation. At the end of the passage it has been said: "This has been the habit of God that after sending down His book He does raise prophets for its support and verification."

The words are rather universal in their application, but would it be fair to conclude that the writer of the above lines similarly believed in the coming of prophets after the Qur'ān? In fact, he is only trying to establish a resemblance between the prophets and the spiritual *khalīfās* i.e., the reformers (*mujaddidīn*) of this *ummah*. So, to understand the meaning of the words "that they had no new book with them," we shall refer to other writings of the Founder. In his book *Mawāhib al-Rahmān*, published in January, 1903, he has made a distinction between *mujaddids* (reformers) and *auliyā* (saints) of this *ummah* and the prophets of previous *ummahs* which is that: " . . . they are imbued with the colour of prophethood but they are not prophets in reality for Qur'ān has brought the needs of law to perfection."[182]

So, it shows that if the Qur'ān had not perfected the law, these *auliyā* would have become, in fact, prophets because, in that case, they would have continued to perfect the law of the Qur'ān, though they themselves would not have been the bearers of Law. Thus, between the prophets who were raised after Moses and the *Khalīfas* who came after the Holy Prophet (peace and blessings of Allah be upon him) this distinction has been made that the prophets used to perfect the law but since the Qur'ān does not stand in need of such a perfection, the *khalīfas* of this *ummah* are not prophets. So, the meaning of the words "that they had no new book with them" would only be that they did not bring any new law, and the book here would signify a book containing new law.

It should also be remembered that in the quotation from *Shahādat al-Qur'ān*, the Founder has mentioned messengers and prophets with those people who were given

the name prophet only in the literal sense, that is, sometimes they made prophecies. This statement is corroborated by the words that "for the support of the Torah even four hundred prophets had appeared at a time and about their appearance evidence can still be found in the Bible." But these four hundred prophets were not real prophets. It has been mentioned about them that they prophesied all together that a certain king would be victorious against his enemy, [183] but he was defeated and killed in the battlefield.[184] Now, it is evident that, if these prophets are accepted to be real prophets of God, no faith will be left in the institution of prophethood. Far from supporting the religion, their precept rather destroys it. Not one or two but four hundred prophets together make a prophecy which turns out to be absolutely false. A little thought would make the point clear that, in fact, they were ordinary seers, and seers were also sometimes called prophets. Otherwise, in reality, they were not prophets. At another place the Founder has also admitted that this dream of four hundred prophets was satanic. If satanic dreams and inspirations could also be had by the real prophets, nothing else could be accepted God says in the Qur'ān that His revelation to messengers is sent under the protection of the angels: "For surely He makes a guard to go before him and after him"(72:27).

Another argument in favour of the point that they were not real prophets is that a little further, in the same book, the Founder writes: "During the fourteen hundred years, that is from Moses to the Messiah, thousands of prophets and *muhaddathīn* (inspired ones of God) were born among them."[185] Or again, "thousands of prophets were sent for the revival of this Law."[186] Thus, in fact, here only a general mention has been made about the names of those people along with others who supported the Mosaic faith. Otherwise, the clear difference between the mission of a prophet and a *muhaddath* has been explained by the Foun-

der in the same book. He has, however, summarised his writings on this point in the following words:

> "Now we write down here the summary of all that has been said above. The afore-mentioned arguments prove that, after the death of the Holy Prophet (peace and blessings of Allah be upon him), at times of trials, tribulations and corruptions such reformers would appear who would be entrusted with this work from among the several works of the prophets that they should invite people to the true Faith, and remove every kind of innovation that had found its way in the religion, and after receiving heavenly light should manifest the truth of religion from every aspect to the people and should draw people by their own pure example towards truth, love and purity."[187]

Behold! the work of revival (*tajdīd*) has been declared to be one from several works of the prophets. In this way, if any misunderstanding has arisen out of the first quotation, the above reference is quite sufficient to remove it. There is a great difference in the works of the prophets and those of the *mujaddids* (reformers), revival (*tajdīd*) being only one of the works of the prophets. This shows that besides *tajdīd*, the real (*haqīqī*) prophets are entrusted with some other mission, *inter alia*, the perfection of the Law and guidance which they perform by the book that is given to them, as is clear from the quotations above.

Prophetic revelation possesses excellences

This is the last distinction which the word of God has made between the two kinds of revelation i.e., prophetic revelation and the one which is granted to the righteous servants. Man is endowed with various faculties. His guidance and self-purification demands that all the defects in his faculties should be removed and these should be made capable for attaining perfection. Thus, a person who is

appointed for this work should himself be perfect in all his faculties and the means, i.e., his revelation, should also possess all these aspects (which would help to attain perfection). When a prophet is raised for the reformation of his people, he is made a precept and a source for them from which all the blessings are obtained. It is, therefore, necessary that his revelation should possess more or less all the requisite excellences. The greater the revelation is the greater are its excellences and the greater reformation of humanity could be achieved through it. As the Qur'ānic revelation far exceeds in its excellence than all other revelations, it has produced correspondingly a great revolution in the world. Likewise, the message of prophets has brought reformation in the countries relative to their rank and file. A follower, while inviting towards guidance, calls to the revelation of his master-prophet and not towards his own revelation. Therefore, his revelation does not stand in need of those excellences, although it contains good news (*mubashshirāt*), which are from among the aids of religion. They are only a help towards bringing man to the ways of guidance. The difference lies in the necessity, as there are several other differences between *nubūwwah* and *wilāyah*. The Qur'ān is replete with the excellences of the revelations of prophets. That is the true source from which the world gets its life. About the revelation of the believers, it has been clearly mentioned: *Lahum al-bushrā fil hayāt al-dunyā wa fil-ākhirah*, "for them is the good news in this world's life and in the Hereafter " (10:64).

In short, the believers are given *mubashshirāt*, the rest of the things for them are found in the Qur'ān. But the need of good news remains alive and thus they are endowed with it. This is also confirmed by the authentic hadīth, which says: "Nothing is left of prophethood except good news."[188]

As the subject of *mubashshirāt* has been discussed in detail elsewhere, therefore, nothing is to be added here. It

should, however, be remembered that the good news is not the essence of real prophethood though in most cases it goes with it The door is open for them even after the termination of prophethood. If these were the essence of real prophethood (*asl nubūwwah*) then these would also have terminated with the Qur'ān. This is the view of all the scholars of religion.

A few references from the writings of the Founder from his earliest and latest works would be enough in this context. The detailed discussion will follow later. The following is what he wrote in one of his earliest books:

> "The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said that nothing is left of prophethood except *mubashshirāt* (good news), that is to say, from the parts of prophethood only one part remains and that is the *mubashshirāt* such as true dreams (*al-ru'yā al-sādiqah*), good visions (*al-mukāshafah al-Sahīhah*) and the revelation which descends on the chosen ones among the righteous servants (*khawās al-auliyā*) . . . But we have believed in the discontinuity of the prophethood which is perfect and complete and possesses all the excellences of revelation since the day this Qur'ānic verse was revealed: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khātam al-Nabiyyīn*[189] (Seal of the prophets)."[190]

And in his book *Chashma Ma'rifat*, the Founder writes:

> "The Holy Qur'ān does not terminate the continuation of divine communion and communication, as has been mentioned in the verse: "He makes the spirit to alight by His command upon whom He pleases of His servants."[191] At another place it is said: "For them is good news in this world's life and in the Hereafter."[192]

This means that for the believers, only inspirations

containing good news (*mubashshir ilhām*) have been left and the Law (*Shari'ah*) has come to a close because the age of the world is heading to its end. Thus the divine communication in the form of good news will remain till the Day of Resurrection."[193]

On the following page, he again writes:

> "We all agree that the *Shari'ah* has come to an end with the Qur'ān, only *mubashshirāt*, that is to say, prophecies are left."[194]

These twelve distinctions between *wahy-i nubūwwah* and *wahy-i wilāyah* are such that any person who will reflect over them is not in danger of stumbling over the question of prophethood. And "Allah leaves in error whom He pleases and guides to Himself those who turn to Him" (13:27).

NOTES AND REFERENCES
Chapter II

40. The Qur'ān, 18 *al-Kahf*: 110.
41. Ibid., 6 *al-An'ām*: 50.
42. Ibid., 99 *al-Zilzāl*: 5.
43. Ibid., 16 *al-Nahl*: 68.
44. Ibid., 41 *Hā Mīm*: 12
45. Ibid., 8 *al-Anfāl*: 12.
46. Ibid., 28 *al-Qasas*: 7.
47. ibid., 5 *al-Mā'idah*: 111.
48. Ibid., 18 *al-Kahf*: 86; 3 *Āl 'Imrān*: 44; 31 *Luqmān*: 12 *respectively.*
49. Ibid., 42 *al-Shūrā*: 51.
50. Abū 'Abd al-Rahmān Ahmad al-Nasā'ī, *Sunan al-Nasā'ī.*
51. Shaikh 'Abd al-Qāsim al-Hussain al-Rāghib, *Al-Mufradāt fī Gharīb al-Qur'ān.*
52. *Ibid.*
53. The Qur'ān, 2 *al-Baqarah*: 97.
54. Ibid., 26 *al-Shu'arā*: 193-94.
55. Ibid., 69 *al-Haqqah*: 40; 81 *al-Takwīr*: 19.
56. *Imam* Fakhr al-Dīn Rāzī, *al-Tafsīr al-Kabīr.*
57. The Qur'ān, 4 *al-Nisā'*: 163-65.
58. Ibid., 28 *Qasas*: 7.
59. Ibid., 5 *al-Mā'idah*: 111.
60. Ibid., 4 *al-Nisā'*: 163.
61. Bukhārī, 1:1.
62. The Qur'ān, 96 *al-'Alaq*: 1-5
63. Ibid., 20 *Tā Hā*: 29.
64. *Sahīh al-Bukhārī, Kitāb al-Tafsīr*
65. *Ibid., 1:3.*
66. *Ibid., 1:6.*
67. *Ā'īnah Kamālāt Islām,* (26th February 1893), p. 144.
68. The Qur'ān, 19 *al-Maryam*: 17-21.
69. Ibid., 4 *al-Nisā'*: 171.
70. Ibid., 42 *al-Shūrā*: 52.
71. Ibid., 19 *al-Maryam*: 17.
72. Ibid., 42 *al-Shūrā*: 51.
73. Ibid., 58 *al-Mujādilah*: 22.
74. *Mishkāt al-Masābīh,* 4:12 (7), *al-Bukhārī,* 59:6.
75. *Sahīh al-Bukhārī,* 2:73.
76. *Mishkāt al-Masābīh,* iv:44 (88).
77. *Sahīh al-Bukhārī,* 1:1.
78. *Ā'ina Kamālāt-i Islām* (26th February, 1893), p. 117.
79. *Sahīh al-Bukhārī, Kitāb, Bad' al-wahy,* 1:1.
80. *Ibid.,* 1:1
81. *Ibid.*
82. The Qur'ān, 4 *al-Nisā'*: 163.
83. Ibid., 4 *al-Nisā'*: 164.

84. The Qur'ān, 42 *al-Shūrā*: 51.
85. *Al-Sahīh al-Bukhārī*, 1:1.
86. *Izālah Auhām* (3rd September 1891), p. 575.
87. *Ibid.*, p. 577
88. *Ibid.*, p. 576
89. *Ibid.*, p. 817
90. *Ibid.*, p. 578.
91. *Ibid.*, p. 584
92. *Ibid.*, p. 614
93. *Ibid.*, p. 761
94. *Ā'inah Kamālāt Islām* (26th February 1893), p. 106.
95. *Tuhfah Golarwiyah* (1st September 1902), p. 83.
96. *Ibid.*, p. 84.
97. The Qur'ān, 6 *'al-An'ām*: 50; 46 *al-Ahqāf*: 9.
98. Ibid., 7 *al-A'rāf*: 203.
99. Ibid., 10 *Yūnus*: 109.
100. Ibid., 39 al-*Zumar*: 13.
101. Ibid., 6 *al-An'ām*: 154.
102. Ibid., 4 *al-Nisā'*: 59; 5 *al-Mā'idah*: 92; 64 *al-Taghābun*: 12 etc.
103. Ibid., 3 *Āl 'Imrān*: 30.
104. Ibid., 4 *al-Nisā'*: 59.
105. *Izālah Auhām* (3rd September 1891), p. 575.
106. *Ibid.*, p. 576.
107. The Qur'ān, 4 *al-Nisā'*: 64.
108. *Izālah Auhām* (3rd September 1891), p. 569.
109. *Review: Mubāhathah* (26th November 1902), p. 8
110. *Sirāj-i-Munīr* (24th March 1897), p. 73.
111. *Barāhīn-i-Ahmadiyyah*, vol. v, (15th October 1908) Supplement, p. 192-93
112. The Qur'ān, 2 *al-Baqarah*: 97; 3 *Āl 'Imrān*: 3 etc.
113. Ibid., 5 *al-Mā'idah*: 46.
114. Ibid., 72 *al-Jinn*: 27-28.
115. *Izālah Auhām* (3rd September 1891), p. 630.
116. *Ā'inah Kamālāt-i-Islām* (26th February 1893), p. 23.
117. *Hamāmat al-Bushrā* (27th July 1903), p. 13.
118. *Ibid.*, p. 79
119. *Mawāhib al-Rahmān* (14th January 1903), p. 69.

119(a) About the Promised Messiah there are no words like this in any hadīth that when he appears you believe in him as the prophet of his time. On the other hand the Prophet only said, 'Convey my greetings to him' suggesting thereby that you should side with him.

120. The Qur'ān, 19 Maryam: 28, "Mary belonged to the priestly class, as Wherry also admits, 'because she was of the Levitical race, as her being related to Elizabeth it would seem she was', and therefore, she is rightly called *ukht Hārūn (sister of Aaron)*, the word *ukht* being by no means limited to the close blood relationship. (Muhammad 'Ali, The Holy Qur'ān English Translation).
121. Ibid., 20 *Tā Hā*: 32.
122. Ibid., 37 *al-Sāffāt*: 117.

123. *Izālah Auhām* (3rd September 1891), p. 576.
124. *Ibid.*, p. 569.
125. *Haqīqat al-Wahy* (15th May 1907), p. 127.
126. *Izālah Auhām* (3rd September 1891), p. 576.
127. *Ibid.*, pp. 578,79
128. *Ibid.*, p. 532.
129. The Qur'ān, 16 *al-Nahl*: 35, 36.
130. Mirzā Bashīr al-Dīn Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 294.
131. *Ibid.*,
132. *Barāhīn Ahmadiyyah*, vol. v (15th October, 1908), p. 119.
133. The Qur'ān, 23 *al-Mu'minūn*: 44.
134. St. Matthew, 5:38-39.
135. "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (St. Matthew, 5:31-2)
136. Exodus, 20:3, 14, 15, 12.
137. The Qur'ān, 42 *al-Shūrā*: 40.
138. St. John, 16:12-13.
139. The Qur'ān, 2 *al-Baqarah*: 106.
140. Ibid., v. 107. Detailed discussion on the subject of abrogation in the Qur'ān will be found in Muhammad 'Ali's English translation of the Qur'an, p. 47 under the verse 2:106; and in his work *The Religion of Islam*, pp. 35–44. Tr.
141. *Ā'inah Kamālāt Islām* (26th February, 1893), p. 339.
142. *Ibid.*, p. 377
143. *Izālah Auhām* (3rd September 1891), pp. 584-587.
144. *Chashma-i-Ma'rifat* (15th May 1908), pp. 255, 259.
145. *Sirāj al-Dīn 'Isāi ke chār swālon ka jawāb* (22nd June 1897), p. 83.
146. *Haqīqat al-Wahy*, p. 151.
147. *Mawāhib al-Rahmān* (14th January 1903), pp. 66, 7.
148. The Qur'ān 3 *Āl 'Imrān*: 47.
149. Ibid., 5 *al-Mā'idah*: 44.
150. *Haqīqat al-Wahy* (15th May 1907), p. 151.
151. *Barāhīn Ahmadiyyah*, vol. v, (15th October 1908) Supplement, pp. 3, 4.
152. *Ibid.*
153. *Izālah Auhām* (3rd September 1891), p. 584.
154. *Barāhīn Ahmadiyyah*, vol. v, (15th October 1908) Supplement, p. 134.
155. *Haqīqat al-Wahy* (15th May 1907), p. 29.
156. *Tiryāq al-Qulūb* (October 1902) footnote, p. 180.
157. *Haqīqat al-Wahy* (15th May 1907), p. 111.
158. *Ghunniyyah al-Tālibīn.*
159. The Qur'an, 57 *al-Hadīd*: 25.
160. Ibid., 2 *al-Baqarah*: 213.
161. Ibid., 87 *al-A'lā*: 19 (The scriptures of Abraham and Moses).
162. Ibid., 6 *Al-An'ām*: 90.
163. Ibid., 4 *al-Nisā'*: 163; 17 *Banī Isrā'īl*: 55.

164. The Qur'ān, 5 *al-Mā'idah*: 46;57 *al-Hadīd*: 27.
165. *Izālah Auhām* (3rd September 1891), p. 585.
166. *Ibid.*, p. 575
167. *Ibid.*, p. 579
168. *Izālah Auhām*, p. 579.
169. *Barāhīn Ahmadiyyah*, vol. v (15th October, 1908) Supplement, p. 192-93.
170. The Qur'ān, 3 *Āl 'Imrān*: 80; *Haqīqat al-Wahy* (15th May 1907), p. 130.
171. Ibid., 29 *al-'Ankabūt*: 47.
172. *Chashmah Ma'rifat* (15th May, 1908), p. 253-54.
173. *Ibid.*, Vol. II, p. 5
174. The Qur'ān, 87 *al-A'lā*: 18, 19
175. *Matālib' Āliyah*
176. *Shahādat al-Qur'ān* (22nd September 1893), pp. 44, 45.
177. *Diary* published in *Badr*, 5th March 1908.
178. "The question of prophethood became clear to him in 1900 or 1901" (Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 121). For further discussion please see Ch. IX.
179. Here the Torah is said to be complete for the teaching of the Israelites. This does not mean that the Torah, in the form of guidance (*hidāyat*) was a complete book. It only refers to the law (*Sharī'ah*) which was found in the Torah and its completeness is also not absolute but as is evident from other references quoted elsewhere, the Founder considered that the Torah stood in need of the Evangel (*Haqīqat al-Wahy*, p. 151) and that the law of retaliation was altered by the Jesus' law of forgiveness. Thus the perfection of the Torah is only relative. Moreover, if the Torah was a complete guidance for the Israelites, the other guidance for them was meaningless. But the Qur'ān has, on the one hand, called the Torah light and guidance: "*Surely We revealed the Torah having guidance and light*" (5:44) and, on the other, the same has been said about the Gospel: *And We gave him* (i.e. to Jesus Christ - *Tr.*) the Gospel containing *light and guidance* (5:46). Thus, it is obvious that the perfection of the Torah is only relative here and it only refers to the part of the Torah which concerns law (*sharī'at*). And the slight alterations in the law are assumed as if they did not exist. Otherwise the Founder neither rejects the Qur'ānic description nor his own.
180. The Qur'ān 2 *al-Baqarah*: 87.
181. *Shahādat al-Qur'ān* (22nd September 1893), pp. 44, 45.
182. *Mawāhib al-Rahmān* (11th January 1903), p. 66-67.
183. "Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king" (I Kings, 22:6).
184. "And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot." (Ibid., 22:35) Tr.
185. *Shahādat al-Qur'ān* (22nd September 1893 C.E.), p. 46.
186. *Ibid.*
187. *Ibid.*, pp. 48,49

188. Sahīh *Al-Bukẖārī*, kitāb al-Ta'bir
189. The Qur'ān, 33 *al-Ahzāb*: 40
190. *Taudīh Marām* (22nd January 1891 C.E.), p. 10
191. The Qur'ān, 40 *al-Mu'min*: 15.
192. ibid., 10 *Yūnus*, 64.
193. *Chashmah Ma'rifat* (15th May 1908, C.E.), p. 180
194. *Ibid.*, p.181

CHAPTER III

FINALITY OF PROPHETHOOD

Significance of Finality of Prophethood

What is the significance of Finality of Prophethood in Islam? My first reply to this question is that the real object of sending the prophets, as stated in the Qur'ān, was accomplished with the advent of Muhammad (peace and blessings of Allah be upon him). When that purpose was achieved there was, in fact, no room for raising of any prophet thereafter. All aspects of guidance, with explanation and necessary details, were given to the world by him. He received that perfect light from the Divine Source, the perfect light which the human being is capable to receive for the guidance, uplift and purification of the whole of mankind for all times to come. As this divine guidance has been communicated to the world, therefore, the institution of prophethood has come to an end. A prophet was needed to explain some new aspect of guidance for man's spiritual progress but, as the Qur'ān has brought all these aspects to perfection, the need for raising of a new prophet has also ceased. The termination of prophethood, however, does not mean that a blessing (*ni'mah*) which was bestowed on human being in the past has been intercepted. On the contrary, this favour has now been delivered to men in its perfect form. We have not been deprived of the blessing of prophethood, which is with us in its best form but, as a lamp is not needed after the sun has risen, similarly after Muhammad (peace and blessings of Allah be upon him) mankind does not stand in need of any other prophet.

The Holy Prophet Muhammad appeared for the world

I have explained already that the real object of the prophets was only to convey guidance to men. This duty was

performed by them according to the needs and capacity of their respective nations. A time came at last when the human mind reached the stage through the teachings of the prophets when it was able to receive the final message for the attainment of its perfection. And its distinguishing feature was that it was meant for the whole of mankind. The advent of Muhammad (peace and blessings of Allah be upon him) thus proved that a great revolution had taken place in the realm of prophethood. Because, by his appearance, a perfect guidance was delivered to the world by following which men could attain, wheresoever they might be, the highest stage of spiritual perfection. A guidance meant only to fulfil the needs of a particular nation could not feed all the branches of human nature. Different human faculties were developed among various nations and, for this purpose, various prophets were raised among men. This, in itself, is a proof that their teachings were not meant for the whole of the human race, and also that their teachings had not reached their highest stage of perfection. In fact, when the all-embracing guidance was sent down, the barriers of country, race and colour were broken. Thus the Holy Prophet (peace and blessings of Allah be upon him) was commanded to declare:

> "O mankind, surely I am the Messenger of Allah to you all."[195]

And then it was said about the Holy Prophet (peace and blessings of Allah be upon him): "And We have not sent thee but as a bearer of good news and as a warner to all mankind" (34:28).

Again:

> "And We have not sent thee but as a mercy to the nations" (21:107).

Similarly, at another place, the Qur'ān says:

"Blessed is He Who sent down the Discrimination (*al-Furqān*) upon His servant that he might be a warner to the nations" (25:1).

Thus it was in this way that all the national differences were obliterated, so that it may be shown that a complete guidance had come which could help man to attain what he is really capable of.

The Holy Prophet was appointed for the world

Sometimes it is said that Muhammad (peace and blessings of Allah be upon him) did not receive the message on the first day that he was sent as a prophet to all the nations or that his teachings were meant for the whole of mankind. Some even go to the extent of saying that it was in Madinah that he knew about his universal mission. This is, however, not correct. I have quoted before the hadīth in which the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said:

"I said: O people, I am a messenger of Allah to you all; but you called me a liar; however Abū Bakr accepted me as true."[196]

Obviously, this related to a time when only Abū Bakr had given testimony to the Holy Prophet's truth, while all the people had rejected him. This shows that it was in the beginning of his prophethood that he declared himself to be a messenger for all people. The question as to when these verses, quoted above (7:158, 34:28, 21:107, 25:1), were revealed does not stand in our way. The exact order of the descent of the revelation of the Qur'ān does not exist, so that we cannot positively and definitely say that a particular verse was revealed at a particular time, although it is worth remembering that the above-mentioned verses are supposed to be of the Makkan period. Further, it must be noted that the words of the second revelation *qum fa-andhir* i.e., "arise and warn,"[197] are rather general. It has not been said, warn

your own people or the Arabs in particular. We notice that, according to the Qur'ān, every prophet was raised for his own nation, or to warn his own people and to bring them out of darkness into light, but in the Holy Prophet's revelation the absence of a mention about particularly warning his own nation clearly shows that his call was universal.

It is sometimes said about the second revelation that it belongs to a much later time as there was a cessation of revelation (*fatrat al-wahy*) for the period of three years between the first and the second revelation. But this is not a proven fact. On the contrary, the version of Ibn 'Abbās, as recorded in *Fath al-Bārī*, is that the cessation lasted only a few days.

Besides that, the first chapter of the Qur'ān also belongs to an earlier period, and in it the words *al-hamdu lil-lāhi rabbil 'ālamīn* (all praise is due to Allah, the Lord of all the worlds or of all the nations)[198] are clear enough that God is responsible for the physical nourishment and sustenance (*rabūbiyyah*) of all the nations. How, then, can He neglect the spiritual *rabūbiyyah* of His creatures? The Qur'ān has set aside all the phraseology such as the Lord God of Israel which confined him to be a God of a particular nation.[199] And the words *Rabb al-'ālamīn* have been used instead to hint that the Qur'ānic teachings were meant for all people. Similarly the words, "and it is naught but a Reminder for the nations"[200] are also the words of the Holy Prophet's earlier revelation.

No other prophet appeared for the world

This was, however, the first distinction of the finality of prophethood that Holy Prophet Muhammad's message was for the whole world. No doubt there had appeared before prophets who were sent to their own respective nations, but none of them claimed to have been raised for all the nations. Christians think that Jesus had told his disciples to "go forth

to every part of the world, and proclaim the Good News to the whole creation."[201] But this part has first of all proved to be a subsequent interpolation, and then there are other sayings of Jesus Christ which contradict this view; for instance, his reply to a Canaanite woman: "I was sent to the lost sheep of the house of Israel, and to them alone," and "it is not right to take the children's bread and throw it to dogs."[202] Jesus also commanded his disciples to "go rather to the lost sheep of the house of Israel."[203] The same words have been confirmed by the Qur'ān, where it is said that God made him "a messenger to the children of Israel."[204] How could, after all, Jesus Christ claim to be a messenger for the whole world when he had clearly said: "There is still much that I could say to you, but the burden would be too great for you now However, when he comes who is the spirit of truth, he will guide you into all truth."[205] This, in itself, is a sufficient proof that Jesus Christ never made a claim that he was raised for the whole of mankind. It appears that, when the Jews turned deaf ears to his message, his disciples turned towards other nations and then perhaps it was at that time that such sayings were attributed to Jesus Christ. However, there is no other prophet of God who laid claim to being the world's teacher. Thus it is only Muhammad (peace and blessings of Allah be upon him) who has been raised for the whole world, which is a clear testimony to the finality of prophethood. When a prophet with perfect teaching has been raised, there is no scope for another to be appointed for this office again.

Faith in the previous scriptures

Before Muhammad (peace and blessings of Allah be upon him) no other prophet had claimed to have been appointed for the whole of mankind. Similarly, there was no other prophet before him who made it essential for his followers to have faith in all the previous prophets of God. This, in fact, is the distinctive feature of the finality of

prophethood. It has been mentioned in the beginning of the Qur'ān that the believers are those: "Who believe in that which has been revealed to thee and that which was revealed before thee."[206] Now the words *mā unzila min qablika* (that which was revealed before thee) essentially require that one should have faith in all the *wahy-i nubūwwah* (prophetic revelation) which had been sent down before Muhammad (peace and blessings of Allah be upon him) On the other hand, the Qur'ān says: "And for every people a guide (was sent),"[207] which shows that the bearers of guidance were sent to all nations. Thus in this way it has been made obligatory to have faith in all the guidance which was revealed to various nations. This proves two-fold that Holy Prophet Muhammad's teachings were complete and perfect and that there would be no prophet after him. Firstly, if this teaching was not complete and perfect, and if he was not a messenger of Allah, reciting pure pages "wherein are (all) right books (or ordinances),"[208] why was it made obligatory to have faith in all previous revelations? In other words, the raising of prophets among various nations in the past point towards the coming of a prophet, last of all, for the whole of mankind. The other prophets had prepared their followers for the acceptance of such a universal teacher. Secondly, the words *min qablika* (before thee) are clear enough that only faith in that revelation has been made obligatory which had been sent previously. This shows that there would be no revelation after Muhammad (peace and blessings of Allah be upon him), belief in which was going to be a part of the fundamentals of Islam. This is a clear evidence of his being the last of the prophets. If someone says that at another place it is found in the Qur'ān that: "They all believe in Allah and His angels and His books and His messengers,"[209] or that according to the verse: "We make no difference among His messengers,"[210] it is essential to believe in those messengers also who came after Muhammad (peace and blessings of Allah be upon him) then such a statement is entirely

baseless because the Qur'ān has made its meaning clear by the words: "That which was revealed before thee" and no mention at all has been made for *that which will be revealed after thee.*

Thus, among *rusul* (messengers), would be included only those messengers who fall under the category of messengers raised before Muhammad (peace and blessings of Allah be upon him). A verse could not be interpreted so as to contradict the other. Only that meaning would be acceptable, which conformed to the text of other verse. As the words "that which was revealed before thee" cannot be stretched to include a later revelation after Muhammad (peace and blessings of Allah be upon him), therefore, he is in fact, the last of the prophets. Besides, we should also remember that in the verse, "They all believe in Allah and His angels and His Books and His messengers,"[211] Books are clearly mentioned with the messengers, therefore, this verse is self explanatory.

Some people think that the words, *Bil ākhirati-hum yūqinūn* i.e., "of the Hereafter they are sure"[212] mean that they have firm faith in what is yet to come, i.e., the revelation or message of another prophet which is to come. However, a little reflection on these verses shows that for the uplift of man the Qur'ān has mentioned all the principles of faith in an elegant way. Faith in God comes first and faith in the Hereafter last. It should also be borne in mind that a belief in Allah and a belief in the Hereafter: "who believe in Allah and the last Day"[213] often stand for a belief in all the fundamental principles of Islam. It is certainly a useless effort to leave this most eloquent expression and adhere to an anomalous interpertation. Again, not only do the tenets of Islam appear inadequate by accepting this strange meaning of *al-ākhirah,* but many other verses of the Qur'ān become meaningless. Moreover, in the chapter *Luqmān,* these words are mentioned exactly in the same manner:

"who keep up prayer and pay the poor-rate and are certain of the Hereafter (*bil-ākhirati-hum yūqinūn*) — "These are on a guidance from their Lord, and these are they who are successful."[214] If the same interpretation of the verses be accepted here as in the chapter *al-Baqarah* (2:4), it would mean that, with the saying of the prayer and the paying of the poor-rate, the third article of faith is to have belief in the revelation to come (i.e., the revelation of the Promised Messiah), whereas the appearance of the Promised Messiah is just a prophecy, and one could only have faith in it in an abstract and a general way. Another difficulty is that *al-ākhira* would include faith in all the revelations that would come after the Holy Prophet (peace and blessings of Allah be upon him). Why should the revelation of one person be singled out? His revelation, after all, is like the revelation of other *mujaddids* (reformers). Then, why should it not be essential to believe in all such revelations? Moreover, the words of the Qur'ān are, "that which has been revealed to thee and that which was revealed before thee." Therefore, *bil-ākhira* should necessarily mean *bimā 'unzila bil-ākhira* (that which will be revealed after) but *mā unzila ilaika* (that which has been revealed to thee) means the Qur'ān, and *mā unzila min qablika* (that which has been revealed before thee) means the previous scriptures. Then, what will be the scripture of the revelation which has to come? It is an established fact that neither any *mujaddid* nor even the Promised Messiah would bring any book. Now when there is no (new) book at all to demand our allegiance, of what shall we be certain and in what shall we have faith? If it be said, that in the revelation that has to come after Muhammad (peace and blessings of Allah be upon him), I say there is no book after him which could be called *mā unzila bil-ākhirah* (that which will be revealed after). It is, therefore, quite unwarranted to take *al-ākhirah* as meaning the message or revelation which is to come. The Qur'ān speaks of no message coming to humanity after it. It is the last message,

which has perfected the religion.[215] The *ākhirah* in this verse is plainly spoken of as the Last Day in verse 8 of the same chapter. [216]

In short, the attempt at such an interpretation has no foundation at all and the only truth is that the verse that "which has been revealed to thee and that which has been revealed before thee" conclusively proves that Muhammad (peace and blessings of Allah be upon him) is the Last Prophet and that the duration of his prophethood extends to the Day of Resurrection.[217]

First reason for finality of prophethood

There is no scripture in the world which claims to have brought the guidance to perfection. However, hints are found in these scriptures at several places to the contrary. In the sayings of Jesus Christ such an admission has been openly made. If any person beside Muhammad (peace and blessings of Allah be upon him) could be a claimant of bringing the guidance to perfection, it could only be Jesus Christ, for, between him and the Prophet of Islam, history does not recognize the appearance of any other prophet. After the perfection of guidance there is indeed no scope for the coming of another prophet, because the real object of prophethood has been fulfilled. The purport of the raising of the prophets in the world was to communicate divine guidance to men. This guidance, as the requirements of different nations rendered it necessary, was revealed according to the needs and conditions of every age and nation. Again, it was not revealed to any prophet in its perfect form. Unless it were perfected, the coming of the prophets could not be terminated.

In other words, he who brought the perfect guidance for all nations of the world deserved to be called *Khātam al-Nabiyyīn*, or the Seal of the prophets. As Jesus Christ was the last prophet before Muhammad (peace and blessings of

Allah be upon him), therefore, if he had made such a claim that he did bring the guidance to perfection, then his followers had the right to assign him any rank they liked. He could have been called the last prophet because, with the perfection of guidance, prophethood would have come to an end. But God made Jesus Christ utter words that always would show that another prophet was needed after him and unless such a prophet had appeared the whole institution of prophethood would have remained meaningless because it would have left the real object — the perfection of guidance — in abeyance without which the human race could not have attained real spiritual excellence. And these words are: "There is still much that I could say to you, but the burden would be too great for you now."[218] Had only these words been uttered by Jesus Christ, even then they must have forced the world to wait for another prophet because it was admitted by him that he had not brought the guidance to perfection. He had not made this confession alone, but had also expressly stated the great need for the coming of another person. "However, when he comes who is the Spirit of Truth, he will guide you into all truth."[219] It is clear that man of a pure heart had admitted that another one was needed to lead mankind into all truth, that would be the person who would bring the guidance to perfection. Thus it was Jesus Christ alone who could make such a claim in the world's history, but he confessed his incapability and stated that the "Spirit of Truth" must appear to bring the guidance to perfection. When he, the Spirit of Truth, came, he declared: "The Truth has come"[220] for whom the world waited. The creation of man would have become worthless but for his coming, because man could not have attained his highest spiritual perfection without him. And, as it ought to have been, the Spirit of Truth after conveying his message to the whole world made that long-awaited announcement (this is the only announcement in the world's history and would ever remain so, no voice has ever been raised against it nor would

ever be raised): "This day have I perfected for you your religion and completed my favour to you" (5:3).

This day, indeed, was the first day in the world's history when *Shari'ah* (Law) was made perfect as well as *hidāyah* (guidance). If a day could be called the day of 'Īd (recurring happiness), it was this day. The Companions of Muhammad (peace and blessings of Allah be upon him) knew it very well that this was in fact a great day of remembrance. It is reported in *Sahīh al-Bukhārī* under the interpretation of this verse:

> "The Jews said to 'Umar: You recite a verse, had it been revealed to us, we would have made it an occasion for 'Īd. 'Umar replied: I know it well, in what way it was revealed and where it was revealed and where was the Messenger of Allah (peace and blessings of Allah be upon him) and when it was revealed. It was the day of 'Arafah (one day before the 'Īd al-Adhā) and, by God! I was at 'Arafah. Sufyān (another reporter of hadīth) says: I doubt whether it was Friday or not. And that verse is *al-yauma akmaltu lakum dīnakum* — this day have I perfected for you your religion."[221]

This was undoubtedly the day of 'Īd and what a strange coincidence that it was revealed at a time when about one hundred and twenty-four thousand Companions were busy performing the Farewell Pilgrimage (*Hijjat al-Widā*) with the Prophet of Islam! It was here in the vast plain of 'Arafāt that Muhammad (peace and blessings of Allah be upon him) delivered his famous sermon, at the end of which he said thrice, "O Allah, have I delivered (Thy message)?" and the plain resounded with the reply of his followers with one accord, "O Allah, yes." This was in fact the day of great rejoicing for Muslims.

Second reason for finality of prophethood

Such an impressive and delightful spectacle with the

news of the perfection of religion was witnessed in world history only once, but it would not have remained so fascinating had it not been accompanied by the words of consolation that its excellence would never see the day of decline. God had, of course, sent great teachings for the benefit of mankind, but they were tampered with by human hands. All the sacred scriptures of the world have, without exception, suffered alteration in their texts. Not only those books which were revealed thousands of years before but also the book which was sent down only six hundred years before the revelation of the Qur'ān, could not remain in its original form. A single Evangel of Jesus Christ gave place to four Evangels. How could then his original teachings be protected? A humble servant of God who even refused to call himself good[222] was made equal to, or rather better than, God in His attributes and powers. By this alone can be judged what might have happened to the previous scriptures. Thus it might have greatly hurt the Holy Prophet to recite the verse: "They alter words from their places"[223] with the thought in his mind that the same fate might attend to this great and perfect message of God. But fortunately he had received the Divine promise repeatedly: "Surely it is a bounteous Qur'ān in a book that is protected,"[224] and "Nay, it is a glorious Qur'ān in a guarded tablet."[225] Thus the protection of the Qur'ān was not left to human hands. The previous scriptures were no doubt the revelations of God but their scope was limited.

In short, the Qur'ān came for all nations and for all times and, if even a slight alteration had taken place therein, mankind would have suffered an irreparable loss, because after Muhammad (peace and blessings of Allah be upon him) no other prophet was to come to rectify such an error. It was for this reason that it was declared by God: "Surely We have revealed the reminder (*al-dhikr*) and surely We are its guardian."[226] The sending down of *al-dhikr* (which is the

real source of honour and eminence to mankind as is implied in its meaning) and the promise of its divine protection is the second reason for the finality of prophethood. On the one hand, the guidance was brought to perfection and, on the other, a promise was given for its protection and thus the door for a new prophethood was closed Henceforward it would be the prophethood of Muhammad (peace and blessings of Allah be upon him) that would meet the needs of humanity for all times to come. No glimmering lamp is needed when the sun is high in its full splendour.

Prophethood was not further necessary

Everything exists by virtue of its need. But there are people who believe that only *Shari'ah* (Law) has terminated and the door of prophethood without *Shari'ah* i.e., 'perfect prophethood' (*nubūwwat-i kāmilah*) is open. If it be asked, why, after all, has the door of *Shari'ah* been closed? The reply would be that the Qur'ān has brought the *Shari'ah* to perfection. As a new law is not needed, therefore, *Shari'ah* has come to an end. If with its perfection, the door of *Shari'ah* has been closed, similarly, with the perfection of prophethood the door of prophethood has been closed. In other words, if a prophet is raised now, it will mean that Holy Prophet Muhammad's prophethood has been inadequate, which is obviously wrong.

Chain of prophethood has been cut off

Still another point is worth consideration. If there existed the need for a prophet, then how did thirteen hundred years pass after Muhammad (peace and blessings of Allah be upon him) without the raising of a single prophet? In world history there is found only one period of six hundred years in which no prophet appeared. And this great period of cessation of prophets was made a sign so that the world may wait for him who was going to be the pride of mankind, with whose advent the institution of prophethood was going

to attain its excellence. Man could not go further beyond that stage. Indeed the whole world waited for six hundred years for a messenger because he was going to be raised for the whole world. Otherwise, in world history the prophets appeared at shorter intervals. Thus when the world looks forward for six hundred years for the advent of such a great man, there can only be two reasons now why the world should wait for 1300 years. Either a man far superior to Muhammad (peace and blessings of Allah be upon him) was to appear — which cannot be for a moment accepted by a Muslim — or prophethood had definitely come to an end and this is correct. This is the divine evidence that Muhammad (peace and blessings of Allah be upon him) is the last of all the prophets, and so have the events of the world corroborated this truth.

The significance of *Khātam al-Nabiyyīn?*

It is for this reason that the Qur'ān declares:

> "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets (*Khātam al-Nabiyyīn*) and Allah is ever Knower of all things" (33: 40).

Three points have been mentioned in this verse. *Firstly,* Muhammad (peace and blessings of Allah be upon him) is not the father of any male descendant. *Secondly,* he is the Messenger of Allah, and *thirdly,* he is the Seal of the prophets (*Khātam al-Nabiyyīn*).

Obviously, these three points are inter-related. *Firstly,* his physical relation of being the father of any male descendant has been denied because lineage continues by male and not by female descendants. It has been mentioned instead that he is the Messenger of God by using *lā kin* (but) (*as harf istidrāk),* a particle of emendation, which indicates that he still enjoys a kind of fatherhood (*abūwwah*) which is spiritual in its significance, and such a relationship is borne by every

prophet with his followers. In other words, a descent of physical order is denied to him, but his spiritual lineage continues. Thus the underlying significance of this part of the verse: "Muhammad is not the father of any of your men, but he is the Messenger of Allah", is that he is not the father in the physical sense but, in the spiritual sense, he is indeed the father of his followers. After this, it has been mentioned that he is *Khātam al-Nabiyyīn* (the Seal of the prophets), which shows that he has been given a more superior status than that of other prophets. Because, with the coming of another prophet, the spiritual lineage of the previous prophet was cut off and the new prophet, in fact, became the focal point, the rallying force of his people. All blessings were now obtained through him. Thus the spiritual fatherhood was transferred to this prophet, as it happened among the Israelites. The calling of Muhammad (peace and blessings of Allah be upon him) as Messenger of Allah in the above verse might have given the impression that the spiritual lineage re-established by him was also going to be terminated after some time and another messenger or prophet might be raised after him, who would become the focus of spiritual blessing, and the relationship of spiritual fatherhood *(abūwwah)* might be transferred to him.

This doubt is removed by the term *Khātam al-Nabiyyīn,* which means the last of the prophets, after whom no other prophet would appear. The underlying significance is that his physical lineage has, of course, been put to an end, but his spiritual lineage has been established in a unique form which will continue for ever. It must be borne in mind here that those who follow completely in the footsteps of the prophets bear a relation of sonship to them. As a son resembles, and shares in, some of the attributes of his father, similarly, the perfect followers of a prophet bear a resemblance to him and obtain for themselves some of his attributes by way of reflection (*zill*). Those who reach this stage by following the

messengers are called their sons in a spiritual sense. Sometimes, by way of eloquent simile, the appellation "sons of God" has also been applied to men, but this was not to be taken in its real sense. In brief, all prophets are brothers, and those who obtain the rank of excellence by following them are their spiritual sons.

In fact, God has directed our attention here to two orders, physical and spiritual. In the physical order, Adam was the father of man from whom started the physical lineage. But the real perfection of man depends on spiritual order. All messengers in this spiritual order are like fathers and their line of descent is continued by their spiritual descendants. All prophets among themselves are brothers, but their followers do not stand in the same relation to them, they are only their sons. Again, all messengers have been given more or less their share of this spiritual offspring. But the height of spiritual perfection for mankind was to be with the appearance of Muhammad (peace and blessings of Allah be upon him). With regard to his spiritual offspring, he was going to become the only spiritual father of man because his spiritual lineage, unlike other prophets and messengers, was to continue for ever. Thus the suspension of the physical order in the case of Muhammad (peace and blessings of Allah be upon him), which could only continue through his male descendants, pointed towards this reality that the spiritual order of his offspring would never be cut off. This is the underlying significance of the term *Khātam al-Nabiyyīn*.

Meaning of the expression *Khātam al-Nabiyyīn*

The word *khātam* means a seal and also the last part or portion of a thing, the latter being the primary significance of the word *khātam*. When the word *khātam* is adjunct (*muḍāf*) to a people it always means last. The meaning of *khātam al-qaum* is the last of the people — *ākhiruhum* and nothing else.[227] Thus the real meaning of *Khātam al-Nabiyyīn*

can only be the last of the prophets although in the adoption of the word *khātam* there is a subtle hint that he has set a seal on the prophets. But the conclusion that setting a seal on the prophets means that new prophets in future would be made by his seal is a thought absolutely devoid of meaning. If, however, we adopt this meaning of the Holy Prophet Muhammad's being a seal on the prophets or of the prophets it would only mean that the mission of the prophets, that is, about guiding and perfecting human nature, would in future be accomplished by him. In other words, only his discipleship would help one to reach the highest point of perfection; after whom no other man could make such a claim. This also means the same that he is the last of the prophets. The Qur'ān had adopted the word *khātam*, which has a deeper significance and includes both aspects, i.e., perfection of prophethood combined with finality. He is the *khātam* (Seal of the prophets) that is, the work which was done by the prophets before him would now for ever be done by the grace of his prophethood. He is the *khātam* (last) of the prophets, therefore no prophet would appear after him. If another prophet is raised after him, he could not remain *Khātam al-Nabiyyīn* even in the first sense. If his spiritual grace (*faiḍ*) cannot help produce perfect human beings how could he be considered the last of the prophets?

In short, the word *khātam*, which is full of significance, has been chosen for him to show that there would be no prophet after him and that his spiritual blessings would continue for ever, and whatever blessings of prophethood were obtained before by following other prophets would now be obtained only by following him. That is what is meant by his being the seal of the prophets for all times to come. It is on this account that the whole of the Muslim community (*ummah*) has accepted the term *Khātam al-Nabiyyīn* to mean that Muhammad (peace and blessings of Allah be

upon him) is the last link in the chain of prophethood, a parallel of such a consensus is hardly noticeable on any other issue. And whatever the Founder of the Ahmadiyya Movement has written at certain places, that Muhammad (peace and blessings of Allah be upon him) is the seal of the prophets, is only in the sense I have clearly explained above. For lack of prudence some people have thought that the Founder did not believe in the Prophet Muhammad (peace and blessings of Allah be upon him) being the last prophet, on account of this verse. This is, however, absolutely wrong, as is evident from many references, which have been quoted elsewhere.

The Holy Prophet became *Khātam al-Nabiyyīn*

There is, however, another wrong notion which results from lack of understanding. It is sometimes said that Muhammad (peace and blessings of Allah be upon him) was not the *Khātam al-Nabiyyīn* from the first day but was gradually promoted to this rank. The Muslim *'ulamā* never agreed that there is a graduation in prophethood, which is a divine gift and not an acquisition. The question may be asked as to when did the Holy Prophet (peace and blessings of Allah upon him) become *Khātam al-Nabiyyīn* then? My reply is on the very day when he was made a prophet. There are only two significances underlying the term *Khātam al-Nabiyyīn*: (1) that he is the last of the prophets, and (2) that the spiritual excellences which were received through the medium of other prophets would be obtained in future without cessation by following him.

Another question is raised then. Did the Holy Prophet (peace and blessings of Allah be upon him) know that he was *Khātam al-Nabiyyīn* or did he know it only when this particular verse of the chapter *al-Ahzāb* was revealed? My reply again is the same which has been given above. If he knew both these things that he was the last of the prophets

and that his spiritual blessings were to continue for ever, then definitely he knew the real significance of the finality of prophethood. The duty which he was performing was, indeed, that of the *Khātam al-Nabiyyīn,* i.e., his teachings were perfect and free from error, the guidance which was revealed to him was also complete in every way and comprised all aspects of human life. Again, he knew also that he was raised for the whole world. This is obvious that when a person is raised to the status of a prophet he knows in what manner and in which direction he has to invite his people. In spite of all this, the Holy Prophet's knowledge keeps on increasing, as is mentioned in a prayer of his in the Qur'ān: "O Lord, increase me in knowledge,"[228] but no promotion takes place in his rank as a prophet. He does not receive half the prophethood first and the second half afterwards, nor is he appointed as a minor prophet one day and a major one the next day. Nor is a person raised to the status of a prophet without knowing that he has been appointed to this office. The Jews and the Christians knew, even when he was at Makkah, that he was the Last Prophet. Did not God Himself give this knowledge to Muhammad (peace and blessings of Allah be upon him)? When did Negus become a Muslim? Did not he know that the Holy Prophet (peace and blessings of Allah be upon him) who was going to appear was the last about whom there were prophecies in the earlier books? In short, when all the characteristics pertaining to the finality of prophethood were found in him, he became the *Khātam al-Nabiyyīn* at the same time. The reason for revealing particular things on particular occasions has been explained by the Qur'ān itself: "So that We may strengthen thy heart thereby."[229] The Qur'ān was thus revealed in small portions to strengthen the heart of Muhammad (peace and blessings of Allah be upon him).

This seems rather incongruous that the promise of the protection of the Qur'ān which is part of the finality of

prophethood, was given at Makkah.[230] But the verse of the finality of prophethood was revealed in chapter *al-Ahzāb*[231] at Madinah, although the verse about the "perfection" of guidance, "This day have I perfected for you your religion,"[232] was, in fact, revealed at the time of the Farewell Pilgrimage — eighty-three days before the death of the Holy Prophet (peace and blessings of Allah be upon him). The question could be raised by an ignorant person, as to whether he became *Khātam al-Nabiyyīn* first and religion was perfected later? A proper time is needed for the revelation of every matter. Even before the promise of protection was given, Muhammad (peace and blessings of Allah be upon him) always took measures to safeguard the Qur'ānic revelation, and he continued to do so even after the divine promise. The assurance of the preservation of the Qur'ān from destruction was given in the face of unbelievers' opposition to the Holy Prophet (peace and blessings of Allah be upon him) and his mission. To set his heart at rest the revelation was sent to him, "We have revealed the Reminder (i.e., the Qur'ān) and surely We are its Guardian."[233] The words used on this particular occasion not only assured him of a timely protection but also contained a promise of full protection of the Qur'ān not only during his life but also for all times to come.

It may be mentioned here that, there was an appropriate time to mention the finality of prophethood. The Holy Prophet's son, Ibrāhīm, had died. Zaid, son of Hārithah, was known among people as the Holy Prophet's adopted son, who divorced his wife Zainab. The Holy Prophet (peace and blessings of Allah be upon him) married her under divine command.[234] Whatever relationship of fatherhood he had with Zaid vanished from the minds of the people after her remarriage. This was the right time that such a verse should be revealed to the Holy Prophet that God had not sent him so that his physical lineage should continue through his male descendants, but that He had made him the last prophet so

that the order of his spiritual descendants should never be cut off in the world. Since he had been given a great order of spiritual offsprings, therefore, to show that physical descendants and physical relations are of no value in the sight of God, it had been mentioned, "Muhammad is not the father of any of your men."[235] God has given him countless spiritual descendants and had extended this order till the Day of Resurrection; therefore, if having a son was of any value in His sight, He could not have deprived him of this favour.

Finality of prophethood according to Hadīth

The unambiguous manner in which the Qur'ān has dealt with the question of the finality of prophethood and the reasons given for bringing prophethood to an end leave no doubt in Holy Prophet Muhammad's being the last of the prophets. However, I should like to discuss this issue from the Hadith's point of view as well.

Let us take up reports which are unanimously accepted. The first of these is:

> "It is reported from Sa'd, son of Abī Waqqās, that the Messenger of Allah (peace and blessings of Allah be upon him) said to 'Ali: You stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me."[236]

To understand this hadīth the relationship between Aaron and Moses should be kept in mind. It was Moses who gave law to the Israelites, as is evident by his going to the mountain and leaving Aaron behind as his deputy for forty days. If the criterion of being a prophet is to be with or without a law, then Moses was a law-bearing prophet and Aaron was one without a law (the real status of Aaron has been discussed in Chapter II). Now the Holy Prophet Muhammad's relationship with 'Ali was the same as that of Moses with Aaron, of course, with one exception. If this exception was not mentioned, then Muhammad (peace and

blessings of Allah be upon him) had exactly the same relationship with 'Ali which Moses had with Aaron. If the report only said that you stand to me in the same relation as Aaron stood to Moses, then it might have been concluded that prophethood without a law had not been terminated after Muhammad (peace and blessings of Allah be upon him). But the presence of the word *illā* (except) has removed such a possibility. Otherwise, the hadīth would have become meaningless. The words "except that there is no prophet after me" show that no prophet would come after Muhammad (peace and blessings of Allah be upon him) neither with a law nor without it. Whatever the case, the saying negates absolute prophethood; for, if the appearance of a prophet was possible, 'Ali would have been such a prophet. He bore such a relationship to Muhammad (peace and blessings of Allah be upon him) which a prophet could have with another.

Claimant to prophethood is a liar

Another accepted report of high credibility on the subject runs in the following way: "The Day of Judgement will not be set up unless some tribes of my *ummah* join the polytheists and they start worshipping the idols. And surely there shall be among my followers thirty liars, every one of them asserting that he is a prophet, but I am *Khātam al-Nabiyyīn* (the Seal of the prophets), there is no prophet after me."[237]

According to this report, anyone laying claim to prophethood after Muhammad (peace and blessings of Allah be upon him) is a liar. It has not been mentioned here that these thirty liars would lay claim to prophethood with a code (*tashrī'i nubūwwat*), but only a claim to an absolute prophethood, has been mentioned. Thus, laying the claim to prophethood, in spite of being a member of this *ummah,* is also the sign of a liar. Anyone who is within the *ummah* would

necessarily believe in the Qur'ān and the Hadīth, otherwise he could not be considered a member of the *ummah*. Thus, a claimant of absolute prophethood (which, in other words, could be called perfect prophethood — *nubūwwat-i kāmilah*), so that it may be distinguished from partial prophethood, which can be obtained by a follower (as will be discussed in the next chapter) is absolutely forbidden for a Muslim who has faith in the Qur'ān and the Hadīth. To say that this has been obtained by following Muhammad (peace and blessings of Allah be upon him) is not enough, because whoever is within the *ummah* would say the same thing, and there is no difference in this respect between prophethood with a code or without.

Both these reports conclusively prove that the door of prophethood in this *ummah* is absolutely closed and no prophet can be raised after Muhammad (peace and blessings of Allah be upon him). If on one hand the resemblance of 'Ali with Aaron destroyed any chance of even the continuity of prophethood without a code, on the other, laying claim to prophethood by anyone within this *ummah* has been considered the work of a liar (*kazzāb*).

To sum up, these two reports make the following points clear:

— Even a person who is most closely related to Muhammad (peace and blessings of Allah be upon him) can not be a prophet.

— Anyone who lays claim to prophethood in this *ummah* is a liar.

— Prophethood with or without a code has been equally terminated.

Corner-stone of the house of prophethood

Another hadīth is recorded in *Sahīh al-Bukhārī* in the

following words:

> "It is reported from Abū Hurairah (Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: My likeness and the likeness of the prophets before me is the likeness of a person who built a house and he made it beautiful and made it complete except the place of a brick of the corner. So people began to go round about it and to wonder at him and say: Why have you not placed this brick? He (i.e., the Holy Prophet) said: So I am that brick and I am *Khātam al-Nabiyyīn* (the Seal of the prophets)."[238]

The brick of the corner, in fact, refers to the cornerstone about which a mention has been made in the Bible,[239] and then by Jesus Christ in his parable of the vineyard.[240] Thus, in the prophecies also, the Holy Prophet (peace and blessings of Allah be upon him) has been called the cornerstone and in the Hadīth he lays claim of being that cornerstone. When the space was for one brick only how could more bricks fit in without removing the former? This hadīth also proves that the question of prophethood with or without a code does not arise. No one can be a recipient of absolute prophethood. As there is no place whatsoever in the house for laying a "brick of prophethood with a code" similarly there is no place there for a "brick of prophethood without a code". Or else it will have to be admitted that the "brick of prophethood without a code" can only be laid in another house. The house of prophethood that has been mentioned in the above report has neither place for prophethood with a code (*tashrī'ī*) nor prophethood without a code (*ghair tashrī'ī*).

Saying of 'Ā'ishah explained

All these reports cannot be rejected by a saying attributed to Hazrat 'Ā'ishah, which runs thus:

"Say *Khātam al-Anbiyā* (Seal of the prophets), but do not say, there is no prophet after him."[241]

Now it has been established from authentic reports that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) has explained the term *Khātam al-Nabiyyīn* by the words: "I am the Seal of prophets, there is no prophet after me" (*anā Khātam an-Nabiyyīn lā nabiyya ba'dī*)? Thus, how could the saying of 'Ā'ishah be accepted, which is entirely opposed to it, except that it should be interpreted in a way so as not to contradict the saying of the Holy Prophet himself? The words apparently mean only this, that the divine sentence 'seal of the prophets' is a more comprehensive term than the explanatory statement, 'there is no prophet after me,' the latter being a reference only to one aspect of the finality of prophethood. The explanation of the second aspect is met with in the other reports of the Holy Prophet (peace and blessings of Allah be upon him), such as:

"There is nothing left of prophethood except good news (*mubashshirāt*)."

But if another meaning is sought in the saying attributed to 'Ā'ishah that the statement, 'there is no prophet after him,' is wrong and opposed to the term 'the Seal of the Prophets,' then in such a case the words of 'Ā'ishah should be rejected according to the elementary rules of interpretation of Hadīth that the saying of a Companion should be rejected, if it goes against the saying of the Holy Prophet (peace and blessings of Allah be upon him). In this particular instance the report of the Holy Prophet is authentic and unanimously accepted and recorded in *Sahīh al-Bukhārī* and *Muslim* whereas 'Ā'ishah's saying has been quoted without giving the necessary chain of narrators. Thus, such words should either be interpreted according to the authentic hadīth or should be rejected.[242]

No other prophet in this *ummah*

It has been reported by 'Aqbah, son of 'Āmir, that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Had there been a prophet after me it would have been 'Umar."[243]

This hadīth is found in *Tirmidhi* and, although it has been stated there as *gharīb* (rare or unfamiliar) in another edition of *Tirmidhi* the word *hasan* (approved) has also been added to it. Besides this, *Imām* Ibn Jauzī has recorded it; Ahmad in his *Musnad*, Hakīm in his *al-Sahīh* and Tibrānī in his commentary have all reported this saying. And as its subject matter is in conformity with the Qur'ān and the Hadīth, therefore, there can be no objection to accepting it as true. This hadīth is also a clear testimony that there can be no prophet in this *ummah*. If there was any such possibility, then 'Umar would have become one. But as 'Umar was not a prophet, therefore, none other can be a prophet in this *ummah*.

Other reports about finality of prophethood

Nasāī, *Muslim* and *Tirmidhi* have reported from Abū Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Prophethood has come to an end with me."[244]

Similarly, in a report about Ascension (*Mir'āj*), reported by Khātib, Dailamī and also by Ibn Jauzī through Anas, the following words occur that Allah said:

> "Do you feel aggrieved that I have made you the last (*ākhir*) of the prophets? The reply of the Holy Prophet (peace and blessings of Allah be upon him) was: "I said, O my Lord, no."

If the door of prophethood has not been closed, how could Muhammad (peace and blessings of Allah be upon

him) be the last of the prophets?

Another hadīth, which has already been quoted is that Muhammad (peace and blessings of Allah be upon him) said:

> "I am the first of the prophets in creation but last in appointment."[245]

Now, if the raising of another prophet is accepted, this goes against his saying. Apart from these there are several other reports of the Holy Prophet, or sayings of his Companions, which deal with the question of the finality of prophethood but, for lack of space, I cannot enter into a detailed discussion.

Another hadīth explained: prophets are brothers

Against all these reports, many of which are correct and authentic, a saying attributed to 'Ā'ishah is put forward, which has already been explained above. Another hadīth which is quoted in favour of the continuity of prophethood runs as follows:

> "Prophets are brethren (*'allātī*), their mothers being different but their religion is one. And I am nearest to Jesus, son of Mary, and there is no prophet between me and him. And surely he is going to descend. Thus, when you see him, recognize him."[246]

It is argued from this hadīth that here by Jesus, son of Mary, is not meant the Israelite prophet because it ends with a mention of his descent which, in fact, refers to the advent of the Promised Messiah; therefore, it is the latter's prophethood which has been pointed out here. On the face of it, this interpretation sounds good, but, as a matter of fact, the words which occur at the beginning i.e., "prophets are brethren (*'allātī*)" make it clear that by Jesus, son of Mary, is here meant the Israelite prophet. The Promised Messiah who is a member of this *ummah* cannot be called a brother of

Muhammad (peace and blessings of Allah be upon him). His relationship with him is of spiritual sonship, like all the people of the Holy Prophet's *ummah,* as is indicated by the phrase *Khātam al-Nabiyyīn* (Seal of the Prophets). This has been discussed earlier. In any case, without the least doubt, the Promised Messiah's relation with the Holy Prophet (peace and blessings of Allah be upon him) is of spiritual sonship, whereas the Israelite Messiah bears the relationship of a spiritual brother to him. Thus the words, "I am nearest to Jesus, son of Mary," refer only to Jesus Christ and not to the Promised Messiah. This view is also supported by the words "and there is no prophet between me and him." To think that these words refer to a future event in spite of their clear reference to the previous Messiah is to distort the real significance of the words. The point that the words "surely he is going to descend" prove that the whole report deals with the Promised Messiah, is not correct, because very often, in such case, the pronoun might refer to the like (*mathīl*) of the person or thing already mentioned, as in a well-known expression 'I took a *dirham* and its half.' In this case, the pronoun "it" refers not to the first *dirham* but to the like of it, that is, the half of another *dirham.* Such an instance is found in the Qur'ān as well:

> "So We turned them (Pharaoh and his people) out of gardens and springs and treasures and goodly dwellings — Even so. And We gave them (*aurathnāhā*) as a heritage to the Children of Israel" (26:57-59).

Now, surely Pharaoh's people were turned out of the gardens of Egypt and the heritage of the gardens and treasures was given to the Israelites in the land of Canaan, although the pronoun "them" (*hā*) obviously refers to the gardens from which Pharaohites were turned out, but, as a matter of fact, the pronoun "them" refers to the gardens of the Egyptians.

Similarly, the pronoun "he" in "surely he is going to descend" (*innahū nāzil-un*) refers to the like of Jesus, son of Mary, who has been mentioned before. The presence of the word *ukhwat-un* (*brethren*) in the first part of the hadīth precludes its application to the Promised Messiah, because of the clear context that none but Jesus Christ is referred to here. But, in the latter part of the hadīth, the pronoun "he" in *inna-hū* applies to the like of Jesus Christ, because he who has passed away does not come back. Thus, the latter part of the report permits the acceptance of a metaphorical meaning, particularly when such instances of change of pronoun can be found in the Qur'ān as well as Arabic literature.

This interpretation is very subtle and full of meaning, as compared with that in which, without any strong indication, the name Jesus Christ should be understood to have applied to the like of him in the beginning of the report. On the other hand, there is every reason to believe that this name applies particularly to Jesus Christ, the Israelite Messiah, who, by virtue of his being a prophet, bears a fraternal relation with Muhammad (peace and blessings of Allah be upon him). Thus, it is not proved from this hadīth that the Promised Messiah is a prophet or that the advent of a prophet is expected in this *ummah*.

Door of prophethood is closed

Besides the saying of 'Ā'ishah and the hadīth discussed above, an attempt has also been made to prove the continuity of prophethood from some verses of the Qur'ān. The only distinction which is made in this respect is that at first prophethood was directly received as a divine gift (*mauhibah*) and now it is received by acquisition (*iktisāb*) through the agency of Muhammad (peace and blessings of Allah be upon him) — the only difference being that no part of the *Shari'ah* would be revealed any more. The verse quoted in support of this argument is:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets" (33 : 40).

The interpretation put to the term *Khātam al-Nabiyyīn* (Seal of the prophets) is that, henceforward, by the Holy Prophet's seal, prophets would be made, that is to say, at first God appointed prophets directly, but now they would obtain the office of prophethood by Holy Prophet Muhammad's seal. The explanation of this verse given by me above shows that Muhammad (peace and blessings of Allah be upon him) being the 'Seal of the prophets' means that the work which was done by the prophets before would now always be done by his seal because there would be no prophet after him. This also refers to his prophetic excellences, because he whose spiritual beneficence is extended to the Day of Resurrection must necessarily be a great prophet. The age of every prophet came to an end after some time, as did his spiritual power, but the age of Muhammad (peace and blessings of Allah be upon him) could never come to an end, and his spiritual power would neither diminish nor become ineffective. The greater portion of the spiritual excellences his community has received, or would ever receive, as compared with those of the communities of other prophets, is due to Muhammad (peace and blessings of Allah be upon him). As his excellences are far superior to those of other prophets, therefore, their penetration would also be proportionately greater in his *ummah*. If by 'Seal of the prophets' is meant that prophets could be raised like the prophets of yore, and that the prophetic revelation is continued, it would necessarily mean that it is not Muhammad (peace and blessings of Allah be upon him.) who is the last prophet but someone else, and that the consensus of opinion of the whole Muslim nation is wrong about the finality of prophethood and about the suspension of the descent of Gabriel with prophetic revela-

tion even after the death of Muhammad (peace and blessings of Allah be upon him). The truth according to such a view would be that the order of prophethood is still in existence, the prophetic revelation also has not been suspended, the only difference being that the work of bestowing the favour of prophethood, which was done before directly by God, has now been entrusted to Muhammad (peace and blessings of Allah be upon him), and the seal which was in the custody of God has now been given to Muhammad (peace and blessings of Allah be upon him).

Strangely enough, those Companions who came directly in his contact and were trained by him did not become prophets, even those for whom God repeatedly gave a promise of their "purification", and evidence for the fulfilment of such a promise has also been given in the Qur'ān:

> "But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided" (49:7).

And these companions also did not become prophets who received the highest status in the sight of God[247] and about whom it has been said:

> "And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness — Allah is well pleased with them and they are well pleased with him, and He has prepared for them Gardens, wherein flow rivers, abiding therein for ever. That is the mighty achievement."[248]

And those also who were called *khair al-qurūn* (the best of the generations) could not become prophets. Even 'Umar, about whom it was said: "Had there been a prophet after me, it would have been 'Umar,"[249] could not become a prophet,

although he had the potentiality which could raise him to the office of a prophet. It was even told to him by Muhammad (peace and blessings of Allah be upon him) that there was no hope of a prophet being raised after him.

If it is assumed for the sake of argument, that the order of prophethood has not been suspended but instead of God's raising the prophets this has been entrusted to the 'Seal of the Prophets', then a charge of falsehood is laid against the Holy Prophet Muhammad himself (God forbid us all from such a blasphemy!) that he told one of his companions that if there was any possibility of the advent of a prophet, then he would have become a prophet, and to another he said: "O 'Ali, you stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me," and yet to another he said, "O Abū Bakr, you are the first to enter paradise from among my *ummah*," but he also did not become a prophet. In short, if a teacher is incompetent because he cannot make a pupil like him and if Muhammad (peace and blessings of Allah be upon him) was the 'Seal of the Prophets' in the sense that he was prophet-making, and now there was no need of prophethood which was directly received by God, and this honour, in a way a divine prerogative, had come in his hands, then how was it possible that he could not make a single prophet like himself?

A prophet is raised by God only

All this confusion arises from lack of proper understanding of the Qur'ān. The making of some one a prophet is the work of God only: "Allah best knows where to place His Message."[250]

If sometimes God confers His prerogative on some of His righteous servants, what disaster would it cause if He did give the power of creating birds and raising the dead to life to the Messiah?[251] Such is, however, not the divine practice. Muhammad (peace and blessings of Allah be upon him)

came to discharge the same duties for which other prophets were raised. If some human being had made a prophet before, it could be assumed that it was possible for man to do so, hence it was lawful for Muhammad (peace and blessings of Allah be upon him) as well. But, if there is no such precedent, it necessarily follows that such powers belong to God only. If the competency of a teacher is to be judged by the number of pupils he would make like himself, then God was the teacher of all the prophets. Did He make His pupils like Himself? God has plainly attributed the teaching of Muhammad (peace and blessings of Allah be upon him) to Himself thus: "The Beneficent (*al-Rahmān*) taught the Qur'ān."[252]

It is clear that the Qur'ān, the last of the Books, was taught by *al-Rahmān* to the great Prophet Muhammad but still he did not become *al-Rahmān*. Muhammad (peace and blessings of Allah be upon him), in spite of his great rank and nearness to God, in spite of his receiving in his person divine attributes by way of reflection (*zill*), in spite of his being a perfect and complete manifestation of God, did not become God. Then shall it be said, what is this teacher who could not make His pupil like Himself? If any body has the right to say that he would only believe God to be the real teacher of the prophets when He is capable of at least making one of His pupils like Himself, then, of course, he has the right to impose the same condition on the teachership of Muhammad (peace and blessings of Allah be upon him). The powers and natural faculties divinely conferred upon Muhammad (peace and blessings of Allah be upon him), who was made an epitome of mankind and the possessor of the highest potentialities in his nature, cannot be transferred to anybody else by the Holy Prophet (peace and blessings of Allah be upon him). If he is able to do so, then it was better that he should himself appear in the world. How we wish we could be resurrected with him! What else

do we need if we get this priceless treasure in this life? But "Thou wilt not find a change in Allah's course,"[253] says the Qur'ān.

Some ignorant people raise the objection that, if God is Omnipotent (*Qādir mutlaq*), can He create another God? If the reply is in the affirmative, then two omnipotent Gods would come into existence and God Himself would not remain Omnipotent. And if the reply is in the negative, how can God be Omnipotent when He cannot create a God like Himself? It is exactly the same rigmarole in which the believers in the continuity of prophethood have fallen. Muhammad (peace and the blessings of Allah be upon him) is such a perfect teacher that any one like him has neither been born before nor can be born in the future. It is here that we are faced with a similar question of God being Omnipotent. If the Holy Prophet (peace and blessings of Allah be upon him) can produce a perfect teacher like him, then his qualification of being unique is lost because another perfect teacher would replace him and this new prophet would become the source of spiritual beneficence, otherwise he would not be like his teacher, and without becoming the main source of spiritual blessings his becoming a prophet is a meaningless thing. And if the Holy Prophet (peace and blessings of Allah be upon him) cannot produce a perfect teacher like him, the question arises how can such a person be a perfect teacher who cannot make his pupils perfect like himself.

Again, if such a condition is laid down, there have been many teachers in the world whose pupils have surpassed them. Then why can't there be a pupil of Muhammad (peace and blessings of Allah be upon him) who can (God forbid!) surpass him? To reach the core of the problem is not easy. Why should God do something contrary to His attributes? The existence of another Omnipotent God is opposed to divine attributes. Similarly, this is also opposed to His

attributes that He should entrust to a prophet or a messenger a duty which is His own. For this reason a prophet cannot make another person a prophet. And for this reason, too, it is against Holy Prophet Muhammad's being a perfect guide that he should make another guide like him and give the charge of his own office to this new guide.

No authority for new meaning of *Khātam al-Nabiyyīn*

I have quoted above some reports wherein the Holy Prophet (peace and blessings of Allah be upon him) has himself interpreted *Khātam al-Nabiyyīn* as *lā nabiyya ba'dī* i.e., there is no prophet after me. There are many other reports of this nature, which have been left by me for brevity's sake. As opposed to this, not a single hadīth or saying, however weak it may be, can be adduced in support of the view that the expression *Khātam al-Nabiyyīn* (Seal of the Prophets) means a prophet by whose seal prophets would be made. On the one hand, there is such strong evidence from hadīth and, on the other, next to nothing exists in the reports of the Holy Prophet (peace and blessings of Allah be upon him) in favour of the new meaning. Thus, a person can judge for himself which of the meanings is appropriate. If there were only one or two weak reports in support of this new interpretation, then one has the right to interpret this term differently. The conception of finality is strengthened by most reliable traditions, the number of which has arisen almost to forty, while in support of the continuity of prophethood, not a single report, however weak in authority, can be brought forward. Even a saying of any of the Companions is not found in its support. Thus, it is clear that no other interpretation as to the continuity of prophethood is in the least acceptable.

As to the point that the Founder of the Ahmadiyya Movement has also given such an interpretation, is also wrong. After explaining the meaning of seal, he has dis-

cussed the overflowing of spiritual beneficence of the Holy Prophet (peace and blessings of Allah be upon him) and has clearly said:

> "This is the meaning of the hadīth that the *'ulamā* of my *ummah* will be like the prophets of Israel."[254]

This reference will be discussed later. Evidently, this refers to the same flow of spiritual beneficence which is accepted by the whole *ummah*. But the meaning, that it was God Who first raised the prophets and in future they would be raised by Holy Prophet Muhammad's seal has neither ever occurred to the Holy Prophet himself, nor to any *Imām* or *muhaddath* in this *ummah*, nor to the Founder of the Ahmadiyya Movement.

Qur'ānic verses analysed

The strongest evidence put forward for the continuity of prophethood is the following verse of the Qur'ān:

1. "O children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright they shall have no fear, nor shall they grieve."[255]

It is argued, on the basis of this verse, that the appearance of messengers after Muhammad (peace and blessings of Allah be upon him) is not only permissible but also essential. But in this verse, all the children of Adam are addressed and the verse, in fact, refers to the incident after Adam's story. To think that the address here is to the people coming after Muhammad (peace and blessings of Allah be upon him) is preposterous. The meaning of the verse is clear enough. In the divine scheme of things, Adam received words from his Lord, but for the children of Adam, He would send messengers relating His messages to them. Those who would accept them and act righteously would be saved. It was under this divine law that Muhammad (peace

and blessings of Allah be upon him) was sent to the world, who related God's messages (*āyāt*), i.e., the Qur'ān, to the people. The main object of the advent of the messengers, however, was the communication of divine messages, but when this object was fulfilled in the form of the Qur'ān, a complete and perfect message — to all nations extending to all ages to the Last Day — then there was no need to raise another messenger.

It is indeed a daring step to argue from this verse about the continuity of prophethood as opposed to the plain verses of the Qur'ān, which mention his being *Khātam al-Nabiyyīn*[256] and which clearly point out: "This day have I perfected for you your religion."[257] Those Muslims who draw conclusions from this verse should also ponder over the point that, if continuity of prophethood is established from this verse, it is an argument in the hands of the followers of Bahāism who, unlike Muslims, regard the law of the Qur'ān as abrogated. It is not mentioned here that these messengers would be the followers of Muhammad (peace and blessings of Allah be upon him). "Children of Adam" is a general expression which may apply to any nation, Muslims or non-Muslims alike. And then this verse necessitates the revelation of messages on such persons. Anyone who believes in the coming of a messenger must also necessarily believe in the coming of the *Shari'ah*. If a new *Shari'ah* cannot come, neither can a new messenger come. At another place in the Qur'ān the same subject has been dealt with which makes the whole point more clear:

> "Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve."[258]

Thus, if at one place the advent of messengers has been described in the Qur'ān as a general law, at another place in the same words, at the same occasion, the sending of

guidance has also been described as a divine practice. If it is correct to argue from one verse about the advent of the messengers after Muhammad (peace and blessings of Allah be upon him), then it would be equally correct to argue from the other the coming of a new guidance.

Thus, if at all this argument is put forward, it is done by the followers of Bahā'Ullāh. For a Muslim, however, it is not in good taste to cling to such a reasoning. The Bahāis have been discredited by God in the way that the guidance which they believe came after the Qur'ān, which according to their assumption abrogated the Qur'ān, i.e., Mirzā 'Ali Muhammad's book entitled, *Al-Bayān*, is almost extinct in this world. Further, *Al-Bayān*, before it reached the hands of the people, was abrogated by the *Shari'ah* of Bahā Ullāh. This gives the lie to their own assertions by their own people, for the book which was thought to have abrogated the Qur'ān was itself abrogated before it could be published in the world. In short, according to the general principle enunciated in the above verse, we believe that the advent of Muhammad (peace and blessings of Allah be upon him) was for all nations and for all times.

Another verse brought forward in support of the doctrine of the continuity of prophethood is:

2. "Guide us on the right path, the path of those on whom Thou has bestowed favours."[259]

It is said that, as those on whom favours are bestowed include the prophets, the truthful (*siddīq*), the faithful (*shahīd*) and the righteous (*sālih*), therefore, the prayer to walk in their footsteps shows that prophethood is still continued. The fundamental mistake committed at this place is that prophethood has been considered a matter of acquisition instead of gift, as if prophethood is a station from among the ranks of piety (*taqwā*), which is attained by man in degrees by his efforts. Such a view is not correct.

Prophethood is a divine gift. Neither has this office been obtained by a prophet by his prayers nor would it ever so happen. It is a divine favour and is conferred by God on whomsoever He pleases and He knows best where to place His message. To pray for the station of prophethood is something which cannot be uttered by a person who even knows the elementary principles of the religion of Islam. Did Muhammad (peace and blessings of Allah be upon him) obtain prophethood by prayer or was this prayer taught after he was made a prophet? Every Muslim believes that the chapter *al-Fātihah* was the prophetic revelation, and that this prayer was taught to Muhammad (peace and blessings of Allah be upon him) after his advent. If he did not obtain prophethood by means of this prayer, nor did anyone else in this *ummah*, during the last thirteen hundred years, although there have been thousands who have achieved nearness to God, then how is it possible that none could earn prophethood even though God had Himself taught the prayer for its acquisition to this *ummah*, rather to the best of *ummah* indeed? Even those were deprived of this favour about whom God had himself declared that there were "a multitude from among the first,"[260] and a "few from among those of later times,"[261] who have been drawn nigh to Him in Gardens of bliss, and even those about whom it was said: "Allah is well pleased with them and they are well pleased with Him."[262] How strange it is that they were all unable to reach the status of prophethood!

3. "And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they."[263]

The same fundamental mistake is committed here too. Obedience in action is an acquisition (*iktisāb*), but prophethood is a gift (*mauhibah*) and cannot be earned by effort.

Again, it would mean that during the last thirteen hundred years nobody obeyed God and His Prophet, not even those about whom the Qur'ān has given evidence that "Allah is well pleased with them and they are well pleased with Allah,"[264] and not even those about whom it has been said:

> "Of the believers are men who are true to the covenant they made with Allah; so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least."[265]

The words "with those" in the verse under discussion clearly point out that the fellowship of the prophets and the truthful, etc., is obtained by obedience. At the end of the verse it has been stated: "And a goodly company are they."

The mere companionship, however, does not include a person in the same category. Even the believers have the company of God,[266] but they do not become God by virtue of this companionship. Thus, by being in the company of prophets, how is it possible to become a prophet? Muhammad (peace and blessings of Allah be upon him) is reported to have said: "A truthful and honest merchant is with the prophets, the truthful and the faithful."[267] Does it mean that honest and truthful merchants become prophets? A believer becoming a prophet is nowhere mentioned in the Qur'ān. On the other hand, his becoming *siddīq* (truthful), *shahīd* (faithful)[268] and *sālih* (righteous)[269] have been clearly stated. Thus, we read in the Qur'ān:

> "And those who believe in Allah and His messenger, they are the truthful and the faithful ones with their Lord."[270]

4. "He makes the spirit (*rūh*) to alight by His command on whom He pleases of His servants."[271]

The *rūh* (spirit) here only means the divine communication, which also takes place with non-prophets, as is

reported in the following authentic ḥadīth:

> "Among those that were before you of the Israelites there used to be men who were spoken to by God, though they were not prophets, and if there is one among my followers it is 'Umar."[272]

Thus God's speaking with His servants cannot become a proof for the continuity of prophethood. For this reason the hadīth about the appearance of *mujaddid* at the beginning of each century[273] has been mentioned under this verse in the Qur'ānic commentaries.[274]

5. "Allah chooses messengers from angels and from men."[275]

Here the word "messenger" (*rasūl*) has been used. Every appointed one (*māmūr*) is called a *rasūl*.[276] It does not particularly mean a prophet. Every prophet is a messenger, but every messenger is not a prophet. By using the word *rasūl* for angels God has Himself indicated its wider significance. Thus, every appointed one of God can be called a *rasūl*, and *mujaddid* (reformer) is an appointed one of God. But the difficulty is that, wherever a word is found which suits one's fancy, a new principle is advanced without examining whether or not, it is against the express teachings of the Qur'ān. This verse occurs at a place where polytheism has been rejected. On this occasion, God has enunciated His principle in the words that the highest rank for an angel or a man is the rank of a messenger, and under no conditions can they become God, and that, when even angels and men cannot achieve any higher rank than this and cannot become partners of God, how can others become his partners? In any case, to interpret a verse in a way so as to contradict openly the other verses of the Qur'ān is a daring step. When the Qur'ān has clearly stated Muhammad (peace and blessings of Allah be upon him) to be *Khātam al-Nabiyyīn*, the significance of which is nothing except Last of the Prophets,

then, to draw a contrary conclusion from the verse *Allāhu yastafī* (Allah chooses) is not a sign of intelligence. *Yastafī* is a preterite (*mudāri'*), which could also occur only for past continuous, as is mentioned in connection with the Torah that:

> "By it did the prophets who submitted themselves (to Allah) judge for the Jews."[277]

It does not, however, mean that, in future, prophets would judge according to the Torah, but only that they used to judge in this way. Why do not the promulgators of the doctrine of the continuity of prophethood interpret the preterite *yahkumu* (they did judge) as they did in the case of *yastafī*? Only because it would have contradicted an established principle. The same difficulty arises in the case of "Allah chooses messengers from angels and from men." If by *rasūl* is meant messenger-prophet, this would entirely go against the established principle of the finality of prophethood. It seems some people have misunderstood the actual interpretation. If a little thought is given, and due respect is shown to the Qur'ān, such ideas would not occur to them.

6. "Nor do We chastise until We raise a messenger."[278]

The pitch of the argument is that, as divine chastisement is taking place in the world these days, therefore, a messenger must have been raised in this age. The question arises that, although there is no *rasūl* among us today, destruction, in one form or another, is still going on in the world. If it is due to the denial of a previous messenger, then why could not such a previous prophet be Muhammad (peace and blessings of Allah be upon him) himself? Has his period of prophethood come to an end? Or has God put a limit somewhere that uptil thirteen hundred years, whatever upheaval takes place, it would be the result of the denial of Muhammad (peace and blessings of Allah be upon him) and thereafter the result of the denial of another messenger? If

at any rate the Promised Messiah is a messenger, then it would be worthwhile to know how long the world would be chastised because of his denial or that one should look for a new prophet after his period is over.

7. "He it is Who raised among the illiterates a messenger from among themselves, who recites to them His messages and purifies them and teaches them the Book and the Wisdom — although they were before certainly in manifest error — and others from among them who have not yet joined them."[279]

It is said that in this verse the appointment of two prophets is mentioned, one from illiterates (*ummiyyīn*) and the other from among them — *ākharīna minhum* (others from among them). But this does not prove in the least that prophethood is continued. In case it is, then why was just one more prophet mentioned in a way which prohibited the coming of a third prophet? This confusion arises because the believers in this new doctrine have no basis to stand upon. They lay hand on any little thing which appears to go in their favour. The meaning of the verse is, however, clear. The Messenger of God (peace and blessings of Allah be upon him) is not only the teacher and the purifier of the unlettered people of his day but also of the people of later generations who have not yet joined them. Thus, in this way, the verse is a disapproval of the coming of any other messenger for this *ummah*. A messenger is a teacher and a purifier, and when Muhammad (peace and blessings of Allah be upon him) is a teacher and a purifier for all the generations then he is also a messenger for all of them, and after him neither a new nor an old messenger could be raised. The point that there is a subtle hint in this verse about the teaching and purification of Muslims through the divine *'ulamā*, *mujaddids* or *muhaddathīn*, does not go against the doctrine of the finality of prophethood. If this verse is

interpreted to the effect that a messenger has been raised among the illiterates, similarly another one would be raised from among the later generation, then whoever is sent must do the same work with which the first messenger was entrusted, that is, the recitation of God's messages (*āyāt*). These messages must necessarily be revealed to him. If it is said that this appointment would be in the form of *barūz* (manifestation) then there might appear hundreds of *barūz* and this fact does not break the seal of the prophethood. This only means that a person who is entrusted with this work would be raised to the station of *fanā fīr-rasūl*, i.e., the one who has been spiritually annihilated in the Messenger (peace and blessings of Allah be upon him).

8. "And when the messengers are made to reach their appointed time."[280]

The inference made from this verse is that all the prophets would be made to appear in another person. Metaphorically the word *rusul* (messengers) could be applied to the *khalifās* of Holy Prophet Muhammad's *ummah*. In the verse, "O ye messengers (*rusul*) eat of the good things,"[281] some of the commentators have included in the word *rusul* the selected Companions as well. It is merely catching at straws by trying to prove the continuity of prophethood by such verses.

9. "Nor is Allah going to make you acquainted with the Unseen, but Allah chooses of His messengers whom He pleases."[282]

In this verse, however, the objection that why does not God Himself point out to the unbelievers the ways to follow His will has been dealt with. It has been stated how can God inform about His will to the people of impure hearts.

Sometimes it is said that the doctrine of the finality of prophethood was Pharaoh's belief according to the following

verse of the Qur'ān:

> 10. "And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought to you; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah leave him in error who is prodigal, a doubter: those who dispute concerning the messages of Allah without any authority that has come to them."[283]

Pharaoh was even a denier of God, says the Qur'ān: "Pharaoh said, O chiefs, I know no God for you besides myself."[284]

It is indeed surprising to make Pharaoh believe not only in prophethood but also in the finality of prophethood, whereas it has been clearly stated in the verse about Joseph that "you ever remained in doubt as to what he brought to you." It is with such puerile arguments that an effort is made to destroy the doctrine of the Finality of Prophethood.

Qur'ān the last of Books (*Khātam al-Kutub*)

Let us ponder over the question of the Finality of prophethood from another point of view. I have shown before that it is essential for a prophet to bring a book. In fact, the prophetic revelation (*wahy nubūwwah*) is his book. Thus the people who deny the doctrine of the Finality of prophethood and consider accursed and rejected those who believe Muhammad (peace and blessings of Allah be upon him) to be the last of the prophets, and say that if prophethood had come to an end with Muhammad (peace and blessings of Allah be upon him), and this has been the belief of the whole *ummah* by consensus of opinion, then he was (God forbid) a curse to world.[285] I put to them a simple question: whether they believe the Qur'ān to be the last of the books (*khātam al-kutub*) or not? If the Qur'ān is the *khātam al-kutub*, then Muhammad (peace and blessings of

Allah be upon him) is the *Khātam al-Anbiyā* (Last of the Prophets), and if he is not the *Khātam al-Anbiyā*, then the Qur'ān is not the *khātam al-kutub* and some other book must come after it which would, in fact, be the last book, and the prophet who would come after Muhammad (peace and blessings of Allah be upon him) would be the last prophet. In this case the Qur'ān's claim for the perfection of guidance, God forbid, must be considered as false. But if the Qur'ān is the last revealed book then Muhammad (peace and blessings of Allah be upon him) is also the last of the prophets. Has the Qur'ān become a curse to the world by being the last book because with it the coming of other books have come to an end?

Thus if the significance of *Khātam al-Nabiyyīn* is that by the Holy Prophet Muhammad's seal new prophets would be raised, the significance of *khātam al-kutub* would be that with the seal of the Qur'ān new books would be made. Therefore, to put the matter in a simple way, if there could be a book after the Qur'ān then there could also be a prophet after Muhammad (peace and blessings of Allah be upon him). If, however, with the revelation of the Qur'ān the revelation of other divine books has come to an end, then the advent of Muhammad (peace and blessings of Allah be upon him) has also terminated the advent of all the other prophets.

A prophecy is no proof

From among the reports of the Holy Prophet (peace and blessings of Allah be upon him), I have already discussed one which is brought forth against the conception of the finality of prophethood. Yet there is another well-known hadīth, reported by Nawās ibn Sam'ān, relating to the descent of Jesus, son of Mary, the prophet of God, on the Eastern minaret of Damascus.[286] I would like to remark here that a report of this nature and the one already discussed by

me[287] should not be brought forward in the discussion as it would go against the principles of understanding.

Simile and metaphor dominate the text of prophecies. There are in fact many prophecies relating to the advent of Muhammad (peace and blessings of Allah be upon him) where his appearance and manifestation has been declared to be the appearance and manifestation of God.[288]

The reason Christians have stumbled over the position and claim of Jesus Christ has also been that in some of the prophecies, which they apply to him, there are words which seem to describe his appearance as the appearance of God in the world. This is the main reason why they have made Messiah a God. Therefore, it must be remembered that an established principle of law and religion cannot be violated on account of a prophecy, otherwise there would be no ground left for any belief.

All prophecies about the appearance of some particular persons contain a number of expressions which need interpretation. The prophecy under discussion, reported by Nawās ibn Sam'ān, is full of similes and metaphors.[289] The chief obstacle is the occurrence of the name Jesus, son of Mary. The previous *Imāms* had been, on the one hand, so cautious about this matter that, in spite of this prophecy, they never admitted that Jesus, son of Mary, would come to the world again as a prophet. On the other hand, in view of the doctrine of the Finality of prophethood, they believed that he would not be raised as a prophet. But as it was a matter concerning the future, they did not make a special effort towards solving this problem. In fact, this was the right course to follow, that unless a prophecy was fulfilled an opinion must not be pressed too hard in one direction.

The present controversy about the finality of prophethood exists between the two Muslim groups who, both regard Mirzā Ghulām Ahmad of Qādiān, the Founder of the

Ahmadiyyah Movement, as having fulfilled the prophecy about the second coming of Jesus, son of Mary, in his person. In this prophecy descent of Messiah with his hands placed on the shoulders of two angels signify two clear proofs of truth. Qādiān stands in place of Damascus and the eastern minaret means a place in the East. Breaking the cross and the killing of the swine also occur in this prophecy metaphorically. In short, all matters without exception mentioned in this prophecy have been accepted by them as topical and metaphorical expressions. When all these difficulties have been overcome in this way, is it wise to stick to the word *nabi* in particular (and accept it in the real sense)?

It is, however, an established fact that the words of the hadīth have not been preserved like that of the Qur'ānic revelation. It is just possible that Muhammad (peace and blessings of Allah be upon him) mentioned about the descent of Jesus, son of Mary, without using the words 'prophet of God'. In *al-Bukhārī*, however, the name of Jesus is only mentioned. Some narrator might have added the words 'prophet of God' in the report mentioned in *al-Muslim* thinking that Jesus, son of Mary, referred to the Israelite Messiah. And this indeed is true because, in another version of the same hadīth found in *Tirmidhi*, the words 'prophet of God' do not occur although the rest of the report is just the same. Instead of the words *nabī ullāh* the name 'Jesus, son of Mary' has been used repeatedly. In this way this report also supports the version mentioned in *al-Bukhārī*. Again it is also possible that this term was used by the Holy Prophet himself by way of metaphor as all other expressions in this report have been used in that manner.

It has been said that the designation 'the Promised Messiah' cannot be a metaphor,[200] and *nabī ullāh* is his designation. But messiahship is also his designation although this (particular term) has not been mentioned in the hadīth. The words 'Jesus, son of Mary' are mentioned which

indicate this designation indirectly. The question of designation, however, is not determined by this prophecy but by the following hadīth:

> "Most surely Allah will raise for this *ummah* at the commencement of every century one who will bring about the reformation of its religion."[291]

Thus it is clear that the Promised Messiah should come according to this hadīth and this is also clear that his work should be nothing but reformation (*tajdīd*) of religion. So, when he is sent according to the divine promise of raising the *mujaddids* in this *ummah* and his duty is in no way different from them, his designation should necessarily be that of a *mujaddid*. In fact, this hadīth about the coming of *mujaddids* is an absolute proof about the Finality of prophethood, because if some prophets were also to appear, the promise of raising reformers would not have been given. There would remain believers also in this *ummah*, but a promise is always given of a superior thing. There is, however, no promise of the raising of the prophets in this *ummah*. On the contrary their non-appearance is clearly mentioned in the reports. And those who would be raised in this *ummah* have been called *mujaddids*. About the prophets it has been stated: "Had there been a prophet after me it would have been 'Umar,"[292] and "there is no prophet after me."[293] There is no hadīth which mentions that prophets would also be raised in this *ummah*. Wherefrom the conception of the advent of prophets is derived then? To refute the doctrine of the *Khatm-i Nubūwwah*, expressly held by the Qur'ān and the Hadīth, it is not proper to argue from a report which is full of metaphorical expressions. This prophecy cannot set at naught all the basic clarifications of the Qur'ān and the Hadīth. In this way the Messiah could also become God. According to the divine law man cannot become God nor God can appear in the world as man, but when it has been mentioned in a prophecy that God would

appear in the world why should not one literally believe in it? After all this could also be a designation, and as has been said, designation cannot be called a simile! Thus a discussion in which a prophecy is brought forward as an argument against the fundamental principle of the Finality of Prophethood is absurd.

Whatever prevents a man from becoming God also prevents the coming of another prophet after Muhammad (peace and blessings of Allah be upon him). This is in fact a mercy for the world and not a curse. Otherwise a person could also say that the raising of a single prophet for the whole world was also a curse, when separate prophets came for separate nations, each nation following its own prophet, why should all the nations be forced to follow the Prophet of Arabia? Again, if the raising of a prophet for all times was a curse to the world, by the same sort of argument one could say that why should there be one prophet for all countries and all people, depriving the other nations from receiving the favours of prophethood directly?

Before the advent of Muhammad (peace and blessings of Allah be upon him) all these nations were blessed with this favour. Thus the one who was "a mercy to the nations"[294] according to the above logic becomes a curse to the world, God forbid. I hope those fond of breaking the Seal of prophethood after pondering over this point would also refuse to admit of the advent of Muhammad (peace and blessings of Allah be upon him) for all the nations of the world! But let them remember that breaking this seal and believing in another prophet after Muhammad (peace and blessings of Allah be upon him) and declaring the latter to be the last prophet instead of Muhammad (peace and blessings of Allah be upon him) is nothing but demolishing the House of Islam. They cannot, of course, further extend the chain of prophethood, because there is a divine promise that whoever would make a false claim to prophethood

would be destroyed, but they have made the Founder a prophet after his death and have only done this service to Muhammad (peace and blessings of Allah be upon him) that an ordinary servant of his, who was just a drop out of his rain, a shadow out of his person, has been made *Khātam al-Nabiyyīn*.[295]

Discussion in books by the Founder

I will now briefly discuss what the Founder of the Ahmadiyya Movement has said on the subject of the Finality of Prophethood. There is no doubt that the whole of the Muslim *ummah* has agreed on the point that the prophethood has come to an end. As Muhammad (peace and blessings of Allah be upon him) is the prophet for all the times, he is also the prophet for all the nations. The tenure of his prophethood extends to the Last Day. His prophethood in fact brings all the peoples of the world under its mantle. This is not a curse to humanity but a mercy, because in the divine scheme of things God wanted to assemble all nations of the world under one leader. He wanted to create a great universal brotherhood by striking at the root of national differences and hatreds and this could not be achieved unless people believed in one God, one Book and one Messenger for all human beings and for all times to come.

With regard to the writings of the Founder, I would like to emphasize that it is a grotesque stupidity to think that his writings concerning prophethood prior to 1901 have been abrogated. I think no one can insult him more than to consider worthless hundreds of pages of his books written before 1901 on this subject. A denial of his writings is in fact a denial of the Founder himself. Anybody who will give some thought to this matter will easily understand that the belief of the Founder (concerning prophethood) by no means has undergone the slightest change. Whatever he wrote in his

first book, *Taudīh Marām*, was exactly repeated in his last book, *Chashma Ma'rifat*. The references on the subject of *mubashshirāt* (good news) in these two books, quoted at the end of the second chapter, make this point crystal clear. Similarly, on the issue of Finality of Prophethood he has written in *Izālah Auham*, one of his earliest books, exactly the same what he has stated in *Haqīqat al-Wahy*, one of his last books. For the sake of comparison I quote below passages from these two books:

> "Many doubts arise at this place that when the Messiah, son of Mary, would be a perfect follower (*ummati*) at the time of his descent, he cannot be in any way a messenger (*rasūl*) because of his being a follower, for (the words) *rasūl* and *ummati* in their meanings are antithetical. Moreover, our Holy Prophet being *Khātam al-Nabiyyīn* forbids the coming of any other prophet except such a prophet who receives his light from the light of the prophethood of Muhammad (peace and blessings of Allah be upon him) and does not possess perfect prophethood, who in other words is also called a *muhaddath* (one spoken to by God). Such a person is outside this restriction. On account of his discipleship and annihilation in the Messenger (*fanā fir-rasūl*) he is included in the being of the Seal of Messengers, (*Khātam al-Mursalīn*) as a part is included in the whole."[296] — *Izālah Auhām.*

> "And prophethood has been cut off after our Holy Prophet (peace and blessings of Allah be upon him) . . . except that I have been called a prophet of God by the tongue of the 'best of men' and this is a matter of *zill* (reflection) and this is obtained by the blessings of following (the Holy Prophet) And surely our Messenger is the *Khātam al-Nabiyyin* and the chain of messengership has been cut off with him; so no one has the right to claim prophethood substantially after our

Holy Messenger. And nothing remains after him but the abundance of revelation and this is bound with the condition of discipleship."[297] — *Haqīqat al-Wahy.*

As far as the alleged claim of prophethood goes, the statement in *Izālah Auhām* is more forceful than the one in *Haqīqat al-Wahy.* It has been clearly stated in the former book: "Except such a prophet who receives his light from the light of the prophethood of Muhammad (peace and blessings of Allah be upon him) . . . Such a person is outside this restriction. On account of his discipleship and annihilation in the Messenger, he is included in the being of the Seal of Messengers as a part is included in the whole."

Let us take a writing of the middle period. And this is the one about which it is said that it has abrogated all the previous writings. Just read it carefully and see whether there is any alteration in his belief of the first, middle and last period of his life. I quote below a few lines from *Ek Ghalati kā Izālah*:

"The real secret of all this is that the significance of *Khātam al-Nabiyyīn* (Seal of the Prophets) demands that as long as there exists any veil of non-identity, a person called a prophet shall be nevertheless a destroyer of the seal of *Khātam al-Nabiyyīn*. But if any body is lost in the Holy Prophet (peace and blessings of Allah be upon him) to such an extent that he derives this name from his complete union and absence of unlikeness and reflects Holy Prophet Muhammad's face like a transparent mirror then alone shall he be called a prophet without even breaking the seal, for he is Muhammad (peace and blessings of Allah be upon him) though by way of reflection (*zill*).[298]

And in the footnote, at the same place, the following has been mentioned:

"It has to be admitted that for the bestowal of this gift

(*mauhibah*) only the doors of *barūz* (manifestation), *zill* (reflection) and *fanā fir rasūl* (annihilation in the Messenger) are open."[299]

All the necessary references about the Finality of Prophethood have been given in the *Supplement* of this book. Below I quote a few which will clearly indicate that the Founder always took the expression *Khātam al-Nabiyyīn* to mean the Last of the prophets and that it never occurred to him that it meant an initiator of a new order of prophethood:

"And evidently the coming of Gabriel with apostolic revelation after the *Khātam al-Nabiyyīn* is impossible."[300]

"But the Most High God would never permit such a disgrace and ignominy to come to the share of this *ummah* or such an insult and affront to fall to the lot of His chosen Prophet, the *Khātam al-Anbiyā* that by sending a messenger with whom the coming of Gabriel is essential, He should let the House of Islam go to rack and ruin when He has already promised that no messenger would be sent after the Holy Prophet (peace and blessings of Allah be upon him)."[301]

"The Holy Qur'ān does not permit the coming of another messenger, whether new or old, after the *Khātam al-Nabiyyīn*, because a messenger receives the knowledge of religion (*dīn*) through the mediation of Gabriel and the door of the descent of Gabriel with apostolic revelation has been closed. And this is also an impossibility that a messenger should come to the world without apostolic revelation (*wahy risālat*)."[302]

"Because this is against the sayings of God Almighty, 'Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khātam al-Nabiyyīn* (Seal of the Prophets).'[303] Don't you know that God, the Bountiful, the Beneficent has declared our Holy

Prophet to be *Khātam al-Anbiyā* without strings and our Holy Prophet has interpreted this verse with *lā nabiyya ba'dī* (there is no prophet after me)."[304]

"For the seekers of truth it is evident that if, after our Holy Prophet, we accept the lawfulness (*jawāz*) of the coming of another prophet it means that we have opened the door of prophetic revelation (*wahy nubūwwah*) which was closed and this is against the established principles as is not unknown to the Muslims. And can there be a prophet after our Holy Prophet (peace and blessings of Allah be upon him) when revelation has been cut off with his death and God has brought an end to prophets with him?"[305]

"Can an ill-fated fabricator who claims to be a messenger and a prophet have any faith in the Qur'ān? And can such a person, who believes in the Qur'ān and considers the verse "but he is a messenger of Allah and *Khātam al-Nabiyyīn*"[306] as the revelation of God, say that he is a messenger and a prophet after the Holy Prophet (peace and blessings of Allah be upon him) ?"[307]

"And there is no need to follow separately all the prophets and scriptures that have passed before, since the prophethood of Muhammad (peace and blessings of Allah be upon him) embraces them all. And besides that, all other paths are closed. All the truths that carry one to God are found therein. Neither shall any new truth come after it nor was there any truth before which is not found in it. Therefore, all prophethoods end with this prophethood and thus it ought to have been, for everything which has a beginning has an end also."[308]

Appendix to Chapter III

Some remarks by the Founder on the hadīth reported by Nawās ibn Sam'ān and recorded in *al-Muslim* are as

follows:

"Here if it be objected that the like of the Messiah should also be a prophet, because the Messiah himself was a prophet, the reply is, in the first instance, that our Holy Prophet (peace and blessings of Allah be upon him) has not made prophethood a condition for the coming Messiah but has clearly stated that he shall be a Muslim and bound by the law of Islam like ordinary Muslims" (*Tauḍīh Marām*, 22 January, 1891, p.9).

"This is the report recorded by *Imām* Muslim in his *Sahīh*, but *Imām* Bukhārī, the head of the narrators of Hadīth, has left it out, because he considered it weak" (*Izālah Auhām*, 3rd September, 1891, p. 220).

"The hadīth, about Damascus advanced by *Imām* Muslim, does not remain worthy of consideration because of the presence of another hadīth in *Muslim* itself. And it is proved that the reporter Nawās has been mistaken in narrating this hadīth" (*Ibid.*, p. 237).

"Of course it is also true that the coming Messiah has also been spoken of as a prophet, but he has also been called as a follower; nay, it has been foretold that he shall indeed be from among you, O followers (of the Holy Prophet), and he shall be your *Imām* . . . Now all these hints indicate that he shall not actually and truly possess the characteristic of perfect prophethood although imperfect prophethood (*nubūwwat-i nāqisah*) shall be found in him which in other words is called *mahaddathiyyah* and possesses one of the elements of perfect prophethood" (*Ibid.*, p.532).

"The sign of the coming Messiah mentioned is that he would be God's prophet which means that he would be the recipient of divine revelation. But here complete and perfect prophethood is not meant because a seal has been put on such a prophethood. The prophethood

meant here is the one which is confined to the sense of *muhaddathiyyah*" (*Ibid.*, p.701).

"But it should be remembered, as I have just explained, that in God's revelation such words are used by way of metaphor and simile for some *auliyā'* (saints) but these words are not applicable in reality. This is in fact the whole dispute which has been drawn towards another direction by the prejudiced ignorants. The name of the Promised Messiah which, in *al-Sahīh* of Muslim has been declared by the blessed tongue of the Holy Prophet (peace and blessings of Allah be upon him) as *nabī ullāh* (God's prophet) is in accordance with the same metaphorical expression which is an acknowledged and ordinary phrase in the books of the honoured *sūfīs* (mystics). Otherwise, how can there be a prophet after *Khātam al-Anbiyā* (Seal of the prophets)" (*Anjām Āthim*, 22 January, 1897, p.28).

"I say it repeatedly that the words *rasūl*, *mursal* and *nabī*, no doubt, occur about me in my revelations from God but they are not applicable in their real sense, and as they are not so applicable, similarly the mentioning of the Promised Messiah in reports as a prophet is not applicable in its real sense. This is the knowledge which God has granted me. Let him understand who wishes to understand." (*Sirāj Munīr*, 24 March, 1897, p. 3).

"It should also be remembered that in *al-Muslim* the word 'prophet' has occurred for the Promised Messiah, but by way of metaphor and simile" (*Ayyām al-Sulh*, I January, 1899, p.75).

"Our opponents declare Jesus, (peace of Allah be upon him), as *khātam al-anbiyā*, and say that in *Sahih Muslim* etc., the coming Messiah has been described as *nabī ullāh* by which is meant real prophethood" (*Kitāb al-Bariyyah*, 24 January, 1898, p.191 footnote).

"In Hadīth also the word prophet has occurred for the Promised Messiah. Obviously he whom God sends is His sent one (*faristādah*) and the sent one in Arabic language is called *rasūl*. And the one who tells the news of the Unseen is called *nabī* in Arabic. The meanings in the Islamic terminology (*Islāmī istilāh*) are different. Here only the literal (*lughwī*) meanings are applied" (*'Arba'īn* No.1, 15 December, 1900, p. 18, footnote).

"As against this the same doubtful (*zannī*) hadīth by *Muslim* is advanced around which hundreds of doubts are sticking like ants, and which in its external appearance with regard to words is clearly opposed to the Qur'ān . . . Shall we leave the Qur'ān for a report by *Muslim?* . . . After careful consideration, however, it is found that this report is not a fabrication although full of similia" (*Tuhfa Golarwiyyah,* I September, 1902, p.46).

"And surely prophethood has been cut off after our Holy Prophet (peace and blessings of Allah be upon him). After the Qur'ān, which is the best of all the scriptures, there is no book and there is no law after the law of Muhammad (peace and blessings of Allah be upon him). The Holy Prophet, who is best of all men, has given me the name prophet by his tongue. And this is one of the reflected affairs (*zilli amr*) out of the blessings of his obedience . . . And I have been called a prophet by God by way of metaphor and not by way of reality" (*Haqīqat al-Wahy*, 15 May 1907, *Istiftā', Supplement*, pp. 64,65).

NOTES AND REFERENCES

Chapter III

195. The Qur'ān, 7 *al-A'rāf*: 158.
196. Sahīh *al-Bukhārī, Kitāb al-Tafsīr*, "Excellences of the Companions of the Prophet."
197. The Qur'ān, 74 *al-Mudaththir*: 2.
198. Ibid., 1 *al-Fātihah*: 1.
199. 1 Samuel, 25:32; Romans, 72:18, etc.
200. The Qur'ān, 68 *al-Qalam*: 52.
201. Mark, 16:15.
202. Matthew, 15:24, 26.
203. Matthew, 10:6.
204. The Qur'ān, 3 *Āl 'Imrān*: 48
205. John, 16:12-13.
206. The Qur'ān, 2 *al-Baqarah*: 4.
207. Ibid., 13 *al-Ra'd*: 7,
208. Ibid., 98 *al-Bayyinah*: 3.
209. Ibid., 2 *al-Baqarah*: 285.
210. Ibid.
211. Ibid.
212. Ibid., 2 *al-Baqarah*: 4.
213. Ibid., 9 *al-Barā'at*. 44; 9:29; 9:45; 2:8, etc.
214. Ibid., 31 *Luqmān*. 5.
215. Ibid., 5 *al-Mā'idah*: 3.
216. "And there are some people who say: We believe in Allah and the Last Day (*wa bi'l yaum-il ākhir*), and they are not believers." (Ibid., 2 *al-Baqarah*: 8).
217. *Al-dār al-ākhirah* means *al-nash'at al-thānīa*, i.e., second life. Sometimes the word *dār* is omitted and *al-ākhirah* means *dār al-ākhirah* (*Rāghib*). This is the evidence of lexicon. When we study the Qur'ān we find that belief in *al-ākhirah* or disbelief in it has been mentioned eighteen times besides this verse (2:4), and not at a single place it means anything except life Hereafter. For references see 6: 93; 6:114; 6:151; 7:45; 11:19; 12:37; 16:22; 16:60; 17:45; 23:74; 27:3, 4; 31:4; 34:8; 34:21; 39:45; 41:7; 53:27. Thus to believe that *al-ākhirah* means *al-wahy al-ākhira* and then to conclude that there is another revelation after the Qur'ān is against the Qur'ānic teachings, (Muhammad Ali, *Bayān al-Qur'ān*, Urdu commentary, Vol. I, p. 20 under verse 2:4).
218. John, 16:12.
219. Ibid., 16:13.
220. The Qur'ān, 17 *Banī Isrā'īl*: 81.
221 *Sahīh al-Bukhārī, Kitāb al-Tafsīr*.
222. Matthew, 19:17.
223. The Qur'ān, 4 *al-Nisā'*: 46.
224. Ibid., 56 *al-Wāqi'ah*: 77, 78.
225. Ibid., 85 *al-Burūj*: 21, 22.
226. Ibid., 15 *al-Hijr*. 9.

227. It would be appropriate here to quote what Muhammad Ali has written in explanation of this verse (33:40) in his English commentary of the Qur'ān:
"The word *khātam* means *a seal* or *the last part* or *portion* of a thing, the latter being the primary significance of the word *khātim*. It may further be noted that *khātam al-qaum* always means *the last of the people–ākhiruhum (Tāj al-'Arūs, Lanes Lexicon)*. Though the Holy Prophet was admittedly the last of the prophets, and even history showed that no prophet appeared after him in the world, yet the Holy Qur'ān has adopted the word *khātam*, and not *khātim*, because a deeper significance is carried in the phrase *Seal of the Prophets* than mere *finality*. In fact it indicates finality combined with *perfection of prophethood*, along with *a continuance* among his followers of certain *blessings of prophethood. He is the Seal of the Prophets because with him the object of prophethood, the manifestation of Divine will in law which guide humanity, was finally accomplished in the revelation of a perfect law in the Holy Qur'ān*, and he is also the *Seal of the prophets* because *certain favours bestowed on prophets were for ever to continue among his followers.* The office of the prophet was only necessary to guide men, either by giving them a law or by removing the imperfections of a previously existing law, or by giving certain new directions to meet requirements of the time, because the circumstances of earlier human society did not allow the revelation of a perfect law which should suit the requirements of different generations or different places. Hence prophets were constantly raised. But through the Holy Prophet a perfect law was given, suiting the requirements of all ages and all countries, and this law was guarded against all corruptions, and the office of the prophet was therefore no more required. But this did not mean that the Divine favours bestowed on His chosen servants were to be denied to the chosen ones among the Muslims. Men did not need a new law, because they had a perfect law with them, but they did stand in need of receiving Divine favour. The highest of these favours is Divine inspiration, and it is recognised by Islam that the Divine Being speaks to His chosen ones now as He spoke in the past, but such people are not *prophets* in the real sense of the word. According to a more reliable *hadīth*, the Prophet said 'there will be in my community', i.e., among the Muslims, 'men who will be spoken to (by God), though they will not be prophets" (*Bukhārī*, 62:6). According to another version of the same hadīth, such people are given the name *muhaddath* (*Bukhārī*, 62:6)." (Muhammad 'Ali, The Holy Qur'ān, Arabic Text, Translation and Commentary, published by Ahmadiyyah Anjuman Ishā'at Islām, Lahore, Pakistan, 1951).
228. The Qur'ān, 20 *Tā Hā*: 114.
229. Ibid., 25 *al-Furqān*: 32.
230. Ibid., 15 *al-Hijr*: 9.
231. Ibid., 33 *al-Ahzāb*: 40.
232. Ibid., 5 *al-Mā'idah*: 3.
233. Ibid., 15 *al-Hijr*: 9.
234. Ibid., 33 *al-Ahzāb*: 37, 38.

235. The Qur'ān, 33 *al-Ahzāb*: 40.
236. *Al-Sahih al-Bukhārī, Al-Muslim, Mishkāt al-Masābīh*, ch. *Manāqib 'Ali.*
237. *Al-Sahīh al-Bukhārī, Kitāb al-Tawhīd; Al-Muslim; Tirmidhī, Abwāb al-Fitan.*
238. *Al-Sahīh al-Bukhārī, Kitāb al-Manāqib*, ch. *Khātam al-Nabiyyīn; Al-Muslim; Tirmidhī, Abwāb al-Manāqib, etc.*
239. "The stone which the builders refused is become the headstone of the corner" (Psalms, 118:28).
240. Matthew.
241. *Majma' al-Bihār*
242. As compared with this there are other authentic sayings of 'Ā'ishah which confirm the finality of prophethood. For instance: *It has been reported from 'Ā'ishah that the Prophet said: No part of prophethood would be left after me except mubashshirāt. They (the Companions) said: O Messenger of Allah, what are mubashshirāt.? He replied: True visions (Musnad Ahmad).*
It is reported from 'Ā'ishah that the Prophet said: I am the last of the prophets and my Mosque is the last of the prophets' mosque (Kanz al-Ummāl). Tr.
243. *Tirmidhī*, ch. Manāqib 'Umar.
244. *Nasā'ī, Muslim* and *Tirmidhī.*
245. *Mishkāt al-Masābīh.*
246. Mishkāt, Ch. *Bada' al-Khalq.*
247. The Qur'ān, 9 *al-Barā'at*: 20.
"Those who believed and fled (their homes), and strove in Allah's way with their wealth and their lives, are much higher in rank with Allah. And it is these that shall triumph".
248. Ibid., 9 *al-Barā'at*: 100.
249. *Tirmidhī.*
250. The Qur'ān 6 *al-An'ām*: 125.
251. Ibid., 3 *Āl Imrān*: 48.
252. Ibid., 55 *al-Rahmān*: 1, 2.
253. Ibid., 48 *al-Fath*: 23; 33 *al-Ahzāb*: 62.
254. *Haqīqat al-Wahy*, pp. 46, 47.
255. The Holy Qur'ān, 7 *al-A'rāf* 35. (For the use of the word *rasūl* in the writings of the Founder see footnote 90 – Tr).
256. The Holy Qur'ān, 33 *al-Ahzāb*: 40.
257. Ibid., 5 *al-Māidah*: 3.
258. Ibid., 2 *al-Baqarah*: 38.
259. Ibid., 1 *al-Fātihah*: 5-6.
260. Ibid., 56 *al-Wāqi'ah*: 13.
261. Ibid., 56 *al-Wāqi'ah*: 14.
262. Ibid., 9 *al-Barā'at*: 100.
263. Ibid., 4 *al-Nisā'* : 69.
264. Ibid., 9 *al-Barā'at*: 100.
265. Ibid., 33 *al-Ahzāb*: 23.
266. "Allah is with those who keep their duty" (The Qur'ān, 2 *al-Baqarah*: 194).

267. *Tirmidhī*, 12:14.
268. The Qur'ān, 57 *al-Hadīd*: 19.
269. "And those who believe and do good, We shall surely make them enter among the righteous (*Sālihin*)" (The Qur'ān 29 *al-Ankabūt*: 9).
270. The Qur'ān, 57 *al-Hadīd*: 19. Further discussion on the verse 4:69 will be found in chapter IV.
271. Ibid., 40 *al-Mu'min*: 15.
272. *Al-Bukhārī*, 62: 17.
273. *Abū Dāwūd*, Vol. 2; *Mishkāt*, (Kitāb al-'Ilm).
274. *Rūh al-Ma'ānī* by 'Abu'l-Fadl Shahāb al-Dīn Sayyid Mahmūd al-'Alūsī under the verse 40:15.
275. The Qur'ān, 22 *al-Hajj*: 75.
276. *Use of the word* rasūl *(messenger) in the writings of the Founder:*
"The word *rasūl* in general in which are included *rasūl* and *nabī* and *muhaddath*" (*Ā'inah Kamālāt Islām*, p. 322, published 23rd February, 1893 C.E.).
"In the Holy Qur'ān the word *rusul* (messengers) is used for singular as well as for *ghair rasūl* (non-messenger)" (*Shahādat al-Qur'ān*, p. 29, published 22nd September, 1893 C.E. See also pp. 23-24).
By *rusul* (messengers) are meant those persons who are sent from God the Most High whether they are *nabi or rasūl or muhaddath or mujaddid*" (Footnote p. 171, published Ist January 1899 C.E. See also *Ayyām al-Sulh*, p. 75).
About the verse, *We have made some of these messengers to excel the others* (2:253) the Founder writes:
"And this thing is also worthy of note that saints of God (*auliyā' Allāh*) have also several ranks, as has been mentioned by *We have made some of them to excel others* and some of them do reach that but the righteous servants (*sulahā*) of ordinary rank are unable to recognise them". (*Chashmah Ma'rifat*, p. 332, published 15th May, 1908 C.E., Tr.).
277. The Qur'ān, 5 *al-Māidah:* 44.
278. Ibid., 17 *Banī Isrā'īl:* 15.
279. Ibid., 62 *al-Jumu'ah*: 2-3.
280. Ibid., 77 *al-Mursalāt*: 11.
281. Ibid., 23 *al-Mu'minūn*: 51.
282. Ibid., 3 *Āl 'Imrān*: 178.
283. Ibid., 40 *al-Mu'min*: 34-45.
284. Ibid., 28 *al-Qasas*: 38.
285. Miān Mahmūd Ahmad Sāhib writes in his book *Haqīqat al-Nubūwwat*, p. 186:
"And this is the love that forces me that I should, as far as it lies in my power, repudiate the belief in the total closure of the gate of prophethood because this is an insult to the Holy Prophet. . . . Only that teacher in the world is called competent (*lāiq*) whose pupils are competent as well."
God forbid as if all the other prophets were untalented and incompetent. Then he goes on to state:
"If the appointment of prophets came to an absolute end after the Holy Prophet, it would mean that he has barred the world from the grace of

prophethood and that after his advent God has brought this favour to an end. Now imagine whether according to this belief the Holy Prophet has proved a mercy to the nations or just opposite, may God protect us from such a belief. If this doctrine is accepted it would mean, God forbid, that the Holy Prophet appeared to the world as a curse. And he who thinks like that is rejected and accursed (himself)" (p. 187).

I know that there are several persons among the disciples of Miān Mahmūd Ahmad Sāhib who consider the Holy Prophet as the Last Prophet. Are they really accursed and rejected? Then how woeful is the relationship between the disciples and their leader that in spite of calling them accursed they are still his special *mureeds* (disciples). And how woeful is the condition of those *mureeds* (disciples) who have given preference to the mundane relationship to that of the spiritual, and they have taken *bai'at* (pledge) at the hand of such a person who calls them accursed (*la'natī*) and rejected (*mardūd*). Again I say that the whole of *ummah* from the Holy Prophet up to the Founder of the Ahmadiyyah Movement (or according to Miān Mahmūd Ahmad Sāhib with the exception of the Founder), all the righteous people of the last thirteen centuries including all the imāms and the narrators of *hadīth*, did all of them think that the Holy Prophet was (God forbid) a curse to the world? And were all these people, God forbid, really accursed and rejected? The companion who was told *you stand to me in the same relation as Aaron stood to Moses* and the companion who was told, *had there been a prophet after me it would have been Umar*. Did they not believe in their hearts that there could be no prophet after the Holy Prophet? If they did in what way they should be judged according to the standard put forward by Miān Sāhib. And then what is the position of the Prophet himself who uttered those words (about the finality of prophethood)? Alas the religion has been made a plaything of the children. The doctrine of the finality of prophethood is such on which the whole *ummah* has agreed. Nobody has accepted the coming of a *nabi* (prophet) after the Holy Prophet Muhammad. Did all those narrators of *hadīth* who have recorded reports as quoted above, who have declared the Prophet as *last brick of the palace of prophethood* consider him a curse for the world? I may further point out that Miān Sāhib also believes that only the Founder is particularly chosen to receive the name of a prophet in this *ummah*. Obviously if another prophet appears after him this peculiarity will be lost. Miān Sāhib wants to prove from the verse, *Others from among them who have not yet joined them* (62:3) that there is no messenger besides the Founder. Here is what he wrote:

"On the other hand, at some places he (i.e. the Founder) has clearly confined the application of the words *ākhirīna* to his own followers. If the coming of a similar messenger before him is accepted his (i.e. the new messenger's) followers would also become the companions of Allah's messenger according to the verse *wa ākhirīna minhum*, but as the followers of none else except the Promised Messiah have been declared as belonging to this community of *ākhirīn* it shows that the Promised Messiah is also the only messenger" *(Haqīqat al-Nubūwwat*, p. 231.

In this case the Promised Messiah would be the last messenger with whom

the chain of messengership would be terminated. Now would he be a curse, God forbid, for the world or not? Again in what way such a doctrine helps the position of the Prophet Muhammad? The coming of just one messenger after him during the period of his prophethood which extends to the day of Resurrection is rather immaterial. Moreover, does not the Qur'ān after which no other book will be revealed, fall under the same category. Could not the same objection be raised against it as has been done against the prophethood of Muhammad? Is the Qur'ān then a curse to the world because there is no book after it?

286. *Al-Sahīh al-Muslim.*

287. *A Saying of Ā'ishah Explained*, see p. 201.

288. *Haqiqat al-Wahy* (15th May 1907), p. 63.

289. Some of the remarks on this *hadīth* by the Founder of the Ahmadiyyah Movement will be found at the end of this chapter. Tr.

290. In *Haqīqat al-Nubūwwat,* Mirzā Mahmūd Ahmad writes while discussing this hadīth:

> "Some people say about this report mentioned in *al-Muslim* that it is full of similia, thus if the word *nabi* occurs in this *hadīth* it should also be considered a simile. But these people should remember that there is a limit to the use of simile. If there are a few similia in a writing, this does not mean that all the words used therein should be considered as such; there must be some reason for their use. The words indicating the signs (of appearance) may be used as a simile because they are meant as a trial but what relation a simile has with describing the designation of a person. . . . Therefore, although in this *hadīth* the topical expressions have been frequently used, the designation of Promised Messiah cannot be called a simile, otherwise a person could say that as this report is full of similia, the name Messiah is also a simile and so is Mahdi. This means that neither a Messiah would come nor a Mahdi" (p. 191).

Unfortunately the writer of the above lines has not carefully looked into the words of the report and has arbitrarily imposed upon the reader a few rules about the use of simile *i.e.,* the designation of a person cannot be described in the form of a simile whereas the signs about the appearance of a person may contain such expressions. And then he states, *Otherwise a person could say that as this report is full of similia the name Messiah is also a simile and so is Mahdi.* There is, however, no mention of Mahdi in this report at all, only the expression Jesus, son of Mary, has been used which has been accepted by Mirzā Mahmūd Ahmad *Sāhib* as a simile. What a meaningless discourse is this that in this way someone will take Mahdi and Messiah also as topical expressions: whereas these words have been considered by him as forms of similia. The word Messiah does not mean that his (actual) name would be Messiah nor *Mahdi* means that his name would be *Mahdi.* The Promised Messiah was neither given the (actual) name of Jesus, son of Mary nor of Muhammad. These have been used by way of simile then. And wherefrom this principle has been taken that in describing a designation a topical expression is not

used? Why such an expression is used for the name then? The *hadith* neither mentions the name nor the designation but only the coming of Jesus, son of Mary. One reporter has mentioned his coming with the name Jesus, son of Mary alone and another reporter under the impression that it might be the same Israelitish Messiah has called him 'Īsā, the prophet of God'. To think that every word of this report is uttered by the sacred tongue of the Holy Prophet Muhammad is to betray one's complete ignorance about Hadīth. It is however, an accepted fact, particularly reports concerning narratives, that sense is given and not the exact words. Another version of the same report in *Tirmidhī*, as I have discussed above, does not mention the words *the prophet of God* but only Jesus, son of Mary. The speculative difference which Mirzā Mahmūd Ahmad *Sāhib* has created between a designation and a name is nowhere to be seen. Further it has been stated by him that *there is a limit to the use of similia*. Should that *limit* be accepted according to the wishes of the writer of those lines? That is to say whatever is declared by him a *limit* should be considered as such. It does not matter if he considers the two yellow mantles as two diseases, nor does it matter if Damascus is taken to stand for Qadian, nor Jesus, son of Mary for Mirzā Ghulām Ahmad but at the use of the words 'prophet of God' the metaphor reaches its limit! It may be only because it goes against his wishes, or is there any other reason besides that? There is a mention of the *Dajjāl* (Antichrist) in this report as well. Let him declare it as a reality as well and renounce the Ahmadiyyah Movement!

291. *Abū Dāwūd, Kitāb: al-Malāhim.*
292. *Tirmidhī*, ch. *Munāqib 'Umar.*
293. *Al-Sahih al-Bukhārī, al-Muslim, Mishkāt al-Masābīh*, ch. *Manāqib 'Ali.*
294. The Qur'ān, 21 *al-Anbiyā'*: 107.
295. See end of footnote 285.
296. *Izālah Auhām* (3rd September 1891), p. 575.
297. *Haqīqat al-Wahy* (15th May 1907), Supplement, *Al-Istiftā*, p. 64.
298. *Ek Ghalāti kā Izālah* (5th November, 1901). English translation (*Correction of an Error*) by S.M. Tufail, p. 14.
299. *Ibid.*, p. 15.
300. *Izālah Auhām* (3rd September 1891), p. 583.
301. Ibid., p. 586.
302. Ibid., p. 761.
303. The Qur'ān, 33: *Al-Ahzāb*: 40.
304. *Hamāmat al-Bushrā*, p. 20. For reference to the saying of the Prophet see footnote No. 293.
305. *Ibid.*, p. 49.
306. The Qur'ān, 33 *Al-Ahzāb*: 40.
307. *Anjām Athim* (2nd January, 1897), footnote pp. 27, 28.
308. *Al-Wasiyyah* (20th December, 1905), p. 10. The translation published by the Qādiān Section of the last sentence runs thus: "Thus all previous prophethoods end in this prophethood. And indeed this is how it should have been, since there is a culmination and an end for everything that has a beginning (*The Will*, p. 23, published under the auspices of the

Foreign Mission's Secretary, Rabwah, Pakistan). The word *previous* is not found in the text. Again, the book itself does not mention that the whole writing is a translation. Readers might get the impression that it was an original writing by the Founder. Long sentences have been added in between to suit their explanation. Words which are not found in the text are inserted to give a different twist to the passages under dispute. The same is true about their translation of *Ek Ghalatī kā Izālah* which is circulated by them under the name *A Misunderstanding Removed*.

CHAPTER IV

MUHADDATH AND MUJADDID

It should be remembered that the station of prophethood, as has been discussed earlier, can never be attained by one's own effort (*iktisāb*). To say so is an insult to the office of prophethood. The prophets are not raised in this world to make other people prophets but only to imbue them in their own colour. Everybody gets his spiritual share from them according to his capability. A person can imbue himself in the colour of the prophets, lose himself like them in the love of God, transport like them to the highest position of divine knowledge, devote himself like them to the service of mankind, and like them love all forms of light and hate all forms of darkness. The revelation of the Qur'ān is indeed full of wisdom on this point. On the one hand, the prayer "Guide us on the right path"[310] has been taught and, on the other, the acceptance of this prayer has been mentioned in the following words:

> "And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they!"[311]

This verse does not state that they become prophets, truthful, etc., but that they are with them, which only means that they are imbued in the prophets' colour. At another place it has been mentioned:

> "And those who believe in Allah and His messengers, they are the truthful (*siddīq*) and the faithful ones (*shahīd*) with their Lord. They have their reward and their light."[312]

Here the belief, in fact, means the perfect belief as the

reference to obedience in the first verse signifies perfect obedience. There is a difference of many points in these two verses. In the former there was the word *ma'* (with) which is conspicuous by its absence in the latter; and four groups have been mentioned therein, viz., *nabī*, *siddīq*, *shahīd* and *sālih*, and in the latter the first and the last are missing and only *siddīq* and *shahīd* have been mentioned. The word *an'ama* (He bestowed favour) is used in the first verse and the word *ajr* (reward) in the second.

The absence of the word *ma'* and no mention of the prophets in the latter instance is, however, not without significance. When *siddīq* (truthful ones) and *shahīd* (faithful ones) were mentioned together with the prophets it was stated there that they were *with them,* that is to say, they resembled the prophets to that extent as if they almost became prophets, but as the word *nabī* prevented their really becoming so, therefore, it was not said that: they are *nabīs* and *siddīqs* and *shahīds* but that they are *with those* on whom Allah has bestowed favours from among the *nabīs*, *siddīqs*, *shahids* and *sālihs*. When it was necessary to refer to the attainment of the ranks of *siddīq* and *shahīd* it was simply stated that: "Those who believe in Allah and His messengers they are *siddīqs* and *shahīds* and the word prophet was set aside. This comparison makes it absolutely plain, as I have already discussed, that the Qur'ān does not permit that, by the obedience (*itā'a*) of a prophet, a person actually becomes a prophet. He, in fact, attains the status (*martabah*) of *siddīq* and *shahīd* although with this status the favours and excellences of prophethood are also given to him. The use of the word *in'ām* (favour) in the chapter *al-Nisā'* (4:69) and the word *ajr* (reward) in *al-Hadīd* (57:19) in reality point towards this difference. As prophethood is a *mauhibah* (gift), therefore, the word *in'ām* (favour) is appropriate in this context, and as *siddīqiyyah* (truthfulness) is an acquisition (*iktisāb*), the word reward (*ajr*) has been used.

The question arises why has the word *sālihīn* (righteous ones) been left out from *al-Hadīd* (57:19). It must be remembered that the rank of *sālih* is the first or the lowest stage in this spiritual journey.[313] If a man stops at this stage, he has not reached his objective, for he must try to attain the rank of *siddīqiyyah* (truthfulness) and *shahādah* (faithfulness). There are some who reach the rank of *siddīq* or *shahīd* by their efforts. Both these groups, in fact, resemble the prophets to a high degree although there is a difference of grade among them. However, the truth is that Islam does not want to confine a person to the stage of *sālihiyyah* (righteousness) but wants to carry him to the higher stages of faithfulness and truthfulness and wants him to share the favours and excellences of prophethood. Thus when the highest rank of prophethood was mentioned, towards the favours of which the attention was drawn, the lowest rank (of the spiritual journey) was also mentioned at the same time. But when it had to be pointed out that what should be the highest goal of a Muslim's life, the word *sālih* was omitted. That is why the rank of righteousness has not been confined to the followers of Islam. This word has even been spoken for the people of the Book who do good deeds as is mentioned in the Qur'ān:

> "Of the people of the Book there is an upright party who recite Allah's messages in the night-time and they adore (Him) . . . and those are among the righteous (*sālihīn*)."[314]

Thus as the perfection of faith demands that one should not be held up at the lowest stage, therefore, the word *sālih* was omitted from 57:19 and as the rank of prophethood could not be attained by effort, therefore, the word *prophet* was omitted from this verse as well.

Siddīq (truthful) and *shahīd* (faithful)

To become *siddīq* and *shahīd* is from among the chief

characteristics of this *ummah* (nation). It must be remembered that *shahīd* here does not mean a martyr who is merely killed in a battle fought for the sake of religion but this is a rank in which a man, in fact, witnesses God and this too is one of the excellences of the prophets because they are *shahīd*. God has promised to confer the same excellence on this nation as has been said in the Qur'ān:

> "And thus We have made you an exalted nation that you may be the bearers of witness (*shuhadā'*) to the people and (that) the Messenger may be a bearer of witness (*shahīd*) to you. "[315]

The significance of this verse is that God has made Muslims the best of the nations (by declaring the first house of worship and the real centre of the Divine Unity to be their spiritual centre) so that Muslims may become witnesses to the people and the Messenger may be a witness to them. At other places in the Qur'ān every messenger has been called a *shahīd*.[316] Thus faithfulness is one of the excellences of the messengers but God has given this prominence to (the followers of) this nation that they have also been made *shahīd*, that is to say, they have also been endowed with the excellences of prophethood. The word *siddīq* also particularly occurs with the names of the prophets such as Abraham and Idrīs: "Surely he was a truthful man (*siddīq*), a prophet;"[317] or about Joseph, "Joseph, O truthful one."[318]

Thus truthfulness is also one of the excellences of prophethood and when God says that the perfect believer will attain the rank of a *siddīq* and a *shahīd* it means that he will receive the excellences of prophethood.

In the words of Shah Wali Ullāh of Delhi, we find thus the difference between a *siddīq* and a *shahīd*:

> "There is a person in this nation who, in his own nature, resembles the prophets . . . If such a person resembles

on account of intellectual faculties he is *siddīq* (truthful) or *muhaddath* (one spoken to by God) and if he resembles in powers of action then he is *shahīd* (faithful) and *hawārī* (companion)."[319]

It is obvious that truthfulness (*siddīqiyyah*) and faithfulness (*shahādah*) are the highest ranks which are attained by the perfect believers and it is in these ranks that these believers are endowed with the excellences of prophethood.

Siddīq and *shahīd* is of the rank of *muhaddath*

The discussion from the Qur'ān has been dealt with in the previous pages. We now turn to the Hadīth. Our inference is based on the reports about the virtues (*manāqib*) of the Caliph 'Umar. It has been mentioned in a hadīth: "Had there been a prophet after me he would have been 'Umar."[320] This indicates the closing of the door of prophethood. Thus it was impossible for a follower to attain the status of a prophet, although 'Umar had attained those excellences which were the excellences of a prophet. In another report, which will be fully discussed later, it has been stated: "Among those that were before you of the Israelites there used to be *muhaddath* i.e., men who were spoken to by God though they were not prophets, and if there is one such among my followers, it is 'Umar."[321] The denial of 'Umar being a prophet and the good news of his becoming a *muhaddath* by Muhammad (peace and blessings of Allah be upon him) shows that *muhaddathīn* and not prophets would appear in this nation. In short, *muhaddathiyyah* is the highest station which can be attained by a follower. It is this type of prophethood which has been left in Islam because no prophet can appear after *Khātam al-Nabiyyīn* in the real sense of the term. No one can have the word prophet applied to him in its true sense because all the *ummah* would be obedient to the Holy Prophet (peace and blessings of Allah be upon him) and would only receive excellences by

following him. The finality of prophethood does not mean that the door of receiving the excellences of prophethood has been closed because, in this case, the object of the advent of a prophet is set at naught. Thus whatever portion of prophethood a follower can obtain is called *muhaddathiyyah* in its true sense. And the overflowing excellence of the prophet requires that his followers should get the rank of *muhaddathiyyah* in its perfect form and that his overflowing excellence should not only be meant for all nations and all times but it should also excel in its quality (*kaifiyyah*) as compared to the excellences of other prophets.

The Hadīth has, therefore, shown that the rank of excellence which is termed by the Qur'ān as the rank of a *siddīq* and a *shahīd* is the same as that of a *muhaddath*. In fact, a *muhaddath* combines in his person the *kamālāt* (excellences) of a follower along with the *kamālāt* of prophethood to some extent. Being a perfect follower, he does not attain prophethood but is only imbued with its colour. Consequently, his prophethood is called partial (*juz'i*) or imperfect (*nāqis*) prophethood. This is the real difference between a prophet and a *muhaddath*. A *muhaddath* is a pupil of the prophet and is obedient to him and the excellence (*kamāl*) of a follower is only that of *muhaddathiyyah*.

Distinction between prophet and reformer

After what has been said before the whole discussion of prophethood depends on establishing a correct distinction between a prophet and a reformer. If this point is clearly understood and the distinction between a prophet and a *muhaddath* is well comprehended then the whole discussion becomes easy to follow and one is saved from being led astray. For lack of this understanding the opponents of the Founder of the Ahmadiyya Movement attributed a claim of prophethood to him and for the same reason Mirzā

Mahmūd Ahmad has based his entire book *Haqīqat al-Nubūwwat* on a wrong foundation. It is for want of this understanding that a part of the followers of the Founder is laying the same allegation against him which was earlier laid by his opponents as if he was a claimant to prophethood in reality. The Founder has himself pointed towards such a charge in one of his writings:

> "I have written in some of my books that the office of *tahdīth* bears close resemblance to the office of prophethood and there is no difference between them except in power and position. But they have not understood me and have said that this person is a claimant to prophethood and God knows that this saying of theirs is quite false and has not an iota of truth in it and has no foundation at all."[322]

The term *muhaddath* as explained in Hadīth

The word *muhaddath* does not occur in the Qur'ān; however, in chapter *al-Hajj* in one of the recitations (*qir'at*) of the verse: "And We never sent a messenger or a prophet before thee but when he desired, the devil made a suggestion respecting his desire,"[323] the word *muhaddath* also occurs after the word prophet.[324] But in my view, its only significance is that on account of extreme resemblance which a *muhaddath* has with a messenger and a prophet some one considered the revelation of a *muhaddath*, like the revelation of a messenger and a prophet, also free from the intervention of the devil. The word *muhaddath*, however occurs in (other) authentic reports. The following hadīth is accepted by all:

> "It is reported from Abū Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him), said: There used to be *muhaddathūn* in the nations before you and if there is any in my *ummah* it is 'Umar."[325]

This report only shows that *muhaddathīn* appeared in previous nations and would also be raised in the nation of the Holy Prophet (peace and blessings of Allah be upon him) and that 'Umar was the first *muhaddath* or he enjoyed a very high status of *muhaddathiyyah*. But it does not mean that there is no other *muhaddath* in this nation besides him. This is only a way of expression, the purpose of which is to demonstrate that he is a pioneer from among the *muhaddathīn*. Another version of this hadīth in *al-Bukhārī* is as follows:

> "It is reported from Abū Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him), said: Among those that were before you of the Israelites there used to be men who were spoken to by God though they were not prophets, and if there is one among my followers, he is 'Umar."[326]

We conclude by pondering over these reports together that by *muhaddathīn* are meant such people who are the recipients of divine communication but they are not prophets. That is to say that besides prophets in every nation there are persons who are spoken to by God and such persons are called *muhaddathīn*. The report: "Had there been a prophet after me, he would have been 'Umar"[327] also goes to support the view that such persons are not prophets because from among the *muhaddathīn* 'Umar was given the first status but even then he was not a prophet. It was said about him that, if there was the possibility of the advent of another prophet, 'Umar would have become one although he was called as *muhaddath* and *mukallam* (one spoken to by God). Evidently, *rijāl-un yukallamūna* (men who were spoken to by God), can only apply to such persons who were frequently communicated to by God because *yukallamūna* is not used for a person with whom God's communication occurs only for a few times. On the other hand the use of this word *yukallamūna* implies their being abundantly

spoken to by God. It is also established from the reports that many from among the Companions of the Holy Prophet were recipients of true dreams, so much so, that Muhammad (peace and blessings of Allah be upon him) sometimes asked after the morning prayer whether anybody had seen a dream.[328] Thus when 'Umar was given a superiority (over others) and he was particularly mentioned, there must have been something in him in which he excelled others. And this something was in fact the abundance of communication. Therefore, *muhaddathīn* are those who are customarily spoken to by God, otherwise who would not have been blessed with divine communication in a small degree among the Companions of the Holy Prophet (peace and blessings of Allah be upon him)?

The commentators of Hadīth have interpreted the word *muhaddath* differently. Generally, it has been taken to mean as *mulham* (one receiving the inspiration of God). Others have said that it means a person in whose heart something is put down by the angels and yet others say that a person from whose tongue truth and veracity flow spontaneously. Some have taken it to mean as *mukallam*, that is to say, with whom communication is made or with whom angels talk.[329] The same meaning of *mukallam* is confirmed by the Hadīth. And when it has been said about them that "there used to be men who were spoken to by God, though they were not prophets"[330] it means that their communication with God is just like that of the prophets i.e., it is absolute, definite and free from the intervention of the devil, but they do not attain the status of a prophet. If, God forbid, their communication was affected by the interference of the devil, the Holy Prophet would not have used the word *yukallamūna* in their favour. Such persons whose revelations have a part of the devil in them do not deserve to be associated with the prophets and be placed in the category of those who receive the divine communication.

Other *Imāms* about the office of *muhaddath*

I shall now take up the opinion of the *Imāms* on the meaning of *muhaddath* and his function. The view of the reporters of the Hadīth has been discussed above that they consider *mukallam min al-Allāh* — one spoken to by God — as *muhaddath*. This is also reported from Ibn 'Abbās.[331] Now some other statements in this connection will be quoted. In *Fath al-Bāri* it has been mentioned under the hadīth "There used to be *muhaddathīn* in the nations before you":

> "When the being of a *muhaddath* is ascertained then he does not command by whatever he receives (i.e., by his inspiration). He must judge it according to the Qur'ān and if it conforms to the Qur'ān and the Sunnah (practice of the Holy Prophet) he would accept it, otherwise not. And it is possible that such a thing may happen, but happens rarely to those who follow the Book and the Sunnah. And there is a profound wisdom in the raising of *muhaddathīn* and in the largeness of their numbers, as compared to the earlier times, so that this nation may be honoured by such a comparison. And there is also a wisdom on account of their multitude so that they may resemble the abundance of prophets among the Israelites. There cannot be abundance of prophets in this nation because its Prophet is *Khātam al-Anbiyā*, therefore, there is abundance of *mulhams* (inspired ones of God) in this nation instead of prophets."[332]

Similarly, a statement of *Imām* Abū 'Abdullāh ibn Ahmad al-Qurtubī has been recorded in the same commentary which runs thus:

> "Al-Qurtubī says that a truthful and righteous Muslim is he whose condition resembles that of the prophets. Thus he is also honoured with what the prophets are honoured and that is knowledge of the Unseen (*ittilā' 'alal-ghaib*)."[333]

The latter *Imāms* have written much about the office of a *muhaddath*. Here is a quotation by Mujaddid Alf Thānī of Sirhind:

> "Let it be known to you, O Siddīq, that God sometimes communicates with a person face to face and such persons are from among the prophets, and sometimes the communication takes place with some of those perfect ones who are not prophets, but their followers. And when a person is honoured with this kind of communication (*kalām*) in abundance, he is called a *muhaddath* as was the leader of the believers 'Umar, may Allah be pleased with him."[334]

Mujaddid Alf Thānī further describes the seventh rank in the following way:

> "This rank is like a whole for these parts. At this station the follower bears resemblance to him whom he follows in such a way that the question of discipleship almost vanishes and the distinction between the follower and the one who is followed disappears. It seems that whatever the follower does is done in the very way of his master. They both drink from the same fountainhead. They both are held intimately in one bosom and one embrace. Where is the follower? And where is the one who is followed? And what is to be followed? In union there is no scope for strangeness."[335]

I have quoted this reference for the sake of those who are confused at some of the words used by the Founder and on account of which they declare him equal to the Holy Prophet (peace and blessings of Allah be upon him). It would be better for them to know what has been written before about this stage of annihilation. But the fact is that all these words are used by way of metaphor and simile.

Shāh Walī Ullāh Muhaddath of Delhi writes:

"From among these ranks are the ranks of *siddīqiyyah* (truthfulness) and *muhaddathiyyah*, and the reality about these is that a person from among the *ummah* in his own nature bears resemblance to the prophets as a devout disciple would bear with his Shaikh (religious leader)."

He further states in his *Hujjat al-Allāh al-Bāligh*ah:

"From among the stations of the heart there are two other stations which are to be found in these persons who show resemblance to the prophets. These persons receive the reflection of these stations in the same way in which a mirror, placed in front of a hole, receives the reflection of the light of the moon and then this light is further reflected on the ceiling, the walls and the ground. These two stations are also like the stations of *siddīqiyyah* and *muhaddathiyyah*."

Thus these *ahādīth* and the sayings prove that, after the finality of prophethood, *muhaddathiyyah* has replaced *nubūwwah* in Islam. The view that the great scholars have ever made Jesus Christ an exception in the matter of prophethood is also not correct. Their belief with regard to his second coming has been that after his descent he would be completely obedient to the *Shari'ah* of Muhammad (peace and blessings of Allah be upon him) and that prophetic revelation would not descend on him. In his *Maktūbāt* Mujaddid Alf Thānī, has stated that:

"Jesus Christ, after his descent, would be obedient to the *Shari'ah* of the last of the messengers (*Khātam al-Rusul*)."[336]

It is, therefore, evident from the above references that:

— No prophet shall appear in this *ummah*; but only *muhaddathūn* (those who are spoken to by God);

— a *muhaddath* is a non-prophet and a follower (*ummati*);

— the highest station for a follower is that of *muhaddathiyyah*;

— a *muhaddath* is endowed with the excellences of prophethood;

— a *muhaddath* receives light from the prophet by way of reflection; he obtains (the excellences of) prophethood by way of *zill* and not by way of reality;

— in this *ummah* the *muhaddathīn* stand in place of the prophets of the previous *ummah*, particularly of the prophets of the Israelites;

— a *muhaddath* bears a strong resemblance to a prophet and is his heir, but is not a prophet;

— a *muhaddath* is frequently spoken to by God;

— the revelation of a *muhaddath* is free from the satanic intervention;

— a *muhaddath* does not follow his own revelation, unless he has examined the same in the Qur'ānic light and by the Holy Prophet's practice (Sunnah) and if it is against the Qur'ān and the Sunnah, he should reject it.

Now let us turn to the writings of the Founder of the Ahmadiyyah Movement which will show that he has also explained the office of a *muhaddath* in the same manner.

Explanation of the office of a *muhaddath*

"The divine *Imām* (i.e., Mujaddid Alf Thānī) writes clearly in his *Maktūbāt*, vol. II, Letter No. 51, that a non-prophet is also blessed with divine communions and communications and such a person is called *muhaddath* (one spoken to by God) and his office is very near to that of the prophets — and in this *ummah* of Muhammad (peace and blessings of Allah be upon

him), the rank (*mansab*) of *muhaddathiyyah* exists in such an abundance that to deny it is the work of a completely ignorant and careless person . . . Then after describing the perfect ones of the previous *ummah* he says that, Mary the truthful, mother of Jesus Christ, and similarly his disciples, the mothers of Moses and Khidr were not prophets. They were the recipients of *ilhām* from God and were informed through revelation (*wahy*) about the secrets of the Unseen. Does not this prove that the perfect followers of the *ummah* of Muhammad (peace and blessings of Allah be upon him), as compared to them should be *mulham* and *muhaddath* in a better degree because, according to the Qur'ān, they are the best of the nations (*khair al-umam*). Why do you not reflect over the Qur'ān and why do you tumble at the time of thinking over this matter? Are you not aware that it has been proved in the *Sahīhain* (*i.e., al-Bukhārī* and *al-Muslim*) that the Holy Prophet has given the good news that, like the previous nations, *muhaddathīn* will also be raised in this nation? And *muhaddath* . . . are these who are the recipients of divine communion and communication."[337]

"This humble servant has been raised by the Most High God for this *ummah* in the capacity of a *muhaddath* and *muhaddath* is in one sense also a prophet, though he does not attain perfect prophethood (*nubūwwat-i-tāmmah*); nevertheless, he is partially a prophet, for he is endowed with the gift of being spoken to by God and matters Unseen are manifested to him and like the revelations of messengers and prophets his revelations are also made free from the intervention of the devil. And the real kernel of the Law (*Shari'ah*) is disclosed to him and he is commissioned just like prophets, and it is obligatory on him like prophets that he should announce his claim at the top of his voice and anybody

wno rejects him deserves punishment to some extent."[338]

"The Messiah to come has been called a *follower* as is evident from the hadīth, *imāmu-kum minkum* (your *Imām* from among you). And in the hadīth: "The learned from among my *ummah* are like the Israelite prophets," a hint has been given as to the coming of the like of the Messiah. Thus, according to this, the Messiah to come, on account of his being a *muhaddath*, is also metaphorically a prophet."[339]

"There is no claim to prophethood but of *muhaddathiyyah* which is made under God's command. And what doubt there is that *muhaddathiyyah* also possesses a strong part of prophethood. In which case the good visions are a forty-sixth part of prophethood,[340] then *muhaddathiyyah* which has been stated in the Qur'ān along with *nubūwwah* and *risālah* for which there is a report in *al-Sahīh of Bukhārī*[341] also, if then this be looked upon as prophethood metaphorically or regarded a strong part of prophethood does this amount to laying a claim to prophethood?"[342]

"Like other *followers* he shall only be a follower of the Word of God and the Saying of the Messenger and shall solve the difficult and intricate questions of religion not by prophethood but by the exercise of his judgement (*ijtihād*) and shall offer his prayers behind others. All these hints clearly indicate that he shall not actually and truly possess the characteristics of perfect prophethood although imperfect prophethood (*nubūwwat-i nāqisa*) shall be found in him which, in other words, is called *muhaddathiyyah* and possesses one of the aspects of perfect prophethood. So, the fact that he has been called a prophet as well as a follower suggests that he shall possess both aspects of followership and prophethood as it is necessary that both these aspects should

exist in a *muhaddath*. But the possessor of perfect prophethood owns only one aspect of prophethood. In short, since *muhaddathiyyah* is imbued with both the colours, this humble servant was given the name of a follower as well as a prophet in *Barāhīn Ahmadiyyah*." [343]

"*Muhaddath*, who is from among the sent ones (*mursalīn*), is a follower as well as a prophet in an imperfect sense. He is a follower because he is totally obedient to the *Shari'ah* of the Messenger of Allah and is the recipient of light from the lamp of Messengership, and a prophet because God deals with him like prophets. And God has created the being of a *muhaddath* as an intermediary between prophets and nations. Although he is a perfect follower he is also a prophet on one account. And it is necessary for a *muhaddath* that he should be the like of some prophet and should get the same name, in the sight of God, which is the name of that prophet."[344]

"But this restriction does not apply to such a prophet who gets his light from the light of prophethood of Muhammad (peace and blessings of Allah be upon him) and does not possess perfect prophethood. Because by his discipleship and annihilation in the Holy Prophet (*fanā fir-rasūl*), he is included in the being of the Seal of the messengers as a part is included in the whole."[345]

"Indeed *muhaddathīn* will be raised who communicate with God and possess within themselves some of the attributes of perfect prophethood by way of *zill* (reflection)."[346]

" . . . and the same reality which is called *nubūwwah* in the prophets manifests itself in the form of *muhaddathiyyah* in him."[347]

". . . if the door of prophethood was not closed, every *muhaddath* would have the power and faculty in his

person of becoming a prophet. Because of the same power and faculty, it is permissible to apply (the word) prophet to a *muhaddath*, that is, it could be said *al-muhaddathu nabiyy-un* — the *muhaddath* is a prophet."[348]

"Indeed I have said that in a *muhaddath* all elements of prophethood are found but only in potentiality and not in actuality. Thus *muhaddath* is a prophet in a potential form and if the door of prophethood had not been closed he would have been a prophet in actuality as well. On account of this it is proper to say that a prophet is a *muhaddath* on account of the excellence because in a complete and perfect way he is an embodiment of all the excellences in point of position. Similarly, it will be proper to say that a *muhaddath* is a prophet in his inherent faculties for he is a prophet potentially and all the excellences of prophethood are concealed and hidden in *tahdīth*. And because the door of prophethood has been closed their expression and manifestation are restricted. The Holy Prophet (peace and blessings of Allah be upon him) has hinted towards this in his saying that "if there would have been a prophet after me he would have been 'Umar."[349] This was said on the basis that 'Umar was a *muhaddath*. This suggests that the basis and seed of prophethood are found in *muhaddathiyyah*."[350]

"The excellences of prophethood are embodied in the heart of a *muhaddath*. There is no difference except the difference of the visible and the hidden, the potential and the actual. Thus prophethood is a tree which exists outside, it is fruit-bearing and is capable of reaching its (outward) limit. And *tahdīth* is like a seed which contains all that is found in a tree actually and externally."[351]

"In their being *mursal* (sent ones), *nabī* and *muhaddath* enjoy an equal status. As God has given the name *mursal* to the prophets he has also given this name to *muhaddathīn*. That is why there occurs in the Qur'ān, "We sent messengers after him one after another"[352] instead of "We sent prophets after him one after another." Thus there is an indication to the effect that by *rusul* (messengers) are meant the sent ones (*mursal*) whether they are messengers or prophets or *muhaddath*. Because our master the Holy Prophet (peace and blessings of Allah be upon him) is *Khātam al-Anbiyā*, and as no prophet can appear after him, so, in this *Shari'ah*, *muhaddathīn* have been substituted for prophets."[353]

No contradiction regarding a *muhaddath*

It is obvious from the study of these references that the views of the Founder of the Ahmadiyyah Movement with regard to the office of *muhaddath* are the same which are found in the Qur'ān, the Hadīth and the sayings of the previous *Imāms*. That *muhaddathīn*, in this *ummah*, have been substituted for prophets is an undisputable fact. He has even gone to the extent of writing that, if the door of prophethood had not been closed, every *muhaddath* would have become a prophet. If, on the one hand, he has admitted the high qualities of a *muhaddath*, which can be found in a follower, and has declared him a prophet from one aspect who receives revelation like prophets from God in abundance and possesses the excellences of prophets and has accepted him to be such a prophet who is endowed with divine communication by following Muhammad (peace and blessings of Allah be upon him), on the other he has drawn a clear line of distinction between a *muhaddath* and a prophet, which is, that a *muhaddath* is in reality not a prophet. If the word prophet is applied to him, his

prophethood would be called partial or imperfect. The perfect prophethood (*nubūwwat-i tāmmah*) can never fall to the share of a follower. And the thought that a change occurred in the writings of the Founder about the significance of the office of a *muhaddath* after the year 1901 is absolutely groundless. In *Izālah Auhām* (1891) as well as *Barāhīn Ahmadiyya*, volume v (1905), *muhaddath* has been explained exactly in one and the same way as is clear from the following writings:

> "But this restriction does not apply to such a prophet who gets his light from the light of prophethood of Muhammad (peace and blessings of Allah be upon him) and does not possess perfect prophethood. Because by his discipleship and annihilation in the Holy Prophet (*fanā fir rasūl*) he is included in the being of the Seal of the messengers as a part is included in the whole."[354]

> "*Muhaddath* in one sense is also a prophet but he is such a prophet who gets his light from the lamp of prophethood of Muhammad (peace and blessings of Allah be upon him)."[355] — *Izālah Auhām*.

> "A person who is frequently favoured with divine communication is called a *muhaddath*."[356]

> "**Question:** In reports, Jesus who has to appear has been called a prophet of God (*nabī ullāh*). Can it be proved from the Qur'ān and the Hadīth that a *muhaddath* has also been called a prophet?

> "**Reply:** In Arabic and Hebrew languages the meaning of prophet is only a prophesier, who makes prophecies after receiving inspiration (*ilhām*) from God. Thus when according to the Holy Qur'ān the door of such prophethood is not closed in which, by the grace of the Holy Prophet, one could be favoured with divine communion and communication and could have the

knowledge of the hidden matters through divine revelation, then why shall not such prophets be raised in this *ummah*? What argument can be brought forward against it? This is, however, not our belief that a seal has been put on such prophethood."[357] — *Barāhīn Ahmadiyyah*, vol. v.

We shall here note that the words "such prophets" plainly refer to the question where it has been asked about a *muhaddath* whether he could be called a prophet or not.

Literal meaning of *muhaddath*

The above references make it clear that the significance the Founder attached to the office of *muhaddath* was maintained throughout in his earlier as well as his latter writings. The prophethood which a follower could get by the discipleship of Muhammad (peace and blessings of Allah be upon him) was called *muhaddathiyyah* by him in *Izālah Auhām*, and when a question was put to him as to whether a *muhaddath* had also been called a *nabī* he gave a similar reply that "the door of such a prophethood is not closed in which, by the grace of the Holy Prophet (peace and blessings of Allah be upon him), one could be favoured with divine communion and communication." This shows that it is permissible to call a *muhaddath* such a prophet.

Now as compared to all these clear and plain writings, published before and after 1901, a statement from a booklet *Ek Ghalati kā Izālah* is brought forward in which it has been written that:

"If a recipient of the news of the Unseen from the Most High God is not termed a prophet then by what name is he to be called? If it is said that his name should be *muhaddath*, I say the meaning of *tahdīth* in any book of lexicology is not the pronouncement of the Unseen, whereas the meaning of prophethood (*nubūwwah*) is

the proclamation of Unseen matters."[358]

Here the Founder was in fact faced with the problem that the Muslims had fallen far away from the teachings of Islam with regard to divine communion and communication. So, he had to emphasize this point repeatedly. The very basis of Islam is, unlike that of other religions, that such a communication has not been sealed off after a time. The Qur'ān has taught this principle to the world that God's communication is one of His attributes which is never suspended. Although the perfection of *Shari'ah* and guidance in Islam does not necessitate the coming of another book after the Qur'ān but the door of divine communication is open. This has been the belief of all the earlier *Imāms* and Muslim scholars that a *muhaddath* is favoured with divine communication and the raising of a *muhaddath* in this *ummah* has also been agreed upon but when misunderstanding grew about the phenomenon of communication and people came to believe that, with the perfection of *Shari'ah* and guidance, the door of divine communication was also closed, this problem had to be solved. In their own times the Muslim saints wrote quite a lot about it, as they were the only people who knew the mysteries of this experience, but the non-esoteric *'ulamā* followed a midway course. Whatever the Founder has written is absolutely correct that the lexicologists have not explained *tahdīth* as signifying proclamation of the Unseen matters.

Although I have shown from the authentic reports that God's speaking to *muhaddathīn* has even been admitted by the *Imāms* as well as by the commentators of the Hadīth, but the general trend of thought remained so dominant that the lexicologists did not pay any attention towards this meaning. That is why no lexicon has given this meaning of the word *tahdīth*. In fact, the meanings mentioned therein are a source of great misunderstanding. Thus the famous lexicon

Tāj al-'Arūs has not even accepted the meaning of the commentators of the Hadīth who have taken the word *muhaddath* to mean *mukallam* (one spoken to by God) and even the secondary meaning, i.e., some thought with which the heart is inspired, has also been considered the metaphorical meaning of this expression. The following is what is written in *Tāj al-'Arūs*:

> "And this is by way of metaphor which occurs in the Hadīth 'that there used to be *muhaddathūn* in the (previous) nations and if there is one among my followers, he is 'Umar.' It is said that *muhaddath* is a true sagacious person and it occurs in the commentary of a hadīth that he is a *mulham* and a *mulham* is he who is inspired with something in his heart and he informs about it (to others) by means of his insight and understanding. And this is something which is given by God particularly to those of His servants who are chosen by Him."[359]

As has been discussed by me before it is plainly established from a hadīth that *muhaddath* means *mukallam* because in another report instead of *muhaddathūna* the word *yukallamūna* is used and the majority of the commentators of the Hadīth have taken *muhaddath* to mean as *mukallam*. But *tahdīth*, according to the lexicologists, only means inspiring of some thought in the heart or right understanding, and even this meaning has been looked upon as a metaphor.

But as the real aim and object of the Founder was to show that God's communication and the manifestation of Unseen things has not been intercepted in this *ummah*, therefore, he stated that he did not choose the word *muhaddath* because the meaning of this word has not been explained as pronouncement of Unseen matters by lexicologists. Otherwise he did not actually mean that such a

significance was not found in the term *muhaddath*. Whatever he has written in his earlier books is indeed true according to the Muslim *Imāms*, the commentators of Hadīth, etc., that *muhaddath* is *mukallam* and like prophets is the recipient of divine communication; therefore, in one sense he is a prophet. But as the lexicologists entirely omitted these meanings, he said that he could not completely omit the use of the word *nabī* because it might possibly create some misunderstanding about the use of the word *muhaddath*. In short, the technical meaning of the word *muhaddath* is the same which has been explained by the Founder in his earlier books and the *Supplement* of *Barāhīn Ahmadiyyah*, volume v, that a *muhaddath* is a follower, that he is endowed with the gift of divine communication by means of his obedience to Muhammad (peace and blessings of Allah be upon him), that he is imbued with the colour of the prophets. In other words, on account of his perfect following, he becomes a *zill* (reflection) of the prophet he follows.

But the literal meaning of this word is not the same, hence he made the above statement which in itself is absolutely correct. And it is evident there also that whatever claim to prophethood he has made it is only in the literal sense of the word. In this manner the technical meaning of *muhaddathiyyah* and the literal meaning of prophethood (*nubūwwah*) are almost the same. The literal meaning of *nabī* is one who gives the news of the Unseen and the technical meaning of *muhaddath* is *mukallam* (one who is spoken to by God). The Founder said that he did not adopt the word *muhaddath* because it did not convey the sense of pronouncing the Unseen matters in its etymological sense but he never denied that the technical meaning of *muhaddath* was *mukallam* — and how could he have done so when the authentic hadīth has explained it in this way? He only said one thing concerning the dictionary meaning of a word.

He did it for a certain purpose and he was right therein. After this, not only in *Barāhīn Ahmadiyyah* (volume v) he admitted of *muhaddath* being such a prophet, as he had done in *Izālah Auhām* and *Hamāmat al-Bushrā*, but also in many other books he declared himself to be a *muhaddath*, references of which will be quoted at their respective places. In *Lecture Sialkot* (1904), he again gave the same technical meaning of the term *muhaddath* which was given by him before. The following is what he wrote:

> "The person so favoured possesses on the one hand the inherent love for God, and on the other he is granted a love for the well being and reformation of mankind. On this account he has such a connection with God that he is always drawn towards Him and he also has strong connection with human beings that he draws the desirous natures among them towards himself . . . Such persons in the terminology of Islam are called *nabī*, *rasūl* and *muhaddath*. They are gifted with the pure communions and communications of God and heavenly signs are manifested at their hands and mostly their prayers are granted and they frequently hear from God in reply to their prayers."[360]

Now this clearly shows that the Founder has mentioned these aspects which are common in a prophet, messenger and *muhaddath* and the aspects which differentiate a *nabī* from a *muhaddath* have not been discussed here.[361] The common characteristics between a prophet and a *muhaddath* are: God's love dominates their hearts. Both have a great passion for the reformation and welfare of mankind. They are both gifted with communions and communications, and supernatural matters are manifested at their hands; in most cases their prayers are granted.

But there was no occasion here to mention the characteristics which distinguish one from the other. These have

been discussed by the Founder elsewhere in his writings. I wonder at the notion that the writings prior to 1901 are abrogated. If they have to be abrogated then all of them should be abrogated whether they are before or after 1901 and there is only one way out for those who are fond of this doctrine of abrogation that they should select one or two passages according to their liking and interpret them in whatever way they like declaring the rest of the books by the Founder as null and void.

Ranks of *muhaddath*

There is another question — whether or not the continuity of the spiritual blessings and the conferring of the spiritual excellences found in this *ummah* were also found among the followers of previous prophets. The point is simple to understand. If the previous prophets did not have any spiritual grace to confer on their followers their advent was vain and meaningless. Indeed, sometimes there were very few persons and at others quite a considerable number who took advantage of this spiritual illumination. Or it is also possible that in the case of some prophets, the overflowing of spiritual excellences was not so great as in the case of others: "We have made some of these messengers to excel others," says the Qur'ān;[362] and it is mentioned in the hadīth: "Among those that have passed before you there were *muhaddathūn*"[363] which proves that *muhaddathūn* were found in the previous nations also. As a general statement it has been made in the Qur'ān: "for every people a guide,"[364] similarly the Holy Prophet has also used general words: "those that have passed before you."

This is, however, definite that *muhaddathūn* were sent in previous nations also, then in what way the Prophet Muhammad (peace and blessings of Allah be upon him) excels the other prophets? Let us reflect upon this question as a new effort has been made to open the door of prophet-

hood on this basis.

Is prophethood continued?

Mirzā Mahmūd Ahmad also raises this question in *Haqīqat al-Nubūwwat*, and then replies:

> "By his (the Holy Prophet Muhammad's) grace such a prophethood is attained which was not obtained by following any previous prophet and the recipient of this prophethood is called a follower-prophet (*ummati nabī*)."[365]

And again he writes:

> "In the previous nations, *muhaddathīn* or partial prophets were indeed found but the previous prophets by their spiritual grace were incapable of raising an *ummati nabī* (a follower-prophet) which clearly means that in the *ummah* of the Holy Prophet not only *muhaddathiyyah* is continued but also prophethood which is more than *muhaddathiyyah*. Thus it is clear as daylight that the door of prophethood is open after the Holy Prophet but prophethood can only be obtained by his grace and not directly. And in previous times prophethood could be obtained directly and not by following other prophets because they were unlike the Holy Prophet, not the possessor of such great excellence. When it has been established that the door of prophethood, besides *muhaddathiyyah*, is open in the *ummah* of Muhammad (peace and blessings of Allah be upon him), then it is also established that the Promised Messiah was also God's prophet."

The above writing shows that the author of *Haqīqat al-Nubūwwat* at least feels the need of getting the door of prophethood opened first before the Founder could be made a prophet. If the door of prophethood, that is to say prophethood which is superior to *muhaddathiyyah* or partial

prophethood, is not open the attempt to make the Founder a prophet is futile. The question is: Is it the Founder of the Ahmadiyyah Movement who has opened the door of prophethood? The fact is that the Founder repeatedly declared that the door of prophethood is closed and a claimant to prophethood is a liar, an infidel and an accursed person. He argues from the Qur'ān and the Hadīth that prophethood has been absolutely discontinued. If all his writings prior to 1901 have been abrogated and all his arguments from the Qur'ān and the Hadīth have become null and void still there is a mention about the closing of the door of prophethood in his books after 1901! It has been stated in *Mawāhib al-Rahmān*:

> "God communes and communicates with his *auliyā'* (saints) in this *ummah* and they are imbued with the colour of prophethood but they are not prophets in reality, for the Qur'ān has brought the needs of the law to perfection. And they are given nothing except the understanding of the Qur'ān. Neither do they add nor subtract anything from it."[366]

Has it not been clearly admitted that the door of prophethood is closed, so, the righteous servants, in spite of their being imbued with the colour of prophethood, do not become prophets? Again in *Haqīqat al-Wahy* the Founder writes:

> "And prophethood has been indeed cut off after our Holy Prophet (peace and blessings of Allah be upon him)."

It has also been mentioned at the same place that: "Surely our Messenger is *Khātam al-Nabiyyīn* and the chain of messengers has been intercepted with him."[367]

In spite of all this evidence to say that the chain of prophethood has not been cut off and the door of prophethood is still open after Muhammad (peace and blessings of

Allah be upon him) amounts to the giving up of the express teaching of the Qur'ān and the Hadīth and also discarding the writings of the Founder whether published before or after 1901. It is only an excuse to say that the writings prior to 1901 have been abrogated. Is *Mawāhib al-Rahmān* not a book written by the Founder in January 1903? Then has Mirzā Mahmūd Ahmad ever reflected seriously on the above words? (By false interpretations and dictation of words, a mortal has also been made God). Is it fair to introduce a new doctrine by leaving aside such clear explanations?

I may ask again: if the door of prophethood is open after Muhammad (peace and blessings of Allah be upon him) how many prophets have been raised so far? When a principle is established, one should adhere firmly to it. In the same book *Haqīqat al-Nubūwwat*, Mirzā Mahmūd Ahmad writes at another place:

> "But as in this nation the followers of none else besides those of the Promised Messiah have been declared from among the *ākharīn* (others — 63:2) it shows that the Promised Messiah is the only messenger."[368]

It is, however, interesting to see that, on the one hand, the door of prophethood is opened and the only superiority of Muhammad (peace and blessings of Allah be upon him) over other prophets is that other prophets could only make their followers *muhaddathīn* whereas Muhammad (peace and blessings of Allah be upon him) could make his followers prophets, but, on the other, it has also been admitted in the same book, that there is no other messenger except the Promised Messiah in this nation. Thus, according to Mirzā Mahmūd Ahmad, the door of prophethood is closed although he considers the Founder of the Ahmadiyyah Movement to be a prophet. Now a little reflection would show that whatever superiority Muhammad (peace and

blessings of Allah be upon him) had over other prophets had also disappeared. Other prophets also made their followers *muhaddathīn*, so did Muhammad (peace and blessings of Allah be upon him) and as a result of this there were thousands of *auliyā'* (saints) who passed in this *ummah*. But, as a matter of fact, this was in no way a point of excellence! His superiority lay in making some of his followers prophets and that he could not do so nor there would be any prophet raised in his nation till the Day of Judgement with the exception of one. The one who was raised was such an incomplete prophet that in spite of his being a prophet he kept on repudiating, as is alleged by the author of *Haqīqat al-Nubūwwat*, about his prophethood and for fifteen years cursed the claimant of prophethood. Is this the point which is brought forward as a matter of superiority of Muhammad (peace and blessings of Allah be upon him) over others? It was better that such a superiority should have been concealed from the eyes of the world!

In any case, the Holy Prophet himself was so miserly, God forbid, in dealing with his *ummah* that he only helped one person to profit by the Seal of prophethood or his followers were so forsaken that there was none capable of obtaining this rank of human perfection, the other name of which is prophethood. A new theory has also been introduced in *Haqīqat al-Nubūwwat* that prophethood is not a gift (*mauhibah*) but an acquisition (*iktisāb*) or if it was a *mauhibah* before, it could be received by *iktisāb* now as has been stated by Mirzā Mahmūd Ahmad:

> "To sum up, the Most High God has clearly given in the Qur'ān the definition of prophethood and the means by which to obtain it and has informed that this is a stage of human perfection by attaining which a man is acquainted with the Divine Unseen and the former stages of which are that of *sālih* (the righteous) and

shahīd (the faithful) and *siddīq* (the truthful)."[369]

Earlier, it has been mentioned:

> "What I mean by all this is that prophethood is not a separate thing that a man becomes a prophet when he receives it, but the fact is, as I have proved above from the Qur'ān, that the name of the last stage of human progress is prophethood."[370]

There are only two possibilities under these conditions. Either Muhammad, peace and blessings of Allah be upon him, (may God protect us from such blasphemy), did not deserve to be the Seal of the prophets that he kept the whole of his nation in a defective state and could not help even one of his followers to attain the highest stage of human perfection or if he did help one it was such an incomplete and imperfect instance that the person in question always explained away his prophethood and suffered from a life long doubt whether he had really attained such a perfection or not. The other possibility is that his followers themselves were so disappointingly incompetent that even the best teacher could not help them reach the stage of human perfection. At any rate this is quite a sluggish excuse that the door of prophethood is open, because, if by following Muhammad (peace and blessings of Allah be upon him) people could not become prophets then he no longer enjoys superiority over other prophets. Such a concern should have been entertained by Muhammad (peace and blessings of Allah be upon him) himself that his followers should attain higher ranks than that of *muhaddathiyyah.* But what he says is this:

> "There were *muhaddathūn* among those that were before you and if there is one among my followers, he is 'Umar;"[371] and not that:

> There were prophets among those who had passed before you and if there is one among my followers he is

the Promised Messiah.

If the door of prophethood is open why not a hadīth is brought forward in support of this contention. On the contrary, with regard to the discontinuity of prophethood, several reports are found in the Hadīth literature. On the one hand, the hadīth says that, in the previous nations, *muhaddathūn* were raised, and in the *ummah* of Muhammad (peace and blessings of Allah be upon him) 'Umar is a *muhaddath* and, on the other, the hadīth that "had there been a prophet after me it would have been 'Umar" (and this report has been accepted by the Founder also) conclusively proves, that there will be no prophets in this nation though *muhaddathīn* will be raised. Is this supremacy of Muhammad (peace and blessings of Allah be upon him) not enough that whereas the spiritual grace of every other prophet had gradually diminished and had become extinct after a time, his overflowing grace had unceasingly continued so far and would continue till the day of Resurrection?

Again the spiritual blessings of other prophets remained confined to smaller nations and the Prophet Muhammad's grace like the providence (*Rabūbiyyah*) of God comprehends the whole world and that his teaching is perfect. The more perfect a teaching is the more his followers would progress in their excellences. Is it not a matter of supremacy for the Holy Prophet (peace and blessings of Allah be upon him) that he is the best teacher the world has ever known and he could carry his followers to the stages of perfection which the other prophets had not been able to do? As he excels among other teachers his pupils excel among other pupils. He is the leader among the prophets so his *muhaddathīn* are leaders among other *muhaddathīn*. It is evident that the excellences of Muhammad (peace and blessings of Allah be upon him) surpass the excellences of other prophets; it necessarily follows that those who would get their share of these excellences would surpass those who had their share

from the excellences of other prophets.

Mujaddids — **Reformers**

It is indeed true that out of these *muhaddathīn* God, in His own Divine expediency, chooses a few for the reformation of the people. He has promised for this *ummah* that:

> "Most surely Allah will raise for this *ummah* at the commencement of every century one who will bring about the reformation of their religion."[372]

These *mujaddids*, in a way, are messengers because they are appointed by the command of God but in spite of their office bearing extreme resemblance with prophethood and messengership it cannot be called by that name. The main difference between their office and that of a messenger or a prophet is quite obvious. A prophet or a messenger is raised directly and not as a subordinate to another (prophet). He is appointed independently, is *mustaqil* and does not stand in need of others (for his perfection). One who is raised for the revival of the work of the prophet he follows, stands in need of his help in every matter, is not *mustaqil*, but is a *mujaddid*. A *rasūl* can add to and subtract from the religion; he calls people to the obedience of his own revelation while a *mujaddid* cannot add or alter anything in his religion. He only invites people, all anew, towards the prophet he follows. His duty is to remind them of the things which they have forgotten. In brief, a prophet comes for completion (*takmīl*) and a *mujaddid* for revival (*tajdīd*). That is why the denial of a *mujaddid* does not amount to *kufr* (heresy). The prophet is like a root and *mujaddid* like a branch. The denial of the root is not the same as the denial of the branch. The real denial (*kufr haqīqī*) results from the denial of a principle. The denial of a *fara'* (branch) only deprives a man of that particular part (of religion).

Now this hadīth about the advent of *mujaddids* is the

third proof that the door of prophethood is closed. The reformation of the people is such an exalted work that if the prophets had to appear in this *ummah* they would have appeared for this duty. But for the reformation of mankind, God has provided the raising of *mujaddids* only and not prophets. Thus the mention of the closing of the door of prophethood on the one hand and the promise of the existence of the *muhaddathīn* on the other and again the promise of raising the *mujaddids* for the duty of reformation show that no prophet would appear in this nation. The coming of *muhaddathīn* and *mujaddids* has been affirmed and there is no mention of the coming of prophets, rather it has been clearly stated that "there is no prophet after me"[373] which clearly indicate that there is none except a *muhaddath*, or a *mujaddid*, who has to appear in this *ummah*. Of course, there can be grades among *muhaddathīn* and *mujaddids* as there are grades among the prophets. But that is beside the point. The question we are discussing is whether prophethood has been continued or not.

Now I shall briefly show from the writings of the Founder that he has only declared *mujaddids* to be the inheritors of messengers, and *mujaddids* are the only reformers in this *ummah*. He has never written anywhere that prophets shall also be appointed for the task of reformation among Muslims. The following references are testimonies to this effect:

> "Those people who are endowed with the power of *mujaddidiyyah* (reformation) from the Most High God are not mere dealers in husk but are as a matter of fact, the deputies and the spiritual successors (*khulafā*) of the Messenger of Allah (peace and blessings of Allah be upon him). The Most High God makes them inherit all the favours which are given to prophets and messengers."[374]

"At the commencement of each century, particularly a century which has fallen far away from faith and justice and is overpowered by forces of darkness He raises a successor of the Holy Prophet (peace and blessings of Allah be upon him) in the mirror of whose nature the Holy Prophet's face is reflected. And that successor demonstrates to people through his own being the excellences of the Holy Prophet he obeys."[375]

"Besides, this nation is also faced with new problems in every age. Although the Qur'ān is the embodiment of all the (spiritual) sciences but it is, however, not essential that all these sciences should come to light in a single age. As new difficulties arise, the Qur'ānic sciences are accordingly manifested. With a view to solving the difficulties of every age, the proper spiritual teachers are sẽnt who are heirs of messengers and they receive the messengers' excellences by way of *zill* (reflection). And the *mujaddid* whose activities resemble mostly the official activities of a messenger he is called after the name of that messenger by God."[376]

"Our Holy Prophet (peace and blessings of Allah be upon him) has expressed the need for an *Imām* of the Age for every century and has clearly declared that anyone who comes in the presence of God in such a condition that he has not recognized the *Imām* of his time would come in the state of blindness and dies a death of ignorance."[377]

NOTES AND REFERENCES

Chapter IV

310. The Qur'ān, *Al-Fātihah:* 5.
311. Ibid., 4 *Al-Nisā'* : 69.
312. Ibid., 57 *Al-Hadīd*: 19.
313. At another place in the Qur'ān we find: "And those who believe and do good, We shall surely make them enter among the righteous (*sālihīn*)" (29 *al-'Ankabūt*: 9.)
314. Ibid., 3 *Āl 'Imrān*: 112-113.
315. Ibid., 2 *al-Baqarah:* 143; 22 *al-Hajj:* 78.
316. Ibid., 4 *al-Nisā':* 41; 16 *al-Nahl:* 89; 28 *al-Qasas:* 75.
317. Ibid., 19 *Maryam:* 41, 56.
318. Ibid., 12 *Yūsuf*: 46.
319. *Hujjat Allāh al-Bālighah*, Ch. *al-Maqamātu wal-Ahwāl.*
320. *Tirmidhi*, Ch. *Manāqib 'Umar.*
321. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*
322. *Hamāmat al-Bushrā* (27th July 1903), p. 81.
323. The Qur'ān, 22 *al-Hajj:* 52.
324. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*
325. *Ibid.*
326. *Ibid.*
327. *Tirmidhi*, Ch. *Manāqib 'Umar.*
328. *Al-Bukhārī, Kitāb al-Ta'bīr*, last hadīth.
329. *Tāj al-'Arūs.* See also Muhammad 'Ali's commentary of *al-Bukhārī* in Urdu entitled *Fadl al-Bārī*, Vol. II, p. 858.
330. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*
331. *Ibid.*
332. Ibn Hajar 'Asqalāni, *Fath al-Bāri.*
333. *Fath al-Bārī*, Vol. 12, p. 319, Ch. *Ru'yā al-Sālihin.*
334. *Maktūbāt*, Letter No. 51.
335. *Ibid.*, Letter No. 54.
336. *Ibid.*, Letter No. 301
337. *Barāhīn Ahmadiyyah* (1880-1884), p. 545 footnote No. 4.
338. *Taudīh Marām* (22nd January 1891), pp. 9, 10.
339. *Izālah Auhām* (3rd September 1891), p. 349.
340. *Al-Bukhārī*, Kitāb al-Ta'bīr.
341. *Ibid.*, Ch. *Manāqib 'Umar.*
342. *Izālah Auhām* (3rd September 1891), pp. 421, 422.
343. *Ibid.*, pp. 532, 533.
344. *Ibid.*, p. 569.
345. *Ibid.*, p. 575.
346. *Nishān-i Asmānī* (26th May 1892), p. 28.
347. *Āi'nah Kamālāt-i Islām* (26th February 1893), p. 237.
348. *Ibid.*, p. 238.
349. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*
350. *Hamāmat al-Bushrā* (27th July 1903), p. 81.
351. Ibid., p. 82.
352. The Qur'ān, 2 *al-Baqarah:* 87.

353. *Shahādat al-Qur'ān* (22nd September 1893), second edition, p. 27.
354. *Izālah Auhām* (3rd September 1891), p. 575.
355. *Ibid.*, p. 586
356. *Ibid.*, p. 914.
357. *Barāhin Ahmadiyya*, vol. v (15th October 1908), Supplement p. 81.
358. *Ek Ghalati kā Izālah*, (5th November 1901), (English Trans. *Correction of an Error*, p. 15).
359. *Tāj al-'Arūs.*
360. *Lecture Islām* at Sialkot (2nd November 1904), p. 30.
361. In *Haqiqat al-Nubūwwah* Mirzā Mahmūd Ahmad *Sāhib* has advanced the theory that although a writing of the Founder after 1901 is acceptable but any writing prior to 1901, in which a discussion has been made about a prophet or a *muhaddath* or *nubūwwah* or *wilāyāh* etc., is not reliable. He was, therefore, faced with the difficulty that in the above reference which belongs to a period after 1901 the Founder has accepted the same technical explanation of *muhaddath* which he has been giving in his books written before 1901. To remedy this he advanced a new theory of his own. Thus he writes:

> "Here the word *muhaddath* has been added because every prophet is also a *muhaddath*." (p. 71 footnote).

But Mirzā Mahmūd Ahmad did not give the source of this theory. Has it been mentioned in the Qur'ān or the Hadīth that every prophet is a *muhaddath?* Has it occurred in the sayings of the previous Imāms whose sayings according to him are perhaps not worth a straw? Or has it been written in any book of lexicology that every prophet is a *muhaddath*? It is a matter of great regret that to resolve one difficulty Mirzā Mahmūd Ahmad has immediately advanced a new theory while discussing such a delicate subject where one should always be on one's extreme guard. Because it is such an intricate problem that one should not utter anything unless one has an authority for it. That every prophet is also a *muhaddath* has no basis at all, neither in the Qur'ān, Hadith, Exegesis nor in the lexicology nor anywhere in the world. At the most he could quote one reference from the *Tauḍīh Marām* (p. 9 which will be discussed later in this footnote). But shall he have the courage to bring it forward when he has openly abrogated all these writings and has even gone to the extent of declaring that the Founder did not even understand such questions at that time (for references see the end of this footnote Tr.). Thus when there is not a single evidence from the Qur'ān, Hadīth and the lexicology that *every prophet is also a muhaddath* then what is the use of taking a stand on *Taudih Marām.* If his object is that as *muhaddathiyyah* is an inferior rank to prophethood and therefore every prophet is a *muhaddath* then every prophet is also a righteous person (*sālih*), a believer (*mu'min*), a human being, etc. Would it then be right to say that such persons in the terminology of Islam are called *nabi, rasūl* and *sālih* or *nabi, rasūl* and believer or *nabi, rasūl* and human being. Again a *muhaddath* is a recipient of excellence by virtue of his being a *follower* (of a prophet). Does it mean that every prophet is a *follower* (*ummatī*)? If *every prophet is also a muhaddath* what about the quotation from the *Barāhīn Ahmadiyya,* Volume V, Supplement (p. 81) where *muhaddathiyyah* being a special kind

of prophethood has been admitted? Again what shall be done if all those writings after 1901 where in its technical sense he has used the term *muhaaddath* along with that of prophet? With regard to the words of *Taudih Marām* even they do not support the theory of Mirzā Mahmūd Ahmad because the Founder has clearly stated there that:

> "A prophet is a *muhaddath* and *muhaddath* is a prophet in this respect that he is the recipient of one of the kinds of prophethood. And the Messenger of Allah, may the peace and blessings of God be upon him, said: *There has remained nothing of prophethood except* mubashshirāt, that is to say there has remained nothing of the kinds of prophethood except one kind and that is *mubashshirāt*." (p. 9).

Now the Founder has made his meaning clear in this reference. According to the wider significance of prophethood, which means communication with God, *mubashshirat* is also a kind of prophethood, a kind which falls to the share of a *muhaddath*. Therefore, *muhaddath* is in one sense a prophet and a prophet is in one sense (i.e. in the etymological sense) a *muhaddath*. That is why he has stated at the end of this reference that such a prophethood is partial and imperfect which in other words is called *muhaddathiyyah*.

Abrogation of the Founder's writings

1. "Thus it is not permissible to argue from any writing prior to 1902" (Mirzā Mahmūd Ahmad, *Al-Qaul al-Fasl*, p. 24).
2. "All the writings before 1901 wherein the Promised Messiah disowned prophethood have been abrogated and it is wrong to argue from them." (Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 121)

The Founder did not understand the question of prophethood!

> "Although he professed a claim in those very things wherewith a man could become a prophet but since he took these conditions to be conditions of a *muhaddath* and not of a prophet, he always called himself a *muhaddath*, not knowing that the nature of his claim as propounded by him was such as could not be found in any one but a prophet, and still he refused to be called a prophet." (Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, p. 124) Tr.

362. The Qur'ān, 2 *al-Baqarah:* 253.
363. *Al-Bukhārī*, ch. *Manāqib 'Umar.*
364. The Qur'ān, 13, *al-Ra'd:* 7
365. *Haqiqat al-Nubūwwat*, pp. 228, 229.
366. *Mawāhib al-Rahmān* (14th January 1903), p. 66.
367. *Haqiqat al-Wahy* (15th May 1907), *al-Istiftā* p. 64.
368. *Haqiqat al-Nubūwwat*, p. 231.
369. *Ibid.*, p. 54.
370. *Ibid.*, p. 153.
371. *Al-Bukhārī*. Ch. *Manāqib 'Umar.*
372. *Abū Dā'wūd, Kitāb al-Malāhim.*

373. *Al-Bukhārī*, Ch. *Manāqib 'Ali.*
374. *Fath Islām*, (22nd January 1891) p. 6 footnote.
375. *Ā'ina Kamālāt-i Islām*, (26th February 1893) p. 247.
376. *Shahādat al-Qur'ān*, (22nd September 1897), p. 50.
377. *Durūrat al-Imām*, (September 1898), p. 4.

CHAPTER V

TERMINATION OF PROPHETHOOD

Promise of *Mubashshirāt* in the Qur'ān

First of all, I should like to draw the attention of the readers to the point that the Qur'ān has itself given a final decision on every (religious) matter, and Muhammad (peace and blessings of Allah be upon him) has explained it further. In the preceding chapter, I have shown that according to the Qur'ān the perfect believers in this nation are given the ranks of *siddīq* (the truthful) and *shahīd* (the faithful) and that in the Hadīth these persons are called *muhaddath* and this term has been explained by the Holy Prophet (peace and blessings of Allah be upon him) when he said: "There used to be men who were spoken to by God though they were not prophets."[378] It is in this way that the *siddīq* and the *shahīd* receive the divine communication. The Qur'ān also bears testimony to this fact in the following verses:

> "Now surely the friends of Allah, they have no fear nor do they grieve — Those who believe and keep their duty. For them is good news (*Bushrā*) in this world's life and in the Hereafter. There is no changing the words of Allah. That is the mighty achievement."[379]

And then it is stated:

> "And those who eschew the worship of the idols and turn to Allah, for them is good news (*bushrā*). So give good news to My servants."[380]

To explain what *bushrā*[381] is, generally a report by the Holy Prophet (peace and blessings of Allah be upon him), has been mentioned which says that only *mubashshirāt* have remained out of prophethood,.[382] *Imām* Rāghib says:

"The Messenger of Allah is reported to have said that the revelation has been cut off and there has been nothing left except *mubashshirāt* and these are true visions which a believer sees or these are shown for him."[383]

And Rāzī says in his commentary:

"The Holy Prophet is reported to have said that *bushrā* (good news) is a true vision which a believer sees or which is shown about him and it is also reported from the Holy Prophet (peace and blessings of Allah be upon him), that prophethood has gone but *mubashshirāt* have remained."[384]

Thus it is established from the Qur'ān that the friends of Allah (*auliyā' Allāh*) or those who return to their Lord in repentance are blessed with *mubashshirāt*.

Significance of *mubashshirāt* (good news)

What is the real significance of *mubashshirāt*? It is evident from the above two references that *mubashshirāt* means true visions. On this subject, it has been reported in al-*Bukhārī* that:

"There has remained nothing of prophethood except *mubashshirāt*. Asked what is meant by *mubashshirāt*, he (the Holy Prophet) replied: True visions."[385]

But it is essential here to understand what is the meaning of true visions? Elsewhere it has been clearly indicated that:

"The Holy Prophet (peace and blessings of Allah be upon him), is reported to have said that the vision of a believer is the forty-sixth part of prophethood."[386]

In another version, instead of the vision of a believer, the words of *al-ru'yā al-sālihah* (true vision) occur. One can easily understand by this report that true visions mentioned

here are in some way related to prophethood. In the beginning of *al-Bukhārī,* in chapter "How Revelation began", it has been reported:

> "The first revelation that was granted to the Messenger of Allah, peace and blessings of Allah be upon him, was the true dream (*al-ru'yā al-sādiqah*) in the state of sleep."[387]

Thus *al-ru'yā al-sādiqah* — true dream, in fact, here means a kind of revelation. If we read this report together with the reports in which it has been stated that in the previous *ummahs* "there used to be men who were spoken to by God though they were not prophets"[388] and that there will be persons like them in this *ummah* also, 'Umar being one of them, and both these sets of reports are authentic, then they cannot contradict each other. If we look carefully into these reports their subject matter is, in fact, the same. In one report the words "though they were not prophets" negate the continuity of prophethood in this *ummah* and in the other the words "there has remained nothing of prophethood except *mubashshirāt* (good news)" also show that a part of prophethood has been left and that real prophethood has been taken away. The latter report also indicates that there would be no prophethood after Muhammad (peace and blessings of Allah be upon him), though both the reports mention a part of prophethood being left for the *ummah.* One refers to persons spoken to (by God) — *rijālun yukallamūna* i.e., they will be the recipient of divine communion and communication, and the other mentions about the conservation of *mubashshirāt* which shows that *mubashshirāt* do consist of divine discourse. The second part in this report, however, needs a little explanation for the term *mubashshirāt* has been interpreted in the following way:

> "They asked, What is meant by *mubashshirāt*? He (i.e., the Holy Prophet) replied: True visions (*al-ru'yā al-*

sālihah)."[389]

If *al-ru'yā al-sālihah* is taken to mean dreams only, divine communication does not seem to be included in it. As a matter of fact, *ru'yā* itself is also a sort of communication, as is stated in the Qur'ān: "and it is not vouchsafed to a mortal that Allah should speak to him except by revelation or from behind a veil (*min warā'-i hijāb*);"[390] the second kind of revelation has been declared here as "from behind a veil" which includes all the *ru'yā* (dream), *kashf* (vision) and *ilhām* (inspiration) granted to saints.

Ru'yā means revelation granted to saints

The commentators of Hadīth have also inerpreted these words in the manner that they include inspiration or communication granted to *muhaddathūn* (those spoken to by God). In *Fath al-Bārī*, the explanation by Ibn al-Tīn has been recorded thus:

> "And Ibn al-Tīn said that the meaning of the report is that the revelation (i.e., prophetic revelation) will be cut off by my death and there will be no source about the knowledge of future events except the *ru'yā* (vision), and *ilhām* is also included in it, because it deals with something which has to happen. And this *ilhām* is granted to non-prophets and is like *wahy* (revelation) which is granted to prophets as it has been mentioned before in the report about the virtues of 'Umar, that there used to be *muhaddathūn* in the previous nations and *muhaddath* . . . . . means *mulham* (recipient of *ilhām*). And many saints (*auliyā*) have informed about Unseen matters and it happened as they had foretold."[391]

This shows that *ilhām*, or revelation, granted to saints, has also been included in *al-ru'yā al-sālihah*. The revelation of the prophets which was brought by the angel Gabriel and which was perfect in its clarity, occurred in a state of consci-

ousness. As compared to this, the non-prophetic revelation is like a vision (*ru'yā*). One of the reasons for the choice of the word vision has also been that dream (*khwāb*) is a common experience and occurs frequently and the general body of the believers also partake of it and *ilhām* particularly falls to the share of *muhaddathūn*. Therefore, such a word was adopted which has a general application, and the particular communication was also included in it. A little reflection would make it clear that this is indeed true, because a greater part of the revelation of saints consists of dreams.

One of the forty-sixth part of prophethood

Thus among true visions not only the dreams are included but also the revelation granted to saints and *muhaddathūn*. Prophetic revelation, however, does not form a part of it. The Qur'ān and the Hadīth, therefore, agree that the prophetic revelation has been cut off and *wahy wilāyah* or *wahy muhaddathiyyah* has been left. The way in which Umm Kurz has reported this hadīth also supports this view:

> "She said: I heard the Holy Prophet say: (peace and blessings of Allah be upon him), prophethood has gone and *mubashshirāt* (good news) have been left."[392]

And *Abul 'Ulā* has reported an exalted (*marfū'*) tradition from Anas:

> "The messengership and prophethood have been cut off. And no prophet and no messenger shall be raised after me but *mubashshirāt* have been left."[393]

Thus, this is something on which the *ummah* has agreed that there remains only *wahy wilāyah*, and that *wahy nubūwwah* (prophetic revelation) has been cut off after the death of the Holy Prophet (peace and blessings of Allah be upon him). This goes to support the hadīth that there will be

persons in this *ummah* who will not be prophets but they will be spoken to by God;[394] and, in fact, this is what has been called the forty-sixth part of prophethood. In what way has it been a part of prophethood has been explained variously. In some reports the word seventy-two occurs instead of forty-six, yet in other the words twenty-five and twenty-seven are found. In view of all this the simple explanation of the report is that on account of its being one of the gifts of prophethood good news or divine communication should be considered a part of prophethood. A subtle point has been raised here by Ibn Batal that to call a *ru'yā* (vision) a part of prophethood is to indicate its grandeur whether it has been considered one of the thousandth part of prophethood, the real object is only to express the greatness of *ru'yā* and to show that anyone who follows in the footsteps of the Holy Prophet (peace and blessings of Allah be upon him), is endowed with these favours. The more a person perfects himself, the more shall he be entitled to these excellences, so much so that after reaching the stage of *muhaddathiyyah* he shall be gifted with divine communication. Māzrī has explained it in the following way:

> "It is quite possible that by prophethood in this hadīth is meant the news of the Unseen and nothing else, although warnings and good news are also accompanied with it, because the news of the Unseen is one of the fruits of prophethood but not an object of prophethood itself."[395]

Literal meaning of the word *nabī*

This saying of Māzrī leads us to the point which has made the issue of prophethood rather complicated. As far as the terminology of the *Sharī'ah* is concerned, the Holy Prophet's sayings have made the whole issue clear. But every word has an etymological meaning and, as I have stated in the beginning, is used accordingly in literature. This usage,

however, is different from the usage in its technical sense.

With regard to the literal meaning of the word *nabī* (prophet), all lexicons agree that it is derived from *nabā'* which means information. And *nabi* from this root is in the measure of *fa'īl* used in the sense of the measure of *fā'il*. That is to say, *nabī* means one who imparts information. Or in the measure of *fa'īl* used in the sense of the measure of *muf'al*, in which case the meaning will also be the same. It is mentioned in *Tāj al-'Arūs* and *Lisān al-'Arab* that *nabī* is he who acquaints or informs mankind, or who is acquainted or informed, regarding God and things unseen, or one who gives information about God. Ibn Athīr has said that this is *fa'īl* in the sense of the measure of *fa'īl* for the sake of *mubālighah* (superlative), because he gives information concerning God.[396] *Imām* Rāghib has added a few more points while explaining the word *nabā'*:

> "*Nabā'* is an announcement of great utility imparting knowledge or indicating strong presumption. Mere information cannot be called *nabā'* unless there are three conditions therein. An announcement which deserves to be called *nabā'* must be free from any liability to untruth, as continuation (of some news), God's giving of some information and information given by the Holy Prophet (peace and blessings of Allah be upon him)."[397]

Yet others think that *nabī* is derived from *nubūwwat-un* and *nabāwwat-un* which means elevation (*irtifā'*) or height. The reason is that a prophet is given superiority over all other people. This is the etymological meaning of the word *nabī*. In short, according to some the literal meaning of *nabī* is the one who only imparts information and according to others the one who gives information about God, or the one who makes an announcement of great utility, or gives true information. However, in *Tāj al-'Arūs*, after giving the

meaning of this word as one who gives information about God, the following words by way of an explanation, have been added:

> "Surely God gives information to him concerning His Unity and reveals to him secrets of the future and imparts knowledge that surely he is His prophet."

I regret to say that Mirzā Mahmūd Ahmad, while explaining this word, has altered its meaning. He writes in his book:

> "The lexicologists say about the meaning of the word *nabī* that he is the one who gives information (after receiving knowledge) from God and to whom God has informed concerning His Unity and has revealed to him secrets of the future and has told him that: Thou art a *nabī*."[398]

If this definition has been taken from the above explanatory words of *Tāj al-'Arūs*, and obviously there is no other source of it, then Mirzā Mahmūd Ahmad has committed a grave error. The explanatory words of *Tāj al-'Arūs*: "Surely God gives information to him concerning His Unity" are not the literal meaning of the word *nabī*, but have been added to the literal meaning for further clarification. And the other alteration which he has made is that the explanatory words of *Tāj al-'Arūs* "and imparts the knowledge that surely he is His prophet" have been translated by him as: "And has told him that: Thou art a prophet (*nabi*)." And this is also a serious mistake.[399] I am not concerned here as to how far the explanatory words added by *Tāj al-'Arūs* throw light on the real meaning of this word. The question is when Mirzā Mahmūd Ahmad accepted it as an explanation and later attributed the explanation of one person to all the lexicologists, then at least he should have given the full text where such meanings were mentioned. At any rate the literal meaning of the word

nabī is not what he has given, but its literal meaning depends on its etymology and because its derivative (*ishtiqāq*) has been generally taken from *nabā'* and its measure is *fa'īl*, therefore, upto this limit, the following meaning could be called its literal meaning, that one who makes an announcement of great utility, or one who gives information about God, or it could also be said, in its intensive form, one who gives information in abundance, although none of the lexicologists has given this meaning.[400]

Use of the word *nubūwwat* in its literal sense

From the beginning of his claim the Founder has considered the use of the word *nubūwwat* in the Hadīth about *mubashshirāt* in its literal sense. As has been mentioned before, Māzrī has also taken the word *nubūwwat* in its literal sense in the report, "There is nothing left of prophethood except the good news." He has accepted the word *nubūwwat* as *al-khabar bil-ghaib* (the news of the *Unseen*). Accordingly, in *Tauḍīh Marām*, the discussion which the Founder has made about this report points to the same conclusion. Although the expression 'literal sense' (*lughwi ma'nī*) has not been used but the context makes it clear that he is using the word *nubūwwat* in the same sense. He writes:

> "And the Messenger of Allah, (peace and blessings of Allah be upon him), said: There is nothing left of prophethood except the good news, that is to say, that there is nothing left out of the kinds of prophethood except one kind and that is *mubashshirāt*."[401]

It is evident that here *nubūwwat* has been spread over various forms out of which one form has been called *mubashshirāt*. Now species (*jins*) and kind (*nau'*) are related in this way that when a characteristic is added to a *jins* it becomes *nau'*. For instance, animal is a general term for a species and elephant, horse or man is its kind. Unless some

special characteristics are added in the species of animal, the kind does not come into existence. Similarly when *nubūwwat* is considered a general term — a species — and *mubashshirāt* its kind, it necessarily follows that the latter comes into existence by adding certain characteristics in the former. Thus by *nubūwwat* in the hadīth above is meant only divine communication or information of the Unseen, in which case the explanation of the hadīth by the Founder would be: 'There is nothing left of the kinds of communication or of the kinds of the news of the Unseen except the good news (*mubashshirāt*).' *Mubashshirāt* cannot be a kind unless the term *nubūwwat* is made a species or genus. In this case *nubūwwat* would necessarily mean divine communication or information of the Unseen and not *nubūwwat* in its technical sense (*istilāhī nubūwwat*) which cannot be divided into different parts. For prophethood in this sense is undoubtedly a rank (*mansab*) to which a perfect man is raised. On the other hand prophethood in its literal sense has a wide significance which includes all kinds of divine communications and the giving of the news of the Unseen. In short, *mubashshirāt* is a special kind of communication, but with this difference that such a communication or the information of the Unseen is a source of happiness. But as the Founder considers *mubashshirāt* a kind of prophethood and this divine communication does not come into existence by the addition of any particularity in the prophethood in its technical sense, but by subtracting something out of it, therefore, according to him prophethood in the phrase "a kind out of the kinds of prophethood" only means communication or information of the Unseen. It is in the same way that Māzrī has interpreted the above hadīth. In other words, if *mubashshirāt* is considered a kind of *nubūwwat*, the word *nubūwwat* should then be taken in its literal and not technical sense.

However, if the hadīth is interpreted in a different way,

i.e., "prophethood has gone and good news has been left" which is the other version of the same report, then its meaning would be that prophethood in its technical sense, the real object of which was to communicate guidance (*hidāyat*) to men, exists no more; this *nubūwwat* had also a part of *mubashshirāt* with it and this part does remain. The Hadīth describes it as forty-sixth part of prophethood, in which case it could be said that a part of prophethood or prophethood in its partial form (*juz'ī nubūwwat*) remains. And these words have also been used by the Founder in *Taudīh Marām*. Thus both these statements, viz., a kind of prophethood and a part of prophethood have been left, bear out the same conclusion. For the kind of information of the Unseen which has remained is a part out of the parts of real prophethood (*haqiqī nubūwwat*), therefore, the name of this kind is partial prophethood.

Prophethood has ended but *mubashshirāt* remains

According to this explanation and the one given by the commentators of the Hadīth, it is clearly established that *mubashshirāt* is a form of divine communication in which vision (*ru'yā*) plays a dominant part. This form of communication, in general, is also just like a vision as compared to the complete and perfect revelation of the prophets. It is "good news" which is left for this *ummah* but not real prophethood. This point has again been made clear by the hadīth which talks of the appearance of *muhaddathūn* among Muslims. If both the reports are studied together it will be easy to understand that by *mubashshirāt* is meant the same communication which falls to the share of *muhaddathūn* or saints of God (*auliyā' Allāh*), for it has been mentioned at one place that "there is nothing left of prophethood except good news,"[402] and at another that: "among those that were before you of the Israelites there used to be men who were spoken to by God, though they were not prophets, and if there is one among my followers it

is 'Umar."[403] Yet, in another report, it has been stated: "Had there been a prophet in my *ummah* he would have been 'Umar."[404] If these three reports are studied together no other proof is needed for the finality of prophethood. The Founder, while explaining the hadīth, "there is nothing left of prophethood except good news" has declared one kind of prophethood to have remained in existence which, in fact, is that of *mubashshirāt* as mentioned in the hadīth. The question is, did he ever give up this belief and think that another kind of prophethood remains in existence apart from the prophethood of *mubashshirāt?* To clarify the point further, he says:

> "Thus look at this, O learned critic and possessor of insight, has the door of prophethood been entirely closed? On the other hand, the hadīth proves that perfect prophethood which contained the revelation of *Shari'ah* has been cut off, but prophethood which contains nothing except *mubashshirāt* (good news) shall exist till the Day of Judgement and shall never come to an end."[405]

A clear principle has been established here by the Founder that the door of prophethood has been closed but a kind of prophethood remains in existence, namely, the prophethood of *mubashshirāt*. Let us see now whether the Founder has ever ruled out this principle or has he ever enunciated another principle against it. Before going any further, however, it is necessary to look at all the fundamental aspects of this problem.

The Founder adhered to one principle only from the beginning to the end

I shall again make a comparison between the first and the last book of the Founder. If anyone has any respect for him and has some regard for the truth he will unhesitatingly agree that, whatever principle was enunciated by him in the

beginning, was never given up by him upto the end of his life. I have quoted above a part of the statement from *Taudīh Marām*. A further explanation of the same principle has been given in the same book where it has been mentioned:

> "If it be argued that the door of prophethood has been closed and a seal has been set on the revelation that descends on prophets, I say that neither the door of prophethood has been closed in all respects, nor a seal has been set on every form of revelation. On the other hand, the door of revelation and prophethood remains partially open for this *ummah*. But it should also be carefully borne in mind that the kind of prophethood which is continued for ever is not perfect prophethood, and as I have just mentioned only a partial prophethood which, in other words, is termed *muhaddathiyyah* attained by following the greatest and most perfect of all human beings, i.e., the Holy Prophet Muhammad, (peace and blessings of Allah be upon him), the embodiment of all the excellences of perfect prophethood (peace and blessings of Allah be upon him)."[406]

Prophethood attained through discipleship is *muhaddathiyyah*

It is also clear from the above quotation that, in spite of the termination of prophethood, it has been admitted that the door of a kind of prophethood shall always remain open. This is the prophethood which is attained by following Muhammad (peace and blessings of Allah be upon him), and has been called *muhaddathiyyah*. In the other quotation from the same book (pp.19,20), this has been termed as prophethood of *mubashshirāt* and, in the present quotation (pp.18,19), it has been declared as *muhaddathiyyah* or *zillī nubūwwah* (reflection of prophethood), that is to say, prophethood which one attains by following the Perfect Man or by annihilating oneself in him (*fanā fir-rasūl*). As both

these statements are found at the same place and in the same context, therefore, it is not possible that two separate categories of prophethood have been mentioned here. At one place it has been referred to as "prophethood of *mubashshirāt*" and at another simply as *muhaddathiyyah*. Although the term *zillī nubūwwat* has not been used here — (it is used in his other writings) — the condition that it is attained by following the Perfect Man shows that it is, in fact, *zillī nubūwwat*. Further explanation of this subject is found in *Izālah Auhām*:

> "Indeed this restriction does not apply to such a prophet who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) but does not possess perfect prophethood. In other words he is also called a *muhaddath* (that is, his advent does not go against the finality of prophethood). Because through his discipleship and annihilation in the Messenger, he is included in the being of *Khātam al-Mursalīn* (Seal of the messengers) as a part is included in the whole."[407]

Here it has been made still more clear that because out of the kinds of prophethood the one which is attained by a *muhaddath* is only by virtue of his discipleship of Muhammad (peace and blessings of Allah be upon him) and his annihilation in the Messenger. In *Tauḍīh Marām*, it was stated that it was attained by the discipleship of the Perfect Man and that it was the prophethood of *mubashshirāt* — therefore, the restriction of *Khatm-i Nubūwwat* (finality of prophethood) does not apply to him. This is not only what the Founder has said but the same principle has been clearly enunciated in the reports of the Holy Prophet himself where, on the one hand, the promise of the advent of *muhaddathūn* and, on the other, the promise of the continuation of *mubashshirāt* have been given. In other words, this means that although prophethood in the technical sense

has come to a close but a kind of prophethood remains in existence and this kind is the prophethood of *mubashshirāt* (good news). This is bestowed on people who follow Muhammad (peace and blessings of Allah be upon him) in a perfect manner and thus reach the stage of *fanā fir-rasūl*. Now precisely the same principle has been stated by the Founder in his last book:

> "All prophethoods have come to an end with him and his Law (*Shari'ah*) is the last of the Laws. But a kind of prophethood has not been terminated, that is, prophethood which is attained by his perfect following and which derives the light from his lamp. Because that is the prophethood of Muhammad (peace and blessings of Allah be upon him), that is, its reflection (*zill*) and it is only attained through him and is only a manifestation of his prophethood."[408]

Here again prophethood is said to have come to an end except a kind of it, the one which is attained by the complete and perfect discipleship of Muhammad (peace and blessings of Allah be upon him). At another place, in the same book, it has been clearly mentioned that prophethood which has been called *zillī nubūwwat* or prophethood of Muhammad (peace and blessings of Allah be upon him) is, in fact, prophethood of *mubashshirāt*. Thus he writes:

> "And we all agree on this that the Law (*Shari'ah*) has come to an end with the Holy Qur'ān. Only *mubashshirāt*, that is, prophecies remain now."[409]

Let those who have some fear of God in their hearts reflect whether there has been the slightest change in the principle established by the Founder in his earliest writings and those of the later period. At both the places the door of prophethood is said to have been closed. At both the places a kind of prophethood is declared to have remained in force. At both the places this has been termed as prophethood of

mubashshirāt and it has been stated that such prophethood is attatined by the discipleship of the Holy Prophet (peace and blessings of Allah be upon him) and by *fanā fir-rasūl.* In his earlier works also he did not confine this kind of prophethood to himself but has explained that this was conferred on every *muhaddath* and that its door shall remain open up to the Day of Judgement. In *Chashmah Ma'rifat,* one of his last books, exactly the same point has been stressed again that this prophethood is the *zill* (reflection) of the prophethood of Muhammad (peace and blessings of Allah be upon him):

> "And this is so that Islam may remain fresh by the presence of such people and that Islam may always remain dominant over its opponents."[410]

A clearer evidence than this is not possible that the principle established by the Founder — that real prophethood has come to a close and only one of its kind continues — remained the same from 1899 up to the last, i.e., 1908, the year of his death.

Meaning of being *Sāhib-i Khātam* (Possessor of the Seal)

I have shown from *Chashma Ma'rifat* (15 May, 1908), the last book by the Founder, that he believed in the closure of the door of prophethood and believed in the existence of one kind of prophethood, namely, *mubashshirāt* through the discipleship of Muhammad (peace and blessings of Allah be upon him) up to the Day of Judgement. Some people lay emphasis on a passage in *Haqīqat al-Wahy* (15 May, 1907) which is an earlier work of his. But there, too, he had adhered to the same principle. However, Mirzā Mahmūd Ahmad has laid stress on a statement made on page 27 of *Haqīqat al-Wahy* to prove that the door of prophethood has not been closed and that it has remained open after Muhammad (peace and blessings of Allah be upon him) in the same manner as it was open before him and that the

prophethood which is attained now is the same that was attained by persons before, except that now it is attained through the agency of Muhammad (peace and blessings of Allah be upon him). The following words of the Founder have been quoted to support this view:

> "And he was made the *Khātam al-Anbiyā* (Seal of the Prophets) not in the sense that henceforth no spiritual grace shall be obtained from him, but he is the possessor of the seal (*sāhib-i khātam*) that no grace can reach any person except by his seal and that for his *ummah* the door of divine communication shall never be closed up to the Judgement Day. And besides him there is no prophet who is the possessor of the seal. There is only one by whose seal such a prophethood can also be attained for which it is necessary to be his follower (*ummati*). His high courage and sympathy did not wish to leave his followers in a state of deficiency and he did not bear the closing of the door of revelation on them which, in fact, is the root of the acquisition of divine gnosis (*ma'rifat*)."[411]

By these words Mirzā Mahmūd Ahmad has derived a totally wrong conclusion that by the grace of Muhammad (peace and blessings of Allah be upon him) such a prophethood is acquired which was not acquired by following any other previous prophet, and that its recipient is called an *ummati nabī* (follower-prophet).[412] In arriving at such a conclusion, no thought has been given to the context of the above statement. At two places Muhammad (peace and blessings of Allah be upon him) has been called *sāhib-i khātam* (possessor of the seal).

Firstly, he is the *sāhib-i khātam*, that is, no grace can reach any person except by his seal, and that for his *ummah* the door of divine communion and communication shall never be closed to the Day of Judgement.

Secondly, and besides him there is no other prophet who is the *sāhib-i khātam*. There is only one by whose seal such a prophethood can also be attained for which it is necessary to be his follower (*ummati*).

At both these places Muhammad (peace and blessings of Allah be upon him) has been declared *sāhib-i khātam* and a certain conclusion has been drawn from it. In the first part the significance of *sāhib-i khātam* has been described to show that no grace can reach any person except by his seal. This does not mean that never before any grace did reach anyone through the agency of a prophet.[413] If such is the case, then what right we have to interpret the second part that by the obedience of Muhammad (peace and blessings of Allah be upon him) such a prophethood is bestowed which was not bestowed before, by the obedience of any other prophet? Either the first part should also be interpreted in the same way that no grace was ever received by the followers of any other prophet — such a view being absurd on the face of it — or, no other meaning can be attached to these words of the first part of the above statement except that after the advent of Muhammad (peace and blessings of Allah be upon him) all the doors of grace have been closed save that of obedience to him, then the same meaning could be given to the second part. A further evidence is found to this effect in the context of the passage by discarding which a wrong conclusion has been drawn. And these words are:

> "Yet in order to maintain the sign of his (finality of) messengership he desired that the grace of revelation should be granted by way of obedience to him, and the door of divine revelation should be closed on one who was not his follower. Thus, it is in this sense that God declared him to be the Seal of the prophets (*Khātam al-Anbiyā*). Therefore, it became established till the Judgement Day, that a person who does not prove to be his follower through true obedience to him and does not

obliterate his whole self into submission of the Holy Prophet, such a person can neither receive perfect revelation, nor can become a perfect inspired one (*mulham*), because substantial prophethood has come to an end with Muhammad (peace and blessings of Allah be upon him), but prophethood by way of reflection (*zillī nubūwwat*) which means the receiving of revelation only by the grace of Muhammad (peace and blessings of Allah be upon him), shall remain to the Last Day, so that the door for the perfection of mankind should not be closed, and so that the sign should not be effaced from the world that the high resolve of the Holy Prophet had desired that the doors of divine communion and communication should remain open till the Judgement Day, and the divine gnosis which is the basis of salvation should not be lost."[414]

Meaning of *zillī nubūwwat*

Any one who reads this passage carefully will observe that the conclusion which Mirzā Mahmūd Ahmad has drawn from the earlier part of the quotation[415] is absolutely wrong. In fact, the sum total of whatever has been stated above is the same, though words may slightly differ. Firstly, it was stated that the Holy Prophet's being *sāhib-i khātam* (possessor of the seal) signifies that no grace can reach any person except by his seal and secondly, it was mentioned that the significance of his being possessor of the seal is that there is only one by whose seal such a prophethood can also be attained for which it is necessary to be his *ummati* (follower). Now *ummati* only means that the perfect obedience should be shown to Muhammad (peace and blessings of Allah be upon him) and one should annihilate oneself in his love. It is then that a kind of prophethood is conferred on the follower by his grace. The meaning of that prophethood has been explained by the Founder at the end

of the reference quoted above. It is *zillī nubūwwat* (reflection of prophethood) which means the receiving of revelation only by the grace of Muhammad (peace and blessings of Allah be upon him) and this has also been stated that this shall continue up to the Day of Judgement. It is precisely the same view that the Founder expressed earlier in his book *Tauḍīh Marām* that a kind of prophethood is left which is attained by following the greatest and most perfect of all human beings, i.e., the Holy Prophet Muhammad (peace and blessings of Allah be upon him).[416]

In *Izālah Auhām*, it is said that such a prophet could indeed appear who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) . . . because by his discipleship of and his annihilation in the Messenger (*fanā fir-rasūl*) he is included in the being of *Khātam al-Mursalīn* as a part is included in the whole. [417] Let me repeat that he expressed exactly the same view in *Haqīqat al-Wahy* that substantial prophethood has come to an end with Muhammad (peace and blessings of Allah be upon him), but prophethood by way of reflection (*zillī nubūwwat*)[418] which means the receiving of revelation only by the grace of Muhammad (peace and blessings of Allah be upon him) shall remain in existence to the Last Day. The reason for this is so that the door for the perfection of mankind should not be closed. Then, in the last sentence, the point has been further clarified in the words that "the doors of divine communion and communication should remain open till the Judgement Day." (This means that although divine revelation or *zillī nubūwwat* was received by the followers of the previous prophets, after the advent of Muhammad, (peace and blessings of Allah be upon him), it will only be received by follwing him up to the Day of Judgement). In short, the significance of the words: "there is only one by whose seal" such a prophethood can also be attained for which it is necessary to be his *ummati*

(follower) is nothing, except that by following Muhammad (peace and blessings of Allah be upon him), *zillī nubūwwat* can be attained, the meaning of which is the receiving of revelation only by the grace of Muhammad (peace and blessings of Allah be upon him) and thus not the slightest change has been made in the principle which was laid down by the Founder in *Tauḍīh Marām.*

Ummatī nabī **(follower prophet) is a** *muhaddath*

As to the point that in the footnote it has been stated that: "But in this *ummah* by submission to the Holy Prophet (peace and blessings of Allah be upon him) there have been thousands of saints and there has also been one (from among the saints) who is a follower (*ummati*) as well as a prophet. A parallel of such an abundance of grace cannot be found in any other prophet."[419]

This also goes in favour of the conclusion drawn above, for here the real superiority of Muhammad (peace and blessings of Allah be upon him) has been shown in the abundance of grace, that is, in the previous nations the recipients of such grace were not many, as has been mentioned at another place in the same book:

> "The nations of Moses and Jesus were generally deprived of the existence of saints, and if there had been any rare instance among them it should be considered as non-existent."[420]

Thus the object here is just to show the abundance of Holy Prophet Muhammad's grace and not that the previous prophets did not have any such grace at all. The words "that there have been thousands of saints and there has also been one who is a follower as well as a prophet" only indicate the privilege of the one (from among those saints) and not that prophethood has been continued as asserted by Mirzā Mahmūd Ahmad.[421] I shall take up the question of privilege for discussion at another place,[422] but here I deem it

necessary to say that the term *"ummati* and *nabi"* is not such which occurred in the Founder's writings after 1901. On the other hand, this very term was also used in *Izālah Auhām* where a *muhaddath* has also been declared an *ummati* as well as a *nabī*, thus:

> "If by way of metaphor the words Messiah or son of Mary apply to an *ummati* (follower) who enjoys the rank of *muhaddathiyyah* it does not cause the slightest damage (to Islam), for *muhaddath* in one sense is also a prophet, but he is such a prophet who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) and he does not receive knowledge directly but through the agency of his prophet."[423]

Thus 'prophet and follower' (*nabī aur ummati*) is not a new term at all. Again in *Izālah Auhām* he says:

> "So, the fact that he has been called a prophet as well as a follower indicates that he shall possess both aspects of followership (*ummatiyyat*) and prophethood as it is necessary that both these aspects should be found in a *muhaddath*. But the possessor of perfect prophethood (*nubūwwat-i tāmmah*) has one aspect of prophethood only. In short, *muhaddathiyyah* is imbued with both the colours."[424]

Besides that if only one follower-prophet was to appear, in this *ummah*, it was meaningless to lay emphasis on the point that this kind of *nubūwwah* would remain in force up to the Day of Judgement. Our discussion is about the fundamental principle. Does the appearance of an *ummati nabī* signify the continuity of prophethood, as has been argued by Mirzā Mahmūd Ahmad? Then to restrict it to one person falsifies that fundamental principle.[425]

Prophethood in the terminology of Islamic *Shari'ah*

A reference from *Haqīqat al-Wahy* (pp. 27-28) has been discussed above. The same subject has been dealt with at several places in the same book, that prophethood has come to an end but a kind of prophethood has been left which is received by the grace of Muhammad (peace and blessings of Allah be upon him), as will be clear from one of the following quotations:

> "And his prophethood does not mean anything except abundance of divine communication, abundance of information from God and abundance of revelation. And he (i.e., the Founder) says that this prophethood is not the prophethood which has been mentioned in the previous scriptures, but on the other hand it is a rank (*darjah*) which is not attained by anyone except by following Muhammad (peace and blessings of Allah be upon him). And every person[426] who receives this rank is spoken to by God with great frequency and clarity. And the Law (*Shari'ah*) remains in tact; neither any command is subtracted from it nor any guidance is added to it."[427]

Here also a kind of prophethood is mentioned to have remained in existence, but it has been clearly pointed out that it does not mean the prophethood as found in the "previous scriptures". In other words, it is not real prophethood but a rank which is attained by submission to Muhammad (peace and blessings of Allah be upon him). The words, "and every person who receives this rank" show that this is something which has been attained by many others, for it has been stated here that every one who is the recipient of this rank is frequently spoken to by God. Had there been only one such person in this *ummah*, then, these words would have been absolutely meaningless. Again the words, "every person who receives this rank" show that a particular kind of prophet-

hood, not the prophethood in its technical sense, has been mentioned here. Similar is the significance of the statement that, this prophethood does not mean the prophethood which has been mentioned before in the previous scriptures, but it has a special meaning, i.e., abundance of communication which, in fact, is the literal meaning of the word *nubūwwah*. A further explanation of this point has been made at the same page in the footnote:

> "I have explained it several times that by my prophethood God means nothing but abundance of communion and communication and this phenomenon is acknowledged by the elders of the *Ahl Sunnah*. Thus it is nothing but a literal dispute."[428]

In what clear terms it has been indicated here by the Founder that by his prophethood is only meant frequency of divine communion and communication, a fact which is accepted by the elders of the Ahl Sunnah[429] and that the present controversy was only a literal dispute. Let anyone go through the reports of Muhammad (peace and blessings of Allah be upon him) and their commentaries, and the books written by the Muslim saints and Imāms to find out the accepted view of the Ahl Sunnah. It is indeed this, that divine communication is granted to a *muhaddath*.

Thus the kind of prophethood which the Founder claims, according to its significance, has been acknowledged by the elders of the Ahl Sunnah. The kind of prophethood ascribed to the Founder by Mirzā Mahmūd Ahmad has never been acknowledged by them. What the elders of the Ahl Sunnah have admitted is this, that in this nation there will be persons about whom it has been said in the Hadīth that they will be spoken to by God but they will not be prophets,[430] and that in this nation the prophetic revelation has been absolutely cut off and only *wahy-i wilāyat* (revelation granted to saints) has remained in force, and that

after the death of Muhammad (peace and blessings of Allah be upon him), the angel Gabriel would never descend on anyone with prophetic revelation. Thus, when the Founder openly admits that whatever he says is acknowledged by the elders of the Ahl Sunnah and that it is only a literal dispute, then, this literal dispute could only be about *muhaddathiyyah* whether it could be called prophethood in its literal (not technical) sense or not.

Abundance of communion and communication

At two other places in *Haqīqat al-Wahy*, the Founder has acknowledged the continuation of the same kind of prophethood as has been mentioned by him before in his books, *Tauḍīh Marām* and *Izālah Auhām*. Thus he writes:

> "And surely prophethood has been cut off after our Holy Prophet (peace and blessings of Allah be upon him). After the Qur'ān which is the best of all the previous scriptures there is no other book and there is no Law (*Shari'ah*) after the law of Muhammad (peace and blessings of Allah be upon him). The Holy Prophet, peace and blessings of Allah be upon him, who is the best of all creation, has named me 'prophet' in his own words and this is only a matter of *zill* (reflection) which is on account of one of the blessings of obedience to him . . . And God does not mean anything by my prophethood except abundance of divine communion and communication. And the curse of God be upon him who intends anything beyond this."[431]

Here the Founder has clearly stated that his prophethood is merely a reflection (*zill*) which has been awarded to him as a result of his obedience to Muhammad (peace and blessings of Allah be upon him). Now just look at the earlier reference in *Tauḍīh Marām* (p. 9) in which it has been admitted that a kind of prophethood which is continued in this *ummah* is attained by following the Perfect

Man, i.e., Muhammad (peace and blessings of Allah be upon him).[432] It surprises me that in spite of this great conformity in these references, still one dares to declare these statements contradictory to each other with the result that the greater part of the writings of the Founder has been rejected.[433] The whole point is quite simple to understand. It was mentioned in *Tauḍīh Marām* that a kind of prophethood is attained by following Muhammad (peace and blessings of Allah be upon him), and in *Haqīqat al-Wahy* the same point has been re-stated that by the obedience to Muhammad (peace and blessings of Allah be upon him) a servant of his has been bestowed with *zillī nubūwwat* (reflection of prophethood) the other name of which is abundance of divine communion and communication. In *Taudīh Marām* it has been called 'prophethood of *mubashshirāt*' or partial prophethood.

Again at the same place, in *Haqīqat al-Wahy,* it is further stated:

> "And surely our Messenger, peace and blessings of Allah be upon him, is *Khātam al-Nabiyyīn* (Seal of the prophets) and with him had been cut off the chain of messengers, so no one has the right to claim prophethood substantially (*mustaqil nubūwwat*) after our Messenger, the chosen one, and nothing has been left after him except abundance of communication (*kathrat al-mukālamah*)."[434]

Thus what is left after Muhammad (peace and blessings of Allah be upon him) is abundance of divine communication. In *Tauḍīh Marām*, it is mentioned that what has been left after Muhammad (peace and blessings of Allah be upon him) is *mubashshirāt*.[435] The prophethood in its technical sense has been cut off and nothing has been left out of it except frequency of revelation. If abundance of divine communication is, in fact, prophethethood then the whole

statement would read like this: Prophethood has been cut off and nothing has remained of it except prophethood. And this statement obviously is meaningless. This shows that prophethood and abundance of communication are two separate things. The latter is prophethood in its literal sense, which in the terminology of *Shar'iah* has been declared to be *muhaddathiyyah*.

The kind of prophethood continued is *muhaddathiyyah*

It is clear from what has been said above that the Founder has adhered to one and the same principle in his earlier and later writings, and that principle is, that the door of prophethood has been closed but a kind of prophethood has been continued and will remain so till the Day of Judgement. This kind of prophethood can be attained by following Muhammad (peace and blessings of Allah be upon him). At one place this has been called *mubashshirāt*, at another place partial prophethood, yet at another place *muhaddathiyyah* and still at another place abundance of divine communication. Whatever name has been given to it, its great sign is that it is attained by obedience to the Holy Prophet, and by annihilation in the Messenger (*fanā fir-rasūl*). It is the light of the Holy Prophet's lamp; it is not real prophethood but its reflection (*zill*). The point worth consideration is, whether the kind of prophethood, the continuation of which has been admitted by the Founder in his earlier and later writings and which has been called prophethood of *mubashshirāt*, was found or not in other saints and *muhaddathūn*. And if its existence in them has been acknowledged by the Founder, as is distinctly clear from the references afore-mentioned, then it is impossible to deny the fact that this is the same kind of prophethood which in the terminology of *Shari'ah* is called *muhaddathiyyah*. He has said nothing besides or beyond this point. Rather he has gone to the extent of declaring:

"And the curse of God be upon him who intends anything beyond this."[436]

Good news is essence of prophethood?

As has been discussed above, the kind of prophethood which remains is *mubashshirāt*, and the other term which the Founder has used for it is abundance of communion and communication (*kathrat-i mukālamah mukhātabah*). He has also said that this kind of prophethood shall continue to the Day of Judgement and that the recipients of the good news or frequency of divine communications have been raised before him in this *ummah* and shall also be raised after him. This has been stated by him before as well as after 1901, which repudiates the possibility of keeping the door of prophethood, in its real sense, open. When confronted with this problem Mirzā Mahmūd Ahmad has taken another stand in his book. After accepting the hadīth, "There has been nothing left of prophethood except good news (*mubashshirāt*)," he writes that "good news is the very essence of prophethood"[437] and to further strengthen his view he has quoted the following verse of the Qur'ān:

"And We send not the messengers but as bearers of good news and warners" (6:48).

First of all, let us examine the report quoted above which, according to Mirzā Mahmūd Ahmad, means that good news is the very essence of prophethood. The hadīth in this case would mean:

There has been nothing left of prophethood but the very essence of prophethood.

Can such a statement be attributed to any sensible person? If the very essence of prophethood is left, then all the reports (*ahādīth*) in which it has been stated that, "there is no prophet after me," "if there would have been any prophet after me he would have been 'Umar," etc., shall have

to be declared unauthentic. Is this the way to interpret a hadīth or a verse of the Qur'ān that all the rest has to be rejected as worthless? Unfortunately, Mirzā Mahmūd Ahmad has been adopting such a principle of interpretation. He has adopted the same method of interpreting the writings of the Founder, with the result that one sentence from *Haqīqat al-Wahy* was couched in such a meaning that the Founder's other writings on the subject, extending to fifteen years, were reduced to a heap of rubbish. Similarly he is interpreting a hadīth in such a way that several other *ahādīth* of great value and authenticity shall have to be rejected, irrespective of the consensus of opinion of the *ummah*, irrespective of the frequent admission of the Founder himself that his belief with regard to the finality of prophethood and the continuation of a kind of prophethood was just the same as that of the elders of the Ahl Sunnah. Those who do not accept this view must show that according to the elders of the Ahl Sunnah the 'very essence of prophethood' (*'ain nubūwwat*) remains in existence. If we accept the interpretation of this hadīth by the Founder and other commentators of the Hadīth, the matter is, as has been shown above, quite simple to understand, except that the Founder, in this case, cannot be raised to the status of a real prophet. But if the hadīth is interpreted differently, as has been done by Mirzā Mahmūd Ahmad, then one is faced with a number of difficulties:

— The hadīth itself becomes meaningless and as has been discussed before, it would be rendered thus:

> There has been nothing left of prophethood except the very essence of prophethood.

Every sensible person can realise that such a statement does not make any sense.

— If there is at all some possibility of interpreting this statement it would mean, according to Mirzā Mahmūd

Ahmad, that all aspects of prophethood which were not the essential part of it have been terminated, but good news (*mubashshirāt*) which is the very essence of prophethood has been left. In other words, after getting rid of all the superfluities from prophethood, the real prophethood is now being established after Muhammad (peace and blessings of Allah be upon him).

— Such an interpretation even contradicts the hadīth itself, for the complete report runs as follows:

"There has been nothing left of prophethood except good news (*mubashshirāt*). They asked: What was good news? He (the Holy Prophet) replied: True visions."[438]

Thus, in the same hadīth Muhammad (peace and blessings of Allah be upon him), has interpreted *mubashshirāt* as true vision and Mirzā Mahmūd Ahmad after discarding these meaning, rather thoughtlessly, has interpreted *mubashshirāt* as *'ain nubūwwat* (the very essence of prophethood). We should not forget that when the Holy Prophet has given an interpretation to this report, to disagree with it intentionally amounts to going against his express teachings. A person can indeed say (though according to me this report is so authentic that no one has even the right to say so) that this hadīth is defective, or that it is doubtful that such words were uttered by Muhammad (peace and blessings of Allah be upon him), but when one has accepted this hadīth to be true, then to reject the Holy Prophet's explanation of *mubashshirāt* simply means undermining his authority. Because, on the one hand, Mirzā Mahmūd Ahmad admits that the Holy Prophet had explained *mubashshirāt* as true visions and, on the other, he says that he does not agree with such a view and declares *mubashshirāt* to be the very essence of prophethood. This shows that Mirzā Mahmūd Ahmad is acquiring a status above the Law-Giver; he intentionally rejects the Holy

Prophet's interpretation and puts a different one instead. If it is said that by true visions (*al-ru'yā al-sālihah*) Muhammad (peace and blessings of Allah be upon him) meant the very essence of prophethood, it is absurd on the very face of it. In another report it has been clearly mentioned that what he received before his advent as a prophet was *al-ru'yā al-sālihah*[439] (true vision). If true vision was the very essence of prophethood then he should have been raised as a prophet from the day he had the experience of true vision. Again in another hadīth it has been stated that true vision is a part out of the forty-six parts of prophethood.[440] How a thing which has been so expressly defined as a part can become the whole in itself. Is a part the *'ain* (the very essence) of the whole? A part is neither the thing itself nor is equal to the whole.[441]

By accepting such a view, one has to reject several reports some of which have been quoted above. If the Holy Prophet knew that the very essence of prophethood was left, then, his utterances such as, "There is no prophet after me,"[442] "I am the last brick of prophethood,"[443] or, "Had there been a prophet in this *ummah* he would have been 'Umar"[444] would prove to be wrong. He should have rather said:

> There is no *Shari'ah* after me, or, I am the last brick of the *Shari'ah,* or, Had there been any prophet after me with a code, he would have been 'Umar.

If the very essence of prophethood was left, then, the words "there is no prophet after me" could not be true in any sense. Either the meaning of *mubashshirāt* in the Holy Prophet's mind was not the one which had occurred to Mirzā Mahmūd Ahmad, or the above report could not be attributed to Muhammad (peace and blessings of Allah be upon him). Mirzā Mahmūd Ahmad, may, however, bring one excuse (whether right or wrong) that the hadīth, "There has been left nothing of prophethood except good news," was

uttered by Muhammad (peace and blessings of Allah be upon him), during the last days of his life when he was ailing. For Mirzā Mahmūd Ahmad it does not matter if a prophet is dubbed with a life-long mistake, till just before his death he realized the truth. Because this hadīth belongs to the last period of his life, therefore, according to Mirzā Mahmūd Ahmad's philosophy it seems it has abrogated all the previous reports and that it was at the time of his death that Muhammad (peace and blessings of Allah be upon him) came to know that he was completely mistaken (God forbid), and in vain he kept on saying to his honoured Companions that prophets could not appear after him, and in vain he kept on declaring any claimant to prophethood as the 'greatest deceiver' (*dajjāl*) etc.; but the hard reality dawned at him later was that the very essence of prophethood was to survive him!

If Mirzā Mahmūd Ahmad does not accept such an interpretation, it may be so, because it has been suggested by me. Otherwise it is perfectly in accordance with his logic. This is exactly what he has said about the Founder too. According to him for six or seven years before his death, the Founder did not understand the difference between a prophet and a *muhaddath*, and although he was a prophet he kept on saying he was not,[445] and cursed the claimant to prophethood; and according to the Qur'ān and the Hadīth he argued against the coming of a prophet and those who ascribed a claim of prophethood to him were called mere fabricators and slanderers by him. Over and above all this, he has given expression to such thoughts which show that the Founder even acted deceptively in expressing his views! As at times the Founder admitted that other *muhaddathūn* were also recipients of *mubashshirāt*, this was a big hurdle in Mirzā Mahmūd Ahmad's way. This is how he has tried to jump over it:

"At the time when he (the Founder) did not consider himself a *nabī,* and saw the word *nabī* in his revelations he interpreted it in this way, that every *muhaddath* might have been a *juzʾī nabī* (partial prophet)[446] and that is why he was also called a *nabī.*"[447]

Had Mirzā Mahmūd Ahmad said that it was just a mistake that the Founder had thought that a *muhaddath* was a partial prophet, then it was only ascribing a mistake to him but the statement which Mirzā Mahmūd Ahmad has made, means that to serve his own purpose the Founder fabricated stories.

Mirzā Mahmūd Ahmad cannot bring forward any authority in support of his interpretation. There is no hadīth in which Muhammad (peace and blessings of Allah be upon him) is reported to have said that: "good news (*mubashshirāt*) is the very essence of prophethood." None of the Muslim elders of the past also has uttered such words. The lexicologists have not given such meanings to *mubashshirāt* and even the Founder has never said anywhere that 'good news is the very essence of prophethood.' And apart from this, there are reports which contradict the view and so are the statements of the *Imāms* and lexicologists and the Founder of the Ahmadiyya Movement. If the reports of Muhammad (peace and blessings of Allah be upon him) are being thrown in the waste paper basket by Mirzā Mahmūd Ahmad, there is nothing strange if he deals with the writings of the Founder in the same way.

Mubashshirāt is not real object of prophethood

In short, by declaring *mubashshirāt* to be the very essence of prophethood, Mirzā Mahmūd Ahmad has laid down such a principle for which he has no authority to rely upon. It is against the express teachings of the Holy Prophet and his authentic reports. The hadīth quoted above shows that the Holy Prophet has himself excluded *mubashshirāt*

from real prophethood. And it is also against what the elders of the Ahl Sunnah have said. A saying of Māzrī has also been discussed before that the news of the Unseen with which warnings and good news are accompanied is one of the fruits of prophethood but is not the object of prophethood itself.[448]

What is *mubashshirāt* in fact? This is an aid to prophethood, otherwise prophecies are not the real object of prophethood. It has never been mentioned in the Qur'ān that the object of raising prophets is to give information about the success and progress of one nation, or the decline and downfall of another. If this is real prophethood (*'ain nubūwwat*), then prophethood is reduced to something quite insignificant, and the eminence of this exalted institution disappears from the world. Is it really worthwhile to send a prophet just to give the information about the destruction of a nation? Prophets are raised for the guidance of mankind. They urge and inspire people to follow the path of righteousness and warn them to abstain from the path of evil. Indeed this is also told to them that the people who wanted to live a truly prosperous life, the prophets' messages should be accepted by them and if they would not mend their ways destruction was apt to fall to their lot. If some one goes through the Qur'ān, he will notice that the purpose of *tabshīr* (giving of good news) and *inzār* (warning) is nothing more than this. The giving of good news and the warning is not the main object of prophethood. Its real object is guidance (*hidāyah*). On one hand, God says in the Qur'ān that, "then whomsoever follows My guidance, no fear shall come upon them nor shall they grieve,"[449] and on the other, "and as to those who disbelieve and reject our messages, they are the companions of the Fire; in it they will abide."[450] A part of this *tabshīr* and *inzār* is also shown in this life so that it may be a proof of the *tabshīr* and *inzār* of the life to come.

Thus, the giving of good news and warnings or making

of prophecies are only an aid to prophethood. To declare *mubashshirāt* the very essence of prophethood is to mock at religion. This means as if God's work is only to inform a nation, which is already at the brink of disaster, that it will be destroyed and a nation which is capable of progress, that it will make progress. Such an information to a nation has only as much value as an individual has about the birth of a child or the news of his death. One who considers prophecies, *tabshīr, inzār* or *mubashshirāt* as the very essence of prophethood is, in fact, far away from understanding the real object of prophethood. Suffice it to quote here one more reference from Shāh Walī Ullāh. While explaining the reality of prophethood and its characteristics, he says:

> "When divine wisdom demands God raises one of the men of understanding so that he may bring people from darkness into light, and this person is a prophet."[451]

Further he writes the following:

> "Then after the combination of higher and lower conditions divine grace desires that the revelation should be sent to a person of pure character, so that he should guide people to truth and call them towards the right path. Therefore, with regard to guidance, the condition of a prophet is, as if the slaves of a master fall ill and the master orders one of his chiefs to administer medicine to them . . . But perfection of grace demands that they should be told first that they are ill and this is their medicine, and along with it some supernatural signs should also be shown to them so that they may know that he (the Holy Prophet) is truthful in what he says. Thus miracles, acceptance of prayers and such other matters (i.e., prophecies, *tabshīr* or *inzār*) are excluded from real prophethood although they are related to it in most of the cases."[452]

Mubashshirāt are only helpers

It is evident that *mubashshirāt* are only 'helpers' in reality and this is what is meant by the verse: "And We send no messengers but as bearers of good news and warners."[453]

To interpret this verse to show that giving of good news or the warning is the real object of a messengership (*risālat*) or that every bearer of good news (*mubashshir*) or warner (*munzir*) is a messenger (*rasūl*) is the result of the unawareness of the language. Here only a condition (*hālat*) has been stated and the condition is not the real object. If it is due to a certain restriction (*hasr*) that such a conclusion is drawn, then there are many such restrictions mentioned in the Qur'ān. Would the application of these restrictions become the object of *risālat* or a proof of someone's *risālat* (messengership)? For instance the Qur'ān says: "And We sent not before thee any but men . . . to whom We sent revelation."[454]

Does it mean that if revelation has been granted to a man he becomes a messenger (*rasūl*)? The granting of revelation to the companions of Jesus has been mentioned in the Qur'ān,[455] and this *ummah* is not deprived of this favour, then would all the recipients of revelation be taken as messengers. Again there is a verse in the Qur'ān which states: "And We sent no messenger but with the language of his people."[456]

Does speaking the language of one's people become the real object of messengership, or does a person who speaks the language of his people become a *rasūl*? Several instances to this effect could be quoted. The point is quite simple to understand. Every messenger is the bearer of good news and a warner, but its *vice versa* is not correct, the reason of which shall soon be discussed. Had Mirzā Mahmūd Ahmad given some thought to the verses where a mention has been made of the messengers' being the bearers of good news and

warners, he could have easily known that *tabshīr* (giving of good news) and *inzār* (warning) are simply from among the helpers of prophethood. A reference is made in chapter two of the Qur'ān that the opponents demanded that angels or God should have descended for the guidance of men and that in spite of the clear signs the children of Israel did not believe, and after all this, by way of a general principle, it has been stated:

> "So Allah raised prophets as bearers of good news and as warners, and He revealed to them the Book with truth, that it might judge between people concerning that in which they differed."[457]

If here a mention has been made of *tabshīr* or of *inzār*, then its real object has also been explained that a prophet is not only a *mubashshir* (bearer of good news) and *munzir* (warner) but that a book is also given to him by which he judges the people wherein they differ. The real object, however, is to guide the people to the right path by means of this Book as has been indicated at the end of the verse: "And Allah guides whom He pleases to the right path."[458]

The real object, then, is the guidance and the good news and the warnings only serve as a helper to it. The matter has thus been further clarified at another place in the Qur'ān:

> "Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers."[459]

That is to say, the *tabshīr* and *inzār* are only for 'the completion of argument' (*itmām-i hujjat*). Similarly, it has been mentioned:

> "Say: See, if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the wrong-doing people? And We send not messengers but as bearers of good news and warners; then whoever

believes and acts aright, they shall have no fear, nor shall they grieve."[460]

It has been pointed out here that it is not the function of a messenger to bring chastisement, but he only gives its information. The main object of his advent is that people should believe in God and reform themselves. Thus, those who reform themselves and act aright, no fear shall overcome them nor shall they grieve. The real object being reformation, the warnings and the giving of the good news are an aid towards creating such conditions. Yet at another place the Qur'ān says:

"And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the fate of the ancients to overtake them, or that the chastisement should confront them. And We send not messengers but as givers of good news and warning, and those who disbelieve contend with falsehood to weaken thereby the Truth. . ."[461]

Here it has been clearly mentioned that guidance comes first but people do not accept it. Therefore they are warned about the chastisement and as a result of their rejection of truth, chastisement overtakes them. In short, good news (*mubashshirāt*) and warnings (*munzirāt*) are not the main object of messengership, but are only an aid to it, so that people should accept the messages of God's messengers and pay heed to the real object for which they are raised.

Mubashshirāt remains after the cessation of prophethood

God's words are not devoid of wisdom. Then, what is the reason that prophethood has been terminated and *mubashshirāt* have been left for this *ummah*, although these have also been declared to be a part of prophethood? It has been discussed above that *mubashshirāt* are supporting signs

for the messages of the prophets. There are some people who are benefitted by prophecies. There are others, truthful (*siddīq*) by nature, who do not stand in need of such signs and confirmations. But there are many people who wish to see some visible proof in support and confirmation of the Unseen matters relating to prophethood; therefore messengers were sent by God accompanied with good news and warnings. As their work did not come to an end, their deputies also kept on appearing among their followers — particularly after the death of the Holy Prophet (peace and blessings of Allah be upon him) such persons were to appear till the Day of Resurrection. Therefore, all those who stood for the support of religion were necessarily favoured with confimatory signs. If more zeal was shown by a person for the support of religion he was abundantly blessed with divine testimonies, which in this *ummah* are known with the particular name of *mubashshirāt* (good news). Every supporter of religion, according to his work and capacity, is given the good tidings of the success of his mission and the failure of his opponents. Thus it is essential that confirmatory signs should remain in existence. Guidance has been completed for us in the form of the Qur'ān. We do not stand in need of any other book or any other messenger. Since the need for the supporters and advocates of religion is there always it does exist now and will remain in existence for ever. Such a person who is raised after a century to vindicate Islam is called *mujaddid* (reformer).[462] God appoints him for this purpose for the removal of errors which may have crept into the religion of Islam. Anyone who employs himself for the aid of religion does indeed receive divine help in his work, then would God not hold out His helping hand to him whom He has particularly appointed for the reformation of Islam? What resources would be given to him as to make him triumphant over his opponents? Would he be given only dry intellectual arguments, or would heavenly signs also accompany him? If mere arguments were the main stay of his

mission then this work was done by the *'ulamā* as well.

We may ask here in what way is a *mujaddid* different from the other *'ulamā'*? A *mujaddid* is given many testimonies so that he may cause the truth to prevail with intellectual arguments as well as with heavenly signs. These signs are called *mubashshirāt*. The belief that *mubashshirāt* (good news) are only a special privilege of the messengers and prophets has driven some people far away from truth. If such was the case, then this statement, "There has been nothing left of prophethood except *mubashshirāt* (good news)" as has been discussed above, would have been absurd and meaningless. The Holy Prophet (peace and blessings of Allah be upon him) had accomplished his work, guidance had also been completed, and the protection of guidance had also been promised. There did not remain any defect, nor any point through which defect could find its way in to the guidance but it was, however, necessary that such persons should appear who would carry this guidance to the world; therefore, *mubashshirāt* too remained in existence for the support of such persons. What was not needed was taken away and what was needed remained for this *ummah*.

The difference between a *rasūl* (messenger) and a *mujaddid* (reformer) is that a *rasūl* receives the guidance of the religion of truth direct from God and communicates it to men, but a *mujaddid* communicates this message to the people after receiving it from the *rasūl* — not from God — therefore, he is called a follower of the *rasūl*. That is why no *rasūl* can be the follower of another *rasūl*. One of the works of the *rasūl* is to communicate the message of religion to other people and this work is confined to his followers as though a *mujaddid* is particularly appointed for this work, so that he may wake up the Muslim community from drowsiness and revive among them the spirit of activity for spreading Islam. In the capacity of being a *māmūr* (appointed one) a *mujaddid* resembles a *rasūl* in a way.

Rasūl is also an appointed one of God and so is a *mujaddid,* and *mubashshirāt* are in fact needed by every appointed one of God; they are not a peculiarity of a *rasūl.* But in his role as a recipient of guidance from God he does not stand in need of *mubashshirāt.* But in his other work, relating to the communication of this guidance to people and making them act upon it, *mubashshirāt* are of course needed. And this is a common factor between a *mujaddid* and a *rasūl.*

Thus it is essential that a *mujaddid,* like a *rasūl* should also be a recipient of *mubashshirāt,* that is to say, to the extent which could fulfil the need of the support of religion. It is for this reason that abundance of communication (*mukālamah*) is made a condition for a *mujaddid,* because unless there is an abundance for him, his receiving of *mubashshirāt* for a few times, which could also be the result of chance, do not serve the purpose of confirmatory signs. To fulfil the real need it is, therefore, essential that he should have them in abundance. And as *mubashshirāt* are needed by a *rasūl* as well as a *mujaddid,* therefore, they cannot be a distinguishing sign between a prophet and a non-prophet. It is quite possible that a *nabī* (prophet) whose message is limited to a small number of people may only need a few confirmatory signs, but a *mujaddid,* whose mission is extended to the whole world, may stand in need of such signs in abundance, therefore, he may have a frequency of *mubashshirāt* which may not fall to the share of a particular *nabī.*

Mubashshirāt (good news) granted to the Founder

That is the reason why the Founder has indicated at some place that he had been given such abundance of signs that if they were divided over a thousand prophets even their prophethood could also be proved. The ignorant people do not reflect and ponder over the real issue and stumble at every step. This shows, it is said, that the

prophethood of the Founder is greater than that of a thousand prophets. They do not even think that mere signs do not go to make someone a prophet, and this is what has been said by the Founder in the quotation under discussion:

> "To prove that I am from Him, the Most High God has shown so many signs that if they are divided over a thousand prophets even their prophethood can be proved. But as this was the last age and it was to be the last attack of the Satan in conjunction with all his offspring; therefore, to defeat him God has combined together thousands of signs at one place."[463]

Here the Founder has not mentioned anything about his prophethood. Instead he has said that to prove that he was from Him i.e., an appointed one (*mamūr*) of God, he had been granted abundance of signs. Thus the signs have proved his appointment from God (*mamūriyyat*) and not his prophethood. And the reason, why abundance of signs was granted to him had also been explained therewith, that it was because of the grievous attack of the Satan against Islam. Thus the work he had accomplished was the work of a *mujaddid* and nothing else, the work for the support and revival of the religion of Islam. However, owing to the difficulties which in the present times obstructed the propagation of truth, the Founder stood in need of more signs, therefore, he was granted those signs in abundance. The message of Islam was going to be spread all over the world, every nation was going to be invited to the truth of Islam, so, he was given signs as well as arguments from God. Signs are in fact also arguments. A person becomes a prophet neither by the abundance of arguments nor by the abundance of signs. It is only one's divine appointment that is proved by the existence of signs and unless they are given in abundance they do not establish the *mamūriyyat* (appointment) of a person from God. Thus frequency of signs is needed by a *mujaddid* as well as a *nabī*. Frequency of

signs is not a distinguishing factor between them, and if a person thinks so, he betrays to the extreme his ignorance of religious matters. If the frequency of signs was the distinguishing mark then God has granted more favours to the Israelites than to the Muslims, because among the Israelites many prophets appeared whereas among Muslims only *mujaddids* were sent.

Such are in fact weak and flimsy arguments that if a person is granted a hundred signs he is called a *mujaddid* and after four hundred signs he becomes a prophet. The Founder has said that if his signs were divided among a thousand prophets their prophethood could be established, which shows that one thousandth part of his signs was also enough to prove the prophethood of a *nabī*. The thousandth part definitely shows that a prophet does not stand in need of abundance of signs. Thus the number of signs is not a determining factor between a *mujaddid* and a *nabī*. To consider the signs and prophecies as the main object of prophethood means that God's prophets only appeared in the world for the purpose of demonstrating a few signs and miracles and that the reformation of the people was not the chief mission of their appointment. To entertain such thoughts, as I have said before, is to betray one's ignorance of religion.[464]

Abundance of Divine communion and communication

I would also like to invite the attention of the readers to the point that abundance of revelation like abundance of signs is not a criterion of prophethood. A person becomes a prophet at the first revelation, if it is a prophetic revelation (*wahy-i nubuwwah*) and the other one may not become a prophet although he may be receiving revelation all his life; he may not even become a *mamur* (appointed one of God) by the frequency of his revelations. We have observed this phenomenon ourselves that some persons who are

neither *mujaddids,* nor prophets, nor persons of great intellectual and spiritual calibre receive *ilhām* (revelation) in abundance. As has been mentioned above, "there will be such persons in this *ummah* who will be spoken to by God but they will not be prophets." The expression *yukallamūna* (they will be spoken to) shows that God's communication would continue with them, i.e., they would not experience this once or twice and then be deprived of it, for the God's revelation is a door and when it is opened once who is there to close it. Thus the report, "men who were spoken to by God though they were not prophets,"[465] clearly indicates that a non-prophet can also have abundance of communication. When it is said that a person has an approach to the king's court, it does not mean that he has been there once or twice in his life, but that he generally goes there. Thus the above report should be interpreted in a similar way. At any rate this authentic hadīth indicates that there will be such persons who will be spoken to by God though they will not be prophets. Now which hadīth says that, if communication is not in abundance such a person is called a *muhaddath,* and if it is in abundance he becomes a prophet? After all religion is not one's property that one can make any change or alteration in it to suit one's own sweet will. The basis of the religion of Islam is the Qur'ān and Hadīth. Where is the authority found in them that a recipient of communication in abundance becomes a prophet?

Difference as recognised by the Founder

The difference between the revelation which is granted to saints (*wahy-i wilāyah*) and that granted to prophets (*wahy-i nubūwwah*) as recognised by the Founder himself is not based on frequency or infrequency of revelation, that is to say, he has never said that if the quantity of revelation is small it is *wahy-i wilāyah* and if it is large it is called *wahy-i nubūwwah.* He has clearly stated:

"For everyone there is a share in God's communion and communication according to one's status. But the position of prophets' revelation is most perfect and excellent."[466]

Thus, the difference between the two revelations is, that the prophet's revelation as compared to that of the saint is most perfect (*attam*) and excellent (*akmal*). It is not mentioned here that the saint's revelation is small in quantity and that the prophet receives it in abundance. As the Founder has differentiated between *wahy-i wilāyah* and *wahy-i nubūwwah* with regard to their dignity and position, let anyone show from his writings that this principle has ever been violated and another principle replaced instead, and then we shall judge the Founder's revelation according to that new standard. As long as the principle enunciated by the Founder is not repudiated, any statement made by, or any conclusion arrived at, by Mirzā Mahmūd Ahmad cannot be accepted at all.

No further discussion is, in fact, needed to prove the falsity of Mirzā Mahmūd Ahmad's views on the subject with regard to page 391 of *Haqīqat al-Wahy*[467] which is very often quoted in this connection. Let us remember that the Founder has not established there a principle but has only stated something about himself, and nobody has the right to interpret this statement in opposition to the acknowledged principle laid down by him elsewhere. Most probably Mirzā Mahmūd Ahmad would not consider *Tuhfah Baghdād* as entirely abrogated, and the point which has been made therein does not relate to the Founder's prophethood, or a kind of prophethood granted to a *muhaddath* (See footnote 466). The Founder has only enunciated a general principle with regard to the difference between the revelation of saints and that of prophets. If this too is abrogated, then the writings of the Founder become worthless. This is such a matter that he himself knew what the position of his

revelation was, and presumably a person like him cannot be unaware of the grandeur and position of a prophet's revelation. If he did not find any difference between the position of two revelations why did he establish the principle that *wahy-i nubuwwah* as compared to *wahy-i wilayah* is most perfect and excellent? In spite of his being a *mujaddid* he did find a difference between these two kinds of revelation and discussed the subject accordingly. What right has a person who is neither aware of the dignity of prophetic revelation nor of the highest form of revelation granted to saints, to declare to-day that the Founder had laid down a wrong principle? Alas, how far can one's own whims lead in the wrong path! It is surprising that, on the one hand a person, by his misguided followers, is raised above his own status and, on the other, his writings and his acknowledged principles both are treated as valueless.

The matter does not end here. When the Founder differentiated between the rank and position of the two revelations, at the same place he has rejected the idea that the abundance of communication was a distinctive mark between a prophet and a *muhaddath*. Accordingly, he has quoted the following saying of Mujaddid Alf Thāni:

> "*Imām* Mujaddid of Sirhind, in one of his letters addressed to his disciple Muhammad Siddīq, advises him thus: 'The Most High God sometimes communicates with a person face to face and such persons are from among the prophets, and sometimes the communication takes place with some of those perfected ones who are their followers and when this kind of communication (*kalām*) is in abundance with a person he is called *muhaddath*."[468]

The communication granted to a prophet and a *muhaddath* has been clearly mentioned here and this was the right moment for him to point out the difference, if such a

difference really existed, between the frequency and infrequency of their revelations. But after mentioning about the communication of both, the Founder has stated, in the words of the Mujaddid Alf Thānī, that when this communication is in abundance the recipient is called a *muhaddath*. In other words, a person is raised to the status of a *muhaddath* only when he is frequently spoken to by God. For anyone who has the fear of God in his heart it is quite easy to understand that here the Founder has stated a principle in its perfect form and has indicated in what way *wahy-i nubūwwah* and *wahy-i wilāyah* differ and in what way they do not. The difference is in the position, one being most perfect and excellent than the other. There is no difference in point of frequency, because a person cannot be called even a *muhaddath* unless he is frequently spoken to by God.

Now here is a reference from another book in which it has been clearly mentioned that a saint (*walī*) is frequently spoken to by God. Thus, the Founder writes:

> "It must be borne in mind that the vast knowledge of the Unseen is never given to a stranger (*ghair*) although it is possible that a stranger, whose relations with God are not firm, may also have a true dream or a true vision (*kashf*). But the essential condition for sainthood and acceptance (*qubūliyyat*) is this that the Unseen matters and the hidden secrets are disclosed to him in such a large number that they far exceed those of all the other people in the world, and in their abundance none can stand against them. This is worth remembering that when God by His grace and universal benignity confers upon a person the robe of sainthood, and the power of working wonders (*karāmāt*) is bestowed on him, He makes him entirely distinguished in four things from all the members of his category and all the people of his time. It becomes necessary to have an absolute and definite faith about such a person on whom this

distinction is conferred that he is from among the high and perfect servants and saints of God who have been selected by Him and who have been trained under His guidance. And the four things which are the characteristics of the perfect saints and men of God are four superb privileges which are conferred on them in the form of supernatural signs and tokens. And in every excellence they are clearly and decisively distinguished from others. These four excellences almost reach the borderline of a miracle (*mu'jizah*) . . . And these four excellences which are the signs of the *wali 'āzam* (the greatest saint), *qutb al-aqtāb*[469] and *sayyid al-auliyā* (the leader of saints) are as follows: Firstly, the Unseen matters either by way of acceptance of prayers, or in some other way are unfolded for him in abundance and very many prophecies come true with such clarity that there is no match for these, and the probability of a co-sharer both in the quantity as well as quality of these excellences is not only improbable but something quite impossible. That is to say, it is not possible that a parallel to the number of the mysteries of the Unseen which are disclosed to him, and the number of his prayers which are granted and the intimation of their acceptance given to him, and the number of supernatural signs which are manifested in his support in the heaven and the earth, in the souls (of men) and the universe, could be found in any other person or that someone could stand against them. Such a great number of sciences of the divine secrets and the disclosure of the unlimited splendours and heavenly favours are granted to him by way of transcendental signs, tokens and wonders as if it is a river which is gushing forth and a great and munificent light which is descending from heaven and spreading on the earth. When these excellences reach the stage that they appear to the naked eye extra-mundane and far above the limits of time, this

excellence is called the excellence of prophethood."[470]

This is a writing of the Founder. This may be considered abrogated, or may be thrown in the waste-paper basket, but this is his writing which deals not with his own status but with the excellences of prophethood and other ranks which are attained by the saints of God. The abundance of communion and communication about which Mirzā Mahmūd Ahmad feels so sure that it cannot, in any case, be attained by anyone except a prophet, has been declared to be essential for all the saints. Perhaps it may be said that the Founder in this passage was talking about himself and after reflecting over his own condition, that he was being treated like that, had included all the other saints in the same category. This means as if the Founder was, God forbid, in the habit of laying down right or wrong principles at will. If this be the case, what type of person was he? At a time when he thought that he was a *walī* (saint) and not a prophet he started praising the saints lavishly, and surprisingly enough this was all wrong and unjust praise! And when he discovered that he was not a *walī* but a *nabī* he shifted his stance and started looking down on the role of saints, that they were only given a small portion of revelation and as he was endowed with abundance of God's communication, therefore, he was a prophet! Is there any greater impudence which can be attributed to the Founder? But remember that not even a single word can be shown from his writings that he ever declared that the main difference between the saints and prophets was in the abundance of divine communion and communication.

Proof from *Haqīqat al-Wahy*

Strangely enough the Founder has given expression to the same views in his book *Haqīqat al-Wahy*. In the beginning of the book he has placed the recipients of divine communications in this *ummah* in three categories which

have been discussed in three different chapters:

"*Chapter First.* Concerning those who sometimes see true dreams or receive true inspiration (*ilhām*) but have no relationship with God at all.

Chapter Second. Concerning those who sometimes see true dreams or receive true inspirations and have also some relationship with God, but such a relationship is not very strong.

Chapter Third. Concerning those who receive God's revelation in the most perfect and pure form and are the recipients of divine communion and communication in a perfect way. And their dreams also become true like the dawn of the morning and their relationship with God is most complete and perfect."[471]

These are the only three divisions made by the Founder, of the recipients of dreams, inspirations and divine communications in this *ummah*. It is quite appropriate to ask here, in what category out of the these three, the saints of God (*auliyā' Allāh*), particularly the *mujaddids* (reformers) of this *ummah* should be placed? The *first* category is out of question. If we place them in the *second* category, then, it has to be perforce admitted that God raised such persons as *mujaddids* who did have true dreams and true inspirations sometimes, but their relationship with God was not very strong. It is a charge against God Himself that persons of such low calibre were raised as *mujaddids* in this *ummah* of Muhammad (peace and blessings of Allah be upon him)! Then, what would be the condition of the other followers of Muhammad (peace and blessings of Allah be upon him)? Again, about the recipients of revelation of the *second* category it has been said:

> "And as the saying goes, half-learned *mullā* is a danger to faith, so he (i.e., a person who belongs to the second category) on account of his defective gnosis (*ma'rifat*) is

in a state of danger, although such persons also come to know of some spiritual truths and realities, but their knowledge is like milk which contains some dirt . . . because in their nature still exists a part of the Satan, therefore, they cannot escape from the Satanic inspiration (*ilqā'*). And because the passions of their self (*nafs*) are tied with them, they cannot even remain protected by the intrusion of their lower self. . . The revelations and inspirations of a person in whose heart impurities still exist cannot be free from pollution."[472]

It is upto Mirzā Mahmūd Ahmad now that, just for the sake of raising the Founder to the pedestal of prophethood, he may place all the saints of this *ummah,* particularly the reformers, in the second category and show to the world that this type of saints, having the influence of the satan, God forbid, used to appear in our religion! To him perhaps it matters naught. Let the Founder be a prophet whether anything substantial in Islam is left or not!

If the saints of this *ummah,* and *mujaddids* in particular, are rightly placed in the third category, in which the Founder has included himself as well, then, the point to decide is whether those "who receive God's revelation in the most perfect and pure form and are the recipients of divine communion and communication in a perfect way" are granted divine revelation in abundance or not. If their communication with God was scanty (*qalīl*), then the Founder is also one of them. And if it was in abundance, as has been mentioned by the Founder about persons belonging to the third category, then the abundance of communication did not make them prophets. Mirzā Mahmūd Ahmad may choose whatever way he likes. The point is quite clear. Either the saints of the *ummah* and the *mujaddids* were all favoured with abundance of divine communication, or the Founder was also deprived of this honour. These are the principles which have been laid down

by the Founder himself. One should try to understand these principles carefully before expressing one's opinion on the subject. If still any doubt exists on this point a mere perusal of the third chapter of *Haqīqat al-Wahy* will be enough. This is a sufficient reply to the whole of *Haqīqat al-Nubūwwat* by Mirzā Mahmūd Ahmad. If an opinion has to be formed, it should be made with God's fear in one's heart after reading the following statements:

> "This is also from among the signs that God the Benevolent, from time to time, makes to flow from his tongue His eloquent and sweet words (*kalām*) possessed of divine power, blessings and perfect authority for the utterance of the Unseen matters, and with which is accompanied a light that shows that such an affair is definitive and not speculative. It contains divine splendour — and is free from impurities. Very often that *kalām* consists of some magnificent and powerful prophecies. These are extremely wide and universal in their scope, and in their quantity as well as quality they are unique. None can produce their parallel. They are full of divine awe and on account of their perfect power, God's face is reflected in them. His prophecies are not like those of astrologers, but they show the signs of love and acceptance and are full of divine support and victory. Some of these prophecies are about his own self and others about his children, wives, relatives and friends and some about his opponents and still some about the world at large. And those matters are manifested to him which are not manifested to others and the doors of the Unseen in his prophecies which are opened to him are not opened to others. God's words descend on him in the same way as they descend on His messengers and prophets, and this communication is free from speculation, and is definite. This is the grace which is granted to him that such a

unique speech (*kalām*) is made to flow from his tongue that, in its quantity as well as quality, the world cannot compete with it. And a power of vision is given to his eyes which perceives knowledge otherwise deeply hidden."[473]

There is a footnote given under this statement which is also worthy of consideration:

"And the great sign of the perfect relationship is that as God is dominant over everything, similarly, he also prevails over every opponent and the one who contests him. Allah has written down: I shall certainly prevail, I and My messengers."[474]

These statements cannot be considered abrogated, although they give exactly the same description as in *Tiryāq al-Qulūb*.[475] The description here has far exceeded the mere 'abundance'. It has been clearly stated that "God's words descend on him in the same way as they descend on His messegners and prophets. And such saints, in the footnote, have also been included in *rusulī* (My messengers), which means that the word *rasūl* (messenger) has been applied to them by way of metaphor.

Again about the miracles (*karāmāt*) of the saints of God (*auliyā' Allāh*) the Founder says in the same book:

"The basis of miracles (*karāmāt*) is that when man with all his being belongs to God and no veil is left between him and his Lord, and when he completes all the stages of faithfulness and truthfulness, destroying the veil of separation, then he is declared the inheritor of God and His powers. And God shows various signs for him, some of which are for the removal of evil and some of which are for the flow of good. And some of which are about his person and others about his family, some about his

opponents and some about his friends, some about his countrymen and some about the world in general. Some signs are shown for him from earth and some from heaven. In short, there is no sign left which is not manifested for him."[476]

If the abundance of signs is another name for prophethood, then here is something which is much more than abundance, because it has been expressly stated that there is not a sign left which is not manifested for him. Further it is mentioned:

"This is indeed *wilāyat* (sainthood) beyond which there is no rank."[477]

Again on the same page it has also been said:

"This is the rank which is not attained by any except the *siddiqs* (the truthful ones)."[478]

On the next page, he writes:

"Supernatural signs and proofs, the like of which cannot be brought forward by other people, are also Allah's favour which are conferred on His chosen servants."[479]

The Founder declares that this is indeed *wilāyat* beyond which there is no rank, but Mirzā Mahmūd Ahmad looks down upon this *wilāyat* and says that this is a defective stage and the perfect stage (*kāmil martabah*) is that of prophethood which has not been attained by anyone in this *ummah* except by the Promised Messiah.[480] Whom should we consider true and authentic? How could we destroy the writings of the Founder down here and how could we blindly follow and believe in whatever is said by Mirzā Mahmūd Ahmad to be right? What a pity that these clear and plain writings of the Founder are thrown in the background and instead page 391 of *Haqīqat al-Wahy* is considered to be the reply of everything.[481] It is better this page should be printed in golden letters in the Founder's remembrance and all the rest of his writings should be destroyed! Are the above

words not more clear than those of *Haqīqat al-Wahy* of page 391? To revert to the point under discussion, it has been further stated in *Haqīqat al-Wahy:*

> "This should be borne in mind that the dreams of the people belonging to the third category are extremely clear and their prophecies come true in a much more perfect way as compared to all (people of) the world. Moreover, these prophecies are related to magnificent matters and they are in such great abundance as if they are like an ocean. Similarly, their knowledge of spiritual truth, in its quantity as well as quality, far exceeds that of all other men."[482]

It has been clearly mentioned above that the prophecies of the saints, belonging to the third category, are in such great abundance as if these are like an ocean. If only abundance of prophecies is another name of prophethood, then all the saints belonging to this category should become prophets. And if it is said that the prophets are endowed with the knowledge of magnificent matters, that argument is also nullified because the prophecies of the saints are related to magnificent matters. Let us proceed further:

> "But the matters which relate to the Unseen (*ghaib*) of a particular nature are only granted to God's chosen servants. Those persons are distinguishable in their dreams and revelations from the common people in four ways. Firstly, their visions (*mukāshafāt*) are often extremely clear and rarely anyone of these becomes obscure. But the visions of the other people are, in most cases, turbid and shadowy and it is quite rare for them to have a vision which is unmistakably clear. Secondly, in proportion to the visions of the common people, their visions are in such great frequency that if a comparison is made the difference between them is as great as the difference between the possession of a king and that of

a beggar. .Thirdly, such great signs are shown at their hands that none else can bring forward their parallel. Fourthly, in these signs are found patterns and marks of (divine) acceptance. The effects of love and support of the real Beloved appear in them and it is clearly discernible that through these signs God wants to manifest to the world the esteem and nearness of His accepted ones."[483]

Lest it should be said that this is all written, prior to page 391 of *Haqīqat al-Wahy*, hence unacceptable, I quote below a reference which is found after page 391 of the same book:

"But these people who are called *mulham* (the inspired ones) and *mukallam* (the ones spoken to by God) in the sight of God and are honoured with the communion and communication and are appointed to call people to God, in their support the signs of God pour like rain, and the world cannot confront them. The divine action by its abundance gives the evidence that the word (*kalām*) they bring forward is the word of God. If the (so-called) claimants to *ilhām* (revelation) would have kept this criterion in *mind* they would have saved themselves from falling into a trial (*fitnah*)."[484]

It should not be concluded that in the above reference a mention is being made of prophets. Instead the point under discussion is about those honoured servants, i.e., the *mujaddids* of this *ummah*, who are appointed to call people to God. They have been distinguished from those persons who occasionally have true dreams, as it has been mentioned in the former paragraph of the above statement:

"Indeed it is possible that one may have a true dream or a true revelation rarely, but one cannot be called an appointed one of God (*māmūr min al-Allāh*) only on account of that."[485]

The references which have already been quoted from *al-Istiftā* of *Haqīqat al-Wahy*[486] should also be read together with these references, which will make it clear that the same subject has been discussed in that book time and again, that the abundance of divine communion and communication is granted to all the saints and *mujaddids* of this *ummah*. The Founder has emphasised this point so much in *Haqīqat al-Wahy* as if he feared that a contrary conclusion might be drawn from his writings. Thus anyone who applies his senses and honestly wants to find out the truth, there is no difficulty for him in understanding this issue. Page 391 of *Haqīqat al-Wahy* should not be interpreted in an isolated manner but in the light of the large number of other statements made in that book and elsewhere by the Founder. The explanation of this page will be given at a later stage,[487] but here I would like to quote one more reference from another book:

> "In short, one of the great powers of the Qur'ān is that miracles and supernatural signs are granted to its followers in such abundance that the world cannot stand against them . . . And this is the promise of the Qur'ān "that for them is the good news in this world's life,"[488] and another promise is that "(God) strengthened them with a spirit from Himself,"[489] and yet another promise is that "He will grant you a distinction.[490] According to these promises, God has favoured me with all these favours and the interpretation of these verses is that those who have faith in the Qur'ān will be granted dreams with good news and revelations, that is, these will be granted to them in abundance, otherwise another person may also have a true dream occasionally. But a drop of water has no comparison to a river and a penny to a treasure. And then it has been mentioned that the perfect followers will be supported by the Holy Spirit, that is to say, that their understanding and intellect will receive a light from the Unseen and their state of vision

(*kashfī hālat*) will be purified to the maximum. And in their speech and action they will be given a peneterating effect and their faith will be greatly strengthened. And then it has been mentioned that God will grant a clear distinction to them among others. The subtilities of divine knowledge, mysteries and celestial signs manifested in them are not to be found generally in people. Thus we see that from the ancient times this promise of God has come true, and in this age I myself am a living example."[491]

Abundance of communication

Thus the perfect followers of the Qur'ān, who have been found in every age, are given miracles and supernatural signs, and such signs are given to them in abundance. They are also given good news (*mubashshirāt*) in abundance. The line of distinction, of abundance of communication, which was drawn by Mirzā Mahmūd Ahmad between prophets and *muhaddathūn* has now completely disappeared. Remember that such a distinction has neither been drawn in the Qur'ān, nor in the Hadīth, nor such a thought has ever occurred to a follower of Muhammad (peace and blessings of Allah be upon him) nor did it exist even in the mind of the Founder of the Ahmadiyya Movement, nor has anyone in the previous *ummah* expressed such a view. This all is a result of the imagination of the learned author of *Haqīqat al-Nubūwwat.* Such a theory has been formulated by him to establish the Founder's prophethood, contrary to the teachings of the Qur'ān and the Hadīth. If his quest was confined only to the search for truth and he wanted to weigh dispassionately both the aspects of the problem and not to cling to his prejudiced views on the subject, then the whole matter would have been easy for him to understand. No doubt the abundance of communication has also been given a kind of distinction in the writings of the Founder, but this distinction is not between a *muhaddath* and a prophet but

between a *muhaddath* and an ordinary dreamer. A cursory perusal of his writings would show that the abundance of communication is granted particularly to saints, *muhaddathūn* and *mujaddids* of this *ummah*. Ordinary people who have not yet passed through the spiritual stages (*manāzil-i sulūk*) and whose hearts have not been entirely liberated from the possession of the Satan, and who have not in fact totally purified their "self" and have not reached the stage of complete followership (*kāmil ittibā'*) of the Holy Prophet, are devoid of this bounty. I do not want to reproduce all the references again and those from other books are also omitted to avoid repetition, but I should again like to draw the attention of the readers to a few places in *Haqīqat al-Wahy*.

First of all, the divisions which the Founder has made in the beginning of this book are worthy of consideration, wherein the second category are included persons who have some sort of relationship with God but this relationship is not perfect. They sometimes have true dreams and true visions but their condition has been compared to milk containing some filth also. In the third category have been placed those persons whose relationship with God is perfect and they are the recipients of pure and perfect form of revelation. People of the third category are superior to those in the second because their prophecies are larger in number and God's eloquent and sweet words granted to them are 'possessed of divine power, blessings and perfect authority for the utterance of the Unseen,' and their communication very often 'consists of some magnificent and powerful prophecies extremely vast and universal in their scope, and unique in quantity as well as quality,' and 'the doors of the Unseen are opened to them alone and to none else,' and God's revelation descends on them 'as it descends on His holy messengers and prophets' and signs of His

support and assistance are manifested with such abundance in them that there is none who can dare produce a parallel."[492]

> "And in fact the word revelation (*wahy*) does truly apply to their revelation."[493]

To elucidate the point further, I quote another reference from the same book which has not been quoted before, to show that when the Founder speaks of abundance of communication he does so not to distinguish himself from other *muhaddathūn* and saints but from those persons who make some of their dreams the basis of their faith and under this misgiving, after receiving just a few revelations, are ready to don the garb of leadership of their community. To lead them astray, the Satan sometimes inspires them with dreams or inspirations, on account of which they claim to be the spiritual leaders or messengers of their community, and are thus destroyed.[494] In short, to distinguish the perfect ones of the *ummah* from such persons, the Founder has laid some more conditions besides the abundance of communication. This point has been clearly explained in the beginning and also on page 66 of his book *Haqīqat al-Wahy.* To step on a wrong track, on account of a few dreams and revelations, was a disease in which the Founder saw a great danger for his community. Accordingly, he wrote:

> "Perhaps an ignorant person may think that the common people also sometime have true dreams. Some men or women see that a girl or a boy will be born in a family, or sometimes they see that a person has died and it does happen so, or sometimes they dream about insignificant events which come true. I have already dealt with such a misapprehension that these occurrences are of no value at all, nor, does such a sporadic experience reflect on their piety. Many wicked and sinful persons have such dreams about themselves or about others. But the matters which relate to the

Unseen (*ghaib*) of a particular nature are only granted to God's chosen servants. These persons are distinguished from common people in their dreams and revelations in four ways. Firstly, their visions (*mukāshafāt*) are often extremely clear . . . Secondly, in proportion to the visions of the common people, their visions are in such great number that if a comparison is made, the difference between them stands as the difference between the possessions of a king and that of a pauper. Thirdly, such great signs are shown at their hands that none else can bring forward their parallel."[495]

With what clarity and decisiveness the Founder has made here a distinction between the revelations of the common people and that of the perfected ones, namely, saints and reformers! The two main points worthy of consideration here are that the revelations of the latter group have such frequency that as compared to the common people, the saints are like kings, and the common people like paupers. The distinction which the Founder has made between the revelations of common people and that of saints has been taken up by Mirzā Mahmūd Ahmad in his book *Haqīqat al-Nubūwwat* as a distinction between the revelation of *mujaddids* and that of prophets. How can we accept this view in place of the one advanced by the Founder himself? Would it not be an insult to the saints of God (*auliyā' Allāh*) that they should be included among the common people whose inspirations are liable to be influenced by the Satan? In this way, instead of this *ummah* being the best of the nations, it should be considered the worst of them all!

In short, the Founder has never declared the revelations of the saints to be meagre (*qalīl*), but on the other hand he has admitted their abundance to such an extent that at some places he has compared them to "rain" and at others to "ocean" and the word abundance (*kathrat*) has been invariably used for them.

Again the same point has been reiterated in the *Supplement* (*Tatimma*) of *Haqīqat al-Wahy*. A part of this statement has been quoted before, but it is necessary to draw the attention of the readers once again to the original words of the Founder. For it is on the basis of a wrong assumption that the whole book *Haqīqat al-Nubūwwat* by Mirzā Mahmūd Ahmad has been written. Therefore, it must be borne in mind that the Founder never declared the abundance of communication as the prerogative of prophets alone:

> "No doubt it is also possible that someone may casually have a true dream or a true revelation, but he cannot be called one appointed by God (*māmūr mih al-Allāh*) only because of this, nor it could be said (of him) that he is free from the obscurities of his lower self . . . But people called *mulham* (the inspired ones) and *mukallam* (the ones spoken to by God) in the knowledge of God are blessed with the gift of communion and communication and are ordained to call people to God and in their support God's signs pour like rain."[496]

Here also the difference between the perfect *mulhams* and *mukallams*, on the one side, and the common people, on the other, has been made on the basis of the difference in the frequency and infrequency of their revelations. Not only in *Haqīqat al-Wahy* but in all his other works also. Wherever the Founder has pointed out this difference, he has done so as a matter of course, to distinguish the perfect ones from the common people. The difference which he has made between the revelations of prophets and those of saints has been discussed in detail before.[497] To further elucidate my point, I quote one more reference. This is the last letter by the Founder to *Akhbār-i 'Ām* in which he writes:

> "So I am called a prophet only on account of that, in

Arabic and Hebrew languages, the meaning of *nabī* is one who makes prophecies in abundance after receiving revelation (*ilhām*) from God. And without abundance this meaning is not applicable, just as a person cannot be called rich by possessing a penny. Thus God by His word has granted me the knowledge of the Unseen in abundance and thousands of signs have been manifested at my hands. I say so, not by way of self praise but on the basis of God's grace and His promise that if the whole world stands on one side and I am made to stand on the other and some such matter is put forth by which God's servants are tried, then He would make me dominant in such an encounter and in every aspect of the encounter God would be by my side and He would make me triumphant in every field. Thus it is only on this account that God has given me the name *nabī*. In this age the abundance of divine communion and communication and the abundance of the knowledge of the sciences of the Unseen have been granted to me alone. And when sometimes even the common people have dreams casually and some also receive revelation (*ilhām*) and with a little mixture they are given the knowledge of the Unseen as well — but that *ilhām* is very small in quantity and the tidings of the Unseen are also extremely rare in it and apart from its infrequency it is besmeared with ambiguous, obscure and perverted thoughts — in this case the sound intellect itself demands that he whose revelation and knowledge of the Unseen are free from impurity and defect should not be linked up with the other ordinary people. On the other hand, he should be called by a special name, so that he may be distinguished from the others. Therefore, only to grant me a distinctive rank, God gave me the name *nabī* and this is a title of honour granted to me, so that there may be found a difference between them and

me."[498]

Read the above reference carefully. From which group the Founder is dissociating himself? Not from the saints of the *ummah*, or *mujaddids, muhaddathūn,* or the perfect ones (*kāmilūn*), but from the common people whose knowledge of the news of the Unseen is smeared up with ambiguous, obscure and perverted thoughts. Are the recipients of such information *mujaddids* from whose category he is trying to exclude himself? Is the news of the Unseen (*akhbār-i ghaibiyyah*) of *mujaddids* ambiguous and obscure and little in quantity? Then the Founder states that the reason that God called him *nabī* in his *ilhām* is that he should not be linked up with the ordinary people, and then he makes the point more clear by stating that in this age . . . the abundance of the knowledge of the sciences of the Unseen has been given to him alone, otherwise people in general also see dreams. Then he has addressed himself to the people of this age alone for the purpose of an encounter.

In short, the distinction in the abundance of the Unseen matters is not a mark of distinction for him over *mujaddids* but over the common people. He has discussed in *Haqīqat al-Wahy* and other books the distinction between the *mujaddids* and saints, on the one hand, and the common people, on the other, with regard to frequency and infrequency of God's communication. The same distinction he has made, in the above letter, between him and the common people, which proves that he has placed himself here also, as he has always done, in the category of *mujaddids,* in spite of the use of the word *nabī*, which was a title of honour and was used in its literal sense. In *Haqīqat al-Wahy* (page 66) he had pointed out four distinctive signs: (1) purity of revelation, (2) abundance of revelation, (3) prophecies relating to great events and (4) signs of acceptance, but here in this letter one aspect of abundance has been mentioned. This point must be clearly understood

that the word *nabī* has not been used to distinguish himself from *mujaddids* but from the common people and this distinction is just the same which *mujaddids* have over the common believers. This principle has been laid down by the Founder himself and he has adhered to it throughout his life, before as well as after 1901. There is not even a single word found in his writings against it, that is, he has never said that the revelation of saints as compared to that of prophets is less frequent (*qalīl*), or obscure, or is not definite. On the other hand, whenever he made a distinction between the revelations of these two groups he said that the position and dignity of the prophet's revelation was most perfect and complete as compared to the revelation of the saints. The difference he indicated between the revelations of saints and that of prophets has been discussed by me in detail in the second chapter, and those points indeed are a mark of distinction between *wahy-i wilāyah* (revelation granted to saints) and *wahy-i nubūwwah* (revelation granted to prophets).

Abundance of communication called prophethood in the sense of *muhaddathiyyah*

When it has been proved that the Founder has not made any distinction between prophets and saints in respect of frequency and infrequency of revelation but has made such a distinction only between the common people and the saints or between the common people and himself, the point becomes very clear that on this occasion (i.e., in his letter to *Akhbār-i 'Ām*) if he has used the word *nabī* for himself he has done so in its literal sense[499], or in the sense of a *muhaddath*, that is, one who receives knowledge of the Unseen, or who is endowed with divine communication. For there is no doubt in it, that a *muhaddath*, like a prophet, receives definite and positive communication from God in abundance.[500] Both of them are given knowledge of important matters, or of great prophecies. The points of

distinction between their revelations have been explained by me before in detail (See Ch. II). For further clarification of the point of 'abundance' let me adduce some more evidence from the writings of the Founder. I would like to refer to *Haqīqat al-Wahy* again. Page 391 of this book will be discussed later (See Ch. VIII), but a point is worth mentioning there also, i.e., the theme of this page is in fact on page 390 wherein a principle has been laid down and on page 391 only something particular about the Founder himself has been mentioned. Now the privilege (*khusūsīyyat*) of an individual cannot become a law or principle, therefore, page 390 is a prelude to explain, as to what was going to be said on the next page. He lays down a principle on page 390 in the following way:

> "And by prophet is only meant that he should be honoured with divine communion and communication in abundance. The point is that as Mujaddid Alf Thānī of Sirhind has written in his *Maktūbāt* (Letters): "Although some of the individuals (*afrād*) of this *ummah* are privileged, and shall remain so up to the Day of Resurrection, with divine communion and communication, but a person who is gifted with abundance of such communion and communication and matters relating to the Unseen are manifested to him frequently, is called a prophet (*nabī*)."[501]

The portion which has been underlined by me has also been underlined in the book. The objective of the Founder in doing so is, to explain in his own words what Mujaddid Alf Thānī of Sirhind has written on this point, though the original words have not been quoted. Now we have to see whether or not Mujaddid Alf Thānī, as the Founder says, has in fact called the recipient of frequent communion and communication a prophet? As I have said just now, that the original words of the text have not been quoted here, only the sense is given, and the reason for this is, that he has

twice quoted before, the original reference from *Maktūbāt,* in his books *Izālah Auhām* and *Tuhfah Baghdād.* I shall quote these references, first to show what Mujaddid Sāhib has actually written in his *Letters,* so that we may understand the real purport of the Founder's use of the word 'prophet', in an explanatory sense, in the above quotation (p. 390). In *Izālah Auhām* we find:

> "And Mujaddid Alf Thānī thus writes in one of his letters addressed to Muhammad Siddīq published in his *Maktūbāt,* vol. II, p.99:
>
> "Let it be known to you, O Siddīq, that the Most High God sometimes communicates with a person face to face and such persons are from among the prophets, and sometimes the communication takes place with some of the perfected ones who are not prophets but are the followers of the prophets. And when a person is endowed with this kind of communication (*kalām*) in abundance he is called a *muhaddath*. And this (divine communication) is not of the kind of *ilhām* (inspiration), nor is it what has been called *ilqā'-un fi al-rau'* (sudden suggestion made directly to the heart), nor is it the kind of communication which takes place through the agency of the angel. Such communication is addressed to the perfect person (*al-insān al-kāmil*). And the Most High God distinguishes with His blessings whomsoever He pleases!"[502]
>
> And in *Tuhfah Baghdād*, he writes:
>
> "And the Imām Mujaddid of Sirhind al-Shaikh Ahmad, may God be pleased with him, writes in one of his letters wherein he has offered some counsels to his disciple Muhammad Siddīq."[503]

After this follows exactly the same text which has been quoted above, and I need not repeat it here. Anyone who wants to satisfy himself further on the point, whether or not

the Founder has quoted the correct reference at these two places, may consult the *Maktūbāt* of the Mujaddid which is available in Persian. As for me, I have compared them with the original text. On page 390 in *Haqīqat al-Wahy,* the above quotation from *Maktūbāt* has been referred to. The Mujaddid of Sirhind has clearly mentioned that "he is called a *muhaddath* (one spoken to by God)" and this is exactly how the Founder has translated these words (from Arabic into Urdu) in *Izālah Auhām,* and it has also been stated that such persons "are not prophets but the followers of the prophets", and the word "abundance" is also used in the above quotation. The same words "he is called a *muhaddath*" are found in *Tuhfah Baghdād.* I would like to point out that the rendering in *Haqīqat al-Wahy* is not word for word but only a broad sense has been given. The words "he is a prophet" (instead of "he is a *muhaddath*") have never been mentioned in the *Maktūbāt,* nor is there another edition of this book which contains these words. The context itself indicates that the word *nabī* cannot fit in at this place, for it has been mentioned about such persons that they "are not prophets but the followers of the prophets." This is how the Founder has quoted and translated these words in *Izālah Auhām* and *Tuhfah Baghdād.*[504]

Thus a definite and positive conclusion drawn from what has been said above is that on page 390 in *Haqīqat al-Wahy* where the Founder has called himself a *nabī* on account of abundance of communication, he has used this word in the sense of a *muhaddath,* who is not a real prophet but is imbued with the colour of prophets. It is not possible that the Founder had forgotten the contents of this particular passage in the *Maktūbāt* by Mujaddid Alf Thānī, because he has quoted the original statement twice in his book (and several times in the course of conversations).

There are only three ways to interpret this passage quoted on page 390. Those who are fond of raising the

Founder to the pedestal of a prophet may choose whatever way they like. Firstly, the use of the word *nabī* for a recipient of divine communication in abundance has been used in the sense of a *muhaddath*. Secondly, perhaps the Mujaddid of Sirhind has used the word *nabī* in some of his other letters. Thirdly, the Founder by ascribing the use of the word *nabī* to the *Mujaddid* has, God forbid, told a lie. It may be remembered that there is only one way out of this difficulty. And for the followers of the Founder, there is no other way out except the first. If they do not accept the use of the word *nabi* here in the sense of a *muhaddath*, i.e., the Founder has not used this word here in its real sense but only by way of metaphor for a *muhaddath*, then let anyone search in vain every line of the *Maktūbāt* to find whether the author has ever said anywhere that the recipient of divine communication in abundance is called a *nabī*, and he will not find it, because the *Mujaddid* has never said it. I repeat, he has never said it. For the sake of argument, if it is said that the Mujaddid of Sirhind must have used this word and that letter might have been lost, and God gave this knowledge to the Founder, then it was the duty of the Founder who made a statement in the Mujaddid's name to say that this knowledge was given to him by God and that it was no use searching for this lost letter in the *Maktūbāt*. But the fact is that as the Founder has quoted this letter twice in its original, therefore, he must have thought it sufficient to give a reference to that letter without quoting the whole text word for word.

Again for the sake of argument, if we admit that the Mujaddid Alf Thānī has written so, even then it does not serve the purpose of the Qādiānī friends. Because if the Mujaddid has said that the recipient of communication in abundance is called a *nabī* (which statement is wrong in itself) then he has called such a recipient a *muhaddath* as well. And in that case too the point of abundance of

communication does not remain a dividing line between a *muhaddath* and a prophet.

I shall, however, repeat that there is only one way to interpret this statement, that it should be frankly admitted that the Founder has used the word *nabī* for a recipient of the divine communication in abundance in the sense of a *muhaddath*, otherwise, God forbid, he has to be accused of telling lies.[505]

Use of the word prophet in the sense of *Muhaddath*

Why has the Founder used the word *nabī* in the sense of a *muhaddath*? The reason is simple to understand. He has already shown the great resemblance between the two, and such references have been quoted before. At one place he writes that "a prophet is *muhaddath* and a *muhaddath* is a prophet for the reason that he shares, *inter alia,* an element of prophethood."[506] Again *"tahdīth*. (the office of being a *muhaddath*) bears a strong resemblance to the office of prophethood and there is no difference between them except in power and position."[507] At another place in the same book we find: "A *muhaddath* is a prophet in potentiality and if the door of prophethood was not closed he would have been a prophet in reality."[508]

He goes on to say:

"We may, in the circumstances say that a *nabī* is a *muhaddath par excellence* because he is an embodiment of all the *kamālāt* (excellences) in their perfect form. Likewise, it is permissible for us to say that a *muhaddath* is a prophet on account of his inherent capabilities. That is to say, a *muhaddath* is a *nabī* in a potential form and all the excellences of prophethood are hidden and concealed in the office of *tahdīth* and nothing prevents them from their manifestation (*zuhūr*) and outward expression (*khurūj*) except that the door of prophethood has been closed. And it was towards this

that the Holy Prophet (peace and blessings of Allah be upon him) had indicated in his saying that "had there been a prophet after me he would have been 'Umar."[509] And he said this on the basis that 'Umar was a *muhaddath*. Thus he pointed out that the seed and grain of prophethood was found in *tahdīth* (office of a *muhaddath*)."[510]

A little reflection on all these statements would show with what clarity the Founder has explained the presence of the seed and excellences of prophethood in a *muhaddath*. That is why he has used the word *nabī* (in its literal sense) at times instead of *muhaddath*. Those who have read the books by the Founder carefully will come across many such references which clearly and decisively indicate that whenever he talks of *nubūwwat* containing abundance of divine communications he, in fact, means *muhaddathiyyah* and not *nubūwwah* in the terminology of Islam. Let me quote another passage from a book written after 1901 to support this view. He has first recorded the inquiry of a person in the following words:

"In the reports (*ahādīth*) the coming 'Īsā has been called a prophet of God (*nabī Allāh*). Can it then be proved from the Qur'ān and the Hadīth that a *muhaddath* has also been called a *nabī*?"[511]

It is clear what the question is, whether it is lawful or not, according to the Qur'ān and the Hadīth to apply the word *nabī* to a *muhaddath*. In case the Founder did not consider himself to be a *muhaddath* a simple and direct answer to this question would have been: I do not call myself a *muhaddath*, if the reports contain the words "prophet of God" then I also claim to be a prophet and not a *muhaddath*. The point which has arisen in the mind of the inquirer is that anybody born in the *ummah* of Muhammad (peace and blessings of Allah be upon him), by virtue of his being a

follower (*ummati*) will be a *muhaddath*, but the coming Jesus has been called a prophet of God, is it, as such, justifiable to apply the word *muhaddath* to a prophet? In answering this pertinent question, the Founder says:

> "In Arabic and Hebrew languages, *nabī* only means one who makes a prophecy on receiving divine revelation (*ilhām*). According to the Qur'ān also the door of such a prophethood, whereby a person may be gifted with communion and communication from God through the benevolence and grace of the Holy Prophet (peace and blessings of Allah be upon him) or through divine revelation, *Unseen* matters be revealed to him, is not closed, then why should not prophets of this class appear in this *ummah*" (*Barāhīn-i Ahmadiyya,* vol. v, *Supplement*, p. 182.)

In other words, his reply to this question has been that in fact a *muhaddath* can be called a *nabī* (do read the question again), because literal meaning of the word *nabī* in Arabic and Hebrew languages is only to prophesy after receiving God's revelation (*ilhām*) and that the Qur'ān has kept this door open upon this *ummah,* there is, therefore, no reason why a *muhaddath* cannot be called a prophet, because he also prophesies after receiving revelation from God. These words, however, do not yield any other meaning. The Founder has also explained how the coming Messiah was called a prophet in the Hadīth, which shows that the word prophet can be applied to him in its literal sense. This *nubūwwah*, in its literal sense, means only prophecies and this is in accordance with the hadīth, "There has been nothing left of prophethood except *mubashshirāt* (good news)."[513] The point has been further explained by the Founder in the same book:

> "If you had deliberated upon the reports (*ahādīth*) thoroughly, this objection would not have arisen in your

mind. You say that in the reports, Jesus, who is to descend, has been called a prophet of God, I say that the same Jesus who is to descend has been called a follower (*ummati*) too in the reports."[514]

Here, in fact, the doubt that if the word 'prophet' had occurred in the Hadīth in its technical sense, then how in some other reports the coming Messiah has been called a follower (*ummati*), has been removed. And it must be borne in mind that the expressions *ummati* and *nabī* in their combined form can only be applied to a *muhaddath*, as has been made clear by him in *Izālah Auhām*,[515] because in its technical sense a prophet cannot be a follower,[516] therefore, the word *nabī* must necessarily be interpreted in its literal sense, i.e., one who prophesies. And such prophethood remains in force for this *ummah* according to the Qur'ān and the Hadīth. Thus, it is permissible to apply the word *nabī* in its literal sense, to a *muhaddath*, otherwise the reports of the Holy Prophet could not be reconciled with one another.

No change in claim

There are some people who say that before 1901 the Founder did deny a claim to prophethood and called himself a *muhaddath*, but in *Ek Ghalati kā Izālah*, he changed his position and said that he was not a *muhaddath* but a *nabī*. This is, however, not true and is the result of lack of proper understanding of the contents of this booklet, *Ek Ghalati kā Izālah* which was written to remove the misunderstanding of some people (not of his own) about the exact nature of his claim has unfortunately been made a source of further misunderstanding about his position and claim. Mirzā Mahmūd Ahmad writes:

"The first evidence of the change in this belief may be found in the booklet *Ek Ghalati kā Izālah*, which is the first written evidence, otherwise it appears from the

Friday sermons of the Maulvi 'Abdul Karīm that it was from 1900 that the conception of such a thought had begun, though not with full force and clarity. Accordingly, in the same year, the Maulvi in one of his sermons proved the Promised Messiah to be a divine messenger (*mursal-i Ilāhi*) and applied the verse: "We make no distinction between any of them"[517] to him. The Promised Messiah also liked this sermon. This sermon has been published in *Al-Hakam* of the same year, but it seems that the complete decision about (the change in) this belief took place in 1901."[518]

Now just reflect upon these words! What kind of person Mirzā Mahmūd Ahmad holds the Founder to be! For twelve years he kept on putting forward a claim and a certain belief and untiringly adduced arguments in its favour, even to the extent of inviting his opponents for *mubāhalah* (mutually adducing by prayer the curse of God on the liars)[519] on the basis of such a belief. But to Mirzā Mahmūd Ahmad it was all a mistake; the right thing it seems was what the opponents said about the Founder![520] However, after twelve years, he had another thought about his claim, but he spent two years thinking about it, whether he should advance a claim of prophethood or not! Mirzā Mahmūd Ahmad says that 'from 1900 the expression to such a thought had begun!' Now *Ek Ghalati kā Izālah* was published on 5 November 1901, which means that for two years the Founder remained in a cautious mood, whether he should make a claim of prophethood or not, so much so that a disciple of his said in a sermon that he was a messenger which gave him some courage that there was really nothing to be afraid of now, God forbid, as if he was only scared that the disciples may not desert him at the announcement of such a claim, and when they themselves started acclaiming him to be a messenger, he thought that that was the right moment for him to proceed with a claim to prophethood! It was then

that he, so to say, disclosed the news! In other words, according to Mirzā Mahmūd Ahmad, as a saying goes in Persian:

"Spiritual leaders (*pīrs*) do not fly,
It is their disciples (*murīds*) who make them fly."

Besides that, what a trickery and deception has been ascribed to a religious leader! If a person entertained certain views honestly and publicised them but later realised that they had undergone a change, then he should have told the world that although he held certain beliefs and brought forward various arguments in their support but after receiving new light, he was forced to abandon his earlier views. But how did the Founder behave? According to Mirzā Mahmūd Ahmad, it seems that he lay in wait for the proper time, to avoid any blame to himself for the change of belief. When a disciple suggested the thought of 'messengership' to him, he found it appropriate to rebuke another disciple for denying that the Founder was a *rasūl*! Mirzā Mahmūd Ahmad further writes:

> "Then he made an announcement of his being a prophet and rebuked the person who had denied his being a prophet (*nabī*), that when he was a prophet why did he deny his prophethood?"[521]

A few pertinent questions arise at this stage. What did the Founder do first? Did he make an announcement first about his prophethood, or rebuked the person who denied it? According to Mirzā Mahmūd Ahmad, the Founder made an announcement about the change of his belief in 1901,[522] then how strange it is that he started rebuking an innocent follower of his who did not know about this change in the Founder's position! Again for ten years the Founder held a view and gave arguments in its support from the Qur'ān and the Hadīth, and when 'truth' dawned on him he spent two years further to think over whether he was a prophet or not.

Then one day one of his disciples described him as a 'messenger' in a Friday sermon and he also realised that whatever his disciple had said was correct. But still he kept on thinking! Perhaps he did not know how to broach the subject of his prophethood to the world! At last he found it convenient to make one of his disciples a victim of rebuke! But the astonishing point is, as has been said before, that the 'claim' itself was still within the bosom of the claimant when he started rebuking his disciple! We are at a loss to understand what respect is being shown to the Founder by ascribing to him that he gradually realised that in fact he is a prophet.

If the opening words of *Ek Ghalati kā Izālah* were read carefully it was not difficult to understand that there was no announcement in this about the change of belief by the Founder about his own claim. However, a misunderstanding was being caused by not reading his books carefully by some people. It was this misunderstanding, (not his own) which he wanted to remove:

> "Some people from among my followers, having meagre knowledge of my claim and arguments thereof, having neither read my books thoroughly nor stayed with me for a reasonable length of time to perfect their knowledge, sometimes give such a reply to the objection of some opponents which is absolutely against facts. So, in spite of their being in the right, they have to suffer humiliation. Accordingly, a few days back an opponent brought forward an objection to one such person that the man with whom he had entered into fealty claimed to be a prophet and messenger. The reply to this was given simply in the negative, whereas, such a reply was not correct. The fact is that the words such as *rasūl* (messenger), *mursal* (sent one) and *nabī* (prophet) do occur in the pure revelation that descends on me from

the Most High God not only once but hundreds of times. How then can this reply be correct that such words do not exist at all."[523]

This shows that the reply which was given to the opponent by that person was that there was no mention at all in the writings of the Founder, of any kind of *risālah* or *nubūwwah,* nor was he called a *nabī* or *rasūl* in his revelation, nor such words existed at all for him in the divine communication. It is all right if the disciple was reproved for saying this, but to reprove him for which the Founder himself had not made any public announcement was not proper. This clearly indicates that there was no announcement of a change of belief in *Ek Ghalati kā Izālah.* The Founder had not given up any of his earlier views on the subject. The entire booklet can be summed up in a few words that he was the recipient of a kind of prophethood in its literal or reflective sense, therefore, a flat refusal that such words did not exist, was not advisable. In his own words, we read:

"But if anybody is lost in the *Khātam al-Nabiyyīn* to such an extent that he has derived the same name on account of his complete union and absence of unlikeness, and has reflected Holy Prophet Muhammad's face like a transparent mirror, then he shall be called a prophet without breaking the seal, for he is Muhammad (peace and blessings of Allah be upon him), though by way of *zill* (reflection)."[524]

It has also been stated therein that:

"All doors of prophethood have been closed except the one of *Sīrat-i Siddīqī,* that is to say, (the door of) annihilation in the Messenger (*fanā fir-rasūl*)."[525]

And again:

"I am . . . the same prophet *Khātam al-Anbiyā* in the

form of *barūz* (manifestation)."[526]

Now those who regard the Founder as a real prophet, should also accept him as a real *Khātam al-Anbiyā*; he is a prophet in the form of *barūz*, so is he *Khātam al-Anbiyā* in the form of *barūz*![527]

Now let these references be compared with those from *Izālah Auhām*, (which is held to be an abrogated book by Mirzā Mahmūd Ahmad) to find out if *Ek Ghalati kā Izālah* contradicts or supports this book. For the sake of better understanding, these references are reproduced below side by side:

Ek Ghalati kā Izālah, p.14:

"But if anybody is lost in the *Khātam al-Nabiyyīn* (Seal of the Prophets) to such an extent that he has derived the same name on account of his complete union and accordance and finest reflection of Holy Prophet Muhammad's face like a transparent mirror, then he shall be called prophet without breaking the seal."

"I am . . . the same prophet *Khātam al-Anbiyā'* (Seal of the prophets) in the form of *barūz* (manifestation)."

Izālah Auhām, p. 579:

"But this restriction does not apply to such a prophet who derives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him) and does not possess perfect prophethood, who, in other words, is also called a *muhaddath*. Because of his discipleship of and his annihilation in the Messenger (*fanā fir rasūl*), he is included in the being of *Khātam al-Mursalīn* (Seal of the messengers) as a part is included in the whole."

The conclusion is obvious: As he included himself in the being of *Khātam al-Mursalīn* on account of his union and

annihilation in the messenger *(fanā fir-rasūl)*, similarly, later on by his being lost in *Khātam al-Nabiyyīn* and by 'his complete union and accordance, he received the name of the Holy Prophet (peace and blessings of Allah be upon him). No change at all has occurred in the belief of the Founder. Imputing unnecessary contradictions in his writings does not enhance his prestige. There is, however, one passage in *Ek Ghalati kā Izālah* which needs clarification:

> "And on that account the Promised Messiah has been called a prophet in the *Sahih Muslim.* If the recipient of the news about the Unseen from the Most High God is not named a prophet, then, by what name is he to be called? If it be said that he should be termed as *muhaddath,* I would say that in not a single book of lexicology meaning of *tahdīth* is given "pronouncement of the Unseen" whereas *nubūwwah* means "proclamation of Unseen matters."

This is indeed true that such a meaning of *tahdīth* is not given in lexicons. The Holy Prophet (peace and blessings of Allah be upon him) said that there would be such people in his community who would be bestowed with divine communication,[528] another name for which was *mubashshirāt* which was a kind of prophethood though not real prophethood. And according to another saying of the Holy Prophet (peace and blessings of Allah be upon him) it was also called to be a part of prophethood *(juz'ī nubūwwah)*.[529] Thus the technical meaning of *muhaddath* and the literal meaning of *nabī* are the same. The Founder in the above quotation is only rejecting the literal meaning of *muhaddath* and not its technical meaning. The use of the word *nubūwwah* in its literal sense is permissible. This is the point which has been discussed by the Founder here. In the next sentence, he says:

"And the word *nabī* is common both in Arabic and

Hebrew. In Hebrew this word is called *nabā* meaning to make a prophecy after receiving knowledge from God."

It is no use making this plain statement a rigmarole. Here the Founder has not denied his being called a *muhaddath* (in its technical sense) but has only accounted for the presence of the words *nabī* and *rasūl* in his revelations, and that is why the word *nabī* has also occurred in the Hadīth. The reason is that according to the etymological derivation (*lughwī ishtiqāq*) anyone who prophecise after receiving knowledge from God is called a *nabī*. It is in this etymological sense that God has used this word for the Founder in his revelations and in the same sense this word has been used for the coming Messiah in the Hadīth. Otherwise, he has by no means rescinded what he has already written about *muhaddath* in his books.[530] He haş not suggested here that a *muhaddath* does not receive knowledge from God, or he does not make prophecies, and that because the Founder makes prophecies and is granted knowledge of the Unseen, therefore, his name is *nabī* and not *muhaddath*. Had he said so even then it would have been wrong because both these elements, of prophecy and knowledge from God, are found in a *muhaddath* as has been earlier admitted by Mirzā Mahmūd Ahmad in *Haqīqat al-Nubūwwat*.[531] Thus, why ascribe things to the Founder which Qādiāni friends consider themselves to be wrong?

In short, the fact of *muhaddath's* being a *mukallam* (spoken to by God) has not been denied here. The attention has only been drawn towards the literal meaning of the word.[532]

Definition of prophethood by Mirzā Mahmūd Ahmad

The definition of prophethood given by Mirzā Mahmūd Ahmad deserves 'praise' in every respect for its originality! Instead of paying attention to the Qur'ān and the Hadīth he

is depending too much on his own intellect which makes him fall into wrong tracks on many points. For instance, he writes in his book:

> "Thus to lay this condition for a prophet that only that person can be a prophet who has been raised independently is a point which has no proof at all. In the Qur'ān even so much has not been mentioned that there had been such a prophet who was endowed with prophethood directly. This matter is only known by our intellect."[533]

It was much better if Mirzā Mahmūd Ahmad had based the religious principle on the Qur'ān and the Hadīth and not given much importance to his own 'intellect' on account of which he has introduced a new creed in the house of Islam. The Qur'ān says that a prophet is sent to be obeyed i.e., he is a leader and not a follower. This Mirzā Mahmūd Ahmad has rejected and his 'intellect' has laid down another condition that in the Qur'ān even so much has not been mentioned that there had been such a prophet before, that is to say, according to him in future there can be one! When we look at the Qur'ān, we find that a general rule has been laid down:

> "And We sent no messenger but that he should be obeyed by Allah's command."[534]

And the Founder while interpreting this verse, has also clearly indicated that every prophet is a master (*mutā'*) and not a follower (*mutī'*) or *ummati* of another prophet,[535] but Mirzā Mahmūd Ahmad had the courage to declare that some "ignorant people" interpret this verse to mean that a *nabī* is a *mutā'* and not a *mutī'*[536] and he did not realise that by saying so he was placing the Founder among the ignorant people. And by rejecting the verse of the Qur'ān his 'intellect' led him astray and he invented a new principle against the principle of the Qur'ān. According to him, a

prophet is he in whom the following three conditions are met:

— "That he should receive the information of the Unseen in abundance;

— That the information of the Unseen which is imparted to him should consist of important matters and he should be told about the destruction of his opponents and the progress of his followers;

— That God should give him the name prophet."[537]

About the third condition Mirzā Mahmūd Ahmad writes in the footnote of p.116:

> *"Tāj al-'Arūs* is the greatest lexicon in the Arabic language. *Lisān al-'Arab* stands next to it. In the former the same definition of *nabī* has been given which is found in the Qur'ān and in the latter also it is almost the same except that it has not been mentioned there that God should give him the name *nabī*. But as I have explained before, this is what the intellect demands and without this no one can be called a prophet." [538]

The first mistake which Mirzā Mahmūd Ahmad has committed is that he has translated the words of *Tāj al-'Arūs* wrongly: *wa'lam-hu inna-hū nabiyyuhū* as "God should give him the name *nabī*," whereas, it should simply be: "God should impart him the knowledge that he is His prophet." And for 'knowledge' it is not necessary that it should be clearly mentioned in the divine revelation, but it is up to God to make him understand by *wahy-khafī* (inner revelation) or by some other means. We know that Muhammad (peace and blessings of Allah be upon him) in his first revelation was not given the name prophet (*nabī*). However, not only Muhammad (peace and blessings of Allah be upon him) but also Waraqa ibn *Naufal* understood that he had been raised to the office of prophethood. The other

problem is that Mirzā Mahmūd Ahmad has made only one book of lexicon, as the basis of his faith besides, of course, his own intellect, because the words "God should give him the name prophet" (more correctly: "God should impart him the knowledge that he is His prophet") are not found in any other lexicon. Supposing *Tāj al-'Arūs* did not exist, how could we have known the reality about prophethood unless Mirzā Mahmūd Ahmad was born? And how could he have known about it himself because *Tāj al-'Arūs* was not there and other dictionaries were not so reliable, as has been stated by him in his book?[539] Thus who a prophet is, according to Mirzā Mahmūd Ahmad, is not clear from the Qur'ān and the Hadīth, but it is a dictionary written hundreds of years after the Holy Prophet (peace and blessings of Allah be upon him) that has shed light on the subject. And by chance there occurs a statement which has been twisted by Mirzā Mahmūd Ahmad to go along with his own 'intellectual' understanding of the subject, which explains the so-called reality of the institution of prophethood! The fact is that such a statement in its twisted form has never been made by anyone before.

It may be the good fortune of the world that a book named *Tāj al-'Arūs* was compiled and then another good fortune was that Mirzā Mahmūd Ahmad gave meanings to a statement found in it which were not known even to its author! It seems as if the Qur'ān and the Hadīth had, in fact, shed no light on this subject and it was a favour conferred on Islam by the authors of *Tāj al-'Arūs* and *Haqīqat al-Nubūwwah* that they together made up this deficiency. The former by his lexicon and the latter by his 'intellect'! Should we consider these two books as replacing the Qur'ān and the Hadīth for the purpose of breaking the Seal of Prophethood?

But unfortunately there is an inherent contradiction of a

serious nature between the definitions of prophethood given by the authors of *Tāj al-'Arūs* and *Haqīqat al-Nubūwwat.* It is mentioned in *Tāj al-'Arūs* under the word *nabī*:

> "The Most High God should intimate him about his unity (*tauhīd*) and inform him about his secret (*ghaib*) and impart him the knowledge that he is His prophet."

Let these three points be compared with the three conditions laid down by Mirzā Mahmūd Ahmad as mentioned above. He has quietly passed over the point of God's intimating a prophet about His unity. Because, when according to him guidance (*hidāyah*) is not the true object of prophethood, the true object is only making the prophecies (!) then, even *Tāj al-'Arūs*, 'the greatest lexicon of the Arabic language' should also be rejected. In the definition given by Mirzā Mahmūd Ahmad there is no place for God's unity. Whether God gives a prophet the knowledge of His *tauhīd* (unity) or not, whether that prophet conveys such knowledge to his people or not is quite insignificant to Mirzā Mahmūd Ahmad. To him prophecies are the most important factor, such as, who will have a son, who will live and who will die; which nation will rise and which nation will fall. It is perhaps for this reason that he has entirely omitted the portion which deals with *Hidāyah* (guidance).

With regard to the second point of *Tāj al-'Arūs* — that God should inform a person about the *ghaib* (Unseen or secret) — if the description of Al-Rāghib al-Isfahānī given in his *Al-Mufradāt* is added to it, then it could be said that God should inform a prophet about such *ghaib* which consists of important matters. Neither there is a mention here of receiving the information of the Unseen in abundance, nor of the destruction of the opponents of a prophet, nor of the success and progress of his followers. All these points have been added by Mirzā Mahmūd Ahmad's own 'intellect'. To confine *ghaib* only to prophecies may be correct according to

his views, otherwise the greatest *ghaib* is the manifestation of the ways of God's pleasures (*raḍā*) about which no mention has been made in his book. Do prophets come for the purpose of making a few prophecies alone, or do they come for informing men of the ways of God's will?

As to the third condition, that God should call him a prophet, it is the result of Mirzā Mahmūd Ahmad's distorted version of the statement mentioned in *Tāj al-'Arūs*. The addition of such a point has been made only because the first condition as stated by him above has plunged him into all this trouble and that condition is that a prophet is he who receives the information of the Unseen (*ghaib*) in abundance.

As I have discussed before, the Founder had mentioned the point of abundance for the inspirations and revelations of God's perfect servants so that they should have a distinction over the common believers who also have sometimes dreams or revelations. But Mirzā Mahmūd Ahmad has, however, made it an essential part of the definition of prophethood for which he does not possess any authority. At any rate, if he had taken this course he should have firmly stuck to it. But the trouble is that the Founder's writings, as have been quoted before, are full of such statements which totally contradict Mirzā Mahmūd Ahmad's views. (See sub-headings on pp.316 - 337). According to the Founder, the reformers and saints of this *ummah* are given the knowledge for the Unseen in abundance. The remedy, found for this problem by Mirzā Mahmūd Ahmad is, that it is God Who tells it Himself about it.[540] One is amazed at this logic! The subject of prophethood, on which the Qur'ān and the Hadīth should have thrown light, has just become a riddle! Strangely enough, God did not inform the Holy Prophet (peace and blessings of Allah be upon him), either by *wahy-i matlūww* (revelation that is recited in words) or by

wahy-i khafī (inner revelation) about the reality of prophethood! Therefore, Mirzā Mahmūd Ahmad has to resort to *Tāj al-'Arūs* for its solution. If this Arabic dictionary did not exist, perhaps the world would have remained completely ignorant of this strange solution of the problem and even the 'perfection' of guidance in Islam would not have been of much use to the world on this matter.

Again this 'abundance' (*kathrat*) is something which neither *Tāj al-'Arūs* nor any other book of lexicon could truly indicate, unless, of course, God Himself makes it known to the world. Well, if nothing is known about it without God's information, then, why did not He tell the people directly about prophethood without letting them grope in the maze of 'abundance'? It seems as if God asked Mirzā Mahmūd Ahmad and the author of *Tāj al-'Arūs* to solve this intricate problem on which, according to them, the Qur'ān and the Hadīth had shed no light! But the key to the whole issue about 'abundance', still remained with God, so much so that Mirzā Mahmūd Ahmad had to admit:

> "Thus a *siddīq* is he who installs himself in truth more than a *shahīd* and shows such truthfulness that he becomes extremely deserving of receiving the word (*kalām*) of God. And on such a person God pours His *kalām* like rain. And this is the last rank of a *muhaddath* and this rank in the *ummah* of Muhammad (peace and blessings of Allah be upon him) has been attained by thousands of people who also enjoyed the privilege of receiving the divine word, but they did not attain to such an abundance by which they could earn the rank of a prophet."[541]

Just imagine, God's revelation pours on them like rain, but still they cannot acquire 'abundance'! This 'abundance' is perhaps like the legendary bird sīmurgh[542] that nothing is

known about it. The Founder used the word abundance as compared to a few or casual, which made the sense clear, but the 'abundance' as explained by Mirzā Mahmūd Ahmad has become such a mystery that one is at a loss to understand what exactly it is. If God's word pours like rain, even then it cannot be called 'abundance'! Unless God Himself informs what this 'abundance' is, how can the poor mortals know about it? That is why the third condition, in connection with the definition of prophethood, has been added by Mirzā Mahmūd Ahmad:

> "The condition for God's giving (him) the name (*nabī*) is for the reason that only God the Most High can decide about the importance, grandeur and abundance of the news of the Unseen disclosed by Him to a servant."[543]

According to Mirzā Mahmūd Ahmad, God takes this decision by giving His servant the name *nabī* in his revelation. Now the three conditions, viz., abundance (*kathrat*), importance (*ahmiyyat*) and God's calling one *nabī* have, in fact, become one, because we neither know of the *kathrat*, nor of *ahmiyyat*, unless God calls His servant a *nabī*; no body really knows whether or not the point of 'abundance' (in his revelation) has reached. And if, let us assume, the *mulham* (the recipient of revelation) even says that he is informed of the news of the Unseen in abundance, he should be considered a liar, unless the word *nabī* does occur for him in God's revelation. Mirzā Mahmūd Ahmad himself seems to be groping under the same confusion, because he has already publicised the fact that he is the recipient of the news of the Unseen from God in abundance.[544] But, later on when he had to form a definition of prophethood he had to admit that he was only granted divine communication on a limited scale.[545] At any rate, the implication of the rule laid down by him is that anyone who said that he was granted abundance of the information of the Unseen but God did

not call him a *nabī*, should be considered a liar! I do not know what do his followers think of his publicised statements.

This was, however, a little digression. Let me return to the main point. It seems that the conditions of 'abundance' and 'importance' are useless, because nobody in the world knows what their real significance is! When God calls a *mulham* prophet, according to Mirzā Mahmūd Ahmad, he becomes a prophet, and then most probably it does not matter whether or not he receives revelation in abundance, or whether or not these revelations contain the news of the destruction of his opponents! As the statement of the *mulham* that he receives knowledge of the Unseen in abundance, does not seem to be reliable (because it is only God Who really knows what 'abundance' is), similarly when God calls a person a prophet he need not bother about the 'abundance' and 'importance' of his revelations; the moment he has been called a prophet he becomes a prophet! Thus all the three conditions, in fact, have become one! This problem of three in one and one in three has neither been solved before, nor shall it ever be solved down here. As it happened in the case of the first Messiah that such a problem arose after him concerning Godhead, similarly such a problem arose concerning prophethood after the death of the second Messiah.

If we accept that these three conditions have become one, then there would be many persons who would become prophets in this way, even among the followers of Mirzā Mahmūd Ahmad. For instance a teacher in Sargodha, Miān Ghulām Nabī (a follower of his) claims to have received the following revelation:

> "O prophet of God, your *Imām* will be from among you."

This is not even a Qur'ānic verse. Many other such

instances can be quoted of a few of his other followers. Apart from this there have been some persons in this *ummah* in whose revelations the word *nabī* has occurred.[546] Have they all become prophets?

Manifestation of the Unseen

To establish the prophethood of the Founder of the Ahmadiyya Movement, great stress is laid on the following verse of the Qur'ān:

> "So He makes His secrets known to none, except a messenger whom He chooses."[547]

It is argued that as the Founder has acknowledged for himself the revelation of the Unseen, therefore, he must be called a messenger. If this argument is accepted, then why did he not claim to be a real (*haqīqī*) *rasūl* and a *nabī*, and again why did he keep on denying up to the end of his life that this 'prophethood of the manifestation of the Unseen' was not real prophethood (*haqīqī nubūwwah*)? According to Mirzā Mahmūd Ahmad, the Founder came to know of the meaning of real prophethood after 1901. That is to say, he knew that for a true prophet (*haqīqī nabī*) it was not necessary to be the possessor of law (*shari'ah*), but yet in his last speech he said:

> "As the religion is alive, therefore, at the head of every century a reformer is born, with whom God speaks in consideration of the prevalent evils. When God communicates in abundance with someone and manifests to him frequently matters of the Unseen, this is *nubūwwah* but not real prophethood (*haqīqī nubūwwah*)."[548]

This shows that the manifestation of the Unseen has not been considered real prophethood by the Founder. The answer which is generally given to this is that by real prophethood is meant with a code (*tashrī'ī nubūwwah*) and that the Founder has called this kind of prophethood as real

prophetood in consideration of the views of the common people.[549] The question which arises at this juncture is that, when in 1901 he came to know of the real meaning of prophethood and that he fully realised that a prophet, in fact, was the recipient of divine communion and communication in abundance, why did he say again that the manifestation of the matters Unseen was prophethood, but not in the real sense of the word? Thus if this was a misunderstanding on the Founder's part, it remained with him throughout his life. Again, if by 'real prophet' (*haqīqī nabī*) the Founder meant a 'prophet with a code' (*sāhib-i shari'at nabī*), then why did he call Jesus Christ a *haqīqī nabī* in his book *Sirāj Munīr*:

> "This is what has been disclosed to me, that the doors of real prophethood (*haqīqī nubūwwah*) after the Seal of the Messengers, (peace and blessings of Allah be upon him) are totally closed. Neither can a new prophet appear in the real sense of the word nor an old one. But our unjust opponents do not consider the doors of the finality of prophethood entirely closed, for them it is still open for the coming of a prophet, the Israelite Messiah. Thus when a real prophet (*haqīqī nabī*) appeared after the Qur'ān and prophetic revelation (*wahy-i nubūwwah*) was resumed, then tell me in what way and how prophethood came to an end."[550]

This reference clearly shows that the view of Mirzā Mahmūd Ahmad that a *haqīqī nabī*, according to the Founder, was a *nabī* with a code (*shari'ah*) is wrong. Otherwise, the Founder would never have said that the Israelite Messiah was a real prophet. He has, however, clearly explained, in the above passage, who a real prophet is: he is the one who is the recipient of 'prophetic revelation'.

Moreover, if by attaining the rank where one can

manifest the secrets of the Unseen (*izhār 'ala 'l-ghaib*) one ceases to be a member of the group of saints and is exalted to the status of a prophet, then this status has also been attained by other saints in this *ummah*. In the words of the Founder:

> "The divine prophecies of the *Imām* of the Age possess the power of the manifestation of the Unseen (*izhār 'ala 'l-ghaib*) to such a degree that they control the Unseen in every respect, as a skilled horseman brings the horse under his control. This potency and disclosure is granted to his revelations for the reason that his pure reveations should not be confused with satanic inspirations and that these should serve as a proof against others."[551]

The divine prophecies of every *Imām* of the Age have been distinctly given here the status of *izhār 'ala 'l-ghaib* (manifestation of the Unseen), lest it should be said that the *imām* of the Age (*Imām al-zamān*) is no other than a prophet or a messenger. The following words of the Founder in the same book would remove such a misgiving:

> "It should be remembered that the term '*Imām* of the Age' includes all the prophets, messengers, *muhaddathūn* and *mujaddids*. But those who have not been ordained for the instruction and guidance of people and have not been granted excellences, whether saints or *abdāl* (substitutes)[552] cannot be called *Imām* of the Age (*imām al-zamān*)."[553]

At any rate, the prophecies by a *muhaddath* or *mujaddid* have the same status of *izhār 'ala 'l-ghaib* as is enjoyed by the prophecies of a messenger and a prophet. Thus by receiving *izhār 'ala 'l-ghaib* one does not cease to be a *muhaddath* and becomes a messenger. Mirzā Mahmūd Ahmad's repeated assertions that these verses (72:26-27) present definition of a prophet according to the Qur'ān, are absolutely meaningless. If this is the definition of a prophet,

then why did the Founder apply this verse to all the *muhaddathīn* and *mujaddids*?

Now, I shall deal with this question from another aspect. A doubt may be lurking in the minds of some that although the Founder has applied this verse to a *mujaddid* as well as a *muhaddath*, God has only used the word messenger (*rasūl*) in the Qur'ān. The point is that the *ghaib* (Unseen) which has been mentioned here does not, in fact, mean mere prophecies but this applies to those matters which are revealed through prophets for the guidance of men. This becomes clear by reading the whole text:

> "The Knower of the Unseen, so He makes His secrets known to none except a messenger whom He chooses. For surely He makes a guard to go before him and behind him that He may know that they have truly delivered the message of their Lord."[554]

The last words clearly indicate that here only those messages have been mentioned which a prophet brings from God for his people and as I have repeatedly explained, such messages do not merely consists of prophecies, but their primary and essential significance is to guide men to the ways of God's will and pleasure. As prophecies are also given to a prophet for his support, these are also included in the prophetic revelation. But the real objective is the message of guidance for which a prophet is particularly raised.

In fact, the gravest mistake which some people commit is to confine the Unseen (*al-ghaib*) to prophecies only, whereas the Qur'ānic verse shows that it does not only consist of prophecies but also of Law (*Shari'ah*), guidance (*hidāyah*) and all the essential matters related to them. In other words, manifestation of the Unseen is the *wahy-i nubūwwah* of a prophet; therefore special measures are taken by angels for its protection, because on this divine

guidance depends the welfare of mankind. Thus the expression "His secrets" (*ghaibi-hī*) includes every kind of command and guidance which God desires to communicate to people. It is for this reason that angels' protection is needed. In truth, the revelation of the Unseen (*izhār 'ala 'l-ghaib*) is only granted to God's messengers and prophets, but as in one aspect *muhaddathīn*, i.e., those who attain the excellences of prophethood, also share with them a kind of the manifestation of the Unseen which consists of prophecies only or *mubashshirāt* (good news), therefore, they have also been included among them. For this reason alone the Founder has included *muhaddathīn* and *mujaddids* among the recipients of the manifestation of the Unseen, because prophecies also form a part of the whole of the Unseen which is manifested by God to His messengers. [555]

The Founder chose the word *nubūwwah* (in its literal sense)

I think it has been made sufficiently clear that for this *ummah* only the door of *mubashshirāt* (prophecies) is open. These prophecies are from among the confirmatory signs, but not the real object in themselves. Therefore, messengers and reformers (*mujaddids*) are equally made to share this experience. As to the point why such a word was adopted by the Founder, it must be borne in mind that every *mujaddid* has to work according to the conditions of his own age. Since in this age God's attribute of speaking was denied most strongly, therefore, the Founder had to emphasize this point in particular. Even some of those who called themselves Muslims had become complete deniers of God's communication with His servants. For the cure of this disease it was, however, essential to lay particular emphasis on this aspect so that the asleep should be awake and the negligent become aware. Although the word *muhaddathiyyah* could fulfil this need, but to make this point further clear, he adopted the word *nubūwwah* in its literal sense. When in the authentic hadīth, good news (*mubashshirāt*) was declared to be a part

or a kind of prophethood, then, the use of this word in this sense was just in accordance with the saying of the Holy Prophet (peace and blessings of Allah be upon him). The Founder used this word, but also explained its meaning hundreds of times and made his real objective clear by using several other terms for this purpose and even went to the extent of saying that whoever finds this word disagreeable may replace it with *muhaddath*. His original words are:

> "It is submitted for the information of all Muslims that all such words, as 'a *muhaddath* is a prophet in one sense', or '*muhaddathiyyat* is a partial prophethood' or 'imperfect prophethood' occurring in my books *Fath Islām. Tauḍīh Marām* and *Izālah Auhām,* are not to be taken in their real sense, for these have been used simply in their literal (*lughwī*) significance. Otherwise, I lay no claim at all to real prophethood (*haqīqī nubūwwat*), but as I have written in my book *Izālah Auhām,* on page 137, my belief is that our master Muhammad Mustafā (peace and blessings of Allah be upon him), is the last of all prophets (*Khātam al-Anbiyā*), so I wish to make it known to all Muslims that, if they are displeased with these words and if these words hurt their feelings, they may regard these words as amended and on my behalf may read instead the word *muhaddath*, for I do by no means wish to create any dissension among Muslims. From the very beginning, as God knows best, my intention has never been to use the word *nabī* as meaning a real (*haqīqī*) prophet but to signify a *muhaddath* which the Holy Prophet (peace and blessings of Allah be upon him), has explained as meaning one who is spoken to by God."[556]

I consider it to be a proof of the truthfulness of the Founder that whatever he said in the beginning of his claim was maintained by him up to the end. In the beginning he said that the use of the word *nabī* means *muhaddath,* one

spoken to by God, but this is not real prophethood. Later, he also said the same, that he gives the name *nubūwwah* to the abundant knowledge of the Unseen matters, which was not real prophethood. (See footnote, 548).

In the beginning, the Founder made an announcement that wherever the word *nabī* occurs in his writings, it should be taken as meaning *muhaddath* and the word *nabī* should be regarded as having been blotted out. I repeat this announcement on his behalf, because he was true in his announcement from the beginning to the end. And this is in fact a great evidence of his truthfulness.

NOTES AND REFERENCES
Chapter V

378. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*
379. The Qur'ān, 10 *Yūnus*: 62-64.
380. *Ibid.*, 39 *Al-Zumar*: 17.
381. *Bashīr* or *mubashshirāt* "one who announces to a people (or person) an event, either good or evil; (*Tāj al-'Arūs*) but meaning the former oftener than the latter" (*Lanes Lexicon*).
382. *Al-Bukhārī*, 92:5.
383. *Al-Mufradāt.*
384. *Al-Tafsir al-Kabīr*, under the verse 10:63.
385. *Al-Bukhārī*, 92:5.
386. *Ibid., Kitāb al-Tafsīr.*
387. *Ibid.*, 1:3.
388. *Ibid.*, Ch. *Manāqib 'Umar.*
389. *Ibid.*, 92:5.
390. The Qur'ān, 42 *Al-Shūrā*: 51.
391. Imām ibn Hajar 'Asqalānī, *Fath al-Bārī.*
392. *Al-Bukhārī,*
393. *Tirmizī.*
394. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*
395.
396. *Lanes Lexicon; Tāj al-'Arūs.*
397. Imām Rāghib, *Mufradāt.*
398. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 55.
399. It has been discussed before (Chs. II and III) that when the first revelation came to the Holy Prophet, peace and blessings of Allah be upon him, *'Iqrā* (Read) (96:1) it was not mentioned therein that he was a prophet, but he was given the knowledge that he indeed was a prophet. As to the giving the name prophet it was not even mentioned in the second revelation, although he was a prophet from the very first day when he received his first revelation, "Read in the name of thy Lord Who creates." Miān Sāhib has completely misunderstood this point. It was his duty to tell when was it that the Holy Prophet was told: "Thou art a *nabī* in his revelation for the first time, so that he may be considered a prophet from that day?
400. *Nabiyyun* is sometimes pronounced as *nabi'-un* (pronounced with *hamzah* in the dialect of the people of Makkah; this pronunciation is disapproved on account of its uncommonness). *Nabi'-un* means a conspicuous, an evident, or a clear, way. Hence according to some the Prophet is so called, because he is the conspicuous, evident way that conducts to God. *(Lanes Lexicon).* It is interesting to compare Jesus' saying "I am the way" (John 14:6) with this etymological use of the word *nabi'-un* for himself to describe his position as a prophet of God. –Tr.
401. *Taudīh Marām*, 22 January 1891, p. 10.
402. *Musnad Ahmad*, reported from Hazrat 'Ā'ishah.
403. *Al-Bukhārī*, Ch. *Manāqib 'Umar.*

404. *Ibid.*
405. *Taudīh Marām*, pp. 19,20.
406. *Ibid.*, pp. 18, 19.
407. *Izalah Auham*, 3 September 1891, p. 575.
408. *Chashmah Ma'rifat*, 15 May 1908, p. 324.
409. *Ibid.*, p. 182.
410. *Ibid.*, p. 325.
411. *Haqīqat al-Wahy*, pp. 27-28.
412. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 228.
413. As a general principle the Founder says:

> "Thus if the follower of a true religion is himself not under the veil of the refractory self (*nafs-i ammārah*) he can hear the word of God. Thus to make a follower (*ummatī*) a prophet like this is the essential mark of a true religion" (*Barāhin Ahmadiyyah*, vol. V, published 15 October 1908, p. 139). This shows that to make a follower an *ummatī nabī* (i.e. one who receives abundance of Divine communication) was the essential part of all true religions. See also *Chashma Masīhī*, p. 45 as quoted in footnote No. 415. – Tr.

414. *Haqīqat al-Wahy*, (15 May 1907), p. 28.
415. *Ibid.*, p. 27.
416. *Taudīh Marām*, p. 19.
417. *Izālah Auhām*, p. 575
418. The Founder says:

> "A prophet's excellence lies in this, that he makes his adherents the recipients of prophetic excellences by way of reflection (*zill*) and in spiritual matters he nurtures them in a perfect way. And it is with this object that prophets are raised. Like a mother they take the seekers of truth in their lap and suckle them with the milk of God's recognition" (*Chashmah Masīhī*, 1 March 1906, p. 45). See also *Barāhīn Ahmadiyyah*, Vol. V, p. 139 as quoted earlier in footnote 410. - Tr.

419. *Haqīqat al-Wahy*, (15 May 1907), footnote p. 28.
420. *Ibid.*, footnote p. 97.
421. It should not be forgotten that the Founder has included himself in the category of saints and not that of prophets, and he never said that he received prophetic revelation through the agency of Gabriel. He always claimed himself to be the recipient of revelation which is granted to saints (*wahy wilāyat*). – Tr
422. See Ch VIII.
423. *Izālah Auhām*, (3 September 1891), p. 586.
424. *Ibid.*, pp. 532, 533.
425. Mirzā Mahmūd Ahmad says:

> "We believe in the appearance of one prophet only in this *ummah*. As to the future, it is the matter of the unseen" (Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwah*, p. 138, Ist ed.)

426. This means that there have been other persons among the followers of the

Holy Prophet, peace and blessings of Allah be upon him, who have attained this rank. See Maulānā Muhammad Ali's comments which follow. – Tr.

427. *Haqiqat al-Wahy*, (15 May 1907), *Istifta*, p. 16.
428. *Ibid.*, footnote p. 16.
429. *Ahl Sunnah* – followers of the practice of the Holy Prophet – the largest section among Muslims. – Tr.
430. "Among those that were before you of the Israelites there used to be men who were spoken to by God though they were not prophets, and if there is one among my followers, it is 'Umar" (*Al-Bukhārī*, Ch. *Manāqib 'Umar*).
431. *Haqiqat al-Wahy*, 15 May 1907, *Istiftā*, p. 64.
432. "It should be carefully borne in mind that the kind of prophethood which is continued for ever is not perfect prophethood, and as I have just mentioned is only a partial prophethood, which in other words is termed *muhaddathiyyat* which one attains by following the greatest and most perfect of all human beings, i.e., the Holy Prophet Muhammad, the embodiment of all the excellences of perfect Prophethood, peace and blessings of Allah be upon him. . . The *hadīth* proves that the perfect prophethood which contained the revelation of *shari'ah* (law) has certainly been cut off, but the prophethood which contains nothing except *mubashshirāt* (good news) shall exist till the Day of Judgement and shall never cease" (*Taudīh Marām*, 22 January 1891, p. 9). – Tr.
433. "All the writings of the Promised Messiah before 1901 wherein he has denied a claim to prophethood have been abrogated, and it is wrong to argue from them" (Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, p. 121).
It may also be noted here that the books written by the Founder before 1901 number more than fifty and after 1901 less than twenty-five. Tr.
434. *Haqiqat al-Wahy*, (15 May 1907), *Istiftā*, p. 64.
435. The abundance of Divine communication is granted to a person who is a prophet in its *literal* sense or a *muhaddath* in its *technical* sense. It is wrong to assume, as is done by Qadiani Ahmadis, that such a point was not clear to the Founder in his earlier writings, that is, before 1901 However, it was in 1893, two years after the publication of *Taudīh Marām*, that he wrote as follows:

> "When an honoured person prays, God the Most High sheds on him Divine light and descends on him with His own spirit and with words full of love gives him the news of the acceptance of his prayers. And with whomsoever this communication occurs in abundance, he is said to be a *nabī* (prophet) or *muhaddath*. This is the sign of a true religion that by following its teachings such truthful ones may be raised so high as to attain the status of a *muhaddath*" (*Hujjat al-Islām*, 8 May 1893, cover). This leaflet is also included in *Tabligh-i Risalat*, Vol. III, p. 45, compiled by Mir Qāsim 'Ali. See also *Majmū'ah Ishtihārāt*, p. 417.

Thus a person who is favoured with frequency of Divine communion and communication is *a kind* of prophet, i.e. a *nabi* in its literal sense, who in other words is called a *muhaddath*. That is why in the first half of the above quotation such a person has been called "a nabī or a *muhaddath*" and in

the second half only *muhaddath*. – Tr.

436. *Haqiqat al-Wahy*, (15 May 1907), *Istiftā*, p. 64.

437. *Haqiqat al-Nubuwwat*, p. 128.

438. *Musnad Ahmad*, reported from Hazrat 'Ā'ishah.

439. *Al-Bukhārī*, Book 1:3.

440. *Ibid.*, *Kitāb al-Ta'bīr*.

441. Sometimes it is said that one could say that *nothing is left of water in the bucket except water*. However, when the Holy Prophet was asked what was left of prophethood he did not say 'prophethood', but true vision. The Prophet's saying should be given preference over other expressions. – Tr.

442. *Tirmidhi, Kitāb al-ru'yā*.

443. *Bukhārī, Kitāb al-Manāqib*

444. *Tirmidhi, Manāqib 'Umar*

445. *Haqiqat al-Nubūwwat*, p. 128.

446. It is, however, strange that here Mirzā Mahmūd Ahmad denies *muhaddath's* being a partial prophet, but in the footnote of p. 130 of his book he writes that it is not permissible to call the saints of God (*auliyā' Allāh*) as partial prophets. His actual words are:

> "But their (members of the Lahore Ahmadiyya Movement. – Tr.) own condition is this that they declare thousands of persons . . . . as prophets. Perhaps they will say that they call them partial prophets, but it must be remembered that what verse of the Qur'an proves that without God's permission and without any cause it is lawful to call a person a partial prophet (*juz'i nabī*)? This is, in fact a punishment which these people have received from God. *Evil is the exchange for the wrong doers* (The Qur'ān, 15:50)" (*Haqiqat al-Nubūwwat*, footnote p. 130).

Now just consider the explanation of *Evil is the exchange for the wrong doers*. On page 153 of the same book he writes:

> "And his (*muhaddath's*) nature is like the nature of prophets and his works are like the works of prophets, but on account of some deficiency and defect he is prevented from receiving the rank of prophethood, otherwise he has attained the stage that it is just possible that he becomes a prophet, although he does receive partial prophethood and God assigns the work of the revival of religion to him . . . . and this rank has been conferred upon thousands of people of the *ummah* of Muhammad" (*Ibid.*, p. 153).

Mirzā Mahmūd Ahmad may bestow the rank of partial prophethood to hundreds and thousands of people and still it is not considered God's punishment on him, but others have been judged by him in a different light for precisely uttering the same view. Either we are unable to understand Mirzā Mahmūd Ahmad's logic, or he does not remember what he has written before and what he is writing now. Within a few pages of the same book he puts forward two entirely opposed views; he himself declares other *muhaddathūn* to be partial prophets, and then those who call them so are in the same breath accused of being in the wrong.

447. Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, p. 129.

448. See p. 289.

449. The Qur'ān, 2 *Al-Baqarah:* 38, 39.
450. *Ibid.*
451. Shāh Wāliullāh, *Hujjat Allāh al-Bālighah.*
452. *Ibid.*
453. The Qur'ān, 6 *Al-An'ām:* 48; 18 *Al-Kahf:* 56.
454. The Qur'ān, 12 *Yūsuf:* 109; 16 *Al-Naml:* 43; 21 *Al-Anbiya':* 7.
455. *Ibid.*, 5 *Al-Mā'idah:* 111.
456. *Ibid.*, 14 *Ibrāhīm:* 4
457. *Ibid.*, 2 *Al-Baqarah:* 213.
458. *Ibid.*
459. *Ibid.* 4 *Al-Nisā':* 165.
460. *Ibid.*, 6 *Al-An'ām*: 47-48.
461. *Ibid.*, 18 *Al-Kahf:* 55-56.
462. "Most surely Allah will raise for this community at the head of every century one who shall revive for it its faith" (Abū Dawūd Sulaimān, *Kitāb al-Sunnan*, Ch. *Al-Malāhim*).
463. *Chashmah Ma'rifat*, (15 May 1908), p. 317.
464. The following references in this connection may also be read with interest:
> "If this humble one is from God and is true in his sayings, then God will manifest his truth by His special help and by His special signs will show to the world that this humble one is from Him and is not the product of his own machinations. If a person is proved truthful in his claim on account of heavenly signs, there is no excuse then left for denying him. Heavenly signs have established the truth of prophethood and messengership, they have established the truth of Books as God's revelation, then, why cannot they establish the claim of being the like of the Messiah" (*Shahādat al-Qur'ān*, 22 September 1893, pp. 57, 58). See also *Ayyām al-Sulh*, pp. 74,75. For complete text see *The Supplement.*

465. *Al-Bukhārī*, Ch. Manāqib 'Umar.
466. *Tuhfah Baghdād*, (July 1893), p. 20.
467. Full discussion to be found in Ch. VIII.
468. *Maktūbāt*, Vol. VII, No. 151
469. *Qutb, lit.* an axis, a pivot. *Qutb* is one who has attained the degree of sanctity which is a reflection of the heart of the Prophet (*Kashfu 'l-Istilāhāt). Aqtāb* is the pl. of *qutb.* – Tr.
470. *Tiryāq al-Qulūb*, (28 October 1902), p. 122.
471. *Haqīqat al-Wahy*, (15 May 1907), p.4.
472. *Ibid.*, pp. 13, 14.
473. *Ibid.*, pp. 15 - 16. The Qur'ān, 58 *Al-Mujādilah: 21.*
474. *Ibid.*, footnote.
475. See footnote 470.
476. *Ibid.*, pp. 50, 51.
477. *Ibid.*, p. 52.
478. *Ibid.*
479. *Ibid.*, p. 53.
480. *Haqīqat al-Nubūwwat*, p. 154.
481. For a detailed discussion on this point see Ch. VIII. Tr.

482. *Haqīqat al-Wahy*, (15 May 1907), p. 55.
483. *Ibid.*, p. 66.
484. *Ibid.*, *Tatimmah*, p. 102.
485. *Ibid.*
486. *Ibid.*, *al-Istiftā'* pp. 16, 64.
487. See Ch. VIII.
488. The Qur'ān, 10 *Yūnus:* 64.
489. *Ibid.*, 58 *Al-Mujādilah:* 22.
490. *Ibid.*, 8 *Al-Anfāl:* 29.
491. *Chashmah Ma'rifat*, (15 May 1908), part II, pp. 40, 41.
492. *Haqīqat al-Wahy*, p. 20.
493. *Ibid.*, p. 48.
494. *Ibid.*, p. 147.
495. *Ibid.*, p. 66.
496. *Haqīqat al-Wahy*, *Tatimmah*, p. 102.
497. See Ch. II. Also Ch. V., p. 331.
498. Letter dated 23rd May 1908, published on 26th May 1908 in *Akhbār-i 'Ām.*
499. "So I am called a prophet only on account of this, that in Arabic and Hebrew languages the meaning of *nabi* is to make prophecies in abundance after receiving revelation *(ilhām)* from God" *(Akhbār-i 'Ām).*
500. "Sometimes the communication takes place with some of the perfected ones who are not prophets but are the followers of the prophets. And when a person is honoured with this kind of communication (*kalām*) in abundance he is called a *muhaddath*' (ref. to Mujaddid Alf Thani's letter in *Izālah Auhām*, 3 September 1891, p. 915).
"When an honoured person prays, God the Most High sheds on him Divine light and descends on him with His own spirit and with words full of love gives him the news of the acceptance of his prayers. And with whomsoever this communication occurs in abundance, he is said to be a *nabī* (prophet) or *muhaddath*. This is the sign of a true religion that by following its teachings such truthful ones may be raised so high as to attain the status of a *muhaddath*' (*Hujjat al-Islām*, 8 May 1893, cover. See also footnote No. 435 of this chapter). – Tr.
501. *Haqīqat al-Wahy*, (15 May 1907), p. 390.
502. *Izālah Auhām*, (3 September 1891), pp. 914-915.
503. *Tuhfah Baghdād*, (July 1893), p. 21.
504. In this connection the following reference (the Founder's spoken words recorded by the editor of the newspaper *Al-Hakam*) may also be read with interest:

> "My belief is, that prophethood with code has come to an end with the Holy Prophet. Now I claim to serve this prophethood by revelation, communication, communion and prophecies. The Mujaddid Sahib writes that these dreams and revelations which are experienced by a person occasionally, when they are granted to someone in abundance, he is called a *muhaddath*. In short I have discussed all this in detail in my book *Haqīqat al-Wahy*" (*Al-Hakam*, 10 March 1908, p. 5 Col. 2).

This also shows that the word 'prophet' attributed in *Haqiqat al-Wahy* (page 390) to Mujaddid of Sirhind, should either be taken in its literal sense, or more accurately read as *muhaddath*. – Tr.

505. See also Ch. VIII, p. 461.
506. *Taudīh Marām*. 22 January 1891, p. 9.
507. *Hamāmat al-Bushrah*, (27 July 1903), p. 81.
508. *Ibid.*,
509. *Al-Bukhārī*, Ch. *Manāqib 'Umar*.
510. *Hamāmat al-Bushrah*, (27 July 1903), p. 81.
511. *Barāhīn Ahmadiyyah* Vol. V, (15 October 1908), Supplement p. 181. See also Ch. VII, footnotes 401, 402, 403 and the text above these footnotes. – Tr.
512. *Ibid.*, p. 181.
513. *Musnad Ahmad*, reported by Hadrat 'Ā'ishah.
514. *Barāhīn Ahmadiyyah* Vol. V, (15 October 1908), Supplement p. 182.
515. "So the fact that he (i.e., the coming Messiah) has been called a prophet as well as a follower indicates that he shall possess both the aspects of followership (*ummatiyyat*) and prophethood, as it is necessary that both these aspects should be found in a *muhaddath*. But the possessor of perfect prophethood (*nubūwwat-i tāmmah*) owns one aspect of prophethood only. in short *muhaddathiyyat* is imbued with both the colours" (*Izālah Auhām*, 3 September 1893, p. 533).
516. *Ibid.*, pp. 569, 575, etc.
517. The Qur'ān, 2 *Al-Baqarah*: 136; 3 *Āl 'Imrān*: 85.
518. Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, p. 124.
519. Ref. the Qur'ān, 3 *Āl 'Imrān:* 60.
520. It is interesting to compare the following two statements. One by Mirzā Mahmūd Ahmad and the other by the opponents:
    1. "In short because the Promised Messiah, in the beginning, thought that the definition of a prophet was that he should bring a new *sharī'ah*, or should abrogate some commands or should be raised directly, therefore, in spite of this that all the conditions which were really essential for being a prophet were found in him, he declined to accept the name of prophet for himself, and although he professed a claim in those very things wherewith a man could become a prophet, but since he took these conditions to be the conditions of a *muhaddath*, and not of a prophet, he always called himself a *muhaddath*, not knowing that the nature of his claim as propounded by him was such as could not be found in anyone but a prophet, and still he refused to be called a prophet" (Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 124).
    2. "As against this accusation, perhaps the Qādiānī and his friends may put forth two excuses. *Firstly*, that although the Qādiānī is a claimant to prophethood but has also stated at the same time that the other name of this prophethood is *muhaddathiyyat* which shows that by this claim of prophethood is only meant the claim of *muhaddathiyyat* and not in reality the claim of being a *nabī*. . . . the reply is that although it has been stated by the Qādiānī that he

> is a claimant to that kind of prophethood the door whereof shall remain open unto the Day of Resurrection, and that *muhaddathiyyat* is another name of this prophethood whereof he is the claimant, but he has, at the same time, put such an interpretation upon the term *muhaddathiyyat*, and explained its nature to be such that it cannot mean anything but prophethood" (*Fatwā Kufr*, pp. 76, 77).

For a detailed discussion on this point see Ch. IX – Tr.

521. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 124. Other refs. about this rebuke will be found on pp. 127, 131, 219.
522. See footnote 518.
523. *Ek Ghalati kā Izālah*, p. 10.
524. *Ibid.*
525. *Ibid.*
526. *Ibid.*
527. *Zill* and *barūz* are terms used by the Muslim mystics (*sūfis*) very often in their writings. Mujaddid Alf Thāni of Sirhind says:

> "The station of *wilāyat* (sainthood) is the *zill* (shadow) of prophethood" (*Maktūbāt*, Vol. II, Letter No. 70).
>
> "The perfect followers of the prophets . . . . are exactly imbued in the colour of the prophet (they follow)" (*Ibid.*, Vol. I, Letter No. 248).

"It is one of the frequently recurring themes in the *Maktūbāt* that the accomplished followers of the prophets can acquire a share in the prophetic perfections 'through following and inheritance', though prophecy as such came to an end with the completion of Muhammad's mission" (Y. Friedmann, *Shaykh Ahmad Sirhindī*, pp. 38, 39. McGill University).

Barūz means appearance or manifestation. When a person attains to what is called *fanā* (annihilation or extinction) in following the Holy Prophet, peace and blessings of Allah be upon him, he is granted the gift of abundance of Divine communication and in Sufi terms he becomes a *barūz* (manifestation) of the Holy Prophet. Mujaddid Alf Thānī of Sirhind says:

> "With regard to *barūz*, some of the holy elders (*mashā'ikh*) have said that it has nothing to do with transmigration of souls . . . . its objective is that it should receive the excellences of the other person" (*Maktūbāt*, Vol. II, Letter No. 58).

Further details on this subject can be found in *Ek Ghalati kā Izālah* itself. – Tr.

528. *Al-Bukhārī*, Ch. *Manāqib 'Umar*.
529. *Mawattā*, Imām Mālik, Bāb: *al-ru'yā'*
530. *Majmū'ah Ishtihārāt*, Vol. I, p. 97.
531. Mirzā Mahmūd Ahmad, *Haqīqat Nubūwwat*, p. 124
532. *Barāhin-i-Ahmadiyyah*, Vol. V, Supplement p. 181
533. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 61.

534. The Qur'ān, 4 *Al-Nisā'*: 64.

535. The Founder says:
"And God says that: *and We send no messenger but that he should be obeyed by Allah's command* (4:64), that is to say, every messenger is sent to be a master (*mutā'*) and as an *Imām*. He is not sent for the object of becoming a follower and subordinate (*mutī'* and *tābi'*) to another" (*Izālah Auhām*, 3 September 1891, p. 569).
"No messenger comes to the world as a follower and subordinate (*mutī'* and *mahkūm*). On the other hand he is a master (*mutā'*) and only follows such of his revelation which descend on him through the mediation of Gabriel" (Ibid., p. 576).
For detailed discussion on this point see also Ch. II. – Tr.

536. "Some ignorant people (*nādān*) often say that a prophet cannot be a follower (*muttabi'*) of another prophet and the argument they bring forward is that the Qur'ān says that *We send no messenger that he should be obeyed by Allah's command* (4:64)" (Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, p. 155). – Tr.

537. *Ibid.*, p. 117.

538. *Ibid.*, footnote, p. 116.

539. "It is quite possible that for the purpose of misleading, some people may bring forward small books of lexicon where the meanings are given in great brevity and a full description is not given of a word, nor all the peculiarities are explained. Thus in this case those dictionaries are not reliable at all. But only those dictionaries should be relied upon which are big and in which meanings are given in detail. *Tāj al-'Arūs* is the greatest lexicon of the Arabic language" (Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, footnote p. 116).

540. Mirzā Mahmūd Ahmad writes:

> "Only God the Most High can decide about the importance, grandeur and abundance of the news of the unseen which are granted by Him to a servant" *(Haqīqat al-Nubuwwat*, p. 56).

541. *Ibid.*, p. 153.

542. *Sīmurgh*, lit.(the size of) thirty birds, a legendary bird that haunts the mountains. Tr.

543. Mirzā Mahmūd Ahmad, *Haqīqat Nubūwwat*, p. 56

544.

545.

546. "Almighty Allah granted me the opportunity of staying in the vicinity of blessed Madina. I was one day, in solitude engrossed in meditation, when Allah took me away into another world of trance, and then made me return to this world. At that very moment I was saying that had Moses, son of 'Imrān, been alive he would have obeyed me. This I was saying under Divine dictation and it was not a statement from me. Thus I came to know that this was certainly a result of Divine attraction and at that

time I was completely annihilated into the being of the Holy Prophet, peace and blessings of Allah be upon him, and at that time I was not myself (i.e. Abdul Qādir) rather I was Muhammad."

(Saying of Hazrat Sheikh Abdul Qādir quoted in *Saif-i Rabbānī* by Shaikh Syed Muhammad Makki ibn Syed Mustafā, p. 100).

" O Prophet, fear Allah. Do not follow in the footsteps of disbelievers and hypocrites. Surely Allah is the knower, the Wise. Certainly you have in the Messenger of Allah an excellent exemplar for him, who hopes in Allah and the latter day, and remembers Allah much."

(Saying of Syed Amir, spiritual leader of Maulvi Abdullah Ghaznavi, quoted in *Nazm al-Durar fī silk al-Siyar* by Mullā Safī Ullāh Akhwandzāda, p. 152).

For more references and quotations see *Lā Nabiyya Ba'di* by Sher Muhammad Malik, pp. 180-195 published from 12 Bau Street, Suva, Fiji.

547. The Qur'ān, 72 *Al-Jinn*: 26-27.

548. *Badr*, 25 June 1908.

549. "In consideration of the (conception of the) reality of prophethood as explained in their ignorance by the common people (*'awām)* the word prophet is used in the metaphorical sense for the Promised Messiah. But this would only mean that he was not a prophet according to the terminology of the common people, that is to say, he did not bring a new law *(shari'ah)*, but this would not mean that he was also a prophet in the metaphorical sense in the terminology of *shari'ah"* (Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 167).

Further discussion on this point will be found in Ch. VII, p. 396.

550. *Sirāj Munīr*, (24 March 1897), p. 4.

551. *Durūrat al-Imam*, (September 1898), p. 13.

552. Pl. of *badal*. A certain category of saints. – Tr.

553. *Durūrat al-Imām*, (September 1898), p. 24.

554. The Qur'ān, 72 *Al-Jinn*: 26-28.

555. Under the verse 72:26-27 it is mentioned in *Tafsīr Mazhari*:

'Some 'ulama' say that in a general metaphorical sense the word messenger *(rasūl)* is also applicable to the saints *(auliyā)*, because the Holy Prophet, peace and blessings of God be upon him, has said: The learned are the inheritors of the prophets" (Qadi Muhammad Thanāullāh Usmānī of Pani Pat, *Tafsir Mazhari*, translated from Arabic into Urdu by Sayyid 'Abd al-Da'im al-Jalah, published by Nadwat al-Musannifin, Urdu Bazar, Delhi). This commentary was written before the birth of the Founder of the Ahmadiyya movement. – Tr.

556. Written statement by the Founder, attested by eight witnesses, given at Lahore on 3rd February 1892, after which his controversy with . . . . . 'Abdul Hakim came to an end.

CHAPTER VI

PROPHETHOOD AND THE FOUNDER OF THE AHMADIYYA MOVEMENT

In the foregoing chapters, it has been discussed that prophethood is a rank (*mansab*) which is bestowed on some men by God. The object of this rank is that divine guidance, manifested to these chosen ones, should be communicated to mankind. And some of the followers of the Holy Prophet, (peace and blessings of Allah be upon him) by their perfect obedience to him, are imbued in his colour and the light of prophethood is reflected in their hearts. This is the group of the *auliyā'* (saints) of God who are called *muhaddathīn* in the terminology of *Shari'ah*. They are also endowed with the gift of divine communication. But as they do not bring any new guidance from God and their communion with Him is only for the support of the religion of the prophet they follow, their revelation does not contain anything except good news and warnings. A prophet brings a new religion, or a part of religion and delivers the same to his people, whereas a *muhaddath* only invites people to the religion of the prophet he follows; he is only the reviver of faith. This has also been discussed earlier (see Ch.II) that guidance (*hidāyah*) attained perfection by the advent of Muhammad (peace and blessings of Allah be upon him), and there was now no scope for a new guidance, and that his prophethood extended upto the Day of Resurrection and that this guidance would meet the needs of all times and all nations. For its support and revival Islam stood in need of *muhaddathīn* only. This was the underlying significance of the finality of prophethood, that is to say, when prophethood was made perfect by the appearance of Muhammad (peace

and blessings of Allah be upon him), and when for all times and all nations he became the source of undiminishing light, there was no need of sending any other prophet. It was for this reason that prophethood came to an end with him.

But the need for the support of Islam existed for ever, so that its bright light should illuminate all the nations of the world; persons were to be raised after Muhammad (peace and blessings of Allah be upon him), who would be called *muhaddathīn* in the terminology of the Islamic Law.[557] And because of their being endowed with divine communication, and their being coloured with the colour of prophethood, they could be called prophets by way of metaphor. A question now arises whether the Promised Messiah, whose advent is foretold in the Hadīth besides the *Mujaddids* of this *ummah* (appearing at the head of every century) would be a prophet or a *muhaddath*? It is obvious that with the appearance of a single prophet, whether new or old, the principle, that the religion and the *Shari'ah* of Islam have been made perfect, is set at naught. As the doctrine of the finality of prophethood is the corner-stone of Islam, therefore, nothing is left of Islam if this basis is destroyed. Thus under no conditions the coming Messiah could be considered a prophet.

Founder did not claim to bring 'guidance' (*hidāyah*)

Let us discuss another aspect of this problem. The coming Messiah, according to us, is the *mujaddid* of the fourteenth century Hijrah and that prophecy has been fulfilled. The point worth consideration at this stage is, has this *mujaddid* any of the distinctive marks of a prophet? The first point to remember, in this connection, is that a prophet brings guidance (*hidāyah*).[558] The Founder did not bring any new guidance. In his book *Mawāhib al-Rahmān,* published in 1903 (this is even valid for those who believe his writings prior to 1901 to stand abrogated[559] on the subject of

prophethood), the Founder has put forward this clear principle and has expressed his beliefs in the following words:

> "God communes and communicates with his *auliyā'* (saints) in this *ummah* and they are imbued with the colour of prophethood, but in fact they are not prophets, for the Qur'ān has brought the needs of the *Shari'ah* to perfection."[560]

In the presence of these clear words, to say that the Founder has actually made a claim to prophethood is a fabrication against him. He himself is free from such blasphemy. Before or after 1901, he kept on expressing the view that no prophet could be raised in this *ummah,* although there would be persons imbued with the colour of prophethood, called *muhaddath* and *auliyā.* If he has used the term 'prophet' anywhere, it should be taken in the sense of metaphor and simile, as he has himself stated in clear terms in *Haqīqat al-Wahy*: "I have been called a prophet by God by way of metaphor and not by way of reality"[561] — that is to say, in the reports of Muhammad (peace and blessings of Allah be upon him) and in his revelations this word has been used in the metaphorical sense.

Gabriel did not bring revelation to the Founder

That Gabriel did not descend on the Founder with prophetic revelation is something so decisive that nobody can dispute it; after this no other argument is really needed to prove that the Founder could only be included in the category of saints and not that of prophets. If somebody still wants to close his eyes to facts, then let him take heed of the divine warning:

> "Exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and led many astray, and went astray from

the right path."[562]

The first distinction which is found between the prophetic revelation and 'the revelation granted to saints' (*wahy-i wilāyah*) is that the former is brought down (in a special form) by the angel Gabriel while the latter is not. Did the Founder ever say that it was Gabriel who descended on him with prophetic revelation? The answer is definitely in the negative. However, in reply to this, a revelation of the Founder is quoted which says: *"Jā'anī Ā'il,"* i.e., Ā'il came to me.[563] It is said that, according to the Founder, Ā'il meant Gabriel and that the revelation should read "Gabriel came to me." As has already been shown, at the time of discussing this point,[564] that the coming of Gabriel for the support of the believers is an accepted fact.[565] There is a mention here only of the coming of Gabriel which does not mean that he came to the Founder with prophetic revelation, and this is the main point at issue. Thus the interpretation of the text should be restricted to the words used in the revelation. To say arbitrarily that Gabriel came to the Founder with revelation tantamounts to the denial of a basic principle of Islam which is, that the coming of Gabriel with prophetic revelation after the Holy Prophet (peace and blessings of Allah be upon him) is entirely forbidden. We have no right to add words to the revelation, which nullify a principle of faith. Besides, the Founder has plainly said that, even for once, if Gabriel descended with prophetic revelation, the whole woof and warp of Islam would go to pieces, as stated not only in *Izālah Auhām*[566] but also in *Tuhfah Golarwiyyah.*[567]

It is evident that the Founder admits in 1891 that Gabriel's coming with revelation was forbidden, which proves that Gabriel did not come to him with revelation, and the same view was expressed by him in 1902. Then, at what period in the Founder's life did Gabriel start descending on him with revelation? Should we believe that it was sometime

after 1902 that he descended on him with revelation? Thus, there will be two periods of his 'prophethood'! One in which Gabriel did not bring any revelation to him and the other in which he did! But, contrary to this, the Founder has made it perfectly clear that Gabriel's descent with prophetic revelation was absolutely forbidden after the Holy Prophet (peace and blessings of Allah be upon him). The point worth consideration is that has he ever written that Gabriel's coming with revelation after the Holy Prophet is established from the Qur'ān and the Hadīth? Mere descent of Gabriel, which is to encourage the believers towards which "jā'anī Ā'il" refers, has no relevancy to the discussion. The point at issue is Gabriel's descent with prophetic revelation which the Founder has said was forbidden.

Prophetic and non-prophetic revelations

The second distinction between 'prophetic revelation' (*wahy-i nubūwwah*) and 'revelation granted to saints' (*wahy-i wilāyah*) is that a prophet obeys his own revelation while a follower obeys that of his master-prophet. According to this criterion also the Founder falls in the category of 'followers' as is evident from his writings.[568] This shows that he is truly a follower of the Qur'ān, and it is the Qur'ān and the Hadīth only which are the main sources of his guidance and to which, of course, his own revelation is entirely subordinated.

The third distinction: The revelation to a prophet is verifier of the previous revelation, while the revelation of a follower stands in need of verification. On this account also the Founder cannot be a prophet because his revelation does not verify the Qur'ān, but itself stands in need of verification by the Qur'ān.[569]

The fourth distinction: A prophet is a leader (*mutā'*) but a follower is a subordinate (*mutī'*). The Founder has invariably declared himself as a subordinate to the Holy Prophet. His leader was Muhammad, peace and blessings of

Allah be upon him, towards whom the Founder also invited all the other people. As to the point that we also express our obedience to the Founder, it is subject to his obedience to Muhammad (peace and blessings of Allah be upon him). Otherwise parents, officers and rulers are also obeyed. Again, this is all subject to the obedience to Muhammad (peace and blessings of Allah be upon him), who is the true leader of this *ummah,* the true leader of all Muslims, including the Founder of the Ahmadiyya Movement.[570]

The fifth distinction: A prophet follows his own revelation, whereas an *ummati* (follower) exercises his judgement (*ijtihād*). The Founder wrote about seven or eight thousand pages on various subjects as a result of his own *ijtihād*. Whenever he was asked about something he did not wait for the revelation to come but rather made use of his own judgement, or asked one of his friends to throw light on the question asked. Thus according to this standard also he cannot be included in the category of prophets.

The sixth distinction: It is obligatory for a prophet to communicate all his revelation to his people. The Founder did not do so, as Mirzā Mahmūd Ahmad has himself admitted that "thousands of his revelations (*ilhāmāt*) have not been publicised."[571]

The seventh distinction: The revelation of a prophet could alter and abrogate parts of a previous *Shari'ah* or Book, whereas the non-prophetic revelation intrinsically is not capable of doing so. Since there cannot be any addition or alteration in the Qur'ān on this account, too, the Founder's revelation cannot be called prophetic revelation.

The eighth distinction: The prophetic revelation is to complete the guidance, but as 'guidance' has been made perfect in the Qur'ān, therefore, the revelation granted to the Founder is that which is given to the saints and not to the prophets.

The ninth distinction: The prophetic revelation is recited in prayers, but no part of the revelation to the Founder has ever been recited in prayers.

The tenth distinction: To believe in the prophetic revelation is one of the cardinal principles of religion, therefore its denier is veritably a *kāfir* (non-believer). But the Founder has made it clear that, "No one can become a *kāfir* . . . . on account of denying my claim."[572]

Not only there is such a clarity in this statement, but in his practical life, too, he treated those who had not entered into his *bai'at* as a Muslim would treat another Muslim. It is equally an established fact that he offered funeral prayers for those who had not taken a pledge of fealty with him. According to his pronouncement (*fatwā*), it is lawful to say funeral prayers for the non-Ahmadis. Against this, to offer an excuse that he did not hold a funeral service for his son Fazl Ahmad cannot be of any advantage. Holding funeral services, after all, is only a *farḍ kifāyah* (i.e., it is sufficient that at least one Muslim should take part in it). If he did not offer funeral prayers for his son, it does not prove that he considered it unlawful for all. Besides that it was a particular case of the family dispute and displeasure.[573] As against this, Sayyid 'Ābid 'Ali Shāh of Baddomalhī has declared it on solemn oath that the Founder held funeral services for his mother, not withstanding that she was not an Ahmadi. The *Fatwā* of the Founder in this respect is as follows:

> "Being asked whether it was lawful to offer prayers for a dead person who had not joined this Movement, the Promised Messiah replied: If he was an opponent of our Movement and abused us and thought ill of us, do not offer funeral prayers for him. And if he was silent and in a middle position, it is lawful to offer funeral prayers for him, but the *imām* should be from among you, otherwise it is not necessary to do so. If the deceased is

not a *mukazzib* (belier) and a *mukaffir* (pronouncer of heresy) there is no harm if a funeral service is held for him, because God is the only Knower of the Unseen."[574]

This pronouncement (*fatwā*) was issued after 1901. A similar *fatwā* was given in May 1907 which has also been published.[575] Besides that the Founder had never said that he who did not believe in his revelation would become a *kāfir* and go outside the pale of Islam. Neither the Qur'ān nor the Hadīth mentions anything on the subject. Instead, towards the end of his life, somebody put the following question to him at Lahore: "We indeed believe from the core of our hearts in God, His Book, the Qur'ān and His Messenger, Muhammad (peace and blessings of Allah be upon him), and keep up prayers, fasting, etc., then where lies the need of believing in you too?"

The Founder replied thus:

"Just as a person who proclaims his belief in God, His Book, and His Messenger, but does not observe the details of religious ordinances, such as, prayer, fasting, pilgrimage, charity, piety, cleanliness and gives up those commands — which have been enforced for self-purification, for the renunciation of the evil and for the attainment of the good — does not deserve to be called a Muslim and cannot be considered as having been adorned with the ornament of faith, similarly a person who does not believe in the Promised Messiah, or does not deem it necessary to do so, is also unaware of the reality of Islam and the aim and object of (Holy Prophet Muhammad's) prophethood and messengership. As such he does not deserve to be called a true Muslim and a sincere, obedient and faithful servant of God and His Messenger. For, as God has given commands in the Qur'ān through the Holy Prophet, similarly, He has foretold the coming of a last *khalīfah* with great force

and has called them who do not accept him and turn against him as transgressors".[576] [577]

These words date back to the last days of the Founder's life in which he had denied unequivocally that those who did not accept him were *kāfirs*. In view of this clear declaration, unless such a clear statement of his is shown to the contrary that those who did not believe in his revelation were *kāfirs* and outside the pale of Islam, nobody has any right to discuss this subject. As stated above, to believe in the prophetic revelation is an integral part of the Islamic faith; and according to this standard also, the Founder cannot be placed in the category of prophets.

The eleventh distinction: The prophetic revelation is called *kitāb* (the Book).[578] The Founder has never written anywhere that his revelation was *kitāb*, rather he has repeatedly called the Qur'ān 'the last of Books' (*khātam al-kutub*). Thus neither his revelation is prophetic nor can he be placed in the category of prophets.

In the terminology of the Qur'ān, the prophetic revelation is called *kitāb*. In the ordinary sense, *kitāb* means a book and the Founder has written about eighty books, but that is not the point under discussion.

The twelfth distinction: 'Non-prophetic revelation' (*wahy-i wilāyah*) contains only *mubashshirāt* (good news). The Founder has repeatedly said that he has been given nothing expcept *mubashshirāt*.[579] Thus, according to this standard also, his revelation is only *wahy-i wilāyah*. The conclusion is obvious. The recipient of revelation, granted to saints (*auliyā'*), falls only under the category of saints and not that of prophets.

As a matter of principle there are three ways of arriving at a decision on this subject:

Firstly, whether the door of prophethood after

Muhammad (peace and blessings of Allah be upon him) is closed or not. It has been definitely proved that it is closed, and only the door of *muhaddaṯhiyyah* and *wilāyah* is open.

Secondly, whether the revelation granted to the Founder was prophetic or non-prophetic according to the distinctions which exist between these two categories of revelation. It has been sufficiently proved that the Founder's revelation was not a 'prophetic revelation' (*wahy-i nubūwwah*). In fact, all signs indicate that this was the 'revelation granted to saints' (*wahy-i wilāyah*).

Thirdly, whether the work done by the Founder, or that for which he was raised, was the work of reformers (*mujaddids*) or of prophets. If it was only the work of reformation, and so it was, which was done by the earlier *mujaddids* also, then how could the need of a prophet arise for the same work in this age? It sounds meaningless that a prophet should be raised for the work of a *mujaddid!*

Thus, neither the door of prophethood is open, nor the Founder's revelation is 'prophetic revelation' (*wahy-i nubūwwah*), nor his mission is more than that of a *mujaddid.* Indeed as from among the prophets, the work of Muhammad (peace and blessings of Allah be upon him), was greater in scope than that of all the other prophets, similarly, if from among the reformers the work of the Founder was greater than that of previous *mujaddids,* then it is only a distinction (*khusūsiyyat*) although the nature of the work remains the same. Therefore, all the criteria indicate that the Founder was not a prophet but a *muhaddaṯh.*

NOTES AND REFERENCES
CHAPTER - VI

557. Abū Dāwūd Sulaimān, *Kitāb al-Sunnan*, Ch. *al-Malāhim*. See also Ch. IV, p. 277.
558. See Ch. 1, p. 66.
559. Mirzā Mahmūd Ahmad, *Haqiqat al-Nubūwwat*, p. 121. Further discussion on this point will be found in Ch. IX.
560. *Mawāhib al-Rahmān*, (14 January 1903), p. 66.
561. *Haqīqat al-Wahy*, (15 May 1907), *Istiftā'*, p. 65.
562. The Qur'ān, 5 *Al-Mā'idah*: 77.
563. *Haqīqat al-Wahy*, p. 103.
564. See Ch. II.
565. About the believers it is said in the Qur'an that God *strengthened them with a Spirit from Himself* (58:22). 'Spirit' here stands for Gabriel. In the *hadīth* it has been plainly stated that the Holy Prophet had told Hassan ibn Thābit: "Reply to the satire of the unbelievers and Gabriel is with you" (*Al-Bukhārī*, 59:6; *Mishkāt al-Masābih*, 4:12). For further details see Ch. II.
566. "If it be said that the Messiah would only be told this much by revelation: 'Thou follow the Qur'ān' and then for the rest of his life revelation would be cut off and Gabriel would never descend on him and he (the Messiah) would become like the followers after being absolutely deprived of prophethood, all this is a childish fancy, only worth a laughter. It is quite obvious, should revelation descend but once and should Gabriel bring a single sentence only and become silent for ever thereafter, still this thought is contrary to the finality of prophethood" (*Izālah Auhām*, 2 September 1891, p. 577).
567. "If, in fact, the Messiah came down to earth and for forty-five years Gabriel continued to descend on him with prophetic revelation, then according to this belief, what would be left of the religion of Islam? And would it not constitute a stigma on the finality of prophethood and the finality of the Qur'anic revelation?" (*Tuhfah Golarwiyah*, 1 September 1902, p. 84).
Again see Ch.II, where more references on this subject have been quoted from the books of the Founder. – Tr.
568. The Qur'ān says about the Holy Prophet: "*I follow that which is revealed to me*" (6:50; 46:9). For other refs. see 7:203; 10:109; 39:12; 6:154; 4:59; 5:92; 64:12; 3:30 etc.
According to the Founder, "The possessor of perfect prophethood can never be a follower" (*Izālah Auhām*, 3 September 1891, p. 569), "the significance of *rasūl* and *ummati* (follower) is antithetical" (*Ibid.*, p. 575).

About himself he says:
"So the last word is this, that we received every light by following the unlettered Messenger and Prophet, and whoever shall tread in his footsteps will also receive it and he will be endowed with such acceptance (*maqbūliyyat*) that before him nothing will remain impossible" (*Sirāj Munīr*,

24 March 1879, p. 73).

For other references and detailed discussion see Ch. II.

569. The Qur'ān says about itself, that it is "*verifying that which is before it*" (2:97; 3:3 etc.).

Jesus Christ is also declared as a verifier of the revelation of the Torah in the following words:

"*We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah*" (5:46).

The Founder says:

"Revelation granted to saints' (*ilhām wilāyat*) or *ilhām* granted to general believers is not binding unless it is in conformity and in accord with the Holy Qur'ān" *(Izālah Auhām,* 3 September 1891, p. 360).

"And look! I do not verify any revelation of mine unless I have judged it by the Book of God. And I know whatever is against the Qur'ān is a lie, heresy and impiety. Then how can I be a claimant to prophethood and I am from among Muslims?" (*Hamāmat al-Bushrah*, 27 July 1903, p. 79).

With regard to the position of Aaron vis-a-vis Moses see Ch. II. – Tr.

570. "No messenger comes to the world as a follower (*mutī'*) and a subordinate (*mahkūm*). On the other hand he is a master (*mutā'*) and only follows such of his revelation which descends on him through the mediation of Gabriel" (*Izālah Auhām,* 3 September 1891, p. 576).

"God says: '*And We sent no messenger but that he should be obeyed by God's command*' (The Qur'ān, 4:64), that is to say, every messenger is sent to be a master (*mutā'*) and an *Imām.* He is not sent for the object of becoming a follower and subordinate to another" (*Ibid.*, p. 569).

"God says: '*And We sent no messenger but that he should be obeyed by God's command* (The Qur'ān, 4:64). It is evident that, according to this verse, a prophet must be obeyed. Thus, how can anyone obtain salvation outside the fold of the obedience of the Prophet" (*Haqīqat al-Wahy,* 15 May 1907, p. 127).

517. *Haqīqat al-Nubūwwat,* p. 294.

572. *Tiryāq al-Qulūb,* (28 October 1902), p. 130 footnote.

573. About Fadl Ahmad and his brother Sultān Ahmad, the Founder had already made an announcement that all ties of relationship were broken with them (See *Ishtihār* dated 2 May 1891, published in *Majmū'ah Ishtihārāt,* Vol. I, p. 221).

574. *Majmū'ah Fatāwā,* Vol. 1, p. 118.

575. "Funeral prayers may be offered for an opponent who did not resort to abusing." (Letter sent to Miān Ghulām Qādir at the direction of the Founder, signed by Mufti Muhammad Sādiq, published in *Radd Takfīr Ahl Qiblah* by Maulānā Muhammad 'Ali). – Tr.

576. "Allah has promised to those of you who believe and do good that He will surely make them rulers (*khalīfahs*) in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors" (The

Qur'ān, 24 *Al-Nūr:* 55).

Here 'before them' refers to the Israelites, because the Holy Prophet has been compared with Moses in the Qur'ān (73:15). Similarly his successors have been likened to the successors of Moses. As in the nation of Moses, the Messiah was raised by God, similarly a like of the Messiah was Divinely 'promised' in the nation of Muhammad. See also Maulānā Muhammad 'Ali's commentary of the Qur'ān on these verses. – Tr.

577. *Hujjat Allāh*, speech at Lahore, May 1908. It would not be out of place here to quote what Sayyid Abu-I A'lā Maudūdi, the founder-leader of the Islāmī Jamā'at, Pakistan has written about the position and work of a *mujaddid:*

"*Mujaddid* is not a prophet but in his nature is very near to the nature of prophethood" (*Tajdīd wa Ihyā-i Dīn* (Urdu), p. 28, 4th edition, 1940). He further states.

"All the good and righteous people gradually gather round him and only those remain separated from him who have some crookedness in their nature" (*Ibid*, p 29) – Tr.

578. "Certainly We sent Our messengers with clear arguments and sent down with them the Book" (The Qur'ān, 57 *Al-Hadid:* 25).

"Mankind is a single community. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth" (Ibid., 2 *Al-Baqarah:* 213).

See also 6 *Al-An'ām:* 85-90 where eighteen prophets have been mentioned, including Aaron, John and Jesus, and about all of them it has been said: "These are they to whom We gave the Book and authority and prophecy." For more details see Ch. II.

579. "The Holy Prophet is reported to have said that nothing is left of prophethood except *mubashshirāt* (good news), that is to say, from the parts of prophethood only one part is left and that is the *mubashshirāt* from the kinds of true dreams, good visions and the revelation which descends on the chosen ones from among the righteous servants" (*Taudīh Marām*, 22 January 1891, p. 10).

"The Holy Qur'ān does not bring to an end the continuation of Divine communication, as has been mentioned in it: '*He makes the spirit to light by His command upon whom He pleases of His servants*' (The Qur'an, 40:15); and at another place it is said: '*For them is good news in this world's life and in the Hereafter*' (The Qur'an, 10:64). This means that for the believer only revelation containing good news has been left .... Divine communication in the form of good news will remain till the Day of Resurrection"*(Chashmah Ma'rifat*, 15 May 1908,p. 180).

"We all agree on this that the *Shari'ah* has come to an end with the Qur'ān, only *mubashshirāt*, that is to say,prophecies are left"(*Ibid.*,p.181).

CHAPTER VII

THE TERM PROPHETHOOD IN THE FOUNDER'S WRITINGS

It has been established from the Qur'ān and the Hadīth that no prophet can come after Muhammad (peace and blessings of Allah be upon him). The writings of the Founder of the Ahmadiyya Movement also clearly indicate that the door of prophethood has been closed and that he was only a recipient of 'revelation which is granted to saints' (*wahy-i wilāyah*) and not that which is granted to prophets (*wahy-i nubūwwah*). Naturally, the question arises that, in spite of denying a claim to prophethood, why did he use the word *nabī* (prophet)? Why didn't he entirely give it up and instead use the terms *muhaddathiyyah* or *wilāyah* only? Because it was only due to the use of this word (in the metaphorical sense) that such a great misunderstanding has arisen in the minds of his opponents and a section of his followers!

There are two reasons for this. The first is that his advent was according to a prophecy in which the coming person was sometimes called Jesus, son of Mary, and sometimes Jesus, son of Mary, the prophet of God. These words, no doubt, were used by way of metaphor and metaphors very often occur in prophecies, but the person who came in fulfilment of these prophecies had not the right to totally deny the expressions used therein. However, it was his duty at the same time to give a correct interpretation of these words and to indicate their true significance. Thus he explained that the name Jesus was given to him by way of metaphor, because he was raised as the like of him, possessing some of his qualities. And that he was also a prophet by way of metaphor, because some of the features of prophethood were found in him. He interpreted these

expressions in a way that did not go against the doctrine of the finality of prophethood. The Founder explained the term *nabī*, first in his book *Tauḍīh Marām*, the first book written after his claim of being the Promised Messiah. This book dealt with the objection that whether or not it was essential for the coming Messiah to be a prophet, and the Founder interpreted the word 'prophet' to mean a *muhaddath* (one spoken to by God). The following words of his should be particularly noted:

> "Now, if an objection is raised that the like of Messiah should also be a prophet because Messiah was a prophet, the reply to this in the first place, is that Muhammad (peace and blessings of Allah be upon him), has not made prophethood a condition for the coming Messiah but has clearly stated that he shall be a Muslim and bound by the Law of the Qur'ān like ordinary Muslims. He shall not say anything except that: 'I am a Muslim and their leader.' Besides, there is no doubt that this humble servant has been raised by the Most High God for this nation in the capacity of a *muhaddath* and a reformer is, in one sense, also a prophet. Though he does not attain perfect prophethood, nevertheless, he is partially a prophet, for he is endowed with the gift of being spoken to by God, and matters Unseen are manifested to him and like messengers and prophets his revelations are free from the intervention of the devil, and the real kernel of the law is disclosed to him and he is commissioned just like a prophet and it is obligatory on him, like prophets, that he should announce his claims publicly."[580]

The same view is found in one of the Founder's last books in the following words:

> "Now let it be known that in the Traditions of the Holy Prophet a prophecy has been made that a person shall

be born in his *ummah* who shall be called Jesus, son of Mary, and will be given the name prophet."[581]

Views of other Muslim sages

Thus the first reason for the use of the word prophet, in spite of repeated denials about a claim to prophethood, is that it was found about him in the hadīth of Muhammad (peace and blessings of Allah be upon him), in the form of a prophecy, which he could not deny. It was, however, his duty to interpret this prophecy correctly and he explained that this word in the prophecy meant that the coming Messiah would be in the person of a *muhaddath*. The second reason was that, in his own revelations (*ilhāmāt*), the word *nabī* had also occurred. As *ilhām* (revelation) is from God, and there was no choice for him in this respect, he therefore admitted that such an expression was indeed used for him, but interpreted it as denoting *muhaddathiyyah* or *wilāyah* (sainthood). The fact that the word *nabī* was to be found in the revelation of a person, does not elevate him to the rank of a prophet in the real sense of the term. This word, if at all, used after the Holy Prophet in the revelation of a person, is only in its metaphorical sense.[582] It is because there have been many saints among Muslims who have used the word "prophet" in their writings, but have at the same time explained that it only signified *wilāyah* or *muhaddathiyyah*. More clear statements in this behalf are to be found in the writings of Muhy al-Dīn ibn 'Arabī, such as the following:

> "The first revelation granted to the Messenger of Allah, peace and blessings of Allah be upon him, was in the form of vision (*al-ru'yā'*). Not a vision did he see but the truth of it shone like the dawn and this is what has been left by God for Muslims and this is a part of prophethood, for prophethood has not ceased absolutely. It is for this reason that we said that prophethood with a code has been taken away and this is the import

of 'there is no prophet after me' (*lā nabiyya ba'dī*)."[583]

If a serious thought is given, it shall become clear that whatever Ibn 'Arabī has said here conforms to what the Founder has written in his book *Taudīh Marām:*

> "The Messenger of Allah is reported to have said that "there is nothing left of prophethood except good news (*mubashshirāt*), that is to say, from the parts of prophethood only one part is left, namely, *mubashshirāt* from among the kinds of true visions and genuine and right inspirations and revelation which descends on the chosen ones from among the saints (*auliyā'*). It is a light which illuminates the hearts of a compassionate people. Thus, O learned critic, the possessor of insight, has the door of prophethood been totally closed because of this? On the other hand, the hadīth proves that perfect prophethood which contained the revelation of *Shari'ah* has certainly been cut off, but prophethood which contains nothing except *mubashshirāt* (good news) shall exist till the Day of Resurrection and shall never cease. And you know and have read in the books of Hadīth that true vision is a forty-sixth part of perfect prophethood."[584]

There are people who lack knowledge of the true science of religion, but are always keen to criticise the spiritually great and learned people. If the Founder has used the word 'prophet' in a special sense, and it has been discussed earlier that he was forced to do so for various reasons, so have other Muslim divines. He, who is granted knowledge and insight from God does not care what the ignorant and the unevolved say; he only expresses the truth whether people like it or not. Ibn 'Arabī has expressed the view that prophethood has not absolutely ceased and the Founder has also said that the door of prophethood has not been entirely closed, but that which is left is, though called

nubūwwah in a sense, however, according to both of them it signifies *wilāyah* (sainthood) and *muhaddathiyyah*. The Founder has clearly indicated that it is the revelation which descends on the chosen ones from among the saints. Similar is the opinion of Ibn 'Arabī:

> "And all this (i.e., the descent of revelation) is found in those servants of God who are from among the saints (*auliyā'*). And the thing in which a prophet is distinguished and elevated from the saint (*walī*) is the revelation of the code. Thus none can be a law-bearer except a prophet, and none can be a law-bearer except a messenger."[585]

According to Ibn-i 'Arabī also, *wahy-i wilāyah* (revelation granted to saints) is lower in rank than revelation of the code (*wahy-i tashrī'ī*) and sainthood (*wilāyah*) is inferior to prophethood with-a-code. At one place he writes that "neither the term prophethood nor prophet is applied to any except a prophet with a code,"[586] which means that, in the terminology of the *Shari'ah*, these chosen servants, in spite of possessing a part of prophethood, are not called prophets but saints. And further it has been stated that "the saint is a bearer of good news and a warner, but is not a law-giver."[587]

Similarly, *Imām* 'Abdul Wahāb al-Sha'rānī says that "for prophethood has not ceased absolutely, but it is the prophethood with a code that has been taken away."[588]

It might appear from it that *Imām* al-Sha'rānī also believed in the continuity of prophethood, but a glance at the context would make it clear that he also expressed the same view in this matter which the Founder of the Ahmadiyya Movement advocated. *Imām* Al-Sha'rānī further states:

> "For this very reason, his vision (*ru'yā'*) is interpreted along with it and this (vision) is from among the parts of prophethood which the Most High God has kept for this

ummah, for prophethood has not absolutely ceased, but it is prophethood with a code that has been taken away as is confirmed by the hadīth that he who preserved (the teachings of) the Qur'ān, prophethood is made to enter both his sides."[589]

While quoting a saying of Ibn-i 'Arabī, *Imām* al-Sha'rānī writes that "for it is not correct for anyone of us to enter the station of prophethood."[590]

On the one hand, he says that prophethood in its entirety has not been taken away and it is only prophethood with a code that has come to an end and, on the other, he says that it is not proper for any of the followers of Muhammad (peace and blessings of Allah be upon him), to be raised to the position of prophethood. Thus, the significance of all this is that these Muslim divines, without any fear of an accuser's slander, believed that prophethood in a sense was continued which, in other words, meant the continuity of *mubashshirāt*. This was not prophethood in the terminology of the *Shari'ah,* but it was sometimes called a part of prophethood and sometimes 'sainthood' (*wilāyah*). This is precisely what the Founder also believed. In the terminology of the *Shari'ah,* he considered prophethood to have ceased but in its literal sense the use of the word *nubūwwah* was considered permissible by him. The other Muslim divines gave it the name of *mutlaq nubūwwah* or 'prophethood in its broad sense' the significance of which is again the granting of *mubashshirāt* to the believers by God. The reason of all this was that the fact of God's speaking to His servants might not be forgotten. For this very reason the Founder used the word prophet for himself in its literal sense. For, he did not worry about those who would stumble unnecessarily over the use of this word but he was also concerned about those who thought that the institution of prophethood of yore was a mere unfounded legend and that God's speaking to men was just a fairy tale. It was for their

sake that the Founder used the word *nabī,* in its broad and literal sense, to show that God Who used to speak with prophets before, does speak with his righteous servants even now. But as the work of prophethood had reached its perfection, therefore, the news of the Unseen was not going to indicate new ways of God's pleasure but it would only consist of prophecies which would continue to help revive the religion of Islam. And to save the former group from falling into error on this subject, the Founder clarified again and again the sense in which this term was used.

In short, the Founder used the word *nabī* in its literal and broad sense for the following reasons. Firstly, the word *nabī* occurred in the Hadīth for the coming Messiah. Secondly, in his own revelation, such a word was found. Thirdly, it was according to the need and demand of the time, so that people may not think that God's speaking with men, which is the basis of *nubūwwah,* has come to an end and that it was only a story of the past.

Prophethood in its literal sense

As mentioned before, the Founder has used this word *nubūwwah* in the sense of *muhaddathiyyah,* therefore, to avoid confusion from the mind of the people, he used special terms and explained the matter in various ways. From among these terms, the very first term was, 'prophet in a literal sense', i.e., it was used according to the dictionary meaning of the word. It must be remembered that in a dictionary the words have different significations, and in the *Shari'ah* they are confined to a particular meaning. For instance, the word *salāt* in its literal sense can be applied to every form of prayer or worship, but in the terminology of Islam, *salāt* means five times prayers offered by Muslims in a particular manner and in a particular direction. Even in the Qur'ān the word *salāt* has been used in the sense of mere prayer (*du'ā*).[591] The word *kufr* has also a broad significance

and can be used for every form of denial, as the Qur'ān says: "So whoever disbelieves in the devil."[592]

But in the *Shari'ah kufr* means the denial of Islam, or the denial of and disbelief in Muhammad (peace and blessings of Allah be upon him). Many such instances can be quoted to show that, according to dictionary, a word is used in a broad sense, but the *Shari'ah* has limited its scope and given it a particular meaning.

As explained before, the basis of our faith is the Qur'ān and the Hadīth, and not the books of lexicon. If somebody wants to know the true nature of prophethood and the functions and the distinctive signs of a prophet (from other righteous servants) he should reflect upon the Qur'ān and the Hadīth and not on what has been said in lexicons. If all the lexicons had not existed even then the religion of Islam and all its truths would have remained intact. Lexicons only give an explanation of Arabic words and we are not supposed to learn our creeds and beliefs from them.

Thus, the Founder has emphasized the literal meaning of the word prophet repeatedly to show that the use of this word by him should not be taken in the sense in which it has been used in the Qur'ān and the Hadīth. According to its etymological derivations, however, this word can be applied in a different sense. As quoting all the references on this point would make this chapter lengthy, therefore, it will suffice here to refer to three such passages — out of which the first belongs to his earlier writings, the second is from *Ek Ghalati kā Izālah,* which is (mistakenly) considered to be the first written 'evidence of the change of belief,'[593] and the third is from his last writings which only confirms what he had said before in his earlier book(s). Let us first examine the booklet published on 3rd February, 1892, in reply to the objection of the opponents, as to why did the Founder use

the word *nabī*. The following announcement was made:

> "It is submitted for the information of all Muslims that all such words as *muhaddath* is a prophet in one sense or *muhaddathiyyah* is partial or imperfect prophethood, which occur in my books *Fath Islām, Tauḍīh Marām* and *Izālah Auhām* are not to be taken in their real sense, but they have been simply used in their literal (*lughwī*) significance . . . From the beginning, as God Almighty knows best, my intention has never been to use the word *nabī* as meaning a real (*haqīqī*) prophet but only as signifying a *muhaddath* which the Holy Prophet (peace and blessings of Allah be upon him) has explained as meaning one who is spoken to by God."[594]

This shows that the literal meaning does not explain the 'reality of prophethood' (*haqīqat-i nubūwwat*), because it has been placed opposite to the real meaning. Again it has been clearly expressed here that in its literal sense the word *nubūwwah* is synonymous with *muhaddathiyyah*.

Let us now take up the reference from *Ek Ghalati kā Izālah* about which it is erroneously supposed that this booklet contains the announcement of change in his belief by the Founder. Strangely enough, a clear admission is also found in it that the word *nabī* has been used only in its literal sense:

> "It should also be borne in mind that the literal meaning of the word *nabī* (prophet) is one who proclaims matters Unseen after receiving divine knowledge. Thus, wherever these meanings are found appropriate, the word 'prophet' shall apply."[595]

Does not this statement bear clear evidence that the use of the word 'prophet' in its literal sense does not convey the real sense of prophethood? For, it is stated here that the word *nabī*, according to lexicon, means the one who pro-

claims the knowledge of the Unseen from God. Every *muhaddath* gives the information of the Unseen after receiving knowledge from God. This also implies that this information should be of the 'purified Unseen' (*ghaib musaffā*). The Founder has, at several occasions, made it explicit that a *muhaddath* does receive the purified Unseen.[596] Thus, if everyone who, after receiving knowledge from God gives information of the Unseen, is actually a prophet, then, every *muhaddath* is a prophet, whereas he is not so in reality. This shows that here, too, the word *nabī* has not been used in its real sense but only in the sense of a *muhaddath*. It may be wondered why the word *muhaddath* has not been used here. The reason is, that when we are discussing the word *muhaddath* in its literal sense, it does not mean the one who pronounces the news of the Unseen. The Founder has stated in the same booklet that the meaning of *tahdīth* in any book of lexicology is not the pronouncement of the Unseen.[597] Another evidence that here the word *nabī* is used in its literal sense, or in the sense of a *muhaddath*, is the following reference in the same booklet:

> "All the doors of prophethood have been closed except the one of *sīrat-i siddīqī*, that is to say of annihilation in the Messenger (*fanā fir-rasūl*)."[598]

The rank of *siddīqiyyah* (extreme faithfulness) is the same as the rank of *muhaddathiyyat*, as has been admitted even by Mirzā Mahmūd Ahmad in his *Haqīqat al-Nubūwwat*,[599] which shows that the kind of prophethood which is mentioned here is only attainable through *muhaddathiyyah*. The expression *fanā fir-rasūl* also points to the same fact, for the other name for the rank of *muhaddathiyyah* is in fact the station of *fanā fir-rasūl*, as is clear from the writings of Muslim divines and mystics. Thus in *Ek Ghalati kā Izālah*, the literal meaning of the word *nabī* clearly explains the reality of *muhaddathiyyah*. Similarly at

another place in this booklet, attention has been drawn towards its literal meaning where a comparison has been made between the literal meaning of the words *nabī* and *muhaddath*. After explaining the literal meaning of the word *muhaddath*, he goes on to explain the literal meaning of *nabī*:

> "Whereas the meaning of prophethood is the proclamation of the Unseen matters; and the word *nabī* is common both in Arabic and Hebrew. In Hebrew this word is called *nābī* and is derived from *nābā* meaning to be endowed with the gift of prophecy from God."[600]

Here also a reference has been made to the literal derivation of the word *nabī*. And obviously, in every case, the meaning of a word found in dictionary according to its root does not express the whole reality about that word in its technical sense. Because prophethood is a special office and a special term, therefore, it is only the Qur'ān and the Hadīth which could throw light on this. Indeed the use of this word according to its root meaning in other sense is permissible as many other words and terms are used by us in this way.

I shall now take up a statement by the Founder, which was in the form of a letter written by him on 23 May, 1908, to the Editor of *Akhbār-i-'Ām*, Lahore, and published in its issue of 26 May of the same year. The reason for writing this letter was that his speech made on 17 May at a reception at Lahore, somehow caused this rumour to spread that he had made a denial of every kind of prophethood for himself, whereas in that speech he had said nothing new, but reiterated the same view which he had been expresssing from the beginning of his claim — that is to say, that God gave him the name prophet, as stated in the prophecy about the coming Messiah in the Hadīth and also in his own revelation. — And because he was gifted with divine

communion and communication which was (a kind of) prophethood "but not real prophethood."

His meaning was quite clear that although the reality of prophethood was not found in him (in its technical sense) he did share a part of this blessing, therefore, God gave him the name prophet (in its literal or metaphorical sense).[601] After all he could not deny, nor he ever did, that in the Holy Prophet's prophecy and in his own revelations, God had called him by the name *nabī*, but he also explained the significance of this term over and over again. As he had said in the beginning that the word *nabī* was used for him by way of metaphor, or in its literal sense, he reiterated the same view in his latter writings. But as the unwary observers were misled in the beginning, on account of their bitter hatred for the Founder, similarly many of his disciples have been misled now, on account of their mistaken love and devotion for him. However, these unwise friends of the Founder, instead of presenting him to the world as a great and consistent person in his views, have portrayed him as an opportunist who did not adhere to one principle but kept on changing his stand from time to time. The fact is that whatever explanation he gave to his statement to *Akhbār-i 'Ām*, the same explanation he had given in his earlier writings. An absolute denial was never made by him. He always said that this term was applied to him in its metaphorical or literal sense. When it was his mission to cure the disease of the denial of God's speaking to man in this age, how could he have given up the use of this term entirely? This would have amounted to renouncing his mission. According to authentic traditions, the door of divine communication is open, and this has been called a part of prophethood, why should not then Muslim understand this basic fact of Islamic faith? Although the door of real prophethood has been closed — the bringing of guidance was the main objective of the prophets' advent and

this had been achieved by the advent of Muhammad (peace and blessings of Allah be upon him), — but the door of prophecies and God's communications, necessary for the support of Islam, has not been closed and shall never be closed upto the Day of Resurrection. In *Sirāj Munīr,* one of his earliest books, the Founder expressed the same views which he did *in Akhbār-i 'Ām:*

> "Do not lay false charges against me that a real claim to prophethood has been made. Have you not read that *muhaddath* (one spoken to by God) is also a *mursal* (sent one)? Do you not remember the recitation (*qir'at*) *wa lā muhaddath-in*? Then how absurd such a criticism is that a claim has been made of being a *mursal?* O ye ignorant, tell me, will he, who is sent, be called *mursal* or *rasūl* in Arabic or something else? But remember that in God's revelation (*ilhām*) here, it is not used in its 'real sense' (*haqīqī ma'nī*), in the sense it is used for the 'possessor of the Law' (*sāhib-i shari'at*). Whoever is appointed is indeed a *mursal* (sent one). This is, of course, true that in the revelation which God has sent down to me, He has frequently used the words *nabī, rasūl* and *mursal*, but they are not applied in their real sense, and everyone has his own terminology, so this is God's terminology that He has used such words."[602]

Thus, if in *Akhbār-i 'Ām* he has not denied to be called a messenger and prophet (in a literal sense), he has not done so even in *Sirāj Munīr* and in his earlier writings either.

Let us now consider the letter published in *Akhbār-i 'Ām.* How unequivocally has he explained therein that he has been called a prophet only in the literal sense of the word:

> "So I am called a prophet only on account of this that in Arabic and Hebrew the meaning of *nabī* is one making

prophecies in abundance after receiving revelation (*ilhām*) from God. And without abundance this meaning cannot be ascertained, as a person cannot be called rich by possessing a penny . . . Thus, it is only on this account that God has given me the name *nabī*. In this age the abundance of divine communion and communication and that of knowledge of the sciences of the Unseen have been granted to me alone."[603]

A limit has been set by the Founder here that it is only according to its 'literal meaning' that the word *nabī* can be applied to him. He did not say that the 'reality of prophethood' (*haqīqat-i nubūwwat*) was found in him in the same way as it was found in the prophets of yore. He has said further that in this age the abundance of the knowledge of the Unseen was granted to him, which makes it quite clear that in previous ages the abundance was also granted to other righteous servants. And this point is further clarified by what he has said towards the end:

"And when sometimes even the common people see dreams in general and some (of them) also receive revelations . . . and apart from its scarcity it is (i.e., the knowledge of the Unseen) — polluted with obscure and perverted thoughts — in this case, then, the sound intellect (*'aql-i salīm*) itself demands that he whose revelation and knowledge of the Unseen is free from impurity and defect should not be linked up with the other ordinary people. On the other hand, he should be called by a special name, so that he may be distinguished from others. As such, God gave me the name *nabī* only to grant me a distinction and this is a title of honour bestowed on me to mark the difference between them and me."[604]

Here again the same point has been explained by the Founder (which has been done by him so frequently in his

earliest books) as to why God has given him the name prophet (in his revelations and the prophecy of Muhammad, peace and blessings of Allah be upon him). If he was a prophet in the real sense of the term such an explanation would have been meaningless. He could have simply said that since, he was a prophet, therefore, God has called him so. But instead he wrote that it was to distinguish him from the others — whose dreams and inspirations were at times polluted with obscure and shadowy thoughts. Could a Muslim dare express such an opinion about the *mujaddids* and *muhaddathīn* of this *ummah?* Thus we are forced to conclude that he did not establish this distinction between him and the *mujaddids* but between him and the common people. He had himself very often admitted, before and after 1901, that *mujaddids* were granted divine communications in abundance which shows that he included himself in the category of *mujaddids* and used the word 'prophet' in its literal sense. The use of the word *nabī* in its literal sense, — and in its literal sense alone — is evident from his writings of three periods, viz., the first period, the middle period and the last period of his life.

This is the expression which he has applied for himself from the beginning to the end. He never said that at first he understood the application of the word 'prophet' to himself only in its literal sense but, later on, a different meaning of this literal sense was manifested to him. How unjust and painful it is to note that he has been made, of course in an arbitrary manner, someone different from what he was before. If his belief (*'aqīdah*) had undergone a change, then the term which he had adopted from the beginning, that he was called a prophet only in the 'literal' sense of the word, would have also been discarded with a simple statement that he was the embodiment of the perfect prophethood now and that his office had nothing to do with the literal significance of the term anymore.

The second term adopted by the Founder was that of *ummati aur nabī* (follower and prophet) and this term like 'prophet in its literal sense' had also been used by him from the beginning of his claim to the end of his life. He did neither change this term nor its conception, which is a plain fact the denial of which amounts to giving up the path of truth and righteousness. When a person has used a term in his writings in a particular sense, and unless he gives up the use of that term in that particular sense, it should always be understood to convey its former meaning.

The significance of *ummati* (follower) and *nabī* (prophet) has been declared by the Founder himself as antithetical (*mutabā'in*):

> "Then in spite of his (Jesus) being a follower (*ummati*) he cannot be in any way a messenger (*rasūl*) for the significance of *rasūl* and *ummatī* is antithetical."[605]

This is indeed true that it is essential for an *ummati* to be a follower and that he cannot be an independent leader, and for a prophet the essential condition is that he should not be a follower but an independent leader. When the sense of these two words is contradictory how could they be used together in their perfect form at one and the same place? It is for this reason that the Founder writes:

> "The possessor of perfect prophethood (*nubūwwat-i tāmmah*) can never be a follower. And he who is called a perfect messenger of God, his becoming a perfect follower and obedient (*mutī'*) to another prophet is absolutely forbidden according to the clear and express teachings of the Qur'ān and the Hadīth. God Almighty Who is Eminent in His Glory says: "And We sent no messenger but that he should be obeyed by Allah's command,"[606] that is to say, every messenger is sent to be a master (*mutā'*) and an *Imām*. He is not sent for the object of becoming obedient and subordinate (*tābi'*). Of

course, a *muhaddath* who is from among the sent ones (*mursalīn*) is an *ummati* (follower) and in an imperfect sense he is slso a *nabī* (prophet). He is a follower because he is totally obedient to the *Shari'ah* of Allah's Messenger and is the recipient of the light from the lamp of his messengership and a prophet because God deals with him like prophets. And God has created the being of a *muhaddath* as an intermediary (*barzakh*) between prophets and nations. Although he is a perfect follower (*kāmil ummati*) he is also a prophet in a sense."[607]

Here, in fact, the term *ummati aur nabī* has been clearly explained. A perfect prophet (*kāmil nabī*) and a perfect follower (*kāmil ummatī*) cannot be combined into one, as a perfect prophet is he who is a leader himself and a perfect follower is he who cannot leave the discipleship of the prophet even for a moment.

It must be borne in mind that only two qualities can be found together in an *ummatī nabī*. Either he should be a perfect follower and an imperfect (*nāqis*) prophet, or, he should be an imperfect follower and a perfect prophet (which is obviously not possible). As the significance of the words *nabi* and *ummati* is antithetical, therefore, a person cannot combine in himself these two qualities in their perfect sense. Even this much is obvious that an imperfect follower cannot be a perfect believer. How could he then be a perfect prophet? Thus the significance of *ummatī aur nabī* (follower and prophet) is nothing else except that he is a perfect follower and an imperfect prophet. Thus the use of this term clearly explains what was the real position of the Founder's claim. The second point which becomes clear is that it is a *muhaddath* who is, in fact, an *ummatī nabī* since it is he who stands between the prophets and the people as an intermediary, for he is a follower and also a prophet in a

sense. And these two words cannot be used for anyone except a *muhaddath* whose position has been called *barzakh*-like in the above reference.

In his later writings as well, the Founder did not deviate in the least from this view. For instance, in *Barāhīn Ahmadiyya,* vol. v, he answered a query; the reference has been quoted before.[608] The question was: "Could it be proved from the Qur'ān and the Hadīth that a *muhaddath* had also been called a *nabī?* In reply, it was said that in Arabic and Hebrew *nabī* only meant the one who was endowed with the gift of prophecy from God and then it was added:

> "If you had deliberated upon the reports (*ahādīth*) thoroughly, this question would not have arisen in your mind . . . If only the word *nabī* was used for the coming 'Īsā without giving him the name "follower" (*ummatī*) then one could have been of course, misled. But when in *al-Sahih al-Bukhārī* it has been clearly mentioned about the coming 'Īsā that he would be your *imām* from among yourselves,[609] that is to say, O followers 'Īsā is also an *ummati* and nothing more."[610]

Thus when the question was asked about the term *nabī* being used for a *muhaddath,* the reply the Founder gave was not that he was not a *muhaddath* but a prophet, but he said, instead, that the coming 'Īsā had not been merely called a *nabī* but also an *ummatī.* This clearly indicated that because he was an *ummatī* as well as a *nabī,* he was only a *muhaddath* and nothing else. Further he stated:

> "When it has been proved that the coming Messiah would be from this *ummah,* where lies the harm if God has given him the name prophet. Such people do not realize that he has also been given the name follower and all the qualities of followers have been given to him."[611]

It has indeed been admitted here that the coming

Messiah was granted all the attributes of followers and for this reason he was a perfect follower (*kāmil ummati*). And, as has been discussed in *Izālah Auhām* (p. 569), whosoever was a perfect follower could not be a perfect prophet (*kāmil nabi*), therefore, such a person could only be a *muhaddath*. It should also be remembered that the Founder has admitted here the presence of all the qualities of followers in his person, never has he said anywhere that all the qualities of prophets were found in him. Instead, he always applied the word prophet to him in one sense alone and never claimed to be the possessor of all the qualities of prophethood in his person.

The Founder was no claimant to prophethood

It must also be understood here that the Founder has openly denied his being a mere prophet, because he who is a 'mere' prophet is also a 'perfect' prophet (*kāmil nabī*). Instead, wherever he called himself a prophet he did mention that he was a follower as well as a prophet (in a certain sense) which indicated that he had not gone beyond the prophethood of *Muhammadiyyat* as he has written in *Haqīqat al-Wahy*:

> "I cannot be called a mere prophet, but a prophet from one aspect and a follower from another."[612]

He has even said that to declare a mere prophet a follower tantamounts to unbelief.[613] Thus those who believe that the Founder was a claimant to prophethood, in fact, ascribe something to him which is entirely contrary to facts. He is only a claimant to that kind of prophethood for which discipleship (*ummatiyyat*) is an integral condition. When we believe a person to be a claimant to prophethood this means that he is a claimant to real prophethood or, in other words, a claimant to perfect prophethood (*kāmil nubūwwat*), whereas the Founder has repeatedly said that he was not a mere prophet,[614] or he cannot be called a mere prophet[615] but

was a prophet in one sense and a follower in another. He has also written that this combination has a different entity.[616] In other words such a person cannot be a claimant to real prophethood; there is a difference in this position and that of a mere prophet. The Founder has also said:

> "It is not at all permissible after Muhammad (peace and blessings of Allah be upon him) to apply the word prophet to any individual unless he is called a follower also, which means that he has received every grace by following the Holy Prophet of Islam and not directly."[617]

Thus when the use of the mere word prophet is even not permissible, how could the Founder then, call himself a claimant to prophethood?

Prophet in the real and metaphorical sense

Another term, quite plain and intelligible, which the Founder has used in his writings, from the beginning of his claim to the end of his life, has also been misunderstood. It has been clearly indicated by him that the use of the word prophet in the Hadīth and in his own revelation did not mean real prophethood but was used by way of metaphor and simile. Had he only made a denial of being a real prophet and had not admitted of his being a prophet in the metaphorical sense there might have been some scope for the play of one's fancy; that by real prophethood was meant prophethood with a code in particular. But when the Founder had repeatedly announced that he had used this word by way of metaphor, ascribing of such views to him is extremely unfortunate. The expressions *haqīqī* (real) and *majāzī* (metaphorical) were explained by him before he used them. Anyone who does not accept his explanations may do whatever he likes, but one thing is certain that in spite of his claim of following the Founder he, in fact, goes against him. The Founder's denial of being a 'real prophet' clearly showed that he did not possess that reality (*haqīqat*) which

is found in prophets in the terminology of the *Shari'ah*. What that reality was has already been discussed by me in detail in the beginning of this book.[618] If my point of view is not correct then Mirzā Mahmūd Ahmad must show from the writings of the Founder that the reality of prophethood was found in him in a perfect sense. Otherwise, when the Founder made a denial of being 'real prophet', it has to be perforce admitted that he denied the existence of the 'reality of prophethood' in him in its perfect form. He made it clear, in the booklet published on 3 February, 1892 (which has been quoted before):

> "God Almighty knows best, my intention has never been to use the word prophet as meaning a real prophet but only as signifying a *muhaddath*."[619]

Anyone in search of truth cannot entertain any doubt about the point that the denial of 'real prophethood' decisively means the existence of such a prophethood which, in other words, is called *muhaddathiyyah* or *wilāyah*.

The Founder did not stop at that. As he made it clear what he meant by the denial of 'real prophethood', similarly, he gave the following explanation of 'prophethood in the metaphorical sense' in reply to the objection of some of his short-sighted opponents (in whose footsteps today some of his 'friends' are treading) who accused him of laying claim to prophethood:

> "There is no claim of prophethood but of *muhaddathiyyah* which has been laid under God's command. And what doubt there is that *muhaddathiyyah* also possesses a strong element of prophethood. In which case good visions are a forty-sixth part of prophethood, then if *muhaddathiyyah* which has been stated in the Qur'ān along with prophethood and messengership, for which there is a report in *al-Sahih al-Bukhārī* also, be looked upon as prophethood

metaphorically or be regarded a strong element of prophethood, does this amount to laying claim to prophethood?"[620]

Here again it has been said that prophethood in the metaphorical sense means nothing but *muhaddathiyyah*. As against this, it is said that in *Barāhīn Ahmadiyyah*, vol. v, the Founder has given a new interpretation to 'real prophethood' (*haqīqī nubūwwat*) in the following words:

> "The answer to this is that all this misfortune has arisen out of deception, for due consideration has not been given to the real meaning of (the word) prophet. The meaning of prophethood is only that he should be the recipient of revelation from God and should be gifted with divine communion and communication. It is not necessary for him to bring a law (*Shari'ah*), nor is it necessary for him not to be a follower of a law-bearer prophet."[621]

Those intelligent people who bring forward this reference in their support do not even think that if it is the definition of a 'real' prophet then every one who is endowed with the gift of revelation, divine communion and communication becomes a prophet, and that too a 'real' one. When it is admitted that *muhaddathūn* do receive divine revelation, then should all of them be called real prophets? Unfortunately, this is what is happening to the educated community of Qādiān (now Rabwah) that they throw on the head of their opponents whatever they get hold of and do not even stop to think what the real point is. If such a person is a real prophet, then thousands of such prophets have been raised in Islam before; even according to Mirzā Mahmūd Ahmad thousands of persons in this *ummah* have been endowed with the gift of divine revelation.[622]

It must be borne in mind that the Founder has not said here that a real prophet is he who receives divine revelation,

etc. Instead his words are that due consideration has not been given to the real meaning of (the word) prophet. By real meaning he means the real meaning in its literal sense (not in the technical sense) or the meaning which can be given to a word according to its original derivative (*asl ishtiqāq*) which, at another place, has been called the root meaning of the word in Arabic and Hebrew languages.[623] The truth is that it is only the Qur'ān and the Hadīth which can throw light on the reality of prophethood and not the books of lexicon. If there was no lexicon in this world, even then the reality of prophethood would have been known to us as is the case today. If the Qur'ān had not been revealed, then all the dictionaries of the world put together could not have been able to tell us what prophethood in reality was!

Explanation of reality and metaphor by Mirzā Mahmūd Ahmad

The denial of his being a 'real' prophet and admission of being a prophet in the 'metaphorical' sense continuously occurs in all the writings of the Founder, i.e., those of the early, middle and last periods of his life. If I quote references from all his books, this chapter would become lengthy. Readers may consult the "Supplement" of this book where they will find all the references in a chronological order.

The net result of Mirzā Mahmūd Ahmad's efforts to determine the meaning of 'reality' and 'metaphor' after he has pondered over the relevant books on the subject, may be summed up in the following way:

Firstly, by 'real prophet' (*haqīqī nabī*) the Founder, according to Mirzā Mahmūd Ahmad, meant a prophet with a Law (*Shari'ah*).

Secondly, by 'prophet in the metaphorical sense' (*majāzī nabī*), the Founder meant a *majāzī nabi* in accordance with the terminology of the common people.

The original words of Mirzā Mahmūd Ahmad are:

> "According to the conception of the reality of prophethood, as explained by the common people lacking knowledge, the word prophet is used in the metaphorical sense for the Promised Messiah. But this would only mean that he was not a prophet according to the terminology of the common people, that is to say, he did not bring a new Law (*Shari'ah*), but this would not mean that he was also not a prophet in the metaphorical sense according to the terminology of the *Shari'ah*."[624]

It was easy for him to say whatever he liked about the reality of prophethood as explained by the common people lacking knowledge, but he did not fully realize that it was not the 'unlearned common people' who had such a belief about the reality of prophethood, but this was something which was admitted by the Founder himself and many other elders of this *ummah*. Thus his charge of lack of knowledge is directed against the Founder himself who advocated such a view as has been admitted by Mirzā Mahmūd Ahmad on the first page of his book:

> "And the Promised Messiah, too, has given this very meaning to real prophethood (*haqīqī nubūwwat*) that the recipient of which is he who brings new Law (*Shari'ah*)."[625]

Thus the meaning which was given by the common people in sheer 'ignorance' has been proved to be the one offered by the Founder himself in his books. Is there any other way out to exclude the Founder from the wide circle of the common people's ignorance? Granting, for the sake of argument, that he committed an error which was corrected by Mirzā Mahmūd Ahmad, but there is an unsurmountable difficulty that this knowledge to the Founder was given by God. He writes:

> "I repeatedly say that the words apostle, messenger and

> prophet no doubt occur in my revelations from the Most High God, but they are not applicable in their real sense. And as they are not so applicable, similarly, the name prophet by which the Promised Messiah is called in the reports does not apply in its real sense. This is the knowledge which God has granted me. Let him understand who may!"[626]

How daring it is that the conception of prophethood which the Founder declared to be based on God's given knowledge was described by Mirzā Mahmūd Ahmad as merely an interpretation of the common unlettered people! What exactly was the intention of Mirzā Mahmūd Ahmad is not clear? But one wrong step led to many others. He wanted to rebuke the opponents but even the Founder could not escape his unsavoury remarks and he declared his writings, prior to 1901, abrogated.[627] However, what can one say to the clear statement by the Founder in his book *Haqīqat al-Wahy* where he declared:

> "I have been called a prophet by God by way of metaphor and not by way of reality."[628]

Mirzā Mahmūd Ahmad writes that the Founder was a prophet in the metaphorical sense in the terminology of the ignorant laymen but the Founder says that it is God Who has given him the name prophet by way of metaphor. This means that the Founder's *Haqīqat al-Wahy* should also be considered abrogated! Why stop at this? Why not abrogate all his writings? What is the use of keeping outward pretensions?

And then again how contrary to facts is the assertion that by 'real prophet' (*haqīqī nabī*) the Founder understood a prophet with law. If such was the case, he would not have written in *Sirāj Munīr* that "when a real prophet (*haqīqī nabī*) (e.g. Jesus Christ) appeared after the Qur'ān and the order of prophetic revelation (*wahy-i-nubūwwah*) was resumed,

then tell me how and in what way prophethood has come to an end?"[629]

This clearly shows that *haqīqī nabī* (real prophet), according to the Founder, did not mean a prophet with *Shari'ah* but a prophet in whom the reality of prophethood (*haqīqī nubūwwat*) was found, i.e., the reality of prophethood according to *Shari'ah*. Again the Founder has mentioned more than once, that the giving of the name prophet to him was by way of metaphor (*majāz*) and simile (*isti'ārah*). While interpreting the *majāz*, Mirzā Mahmūd Ahmad has passed the verdict of 'lack of knowledge' against the Founder. I wish he had thrown some light on the subject of *isti'ārah* as well. This expression is not only found in the Founder's book *Arba'īn*, enlisted among the abrogated ones but also in *Nuzūl al-Masīh* where it is mentioned that the coming Messiah in the *ummah* of Muhammad (peace and blessings of Allah be upon him) "was called *rasūl* and *nabī* by way of simile (*musta'ār taur par*)."[630]

It is indeed regrettable that, by denying such a plain fact, Mirzā Mahmūd Ahmad has unnecessarily put the Ahmadiyya community on a wrong track.

Perfect and partial prophet

Although it is said that the terms *kāmil* (perfect) and *juz'ī* (partial) prophet were given up after 1901 but here too, due attention has not been paid to the subject. In *Taudīh Marām*, after declaring *mubashshirāt* (good news) to be part of prophethood (as mentioned in the authentic Hadīth), the Founder has called the *muhaddathīn* — partial prophets and as compared to them, the *nubūwwat* of the real prophets has been called 'perfect and complete prophethood' (*nubūwwat kāmilah tāmmah*).[631] This, in fact, is another way to express the same meaning. If the same meaning is expressed in another form it would not be fair to say that previous term or its conception has been abandoned. The expression *juz'ī*

nabī (partial prophet) has never been used anywhere after *Tauḍīh Marām;* the question of 1901 does not arise here. But its sense has never been neglected. In *Izālah Auhām, muhaddathiyyah* has been considered a strong element (*shu'ba*) of prophethood[632] but the term *juz'ī nubūwwat* has not been used. This, however, does not mean that he has repudiated this term. He has only explained the same meaning in another form and when the parallel term, 'perfect and complete prophethood' exists in his writings throughout, the sense and implication of the other term is necessarily found therewith. For instance, it has been stated in *Al-Wasiyyat:*

> "But his perfect follower cannot be called a mere prophet because it is derogatory to the perfect and complete prophethood of Muhammad (peace and blessings of Allah be upon him)."[633]

Just reflect! if calling onself a mere prophet constitutes a disgrace to the perfect and complete prophethood of Muhammad (peace and blessings of Allah be upon him), does it not mean anything else except that prophethood of a 'true follower' will not be 'complete and perfect' but only partial; and the word 'mere' (*sirf*) also refers to this condition. At any rate, this clearly indicates that prophethood of a follower will never be complete and if it is so, it necessarily follows that it would be incomplete, imperfect (*nāqis*) or partial (*juzī*).

Surprisingly enough, in spite of the Founder's statement (of a date later than 1901), that to call his prophethood complete and perfect is an insult to the prophethood of Muhammad (peace and blessings of Allah be upon him), Mirzā Mahmūd Ahmad has still encouraged his followers to declare it openly that prophethood of the Founder was perfect.[634] And although he himself has not used the term 'perfect prophet' about the Founder, but when he clearly and

repeatedly denies his being a 'partial prophet' it only means that he considers the prophethood of the Founder as *nubūwwat-i kāmilah* (perfect prophethood). Following in his footsteps, Mirzā Bashīr Ahmad, his younger brother, has declared that the Founder was a *kāmil nabī* (perfect prophet).[635] How daring it is that the Founder's statement is rejected where he says that to call a person a mere prophet constitutes an insult to the complete and perfect prophethood of Muhammad (peace and blessings of Allah be upon him)! Whatever he has said in *Al-Wasiyyat* (The Will), has been thrown to the winds and a declaration has been made that the Founder's prophethood is perfect! I wish our Qādiāni friends had at least given some thought to the point that the Founder had not once, throughout his life, called himself a 'perfect prophet' (*kāmil nabī*). When he has not used this term even once, what right have other people to use it on his behalf? Those who openly call him a *kāmil nabī*, or deny his being a 'partial prophet'(*juzī nabī*), or use the term mere prophet for him should realize that they are entirely going against the teachings of the Founder.

Again it is said that the term *juzī nabī* (partial prophet) was abandoned by the Founder, whereas what we find is that, in the writings of the members of the Ahmadiyya community, this term was constantly used. Maulānā Sayyid Muhammad Ahsan wrote a report about a debate which was held in 1909 at Rāmpūr (India). On the question of prophethood of the Founder the point was discussed under this sub-title: "Discussion about Partial Prophethood dependent on Perfect Prophethood". On page 63 of this report, it was said:

> "By following the Holy Prophet, a partial prophet, dependent on the perfect prophethood, could come for the support of Islam in times of need."[636]

And further, it was stated:

"Such a person cannot be anyone else except he who has been commanded and appointed by the Most High God, and has been granted heavenly resources; he is called partial prophet, that is to say, the recipient of inspiration and communication in abundance."[637]

It has been clearly admitted here that another name for the abundance of inspirations and communications is partial prophethood and not *nubūwwat-i kāmilah* (perfect prophethood). Similarly, an article was published in *Tashhīz-ul-Azhān,* by Sayyid Muhammad Ahsan, where it was stated that prophethood of *mubashshirāt* (good news) was partial (*juz'i*) prophethood and that the claim of the Founder was of this kind of *juzī' nubūwwat:*

"Thus the prophecies of *mubashshirāt* for the support of Islam will only be given by way of prophethood. And this is what prophethood or partial prophethood without a law is. In other words, it may be said that several verses of the Qur'ān definitely prove this partial prophethood of *mubashshirāt*."[638]

And in the footnote it has been written:

"According to these three reports (*ahādīth*), the claim of Hazrat Aqdas (i.e., the Founder) of being a partial prophet is proved."[639]

Again, in his article, "Use of the words prophet or *mujaddid"* published in *Badr,* Maulawī Sarwar Shāh wrote as follows:

"A person whom God distinguishes with the gift of abundance of communication and whom He informs of certain future events is a prophet. In this sense, in my opinion, all the previous *mujaddids* were prophets of different grades."[640]

Now, did anyone think that the prophethood granted to all the *mujaddids* was perfect prophethood (*Nubūwwat-i Kāmilah*)?

Similarly, if we glance through the volumes of the newspaper *Badr,* we shall meet with many references such as:

> "Thus when *mubashshirāt* (good visions) are a part of perfect prophethood, then the possessor of *mubashshirāt* must be a possessor of partial prophethood."[641]

> "Such a prophet cannot come who is bearer of Law or possessor of perfect prophethood."[642]

> "Prophets and messengers can come after the Holy Prophet (peace and blessings of Allah be upon him) but they will have to be obedient to and dependent on the Law of Muhammad (peace and blessings of Allah be upon him), and included in his *ummah,* i.e., they would be partial prophets."[643]

Prophethood by way of *zill* and *barūz*

Since the terms *zill* (reflection) and *barūz* (manifestation) are liable to various interpretations, therefore, Mirzā Maḥmūd Ahmad has taken great advantage on that account. Sometimes it is said that he accepts the Founder's prophethood to be *zillī* and *barūzī,* and sometims it is asserted that this prophethood, in respect of its nature, is precisely the same as was the prophethood of Muhammad (peace and blessings of Allah be upon him). In other words, *zill* (reflection) and *asl* (original) have become one!

First, let us understand the exact nature of *zillī* and *barūzī* prophethood. It is nothing but *wilāyat* (sainthood). Prophethood itself cannot be called the reflection or shadow of prophethood, otherwise the reflection and the original would be the same. It is, in fact, *wilāyat* for which the expression 'annihilation in the messenger' (*fanā fir-rasūl*) is also used. And this is what is called *zillī* and *barūzī* prophethood. The Founder has made it clear in *Izālah*

Auhām that this *zillī, barūzī* prophethood and that of *fanā fir-rasūl* is, in fact, *juz'ī* (partial) prophethood. Thus he writes:

> "Moreover our Holy Prophet's being Seal of the prophets (*Khātam al-Nabiyyīn*) is a hindrance in the coming of any other prophet. Indeed, this restriction does not apply to such a prophet who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him), and does not possess perfect prophethood, in other words who is also called a *muhaddath* (one spoken to by God), because on account of his discipleship and annihilation in the Messenger (*fanā fir-rasūl*), he is included in the being of the Seal of the messengers (*Khātm al-Mursalīn*) as a part is included in the whole."[644]

This is the very station of *fanā fir-rasūl:* the follower is considered to be a part and the master a whole and this part is included in the whole. But, it is not possible that the whole should be included in the whole, therefore, prophethood which will be obtained by means of annihilation in the Messenger will be a partial and not perfect prophethood. It is in support of this that in *Mawāhib al-Rahmān* the Founder has said:

> "A person who claims to be a prophet must believe that he is a follower of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and that whatever he has received is through his grace and he is fruit of his garden and a drop of his rain and a ray of his light; otherwise he is considered a cursed person . . . For us, there is no prophet under the sky except Muhammad (peace and blessings of Allah be upon him)."[645]

The prophethood which has been called "a fruit of his garden and a drop of his rain" is of *fanā fir-rasūl* as has been stated on page 67:

> ". . . he is an Ahmad who has been reflected in another

mirror."[646]

On the one hand, he has been called the same Ahmad and the same Prophet and, on the other, he has been declared to be a part. The difference is of metaphor (*majāz*) and of reality (*haqīqat*). Such metaphorical expressions are frequently met with in the writings of the Muslim saints. The *Maktūbāt* (Letters) of Mujaddid Alf Thānī and the *Futūh al-Ghaib* of Sayyid 'Abdul Qādir Gilānī may be consulted for this purpose. Two references are quoted here. In *Maktūbāt,* we read:

> "The perfect followers of prophets, (peace be upon them), by completely following or by excess of love or only as a divine favour and gift, absorb all the excellences in them of their master-prophets and are exactly imbued in their colour, so much so that no difference is left between the masters and the followers."[647]

In *Futūh al-Ghaib,* it has been stated:

> "You will be so exalted that you will have no like of yourself, unique that you will have no peer and no equal. You will become unique and peerless, most hidden and most secret. You will then become successor of every messenger and prophet and every truthful man (*siddīq*). You will become the climax of all saintliness (*wilāyat*) and the living saints will flock to you and difficulties will be solved through you."[648]

If such expressions are not taken metaphorically, then, the Founder has also written in *Ek Ghalati kā Izālah* that he was the same Muhammad and Ahmad and the same *Khātam al-Anbiyā',* whereas he had neither become Muhammad and Ahmad by metempsychosis, nor is there an Ahmadi who believes him to be the *Khātam al-Anbiyā.*

Let us now examine the significance of *zill* and *barūz*. But to make the point clear let us first quote a few references which are indisputable. It has been mentioned in *Haqīqat al-Wahy* that:

> "Nevertheless those persons who become naught in their selves and thus become the perfect manifestation of God's Self and by way of reflection (*zill*), God enters their hearts and their condition is different from all others. As you see, when the sun shines over clear water or transparent mirror, although it is in the sky, it appears that it is found in the water or mirror, but in fact it is not. On the other hand, it is the extreme clarity or transparency of water or mirror that shows to the people that it holds the sun."[649]

And, on the same page, he further writes:

> "When the spiritual sun reflects its light in clear things, it manifests all its splendour in them so much so that it draws the picture of its face in them. As you see, when the sun comes in front of a transprarent mirror and water and manifests its complete face in it, so much so that it reflects itself in the mirror or water in exactly the same manner as it is seen in the sky . . . . Thus for a person there is no spiritual excellence greater than this that he should purify himself to the extent that God's image is vivid from his heart. Towards this a reference has been made in the following verse of the Qur'ān: "I am going to place a *khalīfah* (successor, ruler) in the earth" (2:3). And it is obvious that an image is the *khalīfah* or the successor of the original thing."[650]

These references show that a perfect believer also becomes the *zill* of God and reflects divine attributes in the mirror of his heart. But it cannot be said that he becomes God. Similar is the position of the *zill* and *barūz* of prophets. There is no doubt that the attributes and excellences of

prophets are reflected by their perfect followers, so by way of *zill* and *barūz* they do not become prophets. The last reference quoted above also shows that *zill* is used in the sense of *khalīfah* or successor. Thus the truth is that the prophets' *zill* are their spiritual successors (*khalīfahs*). And, on page 63 of the same book, it has been stated:

> "And a person's reflection that falls in a mirror is his son by way of simile (*isti'ārah*). As son is born of a father, similarly, the reflection is born of its original."[651]

This reference also supports what has been said before, where *zill* was considered like a successor. Here it has been declared like a son. There is, of course, no doubt that his perfect followers stand in relation of sonship to Muhammad (peace and blessings of Allah be upon him), and it is for this reason that they are called his *khalīfahs* (successors). A similar statement is found in *Barāhīn Ahmadiyya,* vol. v:

> "And as we can say that the mirror which reflects all the contours of a person standing before it thus becoming the *khalīfah* of his person, similarly a believer, by reflecting the divine character and attributes, attains the rank of *khilāfat* (successorship) for himself and he becomes the manifestation of God's face by way of *zill*. And as God is the Unseen of the Unseen (*ghaib al-ghaib*) and, in His nature, is Beyond of the Beyond (*warā al-warā*), similarly, such a believer becomes in his nature *ghaib al-ghaib* and *warā' al-warā*."[652]

By taking these words in their original sense, can we really call a believer God, Unseen of the Unseen and Beyond of the Beyond? If not, then, the significance of *zill* or *'aks* (reflection) as described here should be applied to a prophet's *zill* and *barūz*. Do not follow in the footsteps of a nation that has gone astray by taking the metaphorical expressions as real. In the Hadīth a just king has been called a *zill* (shadow) of God.[653] And the Founder has not only

called the righteous servants of God *zill al-Allāh* but also Unseen of the Unseen and Beyond of the Beyond. Now the point to be considered is, whether the just king and the saint become God or not? The word *zill* is applied only when it has to be proved that the thing under reference is other than the original, although some attributes of the original may be found therein. Thus a *zillī nabī* is also a non-prophet who has taken some prophetic attributes in his person. Anyone who steps beyond this limit follows in the footsteps of the Christians.

Now let us see what is the significance which has been given by the Founder to *zillī nubūwwat.* He says in his book *Haqīqat al-Wahy:*

> *"Zillī nubūwwat* (reflection of prophethood), meaning to receive revelation only by the grace of Muhammad (peace and blessings of Allah be upon him), shall remain in existence to the Day of Resurrection, so that the door to the perfection of men should not be closed. And so that this sign should not be obliterated from the world that the resolution of the Holy Prophet has desired that the doors of divine communion and communication should remain open, and so that divine gnosis which is the basis of salvation should not become non-existent."[654]

In what a clear manner the conception of *zillī nubūwwat* (reflection of prophethood) has been explained by the Founder! It is to receive revelation by the grace of Muhammad (peace and blessings of Allah be upon him). And this door has remained open for his followers and shall always remain so, because without it there can be no perfection of the self. In other words, *muhaddathiyyat* is another name for *zillī nubūwwat.*

Again, it is not essential for a *barūz* to be a real prophet as is admitted by the Founder:

"The whole *ummah* agrees that a non-prophet takes the place of a prophet by way of *barūz*. The same is the meaning of the hadīth, "The *'ulamā* of my *ummah* will be like the Israelite prophets" . . . and in another hadīth it is said that 'the *'ulamā* are the inheritors of the prophets."[655]

Thus *zillī* or *barūzī* prophethood is only another name for *muhaddathiyyat* or *wilāyah* (sainthood).

NOTES AND REFERENCES
CHAPTER - VII

580. *Taudīh Marām*, (22 January 1891), pp. 17, 18.
581. *Haqīqat al-Wahy*, (15 May 1907), p. 390.
582. "In the metaphorical sense God may speak of a *mulham* (an inspired one) as a prophet or a messenger . . . . This is the knowledge which God has given me. Let him understand who wishes to understand" (*Sirāj Munir*, 24 March 1897, pp. 2, 3)."
"The word messenger and prophet used concerning me in the Divine revelation . . . . are by way of metaphor and simile, for he who receives direct revelation from God is positively spoken to by God, it is not inappropriate that the words *rasūl* and *nabī* should be applied to him. On the other hand this is an eloquent simile" *(Tuhfah Golarwiyah*, 1 September 1902, Supplement, footnote p. 24).
583. Ibn-i 'Arabi, *Futūhāt Makkiyya*, Vol. II, (Cairo, 1270 A.H.), p. 56.
584. *Taudih Marām*, (22 January, 1891), p. 9,10.
585. *Futūhāt Makkiyyah*.
586. *Ibid.*,
587. *Ibid.*,
588. Imām al-Sha'rāni, *Al-Yawāqit w'al-Jawāhar*, p
589. *Ibid.*, Vol. ii, p. 43.
590. *Ibid.*,
591. "And pray for them. Surely 'thy prayer' (*salāta-ka*) is a relief to them" (*9 Al-Taubah:* 103)
592. The Qur'ān, 2 *Al-Baqarah:* 256.
593. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat*, p. 124. Full discussion in Ch. V.
594. Written statement by the Founder, attested by eight witnesses, given at Lahore on 3 February 1892, after which his controversy with Dr 'Abdul Hakīm came to an end.
595. *Ek Ghalati kā Izālah*, 5 November 1901.
596. *Ibid.*, p. 15 footnote.
597. *Ibid.*, p. 16.
598. *Ibid.*, p.12.
599. *Haqiqat al-Nubūwwat* p.
600. *Ek Ghalati kā Izālah*.
601. *Sirāj Munīr*, 24 March, 1887, pp. 2, 3.
602. *Ibid.*
603. Letter dated 23rd May 1908, published in the issue of 26th May 1908 in *Akhbār 'Ām*, Lahore.
604. *Ibid.*
605. *Izālah Auhām* (3 September 1891), p. 575.
606. The Qur'ān, 4 *Al-Nisā':* 64.
607. *Izālah Auhām* (3 September 1891), p. 569.
608. See Ch. V, footnote 511.
609. *Al-Bukhārī, Kitāb al-Anbiyā.*

610. *Barāhin Ahmadiyyah,* Vol. V (15 October 1908), Supplement, pp. 181, 182.
611. *Ibid.,* p. 184.
612. *Haqiqat al-Wahy* (15 May 1907), footnote p. 150.
613. "Anyone who would look into the reality of being an *ummati* would clearly understand that to declare Jesus to be an *ummati* (follower) tantamounts to unbelief (*kufr*)" (*Barāhin Ahmadiyya,* Vol. V (15 May 1908), Supplement p. 192. Again, "the possessor of perfect prophethood can never be an *ummati*" (*Izālah Auhām* (3 September 1891), p. 569.
614. *Al-Wasiyyat* (20 December 1905), p. 10.
615. *Haqiqat al-Wahy,* footnote p. 150.
616. *Barāhin Ahmadiyya,* Vol. V, Supplement, p. 184.
617. *Tajalliyyāt-i Ilāhiyya,* pp. 8,9.
618. See Chs. I and II.
619. Written statement by the Founder, quoted before in Ch. v, p. 384, Ch. vii, p. 419.
620. *Izālah Auhām,* (3 September 1891), pp. 421, 422.
621. *Barāhīn Ahmadiyya,* Vol. V, (15 October 1908), Supplement p. 138.
622. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat,* pp. 152, 153.
623. Letter dated 23 May 1908 to *Akhbār 'Ām,* Lahore.
624. Mirzā Mahmūd Ahmad, *Haqīqat al-Nubūwwat,* p.167.See also Ch. v, p.369
625. *Ibid.,* p. 1.
626. *Sirāj Munīr* (24 March 1897), p. 3.
627. "The references, prior to 1901, in which he (i.e. the Founder) denied his prophethood have been abrogated now and it is wrong to argue from them" (*Haqīqat al-Nubūwwat,* by Mirzā Mahmūd Ahmad, p. 117).
628. *Haqīqat al-Wahy* (15 May 1907) *al-Istiftā,* p. 65.
629. *Sirāj Munir* (24 March 1897), p. 4.
630. *Nuzūl al-Masīh* (20 August, 1902), p. 5.
631. *Taudih Marām* (22 January 1891) pp. 9, 10.
632. *Izālah Auhām* (3 September 1891), p. 421.
633. *Al-Wasiyyat* (20 December 1905), p. 12.
634.
635.
636. Maulānā Sayyid Muhammad Ahsan, *Sittah Durūriyyah,* concerning the debate in Rāmpūr (India) (1909), p. 63.
637. *Ibid.*
638. *Tashhīz al-Azhān,* Qādiān, edited by Mirzā Mahmūd Ahmad, October 1913
639. *Ibid.*
640. *Badr,* Qādiān, 16 February 1911.
641. *Ibid.,* Vol. 7, No. 7.
642. *Ibid.*
643. *Ibid.*
644. *Izālah Auhām* (3 September 1891), p. 575.
645. *Mawāhib al-Rahmān* (14 January 1903), p. 69.

646. *Mawāhib al-Rahmān*, p. 67.
647. Sayyid Ahmad Mujaddid Alf Thānī, *Maktūbāt*, Vol. 1, p. 266, Letter No. 248.
648. Sayyid 'Abdul Qādir Gilāni, *Futūh al-Ghaib*, 4th Discourse. English translation Maulvi Aftāb-ud-Din Ahmad published by Sh. Muhammad Ashraf, Aibak Road, Lahore, Pakistan.
649. *Haqīqat al-Wahy* (15 May 1907), p. 24.
650. *Ibid.*, pp. 24, 25.
651. *Ibid.*, p. 63.
652. *Barāhin Ahmadiyya* Vol. V (15 May 1908), Supplement, p. 81.
653. *Jāmi' Saghīr*, Vol. 2, p. 31.
654. *Haqīqat al-Wahy* (15 May 1907), p. 27.
655. *Ayyām al-Sulh* (1 January 1899), p. 163.

CHAPTER VIII

CHARACTERISTICS OF PROMISED MESSIAH

As discussed before, the Promised Messiah is one of the *mujaddids* (reformers) of this *ummah* and is also the recipient of that kind of prophethood which, in other words, is called *muhaddathiyyat,* but this alone does not indicate his true status.

There is no doubt that a promise has been given to this *ummah* for the appearance of *mujaddids* at different intervals and this promise has been spoken of in the Qur'ān in the form of *khalīfahs* (successors) being raised among Muslims as they were raised among the children of Israel.[656] The first distinction of the Promised Messiah is that as at the end of the Mosaic dispensation a great *khalīfah* appeared who was going to be the last of its prophets, (*khātam al-anbiyā*) and no prophet was going to be raised after him in that dispensation; similarly, in this *ummah,* after the lapse of almost the same period, a great *khalīfah* was going to appear who would be *khātam al-khulafā* (the last of the successors) so that the Islamic dispensation should complete its resemblance with the Mosaic dispensation. But as the Islamic dispensation was to exist by the will of God till the Day of Resurrection and God had destined the raising of *mujaddids,* therefore, the *khātam al-khulafā* of this dispensation could not mean that no *khalīfah* was going to appear after him. It was, however, essential that on account of his eminence, he should be called *khātam al-khulafā.* If the Islamic dispensation was going to terminate with the appearance of this Messiah, as it happened with the Mosaic dispensation, then the Muslim Messiah would not have reached that stage of grandeur and he would have only been the last *khalīfah*. But as the order of the successors of

Muhammad (peace and blessings of Allah be upon him) was going to exist for ever, therefore, the *khātam al-khulafā* of this dispensation was called as such in a particular sense.

The second distinction is that Muhammad (peace and blessings of Allah be upon him) had made clear prophecies about the coming of the Promised Messiah. And these prophecies are found in the most authentic books of Hadīth. In *al-Bukhārī* also a prophecy about the advent of the Messiah is found. In some of the prophecies he has been called Jesus, son of Mary, who was the last *khalīfah* of the Mosaic dispensation. In *al-Sahih of Muslim,* there is a report in which Jesus, son of Mary, has been called a prophet of God. These prophecies have given the Founder of the Ahmadiyya Movement a distinction as compared to the claims of the other *mujaddids*. For, this is not a prophecy alone but other signs have also been mentioned with it which were to serve as a testimony for his appearance, whereas no such signs have been foretold about any other *mujaddid.*

The third characteristic is about the mission of the Promised Messiah which also distinguishes him from all other *mujaddids,* because the time of his coming coincides with the time of internal as well as external misfortunes for Islam. Therefore, his mission has also been considered of great importance.

In short, the traditions of Muhammad (peace and blessings of Allah be upon him) speak especially about his advent, his signs and his mission, in a distinct manner.

Mention of distinction about the Promised Messiah

These distinctions have caused misconceptions among some people so much so that they have laboured hard to take the Promised Messiah out of the category of *mujaddids* and place him in that of prophets. In this connection, we reproduce the following from the Founder's book *Haqīqat*

al-Wahy:

"Now let it be known that in the Traditions of the Holy Prophet (peace and blessings of Allah be upon him), a prophecy has been made that a person shall be raised in the *ummah* of the Holy Prophet, who shall be called Jesus, son of Mary, and be given the name of prophet, that is, he shall have the gift of being frequently spoken to by God and matters Unseen will be manifested to him so abundantly as cannot be revealed to any except a prophet, as Most High God says: "So He makes His secrets known to none else than a messenger whom He chooses",[657] that is, God does not endow clarity and frequency about matters Unseen except to the person who is His honoured messenger (*rasūl*). Now this is an established fact that the Most High God has spoken, communicated and manifested to me matters of the Unseen to the extent that during the last thirteen hundred years of Hijrah, He has not bestowed this favour (quantitatively) on any one else except me. If anybody rejects it the onus for it lies heavily on him.

"In short, I am as such an individual chosen in particular in this *ummah* for the frequent recipience of divine revelation and matters Unseen and all those saints and *abdāl* and *aqtāb* (i.e., saints of different orders) who have preceded me in this *ummah* were not favoured with such an abundance. That is why the title of 'prophet' has been conferred on me in particular in preference to other people lacking abundance of revelation and matters Unseen. And it ought to have been like this so that the prophecy of the Holy Prophet (peace and blessings of Allah be upon him) should come true with full clarity. Because if the righteous ones, who had passed before me, had been the recipients of divine communion, communication and knowledge of Unseen matters to this extent then they qualified themselves for

the title of prophet and an anomalous position would have occurred in the prophecy of the Holy Prophet. The divine expediency, therefore, precluded them from receiving this favour to its maximum so that the prophecy in the authentic Traditions that there will be only one such person stands proved beyond doubt."[658]

A solitary reference

Now it must be understood that there must be a principle for the interpretation of a writing of the Founder. Evidently, no such principle has been laid here. He has simply mentioned something about his own person. The general rule is that if the matter under discussion goes against some established principle it should be interpreted according to that principle and the established principle should not be ignored for a solitary reference. As for example, in the Qur'ān, the divine Being is spoken of as the Creator of every thing[659] but it has also been stated about Jesus Christ that: "I determine (*akhluqu*—I create) for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah's permission."[660] If we take the obvious meanings of the words, it shall mean that Jesus Christ also created birds which goes against the clear principle that no one else can create except God. As this principle cannot be violated, therefore, Jesus Christ's "creating" birds must be interpreted in a way that should not go against the plain teachings of the Qur'ān,[661] even though the apparent meaning of word has to be somewhat altered.

Similarly the Qur'ān has laid down a principle that the dead do not return to the world[662] but again it is mentioned about Jesus Christ that he brought "the dead to life"[663] or it has been reported that a person was dead for a hundred years and then he was brought to life.[664] Shall we ignore the law in this case or interpret these events according to the law? Again, for instance, it is an admitted fact that God is

the Creator and man is His creation. Neither can God become man nor man God. But if it has been foretold by a prophet that at a certain time God will appear Himself in the world, then shall we interpret the prophecy according to the accepted law or violate the law or take the prophecy in its literal sense? I am confident the people who have been brought up under new knowledge and who have been instructed to follow the path of true research should not like to set aside the law but will interpret all these matters or peculiarities according to the principles set down in the Qur'ān. And this in fact is the right course.

The passage above mentions of a person's being named a 'prophet'. The question is simple. Does prophethood continue after the Holy Prophet or not? The reply is either "yes" or "no" and there is no other one. If prophethood continues then other prophets could also be raised in this *ummah* in which case the words "I have been chosen particularly to receive the name of prophet", become meaningless. Again if the title of prophet was earned by another person also, the prophecy in the Hadīth would have become an anomaly. The second possibility is that prophethood does not continue after Muhammad (peace and blessings of Allah be upon him). If such is the case then nobody can be raised as a prophet and there is no other argument. If you make the institution of prophethood survive after Muhammad (peace and blessings of Allah be upon him), the above statement is wrong because the 'particularity' (*khusūsiyyat*) disappears then, and if prophethood does not continue none can be raised as a prophet. And whatever has been mentioned in connection with it must be interpreted according to the set principles, even though the apparent meaning has to be altered as has been done in the three instances quoted above from the Qur'ān.

In his rejoinder, Mirzā Mahmūd Ahmad has only made an attempt to conceal the reality. What he says is that till

now no prophet has been raised after Muhammad (peace and blessings of Allah be upon him), and may be there is one later but he cannot say anything about it.[665] This round-about answer is only to evade the real issue. The words of the Founder are clear:

> "So that the prophecy in the authentic Traditions may be fulfilled that there will be only one such person" (*Haqīqat al-Wahy*, pp. 390, 391).

If another prophet is raised after him it amounts to the same thing, that is to say, that such a person has lost his singularity which means that the import of the above statement is lost. Thus with the coming of another prophet the writing of the Founder becomes meaningless and if there can be no other prophet, and as a matter of principle the door of prophethood is closed, then there is no place even for a single person to step in the domain of prophethood.

There are some who declare themselves to be better Muslims than others and say: "What difference does it make? When the Qur'ān has it that no prophet will be raised after Muhammad (peace and blessings of Allah be upon him), we believe in it and when Muhammad (peace and blessings of Allah be upon him), says a prophet would come, we also believe in it." Such a reply is expected from the believer in Trinity, but in the Qur'ān a Muslim has been advised to use his brain. He must try to reconcile the two statements.

Prophethood described as metaphorical

Secondly, none can deny the following statement of the Founder made later in the same book:

> "I have been called a prophet by God by way of metaphor and not by way of reality."[666]

Thus in spite of receiving the name of prophet, whatever significance might have been in receiving this

name it has been given to him by way of metaphor. It does not require a lot of discussion to understand the meaning of a metaphor. If metaphor is not taken as metaphor and by puerile interpretations someone wants to make it reality then there are also many other metaphors which should be accepted as real. For instance, Jesus Christ's calling himself a son of God for which the Jews wanted to stone him. The reply Jesus gave was that those to whom the word of God came were called gods, then in what way was it blasphemous if he said that he was a son of God.[667] Obviously, he meant as they were gods in the metaphorical sense, in the same sense he was a son of God. But after Jesus Christ his followers made him the son of God in the real sense of the term and did not care what interpretation Jesus had put upon those words. In his case, the metaphorical meanings are inferred from his words, but in the case of the second Messiah the giving of the name prophet has been clearly stated as a metaphorical expression. However, after him came people who took metaphor a reality and declared him to be an actual prophet. Let them ponder over it now whether or not they have committed the same mistake which was committed by those who made Jesus Christ the real son of God. If the Promised Messiah can actually become a prophet, despite his using such words in the metaphorical sense then there is no reason why Jesus Christ should not be accepted the son of God in the real sense by his followers. He did not proclaim so clearly his being a son of God in the metaphorical sense. On the contrary, the Founder admitted the use of the word prophet for himself by way of metaphor. Thus the particularity which has been mentioned in the above statement cannot contradict a latter writing in which the Founder had said that "he was called a prophet by way of metaphor and not by way of reality." If a statement has to be abrogated it should be the former statement and not the one mentioned in the latter part of the book.

The Founder received the title 'prophet'

The third notable point in the statement under discussion is that it only says "from among all the saints and *aqtāb* he has been chosen particularly to earn the title of prophet" and not prophethood itself. The words of the Founder are:

> "Thus for this reason I have been chosen particularly to earn the title of prophet", and "because had the other righteous ones, who passed before me, been the recipients of divine communion, communication and knowledge of Unseen matters to such an extent, the title of prophet would have been bestowed upon them."[668]

Here it is not said that they must have become prophets. There is a great difference in earning the name or title of prophet and becoming a prophet. A non-prophet also sometimes gets the title prophet and, as will be shown later, even a man is named God sometimes — particularly in prophecies.

Now let us once again turn to the words of the statement which begins with the following words:

> "Let it be known that in the Hadīth of the Holy Prophet (peace and blessings of Allah be upon him) a prophecy exists that a person shall be born in the *ummah* who shall be called Jesus, son of Mary, and shall be known by the name prophet."[669]

So, does a person who is called Jesus, son of Mary, actually become so or is he called Jesus, son of Mary, by virtue of possessing some of his characteristics. Similarly, one who receives the name prophet does not actually become so, but this name is given to him because he possesses some of the characteristics of a prophet. This explanation is by the Founder himself in the same book where he has stated:

"I have been called a prophet by God by way of metaphor and not by way of reality."[670]

Fourthly before the mention of this speciality, the Founder has written:

"And another naive attitude (of my opponents) is that in order to inflame the ignorant masses they allege that this person has laid claim to prophethood. This is a clear fabrication. The fact is that I have nowhere claimed a position which is forbidden by the Holy Qur'ān. What I assert is that from one aspect I am a true follower (*ummati* of the Holy Prophet) and from another a prophet merely through the benevolence of the prophethood of Muhammad (peace and blessings of Allah be upon him). And being a prophet means that I have been gifted with the frequency of divine communion and communication."[671]

Here he declared that the charge of a claim to prophethood is mendacious which his enemies have fabricated against him to excite the ignorant people. If he was actually a prophet then why did he call such a claim a mere forgery. The claim which he has advanced is that from one aspect he is a follower and from another a prophet. The term *ummati* (a true follower of the Holy Prophet) and prophet' has already been discussed in the earliest part of this book.[672] Such a claim has been described by him as a *muhaddath*. It is in fact one and the same thing whether he used the word *muhaddath* or *ummati-and-nabī*.

Prophet here means *Muhaddath*

After this the Founder of the Ahmadiyya Movement writes:

"The point is, as the Mujaddid of Sirhind[673] has written in his *Maktūbāt* that although some persons of this *ummah* have been chosen for being spoken to by God,

and will be chosen as such till the Day of Resurrection but a person who is favoured with the frequency of communion and communication and to whom matters of the Unseen are manifested abundantly is called a prophet."[674]

When we look into the *Maktūbāt* of the Mujaddid Alf Thānī we find the word *muhaddath* there instead of prophet. It cannot be assumed that the Founder has perchance committed a mistake here because before that he has quoted twice *verbatim* this reference. Once in *Izālah Auhām* (p. 914) and then in *Tuhfah Baghdād* (footnote pp. 20, 21). As a matter of fact, when he declared that the claim of prophethood was a fabrication against him and said plainly that his claim amounted only to his being a prophet from one aspect and follower from another — and such a prophethood according to *Izālah Auhām* was *muhaddathiyyah* — then how could he call himself a prophet in the real sense of the word? If the word prophet was anywhere used by him it meant only a follower and prophet who in other words is a *muhaddath* (*Izālah Auhām*). He has made his view clear by using the word prophet instead of *muhaddath* in the quotation from the Mujaddid of Sirhind. This shows that wherever he used the word 'prophet it meant *muhaddath* in reality. If this explanation is not accepted, then the Founder comes under the charge that to serve his own purpose he made an alteration in the writings of the Mujaddid Alf Thānī. Those who lay emphasis on prophethood should ponder over these matters and save the Founder from becoming a victim of such unclean charges.

Anyone who believes him to be a prophet, on the basis of page 390 of *Haqīqat al-Wahy,* believes in a prophet who is guilty of interpolation in the writings of other Muslim savants.

A prophecy in the Hadīth

In this passage, it has been mentioned at least four times that the appellation prophet is due to a prophecy in the Hadīth. The statement begins with the following words:

> "In the Traditions of the Holy Prophet there is a prophecy that a person shall be born in the *ummah* of the Holy Prophet who will be called Jesus, son of Mary, and be given the epithet of prophet."

Then, after mentioning about his speciality, he writes:

> "It ought to have been like that so that the prophecy of the Holy Prophet (peace and blessings of Allah be upon him), should come true with full clarity."

And for the third time, he says that if others had got this name "a flaw in this case must have occurred in the prophecy of the Holy Prophet (peace and blessings of Allah be upon)."

And last of all, for the fourth time, after repeating the same point, he reiterates:

> "So that the prophecy of the authentic Traditions may come true that there will be only one person like that."

The Founder has explained his real object four times that the coming of the Promised Messiah is particularly mentioned in the Traditions and in one of them he has been called a "prophet of God". Thus the long and the short of the story is that it is only he who enjoys this particularity. No other *mujaddid* has been given the name prophet of God in the Hadīth, this however does not mean that he has actually become a prophet. The occurrence of a word in a prophecy does not necessarily mean that it is not to be interpreted in any other way. In this manner, all other prophecies will be set at naught. For instance, the Promised Messiah has written that the coming of Muhammad (peace and blessings of Allah be upon him) has been likened to the coming of

God and his manifestation as the manifestation of God[675] in earlier prophecies and that such a prophecy has not been made about any other prophet. Thus it could be said that it is a particularity of Muhammad (peace and blessings of Allah be upon him), but it does not mean that he has actually become God. Indeed there must be a reason why, after all, he has been called God in the prophecies. This is not far to seek. As compared to the other prophets, his eminence, grandeur and glory, his feat and accomplishments were so much superior than those of others that it appeared like the works of God. The prophets were shown in their visions such an illustrious account of his deeds which had almost no comparison in its magnitude with the deeds of the other prophets although his work was the same as that of other prophets. It was only because of the magnificence of his work that the word "God" was used for him in the prophecies, although he was a prophet and not God. Exactly this is the position about the prophecy of the Promised Messiah. There was a general prophecy about the appearance of *mujaddids*, but about the Promised Messiah were particular prophecies. The signs of his coming and the grandeur of his works were also foretold.

As compared to other *mujaddids* a large number of signs and prophecies fulfilled at his hand, which were however essential because the Promised Messiah was going to appear in an age replete with the denial of divine communication. It was on this account that in the reports of the Holy Prophet, he was also given the name 'prophet' although his work was the same as of other *mujaddids*. It was because of the magnificence of his work and the grandeur of his signs and prophecies that a special name was given to him in the Hadīth just as the name 'God' was given to Muhammad (peace and blessings of Allah be upon him), in the earlier prophecies. There was a reality concealed under

Muhammad (peace and blessings of Allah be upon him) was God nor the Promised Messiah a prophet. In the case of one, the glory of God was manifested as compared to the works of other prophets while, in the case of the other, the glory of prophethood was manifested as compared to the works of other *mujaddids*.

The Promised Messiah's referring to that prophecy four times shows that he wanted to emphasise the peculiarity of the prophecy. His words "so that the prophecy of the authentic Traditions may come true that there will be only one person like that" cannot be held true unless the explanation given above is accepted. According to this explanation, the other words of the Founder also remain true where he has stated that:

> "All these saints, *abdāl* and *aqtāb,* who have been raised before me in this *ummah,* were not granted such frequency of this favour, therefore, I have been chosen particularly to receive the name of prophet."

This does not mean that they were not the recipients of frequent communion and communications or signs were not manifested at their hands in abundance, because this phenomenon has been admitted by him in the *Haqīqat al-Wahy* at many places,[676] then how could he deny this fact about them. The only significance is that, as compared to them, he obtained such an abundance as if the glory of prophethood was manifested through his prophecies, therefore, it was he alone who was chosen in particular to receive the name prophet in the prophecy mentioned in the Hadīth. This, however, does not mean that the name 'prophet' has not been given to anybody else in this *ummah* in his *ilhām* (inspiration). We even know that, in this age, there are many people who have been given the name 'prophet' in their *ilhām* although they are not even appointed ones of God (*māmūr*),[677] then why should we think

like that about *mujaddids?* Had this been the particularity of the Founder, what relation it had with receiving the name prophet in the Hadīth and why did the Founder refer to the Hadīth on this point repeatedly? This shows that his particularity was only with reference to the prophecy in the Hadith where he was given the name prophet of God. In no case does it mean that he was the recipient of a separate kind of prophethood, otherwise, all his writings would become null and void and all the established principles would be set at naught. Moreover, such a belief amounts to laying the axe to the root of Islam and one should never entertain such a belief in his mind. These words do not denote any other meaning and if some other meanings are possible then only these should be accepted which keep the accepted principles intact.

Founder's work was same as that of other *Mujaddids*

Now look at another aspect of the problem. If the Promised Messiah got a different kind of prophethood from other *mujaddids,* is there any apparent sign which brings about this distinction in him? Has it added a new colour in his rank or has he got certain rights which did not fall to the share of other *mujaddids?* For instance, *mujaddids* could not add to or subtract anything from religion, their object was only to strengthen and reform it. Did the Founder do anything different? *Mujaddids* were given the subtle knowledge of the Qur'ān. Did the Founder get something more than that? *Mujaddids'* revelation consisted of *mubashshirāt* (good news). Did the Founder's revelation contain matters *ultra vires* of the realm of *mujaddids?* It was essential for *mujaddids* to judge their revelation according to the Qur'ān. Was it not necessary for the Founder to do so?

In short, what is the apparent sign of the Founder's being a prophet and not a *mujaddid.*

Like other *mujaddids,* he was obedient to every word of

the Qur'ān; he had not the right to change a single letter of it. Whatsoever he got was by complete obedience and annihilation in the Holy Prophet (*Fanā fir-rasūl*) like other *mujaddids*. If the office of *nubūwwah* is proposed for him instead of *mujaddidiyyah*, then some difference in work should also be shown. When the revelation of any other *mujaddid* was not recited in the prayer (*salāt*), his revelation might at least enjoy this privilege. Or as the books of the Israelite prophets were constantly added to the books of Moses, similarly, the revelation of the Founder, unlike the revelation of other *mujaddids*, should have been added to the Qur'ān. In brief, some tangible proof should be given of such a distinction otherwise when his works, deeds and duties are the same as those of other *mujaddids* then what is the use of breaking the seal of the finality of prophethood, which creates disorder in the ranks of Islam? It is a matter of concern that much enthusiasm is shown in declaring those who profess the *Kalimah* to be *kāfir* by the Qādiān section of the Movement. To them let the house of Islam fall into pieces, let the mission of the Founder go to rack and ruin but Muslims are to be turned into infidels somehow! Woe indeed to such a mentality!

Thousands of *auliyā* and 'a follower and a prophet'

Somtimes it is said that the Founder has written: "This *ummah* has produced thousands of *auliyā'* (saints) and from among them is one who is a follower as well as a prophet."[678]

As regards the term 'a follower and a prophet' it has been shown that it only denotes the office of *muhaddathiyyah* and nothing else. If we refer to the context, to which this footnote is given, it has been clearly indicated that there is only one kind of *zillī nubūwwat*[679] which is to be found in this *ummah*. Other *auliyās* also got it and so did the Founder. This also refers to the prophecy in the Hadīth, because from among thousands of *auliyā'* one has been

particularly mentioned in the Hadīth to which the Founder has alluded. He did not say that the nature of prophethood of that particular person was different. It is the same for all of them, i.e., the same *zillī nubūwwat* the door of which is open "till the Day of Resurrection".[680] As for his own speciality it is the same as has been explained above.

NOTES AND REFERENCES
CHAPTER - VIII

656. The Qur'ān, 24 *Al-Nūr*: 55.
657. *Ibid.*, 72 al-Jinn: 26, 27.
658. *Haqiqat al-Wahy* (15th May, 1907), pp. 390, 391.
659. The Qur'ān, 16 *Al-Nahl*: 20; 25 *Al-Furqān*: 3. The act of *khalq* in the sense of creation cannot be attributed to any being except Allah. The Qur'ān has laid greatest stress upon this point. It again and again speaks of the Divine Being as the *Creator of everything*, so that there is nothing of which any one else may be said to be a creator. And of those who are taken as gods by any people, it says in particular that they do not *create anything, while they are* themselves created.
660. The Qur'an, 3 *Āl'Imrān*: 48. The primary significance of *khalq* (creation) is *measuring, proportioning,* synonym *taqdīr* (*Lane's Lexicon*). Here *khalq* comes to signify the mere act of determining of a thing. The word was used in this sense in pre-Islamic poetry. (Footnote No. 428, *English translation of the Qur'ān* by Maulānā Muhammad Ali, p. 144).
661. *Ibid.*
662. The Qur'ān 39 *Al-Zumar:* 42:23 *Al-Mu'minūn:* 100; 21 *Al-Anbiyā:* 95.
663. Ibid., 3 *Āl'Imrān:* 48.
664. *Ibid.*
665. "We believe in the raising of only one prophet in this *ummah.* The future is under the veil of the unseen. About it we cannot say anything." (*Haqīqat al-Nubūwwat,* p. 138). – Tr.
666. *Haqīqat al-Wahy* (15th May 1907) Supplement *al-Istiftā*, p. 65.
667. John, X: 31-35.
668. *Haqiqat al-Wahy*, p. 391.
669. Ibid., p. 390.
670. *Ibid., Istiftā*, p. 65.
671. *Ibid.*, p. 390.
672. Chapters III and VII.
673. Mujaddid Alf Thānī, *Maktūbāt*, Vol. II, No. 51 (Nawal Kishore Press, Sixth edition, Feb. 1913).
674. *Haqīqat al-Wahy*, p. 390.
675. *Ibid.*, p. 63.
676. *Ibid.*, p. 28.
677. See Foot note No. 546.
678. *Haqīqat al-Wahy* (15th May, 1907), footnote, p. 28.
679. *Ibid.*
680. *Ibid.*

CHAPTER IX

MIRZĀ MAHMŪD AHMAD'S OTHER ARGUMENTS ABOUT PROPHETHOOD

In his book *Haqīqat al-Nubūwwat*[681], Mirzā Mahmūd Ahmad has coined a few terminologies by which he holds the Founder to be a prophet. The first of these is the terminology of God, as he puts it, for which he quotes the following reference:

> "This is God's terminology that He has called prophethood as abundance of communion and communication."[682]

What is actually meant by the terminology of God? Is there no metaphor in the words of God? Is not a word in the communication of God used in its wider literal significance? If both these are true, and the Qur'ān is full of such illustrations, then this phrase "the terminology of God" is only used by Mirzā Mahmūd Ahmad to awe the ignorant people. Even the word *salāt* which, in the terminology of *Shari'ah*, has a special meaning for the particular mode of Muslim worship has been used in the Qur'ān in its wider dictionary sense for prayer only,[683] *kāfir* for a farmer[684] and *'arsh* for throne.[685] Metaphors and similia are found abundantly in the Qur'ān. If Mirzā Mahmūd Ahmad has seen the words "God's terminology" here, why could not he see it at another place where God's terminology has declared that a *muhaddath* can be called a messenger:

> "Do not lay false charges against me that I have laid a claim to real prophethood. Have you not read that *muhaddath* is also a *mursal* (sent one). . . O ye the unwise, tell me whether the sent one is to be called *mursal* or *rasūl* in Arabic or by any other name . . . This is indeed true that the inspiration which God has sent

on this servant of His frequently contains about him the words *nabī, rasūl* or *mursal* but they are not applied in their true significance. *Wa li-kulli an-yastaliha,* i.e., And everyone can have his own terminology. So this is God's terminology that He has used such words."[686]

Now try to reconcile both the terminologies of God. He has called the abundance of communion and communication as prophethood and he has also named a *muhaddath* a *mursal* which means that the word prophethood used above only means *muhaddath.*

Prophets' definition of prophethood

The second terminology which has been put forward is prophets' definition of prophethood and its basis is the following passage in *Al-Wasiyyat:*

"When that communion and communication reaches its perfection in its quality as well as quantity and no dross and deficiency is left in it and it openly consists of matters Unseen it is the same which, in other words, is called *nubūwwah* on which all prophets agree."[687]

Mirzā Mahmūd Ahmad has taken it to mean that this is the definition of prophethood according to prophets. If this is, however, the reality of prophethood then in the same book, why does the Founder say that a person who receives all that "cannot be called a mere prophet because this is derogatory to the complete and perfect prophethood of Muhammad (peace and blessings of Allah be upon him)."[688] And while discussing the point of abundance of communication,[689] it has been shown that this abundance comes to the share of every *muhaddath.* In this connection, chapter III of *Haqīqat al-Wahy* may profitably be consulted where it has been mentioned that sweet and pleasant words of God flow from the tongues of the perfect ones of this *ummah* and they possess the full power of telling the Unseen consisting of forceful prophecies covering a wide range of

human affairs so much so that such prophecies are "unique both in their quality as well as quantity"[690] and the person who is gifted with this favour, "the words of God descend as they descend on the true prophets and messengers of God."[691] According to the 'prophets' definition', then all such persons should be considered prophets, there being no peculiarity about the Promised Messiah in this respect. If God can use a word in its literal and metaphorical sense, why cannot a prophet do so?

Terminology of Islam

The third terminology is that of Islam which has been put forward but the reference which has been quoted clearly mentions the word *muhaddath* (inspired one of God) which shatters the very foundation of Mirzā Mahmūd Ahmad's argument. The original words are:

> "Such persons in the terminology of Islam are called *nabī, rasūl* and *muhaddath*."[692]

The interpretation put on the word *muhaddath* by Mirzā Mahmūd Ahmad is that here it denotes prophet. The question is in which book of lexicology this meaning has been given or is it only an innovation of Mirzā Mahmūd Ahmad's own fancy. If these meanings are found in some dictionary the reference should be quoted otherwise such a funny opinion should be withdrawn. But neither of it will happen. And for the followers of Mirzā Mahmūd Ahmad, it would be enough that these words have been uttered by their leader. The argument which Mirzā Mahmūd Ahmad has given is that every prophet is a *muhaddath* (inspired one of God). If such logic has to be accepted then every prophet is also a believer (*mu'min*) and a human being, then would it be correct to say that: "such persons in the terminology of Islam are called *nabī, rasūl* and believer or *nabī, rasūl* and human being!"

Arguments of Mirzā Mahmūd Ahmad briefly reviewed

A long list has been prepared by Mirzā Mahmūd Ahmad of such inspirations of the Founder in which the word prophet or messenger occurs.[693] Some prophecies have also been quoted such as the testimony of Zoroaster and Daniel[694] and the hadīth of the Holy Prophet reported by Nawās ibn Sam'ān.[695] There is only one reply to all these points. The Founder himself says: "I have been named as prophet by God by way of metaphor and not by way of reality."[696]

Thus, whether the word prophet occurs in his revelations or in the earlier prophecies it is by way of metaphor and not in reality. This is the testimony of the Founder himself. Anybody who rejects it is free to do so. He does not believe in the Founder but in Mirzā Mahmūd Ahmad. Although the Founder has fully explained the word 'prophet' in his earlier writings, the reference from his last work *Haqīqat al-Wahy* is very clear that: "I have been named a prophet by God by way of metaphor."

This is a key to all his writings which shows that whenever the word prophet has occurred, it is only by way of metaphor and not in reality. This single reply is indeed enough for all so-called best arguments of *Haqīqat al-Nubūwwat.*

Concerning the verse: "And giving the tidings of a messenger who will come after me, his name being Ahmad,"[697] I have discussed it in a separate book,[698] therefore, I do not want to enter into this discussion here.

Mirzā Mahmūd Ahmad has also quoted the verse: "He makes his secrets known to none except a messenger"[699] as if it were the Qur'ānic definition of prophethood, although there is no word prophet mentioned in this verse. I have already discussed this verse in detail in chapter V of this book.

Mirzā Mahmūd Ahmad's view about the Founder

Mirzā Mahmūd Ahmad asserts that the reason why the Founder denied a claim to prophethood for himself and asserted his being a *muhaddath* was that he did not know the difference between a prophet and a *muhaddath*! Accordingly, he writes in his book:

> "In short, because the Promised Messiah, in the beginning, thought that the definition of a prophet was that he should bring a new *Shari'ah*, or should abrogate some commands or should be raised directly, therefore, in spite of all the conditions which were pre-requisite for a prophet were found in him, he declined to accept the name of prophet for himself, and although he professed a claim in those very things wherewith a man could become a prophet, but since he took these conditions to be the conditions of a *muhaddath*, and not of a prophet, he always called himself a *muhaddath*, not knowing that the nature of his claim as propounded by him was such as could not be found in anyone but a prophet and still he refused to be called a prophet."[700]

This has already been discussed that the denial of prophethood is found in his earlier as well as his latter writings. In his book *Mawāhib al-Rahmān*[701] (published 1903), precisely the same denial of a claim to prophethood is made which was made in his book *Izālah Auhām*[702] (published 1891). Though it is hardly possible, but assuming that he persistently disavowed a claim to prophethood up till 1901, then it has to be admitted that, from 1890 till the end of 1901, for twelve long years he declared himself to be a *muhaddath* and denied a claim to be a *nabī* (prophet).

On the one hand, he is accepted as the Promised Messiah, a *Mujaddid*, an Arbiter and a Judge and on the other he is put to such a disgrace that he did not know the difference between a *nabī* (prophet) and a *muhaddath*! It is

indeed an outrageous charge against him. It is astonishing that whatever Mirzā Mahmūd Ahmad had said on the subject is the same what the opponents of the Founder said about him in their *fatwā* of *kufr*.

Opponents' views were the same in 1891

Just compare this statement of Mirzā Mahmūd Ahmad with that of the Founder's staunchest opponent as recorded in the Pronouncement of Heresy (*Fatwā Kufr*):

> "As against this accusation perhaps the Qādiāni or his friends may put forth two excuses. Firstly, that although the Qādiāni is a claimant to prophethood but has also stated at the same time that the other name of this prophethood is *muhaddathiyyat* which shows that by his claim of prophethood is only meant the claim of *muhaddathiyyat* and not in reality the claim of being a *nabī* . . . the reply is that although it has been stated by the Qādiāni that he is a claimant to that kind of prophethood the door whereof shall remain open unto the Day of Resurrection, and that *muhaddathiyyat* is another name of this prophethood whereof he is the claimant, but he has, at the same time, put such an interpretation upon the term *muhaddathiyyat*, and explained its nature to be such that it cannot mean anything but prophethood."[703]

I am confident that whatever Mirzā Mahmūd Ahmad has written has not been taken out directly from the *Fatwā Kufr* but had he known that such an opinion was expressed before by the *mukaffirīn* (those who declared the Founder to be *kāfir*), — he would never have said the same thing himself. But this coincidence is rather strange that the thoughts which were given expression in 1891 by his opponents were re-echoed by his son! Thus the long arm of coincidence brings the friends and the foes together. Both affirm that the Founder, no doubt, called himself a

muhaddath but at the same time associated such conditions with this word which were only to be found in a prophet. Extreme hatred and extreme love have carried the two groups to the same conclusion. The opponents, however, adopted a wrong case deliberately whereas the indiscreet followers did it rather unintentionally without realising the consequences of their disasterous belief. Jews say that Jesus Christ declared himself to be the son of God, so do the Christians. But there is a difference of heaven and earth in their motives. We are, however, not concerned with intentions but with facts. It is quite probable that some one may be inclined to think that when friends and foes arrive at the same conclusion in consideration of some words why should not that conclusion be considered correct? A reply to this objection is found in the writings of the Founder himself. He has made the point clear so emphatically and repeatedly that there is no course left except to admit that the opponent and the follower have both drifted away from the right path. Both have stumbled over the same point, one in his excessive hatred and the other in his excessive love. When the opponents said that the Founder, although used the word *muhaddath* but explained its nature to be such that it could not but apply to a prophet, the reply which was given to such a charge was as follows:

Founder's reply applies to Mirzā Mahmūd Ahmad as well

> "I have written in some of my books that the station of *tahdīth* bears a close resemblance to that of prophethood. There is no difference between them except of power and position. But they did not understand my statement and said that this person was a claimant to prophethood. And God knows it well that this saying of theirs is quite false and contains no truth, and has no foundation at all. They have fabricated this lie only to incite the people for *takfīr*, abuses, curses and vilifications, and for enmity and violence against me and

thus cause dissension among the believers. And I declare it in the name of God that I believe in Allah and His Messenger and I also believe that the latter is *Khātam al-Nabiyyīn* (Seal of Prophets). I have said, it is true, that all the components of prophethood are found in *tahdīth* in a potential form but not in actuality.

Thus a *muhaddath* is potentially a prophet and if the door of prophethood was not closed, he would have been a prophet in position as well . . . And all the excellences of prophethood lie latent and concealed in *tahdīth* and their expression and manifestation does not take place in fact because the door of prophethood has been closed. And the Holy Prophet (peace and blessings of Allah be upon him) has referred to this point in his saying: "Had there been a prophet after me he would have been 'Umar."[704] And this was only said because 'Umar was a *muhaddath*. Thus it is a hint that the essence of prophethood is found in *tahdīth*."[705]

This reference shows that the Founder has himself refuted the charge of his opponents, "that although the word *muhaddath* was used, it was explained in such a way that it could not mean anything but a prophet." He has not only declared this allegation to be a clear heresy but has also stated that they have uttered this deliberate lie to incite the people against him. The question now arises: Did the Founder declare the charges of his opponents as mere lies and perjury against him without knowing the real difference between a prophet and a *muhaddath*? And when the other allegation that "although he professed a claim in these very characteristics wherewith a man could become a prophet but he took these conditions to be the conditions of a *muhaddath*" has been declared by him also an open lie against him, was it not the duty of Mirzā Mahmūd Ahmad to burn all his writings in this connection after he came to know the truth? Whatever he said was precisely the same which

the opponents had stated against the Founder. And the Founder declared it to be a clear perjury against him. This solitary passage from the writings of the Founder is enough to condemn the whole thesis of Mirzā Mahmūd Ahmad. It is rather lamentable that neither he nor his followers have scant regard for the writings of the Founder. By the words of their mouth they call him a prophet but refuse to accept his clear and express declaration on this point!

The Founder didn't change belief about prophethood

Mirzā Mahmūd Ahmad asserts that at first the Founder called himself only a reformer (*mujaddid*) and an inspired one from God (*muḥaddaṯ*) and denied a claim to prophethood for himself, but then at a certain time he changed his claim about prophethood. While discussing this point, we shall first take up the quotation from *Haqīqat al-Wahy* on which the whole imaginary structure of the Founder's change of belief concerning prophethood is raised. I need not quote the whole passage, only the relevant part would suffice.

A question was put to the Founder that in his book *Tiryāq al-Qulūb*[706] he claimed for him partial superiority (*juz'ī faḍīlat*) over the Messiah but later on in *Dāfi' al-Balā*,[707] he wrote that "he excelled the previous Messiah in his own position (*shān*)",[708] and that these two statements were contradictory. The Founder gave a reply to this question in the following way:

> "It must be remembered that God knows best that I feel neither happy nor concerned about my being called the Promised Messiah or about my considering myself better than the Messiah, son of Mary . . . It is the same kind of contradiction as I wrote in the *Barāhīn Ahmadiyya* that the Messiah, son of Mary, would descend from heaven but afterwards I wrote that I was the expected Messiah . . . Similarly, in the beginning, my

belief was that what relation I had with the Messiah, son of Mary. He was a prophet and one of the honoured ones of God. And if anything was manifested regarding my excellence (*faḍīlat*), I considered it partial excellence (*juzī faḍīlat*); but afterwards the revelation which poured on me like rain did not leave me adhering to this belief. And, in clear words, I was given the title of a prophet, but in this way that a prophet from one aspect and a follower from another. And I have mentioned by way of illustration some divine revelations in this book which also show what Most High God has said about me as compared to the Messiah, son of Mary. How can I discard the continuous divine revelation extending to twenty three years."[709]

For the sake of brevity and convenience, I would like to divide the whole discussion in the form of a few questions.

— Is there any mention here of the change of belief concerning prophethood in the above question and its answer?

— What are the two periods of the change which have been mentioned here?

— Has the Founder made a claim of total superiority (*kullī faḍīlat*) over Jesus Christ? If so, when?

The reply to the first question is that the inquiry has been made only about the problem of superiority (*faḍīlat*) and not about that of prophethood. It has not been asked that the Founder at first denied any claim to prophethood and then declared himself to be a prophet. It is, however, strange that not only in the above reference under discussion but also in all the objections raised against the Founder never was this question asked, not even once, that at first he denied prophethood and later he admitted it. This shows that the thought which has come into Mirzā Mahmūd Ahmad's mind today neither occurred to the followers of the

Founder nor to his opponents nor to his other friends before. No one ever thought that the Founder had changed his belief concerning prophethood, except one Hāfiz Muhammad Yūsuf of Amritsar who raised this objection at the publication of *Ek Ghalati kā Izālah*[710] that in this booklet a claim to prophethood had been advanced. This person, however, entertained a good opinion about the Founder in the beginning. Immediately, a reply to his objection was published by Maulawī Sayyid Muhammad Ahsan in the *Al-Hakam*[711] in which it was clearly established that no new claim had been advanced in *Ek Ghalati kā Izālah,* while at no fewer than twenty places in this booklet there was the denial to such a claim and it was also shown that the same earlier claim of "partial prophethood" (*juzī nubūwwat*) was found in it. As to other opponents, they thought it from the beginning that the Founder had laid a claim to prophethood as is clear from his refutations in many of his writings in which he has repeatedly declared that such a charge was a mere fabrication against him. In short, first of all, such a question of change in belief was never put to him and in case it was, the Promised Messiah did not attach so much importance to it that he should deal with this point in any of his books. Thus the change of belief from *muhaddathiyyah* to prophethood is neither found here nor anywhere else in the writings of the Founder.

If it be said that in reply to the above inquiry the words "in clear words I was given the title of a prophet" are also found, then it may be asked how is it concluded from these words that a change in belief concerning prophethood has also been affected. No sane person can arrive at this conclusion from these words that the Founder had at first a different belief about his prophethood which underwent a change afterwards. Moreover, the conferment of the title has been declared by him to be a metaphorical expression. "I have been named a prophet by God" he writes in the same

book, "by way of metaphor and not by way of reality."[712] How unjust it is, then, to lay such a charge against him when the change in belief about prophethood has neither been hinted at in the objection raised nor in the reply given. There is again no mention in his other books about this *tabdīli-i-'aqīdah* (change of belief) nor in any of his announcements, nor in any of his *diaries*. And there is none among his followers who can declare it on oath that the Founder had expressed such a view in his presence that he had altered his belief regarding prophethood. To settle this point about such a change let anyone prove any of the following statements:

— that the Founder ever made an announcement to the effect that he had changed his belief concerning prophethood and that his earlier books stand abrogated;

— that he mentioned in any of his writings that he had changed his belief concerning prophethood;

— that it has been recorded in any of his *diaries* that he said that he had changed his belief concerning prophethood;

— that any friend of his or foe should declare it on oath that the Founder expressed this view in his presence at a certain time that he had changed his belief about prophethood and that he had abrogated his earlier books;

— that he had written any letter to a friend or a foe mentioning that he had changed his belief about prophethood.

The reply to all these is of course in the negative. This, in fact, settles the real issue, but it would be profitable to throw some light on the other two questions as well.

What were the two periods of the change which had been mentioned here? The question asked was itself wrong. The inquirer received *Tiryāq al-Qulūb* in October, 1902. The

Review was published in June, 1902. As the date put on the cover of *Tiryāq al-Qulūb* was 28 October, 1902, therefore, his saying that first it was written like that in *Tiryāq al-Qulūb* and then in the *Review* differently was against facts. But it was not the work of the Founder that he should spill oceans of ink on such trifling matters although Mirzā Mahmūd Ahmad has filled several pages by the statements of his disciples over such things. To say that the inquirer must have known that *Tiryāq al-Qulūb* was written before is to display further ignorance. Even Mirzā Mahmūd Ahmad himself did not know that and had mentioned it clearly in *Al-Qaul al-Fasl* that it was a book belonging to the year 1902 and, consequently, the line of demarcation for the alleged change in belief was at first said to be the year 1902. In short, since the question itself was wrong, as far as the division of time was concerned, the Founder ignored this point completely and gave a reply in a general way. Therefore, we shall only look to the reply to know in what way the division of time was made. The following two statements in the first paragraph are worth consideration:

— "In the beginning my belief was this" and that belief was;

— "What relation I had with the Messiah, son of Mary?"

Just look at the word "beginning" (*awāil*). Can a person, who started writing a book in 1906, call that period "the beginning" on which hardly four years had passed? No sane person can accept such an interpretation. Thus the beginning could only mean a much earlier period of his life. And, it is further stated "afterwards the revelation . . . poured on me like rain." Now, this revelation must necessarily be considered to have descended on him after this "beginning". If the interpretation of Mirzā Mahmūd Ahmad is accepted as correct, then it should mean that the revelation began after 1901, which upto 1906 only extends to the period of five years, but the Founder had himself stated that this

period of revelation extended to twenty-three years. This makes it clear that the word *awāil* (the beginning) not only referred to an earlier period but also, according to the absolute clarification of the Founder, to the period prior to his claim of being the Promised Messiah.

Another point which settles the issue of this period is the statement of the Founder that "in the beginning, my belief was that what relation I had with the Messiah, son of Mary!" What was indeed that period in his life? Was it before or after his claim of being the Promised Messiah? Did he think that he had no affinity with the son of Mary when he himself claimed to be the Promised Messiah? I should like to draw the attention of the readers to the inspired ode (*ilhāmī qasīdah*) which most probably will not be declared as abrogated wherein he says:[713]

> "Now when I have come according to the prophecies,
> How can ʿĪsā place his foot on my pulpit?"[714]

Again:

> "When the unbeliever worship the Messiah unjustly;
> The prudence of God made me equal to him."[715]

Do these words indicate that till then he did not think of any affinity between him and the Messiah, son of Mary. The subject dealt with in the above couplets has been simply repeated in *Haqīqat al-Wahy* as an argument[716] for his superiority (*fadīlat*).[717]

> "The prudence (*ghairat*) of the Most High God in the heaven is in great agitation against Christians, for they have constantly addressed Muhammad (peace and blessings of Allah be upon him) in such foul language that the sky may rent asunder thereat. Thus God shows that the ordinary servants of His Messenger are superior to the Israelite Messiah, son of Mary."[718]

This makes the whole point clear. In *Sirāj-i Munīr* the Founder said:

> "And the truth is that I do not find that I have been endowed with the grace of God in any way less than that of the Messiah."[719]

Are these words different in their sense from the words in *Haqīqat al-Wahy* that: "Therefore God did not wish to keep me inferior to him."[720]

Again it has been stated in *Sirāj-i Munīr:*

> "What will you say about him who has said,
> "He (*Mahdī*) is superior to some of the prophets?"[721]

It may be noted here that this book from where this statement has been taken, was published much before 1901.

As to the third question, it shall be dealt with in a few words. The Founder has indeed laid a claim of superiority (*faḍīlat*) over Jesus but never a claim of total superiority (*kullī faḍīlat*). Nowhere in his writings or speeches the words "total superiority" can be found. And how could he say so when Messiah, son of Mary, was a messenger with a book. Does not this constitute his superiority over the Founder? Again, God's purifying the messengers with His hand, without their following any person, is it not a matter of superiority (*faḍīlat*)? The words "excelled in his own position" do not signify total superiority. If this could bear such meanings then how was it possible that he enjoyed total superiority over Messiah in April 1902 when at the time of the publication of *Dāfi' al-Balā* and in May 1902 when he wrote in the *Review:*

> "Similarly, the like of Messiah excels the Messiah in many respects, and this is partial superiority (*juz'ī faḍīlat*) which He gives to whomsoever of His servants He chooses."[722]

Thus, if "excelling in his own position" meant total superiority, then, how was it changed into partial superiority after a month?

Similarly, in the *Diaries* of 1907, partial excellence has been admitted. By "all his own position"[723] he meant what had been explained in *Haqīqat al-Wahy:*

> "The Messiah who would come in latter ages is superior (*afḍal*) to the first Messiah, or to the first appearance, on account of his glory and powerful signs . . The Messiah of the latter ages has been declared superior because of his performances."[724]

First statement

We have already discussed that the Founder did not made any change in his belief concerning prophethood. Now we shall examine what Mirzā Mahmūd Ahmad has said on this point. The view that the change was made in 1901 gradually occurred to him. When he first started laying emphasis on this subject he wrote in his book *Qaul al-Fasl* the following:

> "In short, the above reference clearly indicates that upto the publication of the *Tiryāq al-Qulūb* (which was taken up in August 1899 and completed on 25 October, 1902), he (the Founder) believed that he had only partial superiority over the Messiah and his being called a prophet was a kind of partial and imperfect prophethood. But, afterwards, as is clear from the second and third sentences of the above quotation, he was informed by the Most High God that he was in every respect superior to the Messiah and that he was prophet and not the recipient of any partial prophethood — but a prophet who had obtained his prophethood through the grace of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Hence it can not be in any way permissible to

argue from any of his writings prior to 1902."[725]

Second statement: change occurred in 1901

But as this book was written in a hurry (although it was considered by mistake a sort of miracle), therefore, Mirzā Mahmūd Ahmad and his proof-readers did not remember that, in the same book, wherein they had laid down the principle that as the Founder changed his belief in 1902 and it was not permissible to argue from any of his writings prior to October 1902, in the same book as many as four references were given from a leaflet dated 5 November 1901[726] i.e., on pp. 4, 5, 6 and 7. It is, however, strange that none of the followers of Mirzā Mahmūd Ahmad raised the question as to how he himself did commit a mistake four times in the same book which was adjudged to be absolutely unpermissible by him for others. It was unfortunately my mistake at that time that after reading this book I raised such an objection of inconsistency. This made him change his mind. Otherwise, he and his disciples would have still adhered to the view that the change occurred in 1902 and that the Founder understood the correct meaning of the words *muhaddath* and *nabī* in that year. Otherwise, he would not have himself quoted references of books published prior to 1901.

One thing strange I have noticed among the followers of Mirzā Mahmūd Ahmad is that they never care about making contradictory statements or saying things which are contrary to facts. They have only to know that a certain thing has been said by their leader, then they are not concerned with its merits or demerits, or whether or not it is against the Qur'ān and the Hadīth or against obvious facts and commonsense. They would believe in it exactly as their leader has stated it. I admit that the responsibility of change in the year from 1902 to 1901 lies on my shoulders. When I raised this objection Mirzā Mahmūd Ahmad forthwith

changed the date in his next book *Haqīqat al-Nubūwwat*. That he had a right to do so, I do not deny, because a person has full authority to effect a change in a thing produced by him. It was he who introduced the novel idea that the Founder made a change in his claim in the year 1902. Therefore, he had also the right to change it to 1901. But before this innovation of his not a word can be shown in the whole of the Ahmadiyya literature, be it a book, a leaflet or a newspaper that the Founder had ever changed his claim in 1901 or 1902, and that at first by mistake he used to call himself a *muhaddath* instead of a prophet. And that a time had passed in his life when he did not know the meaning of the word *muhaddath* or prophet. It is strange indeed that in spite of the fact that it never occurred to a single Ahmadi that the Founder had altered his claim in 1901 or 1902 and that the earlier references concerning the denial of prophethood had been abrogated, yet when Mirzā Mahmūd Ahmad said that it was not permissible to argue from the writings of the Founder prior to 1902, all his followers accepted it. But when he said that it was not proper to argue from the writings of the Founder before 1901, the belief of his followers changed accordingly with the new pronouncement. He wrote in his book *Haqīqat al-Nubūwwat:*

> "It is thus proved that he made a change in his belief in 1901. And the year 1900 is an intervening period which is like an interval (*barzakh*) between the two ideas. Therefore, . . . it is clear that before 1901 all references wherein he had denied to be called a prophet stand abrogated now[727] and it is wrong to argue from those."[728]

Thus from the date of this writing of Mirzā Mahmūd Ahmad, writings of the Founder prior to 1902 did not remain abrogated, rather those prior to 1901 stand abrogated.

Is this the strongest evidence in connection with the

discussion about "change in belief" which Mirzā Mahmūd Ahmad, who was at that time twelve or thirteen years of age, would have us believe today that the writings of the Founder prior to 1901 stand abrogated? Did this idea occur to any Ahmadi in 1901? Or is the point being stressed today by the followers of Mirzā Mahmūd Ahmad just because their leader has said so? Did any of the followers of the Founder ever think in 1901 that the Founder had become a prophet with the publication of *Ek Ghalati kā Izālah?* The fact is that he did not rectify his own error in that booklet but he intended to correct the error of the person who had neither read his "books thoroughly" nor stayed with him "for a sufficiently long time". Has the Founder confirmed the statements of his earlier books in *Ek Ghalati kā Izālah* or declared them to be abrogated? Has he written therein that he did not at first understand the import of the words prophet and *muhaddath* which later on he did?

Let us now look at the evidence of facts. I reproduce below a declaration on oath by seventy companions of the Founder who entered into his *bai'at* in or before 1901 to show that neither did they notice any change in his claim in 1901 nor did they find his earlier writings about the denial of prophethood to have been abrogated. Further evidence can also be produced, but for the time being this would suffice. Following is the text of their declaration:

> "We the signatories to this manifesto, declare on oath that when Hazrat Mirzā Ghulām Ahmad of Qādiān, the Founder of the Ahmadiyya Movement, announced in 1891, that the Prophet Jesus Christ was dead according to the Holy Qur'ān and that he (Mirzā Sāhib) was the Messiah of this *ummah,* whose advent was spoken of in the Hadīth, he did not lay claim to prophethood. But some of the *ulamā'* misled the public and declared him to be a *kāfir* on the false ground that he claimed prophethood, after which the Promised Messiah

declared time and again, as his writings show, that to charge him with a claim to prophethood was a fabrication against him, that he considered prophethood to have come to an end with Muhammad (peace and blessings of Allah be upon him), and that he looked upon a claimant to prophethood after Muhammad as a liar and a *kāfir.* And the words *mursal* (sent one), messenger or prophet which have occurred in some of his revelations or the word prophet which has been used in the Hadīth for the coming Messiah — all these do not signify a prophet in reality but only metaphorical, partial and reflection of prophet who is called *muhaddath* (one spoken to by God). No prophet, either new or old, can appear after the *Khātam al-Nabiyyīn,* (peace and blessings of Allah be upon him).

"We further declare on oath that we entered into the *bai'at* of the Promised Messiah before November 1901, and that the insinuations of Mirzā Mahmūd Ahmad Head of the Qadian Section, that though Mirzā Ghulām Ahmad did not claim prophethood at first but changed his claim in November 1901, and laid claim to prophethood at that time, and that all his previous writings of ten to twelve years denying prophethood were abrogated, are entirely wrong and absolutely against facts. We do swear by Allah that we never conceived that the Promised Messiah introduced change in his claim in 1901 or that his previous writings which were replete with denial of prophethood were ever abrogated; nor did we hear such words from a single person until Mirzā Mahmūd Ahmad made this announcement. And God is a witness over what we have said."

And we may here give the names of the signatories:

1. Maulawi Sayyid Muhammad Ahsan of Amroha, 2.

Maulawi Muhammad 'Abdullāh Khān of Patiāla, 3. Maulawi Muhammad Mubārak Ali of Siālkot, 4. Maulawi Ghulām Hassan, Sub-Registrar, Peshawar, 5. Maulawi Hakīm Mirzā Khudā Bakhsh (author of *Asl Musaffā*), 6. Muhammad Ali of Lahore, 7. Maulawi Muhammad Yahyā of Dibgarān, 8. Maulawi Muhammad Yaqūb of Dibgarān, 9. Sheikh Rahmatullāh, Businessman, Lahore, 10. Doctor Mirzā Yaqūb Beg of Lahore, 11. Sheikh Ziaullāh, former Headmaster, Taleem al-Islām High School, Qādiān, 12. Maulawi Muhammad Hassan Quraishī, Qila' Dār, 13. Bābā Hidāyatullāh, Punjābī Poet of Lahore, 14. Miān Nabī Bakhsh, Government Pensioner, 15. Doctor Sayyid Tufail Husain of Lahore, 16. Mirzā Jamāl-ud-Dīn, Calligraphist of Lahore, 17. Sheikh Dīn Muhammad of Lahore, 18.Master Faqīr Ullāh of Lahore, 19. Dr. Nabī Bakhsh of Bhāti Gate, Lahore, 20. Hāfiz Fazl Ahmad at present living at Baddomalhi, 21. Hāfiz Ghulām Rasūl, Businessman of Wazīrābad, 22. Chaudhari Ghulām Hassan, ex-station Master, living at Lawīriwāla, 23. Sheikh Ghulām Husain Siddīquī Ahmadi of Siālkot, 24. Sheikh Muhammad Jān, Businessman of Wazīrabād, 25. Sheikh Abdul Rahmān of Wazīrabād, 26. Maulawi Azīz Bakhsh B.A. of Dera Ghāzī Khān, 27. Walī Muhammad, Reader, 28. Master Ghulām Muhammad B.A. Headmaster, Rawalpindi, 29. Hakīm Sardār Khān, Brother of the late Hakīm Shāhnawāz of Rawalpindi, 30. Seth Ahmad-ud-Dīn, ex-Municipal Commissioner, Jhelum, 31. Sheikh Qamar-ud-Dīn, Businessman, Jhelum, 32. Mistrī Abdus Sattār of Jhelum, 33. Sheikh Ghulām Muhy al-Dīn, Petition-writer, Jhelum, 34. Maulawi Muhammad Ibrāhīm, *Imām* of the mosque at Jhelum, 35. Dr. Hayāt Muhammad, Dentist, Rawalpindi, 36. Bābū Allāh Bakhsh, Officers' Munshī, Jhelum, 37. Bābū Abdul Haque, Clerk, Canal Office, Jhelum, 38. Mistrī Abdul Sattār of Jhelum, 39. Mistrī Yaqūb Alī of Jammū, 40. Master Muhammad Ramazān of Jammū, 41. Malik Sher Muhammad Khān, Jammū, 42. Muftī Fazal Ahmad of

Jammū, 43. Mistrī Shahāb al-Dīn of Jammū, 44. Mr. Muhammad Shāh of Jammū, 45.Nawāb Khan, Vernacular clerk, Jammū, 46. Sayyid Masūd Shāh, school Teacher, Jammū, 47. Mistrī Nizām al-Dīn of Jammū, 48. Sayyid Amīr Alī Shāh, Sub-Inspector, pensioner, Siālkot, 49. Sheikh Hadāyatullāh of Peshawar, 50. Ramzān Alī of Peshawar, 51. Miān Muhammad Makki of Peshawar, 52. Sayyid Lāl Shāh Barq of Peshawar, 53. Sheikh Fazal Karīm of Peshawar, 54. Munshī Nawāb Khān, Sub-Inspector Police, Gujrānwāla, 55. Sheikh Maulā Bakhsh of Siālkot, 56. Hakīm Shams-ud-Dīn of Siālkot, 57. Miān Būrā of Siālkot, 58. Allāh Dīn of Siālkot, 59. Sheikh Muhammad Jān, Businessman of Siālkot Cantt., 60. Bābū Atā Muhammad, Overseer, Siālkot, 61. Mirzā Hakīm Beg of Siālkot, 62. Mistrī Muhammad Akbar, Contractor, Siālkot, 63. Mistrī 'Abdullāh of Siālkot, 64. Muhammad Dīn of Siālkot, 65. Hajī Fazal Dīn of Siālkot, 66. Sayyid Amjad 'Alī, Court Inspector, Siālkot, 67. Dr. Hassan Alī, Gujrānwāla, 68. Muhammad Sarfrāz Khān, Village Lamberdar, Baddomalhi, 69. Sheikh Muhammad Nasib, Ex-Head-clerk, Qādiān, 70. 'Abd al-Haq of Rawalpindi.[729]

Mirzā Mahmūd Ahmad claims that 98 or 99 per cent followers of the Promised Messiah are with him, let him then produce such an evidence of about seven thousand companions of the Founder. If he cannot produce seven thousand, let him produce seven hundred or even seventy men. But the oath should be clear and unambiguous that it was in 1901, at the publication of *Ek Ghalati kā Izālah,* that the Founder effected a change in his claim and declared himself to be a prophet and that his earlier writings bearing on his denial of prophethood were abrogated.[730]

The Founder about abrogation

Tiryāq al-Qulūb is one of those books by the Founder wherein he has not only openly repudiated a claim to prophethood but has also stated that no one denying his

claim becomes a *kāfir*. Accordingly, he has clearly stated:

> "It has been my belief from the beginning that no one can become a *kāfir* or *dajjāl* (antichrist) on account of denying my claim."[731]

He has further explained this point in a footnote:

> "It is to be remembered always that to call a denier of one's claim a *kāfir* is the right of those prophets who bring *Shari'ah* and new commandments from God but as for the inspired ones (*mulham*) and the ones spoken to by God (*muhaddathīn*), other than the bearers of *Shāri'ah* (*sāhib al-shari'at*), however elevated their dignity may be in the sight of God and however much they have been honoured by divine communion no one becomes a *kāfir* by their denial."[732]

This is a book at the end of which the Founder of the Movement has written the date 25 October, 1902, and its cover bears the date 28 October 1902. Although, according to Mirzā Mahmūd Ahmad, the theory of change in the Founder's claim rests on November 1901 but he also abrogated a book published a year later under the excuse that the Founder had written these words before 1901. It is known throughout the world that except in posthumous works an author is responsible for the correctness of the date on which his book is published and not when his manuscript was actually written. Particularly when the matter was of no less importance than that from a non-prophet a person became a prophet. And he also started declaring *kāfir* not only those who rejected his claim but also all the other Muslims of the world, as is alleged by Mirzā Mahmūd Ahmad. Then was it not proper for him, at the publication of such a book, to append a note about the change of his belief? About such a tremendous change he should have made it clear that the readers should not be misled by whatever was written in that book! How unjust it is

that a book which was not abrogated by the author himself has been abrogated by Mirzā Mahmūd Ahmad simply for opening the door of prophethood after Muhammad (peace and blessings of Allah be upon him). But neither he nor anybody else knew that an explicit statement by the Founder (the statement which would entirely frustrate his bold and false attempt at the establishment of a new prophethood consequently declaring the *Kalimah* as practically abrogated) would also be discovered testifying to the authenticity of *Tiryāq al-Qulūb,* the book in which he had called himself a non-prophet and his deniers as Muslims. This statement is in the form of a declaration on solemn oath in the Court during 1903 which has been recorded by him in his book *Haqīqat al-Wahy* (1907) as follows:

> "Sign No. 118. Once I was present in Gurdāspūr in connection with a criminal case which Karam al-Dīn of Jhelum had filed against me. It was revealed to me: They will ask you about your dignity and rank. Tell them: It is God Who has conferred this rank on me, then leave them in their amusement and sport." I related this revelation to friends not less than forty in number including Maulawi Muhammad 'Ali, M.A. and Khwājah Kamāl al-Din, B.A Pleader, who accompanied me to Gurdāspūr. Thereafter when we appeared in the Court and the Counsel for the opponent put me the same question: Is your dignity and rank the same as has been described in *Tiryāq al-Qulūb?* And I replied: Yes, my rank is the same by the Grace of God."[733]

As far as the question of dignity and rank of the Founder, as stated in *Tiryāq al-Qulūb,* are concerned this is the book which has been abrogated by Mirzā Mahmūd Ahmad with a single stroke of pen. The Founder not only declared it on oath in the Court but also published it later in his book. His divine inspiration also approved the dignity and rank which was mentioned in his book *Tiryāq al-Qulūb*[734]

and which is that:

— Howsoever great his position may be as a *mulham* and a *muhaddath* in the sight of God, still he was a non-prophet;

— and the denial of his claim did not make a person *kāfir*.

Thus one who refuses to accept these two basic beliefs in fact disbelieves in the Promised Messiah.

Evidence of Mirzā Mahmūd Ahmad's followers

Those who declare in chorus with Mirzā Mahmūd Ahmad that the prophethood of the Founder is something higher than *muhaddathiyyat* or is something higher than prophethood in its literal and metaphorical sense, have been writing something different before the publication of Mirzā Mahmūd Ahmad's book *Haqīqat al-Nubūwwat*. To make things decisively clear, I will only quote from their writings published before the year 1901:

1. First of all, let me quote Maulawī Sarwar Shāh who has also written a commentary of seven or eight parts of the Qur'ān and who is, at present, Principal of the Theological College at Qādiān. He has also been the tutor of Mirzā Mahmūd Ahmad and, in his absence, leads the prayers. What was his belief upto 1911, that is to say, three years after the death of the Founder? When an opponent objected about the use of the word prophet, Maulawī Sarwar Shāh gave the following reply which was published under the caption: "The use of the word prophet or *mujaddid*": "The word *nabī* (prophet) carries in a literal sense two meanings: (i) One who receives news from God relating to the future. (ii) A personage whom God distinguishes with the gift of abundance of communication and whom He informs of certain future events is a prophet, and in this sense in my opinion all the previous *mujaddids* were prophets of different grades."[735]

In the first instance, the caption of the article "The use of the word prophet or *mujaddid*" is very indicative that the same view was held by the Jamā'at and the editors of the papers that the word *nabī* was used in the literal and broad sense of a prophesier who, in other words, is called a *mujaddid*. Then Maulawi Sarwar Shāh by holding all the previous *mujaddids* to be prophets of different grades had made it clear that the prophethood of the Founder was the same which was operative in the whole community of *muhaddathīn* of this *ummah*. Thus, if the Founder used the word *nabī* it was only in the sense of his being a *muhaddath* and if someone else from among his followers used this word for him it had also a similar significance and nothing more.

2. Next comes Muftī Muhammad Sādiq, who was the editor of *Badr* and is now the head of missionary work in the Jamā'at of Mirzā Mahmūd Ahmad. He wrote the following account of his discussion with the late Maulana Shiblī Nu'mānī[736] in 1911 as follows:

> "Shiblī asked if we accepted Hazrat Mirzā Sāhib to be a prophet. I submitted that our belief in this matter was just like other Muslims that the Holy Prophet (peace and blessings of Allah be upon him) is the Last Prophet, and no other prophet will come after him, neither new nor old. It is true that God's speaking to His servants continues, and that too on account of the Holy Prophet's blessings. It is through benefits received from the Holy Prophet that in this *ummah* there have always been men who were favoured with divine inspiration, and such men will continue to appear in future too. As Hazrat Mirzā Ghulām Ahmad was also favoured with divine inspiration and through divine inspiration God had informed him prophetically of many coming events which came out to be true, Hazrat Mirzā Sāhib was thus a prophesier and such a person is called *nabī* (prophet)

according to Arabic lexicology."[737]

This shows that the meaning of *Khātam al-Nabiyyīn* that a prophet by whose seal new prophets will be raised were not yet invented. On the other hand, this term meant that prophethood had come to an end with Muhammad (peace and blessings of Allah be upon him), and it was only in the literal sense that this word was applicable to the Founder, that is to say in the broad sense of a prophesier, in the sense in which the use of this word was permissible for other *muhaddathīn* as well, because this favour was also enjoyed by them.

3. Mir Muhammad Sa'īd of Hyderabad, the leader of the Jamā'at of Hyderabad (Deccan), had to write a book in reply to the charges of Maulawī Anwar Ullāh of Hyderabad. In that book, he wrote the following concerning the Founder's claim to prophethood:

> "If the critic means here that a claim of prophethood and messengership bearing law has been made, then it is a mere fabrication of his, for Hazrat Mirzā Sāhib has written in *Taudīh Marām:* "We surely believe that prophethood which is perfect and possesses all the excellences of revelation has been discontinued from the time this was revealed: Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khātam al-Nabiyyīn,* (Seal of the Prophets)."[738] In fact Hazrat Mirzā Sāhib has claimed to be a *muhaddath* and the definition of *muhaddath* according to the reports in *Sahih al-Bukhārī* is that he is imbued with a kind of partial (*juz'i*) prophethood which is reflective (*zillī*) and gracious (*tufaili*) in nature and is bestowed upon every follower *muhaddath*."[739]
>
> "In short, Hazrat Mirzā Sāhib has only claimed to be a *muhaddath* and not a prophet in its real sense which is contrary to the verse *Khātam al-Nabiyyīn* and the hadīth

lā nabiyya ba'dī[740] (there is no prophet after me). Otherwise a negative *lā* prefixed to a common noun signified complete denial."[741]

Mīr Muhammad Sa'īd is quoting in 1904 a reference from *Tauḍīh Marām*, published in 1891, but now when he is supporting the views of Mirzā Mahmūd Ahmad, he would change his stand and say that "all references prior to 1901 wherein he (the Founder) has denied being a prophet have been abrogated and it is wrong to argue from those,"[742] whereas he has written himself in 1904 that "Hazrat Mirzā Sāhib has only claimed to be a *muhaddath*." Being a blind follower of Mirzā Mahmūd Ahmad he would also go to the extent that the Founder announced in 1901 that "I am not a *muhaddath* but a prophet."[743]

4. After becoming a follower of Mirzā Mahmūd Ahmad, Maulawi 'Umar Din of Simla wrote a book entitled *Khatm-i-Nubūwwat kī Haqīqat* (The Truth about the Finality of Prophethood) in 1914 in which he has summed up a long discussion in the following words:

> "A prophet in actuality (*nabī bil fi'l*) and a prophet in potentiality (*nabī bil qūwwah*) only differ in status otherwise there is no difference between them in their excellences (*kamālāt*). When a *muhaddath* is said to be a prophet it is only on account of the excellences and Hazrat Mirzā Sāhib is also a claimant to prophethood in this sense alone. If the door of prophethood was not closed, then *muhaddathīn* would have become prophets just like the previous law-bearing (*tashrī'ī*) prophets.[744] Thus to deny a claim to prophethood after saying that the door of prophethood has been closed only means that he does not lay claim to the law-bearing prophethood which is against the finality of prophethood. He is indeed a *muhaddath* who is a prophet in potentiality."[745]

In another book, which was also published in 1914, he writes:

> "This is indeed true that this *ummah* has unanimously agreed that there will be no prophet with a law after Muhammad (peace and blessings of Allah be upon him), but this has never been agreed upon that the door of *barūzī* prophethood has also been closed. To the contrary, there have been persons in every age who were themselves the manifestations of *barūzī* prophethood."[746]

Upto 1914 Maulawi 'Umar Din also believed like others that by the prophethood of the Founder was only meant *muhaddathiyyat* but he does not believe it anymore. In fact, after his *bai'at* with Mirzā Mahmūd Ahmad, he himself was apprehensive in 1914 when he wrote:

> "After we have made quite clear that Hazrat Miān Mirzā Mahmūd Ahmad's belief viz., all the *Ahl Qiblah* (i.e. Muslims) who have not entered the *bai'at* of the Promised Messiah are *kāfir* is definitely against the Qur'ān and the Hadīth. However even the Ahmadis are getting the title of transgressors (*fāsiq*). Although we are not expressly told to believe in it but undoubtedly Mirzā Mahmūd Ahmad himself maintains such a belief, and those who accept him as their Imam would naturally tend to believe like that. In fact, this is also true that most of them who have entered his *bai'at* are already inclined towards such a view."[747]

But, alas! he himself fell a victim to pirdom (socerdotalism) and started regarding all the *Ahl Qiblah* who had not entered into the *bai'at* of the Promised Messiah as *kāfir*.[748]

5. Mīr Qāsim 'Alī who has been the Editor of a number of periodicals and the author of several books, has quoted, in his book entitled *Dīn al-Haq,* written in 1911,

lengthy passages from the writings of the Promised Messiah and proved that the Founder was not at all a claimant to prophethood: Some of the quotations are as follows:

> "I regard any claimant to prophethood and messengership after our lord Muhammad Mustafā (peace and blessings of Allah be upon him), a liar and an infidel. It is my conviction that the apostolic revelation started with Adam, the chosen one of God, and came to an end with the Messenger of God, *Muhammad-i Mustafā*."[749]

> "I believe in the finality of prophethood of the *Khātam al-Anbiyā* (peace and blessings of Allah be upon him). And any body who denies the finality of prophethood is considered by me to be a heretic and outside the pale of Islam."[750]

> "I firmly believe that Muhammad (peace and blessings of Allah be upon him) is *Khātam al-Anbiyā* and no prophet after him, either new or old shall appear in this *ummah* . . . Indeed, *muhaddathīn* with whom God will communicate will appear and they will possess some of the attributes of perfect prophethood by way of *zill* and in some respects they will be imbued with the colour of *shān-i nubūwwat* (excellences of prophethood) and I am one of them."[751]

6. These explanations were published in India but Maulawi Ghulām Nabī assured the people of Egypt as well, after 1901, that to attribute a claim of prophethood to the Founder was simply false imputation of his enemies. His Arabic book *Hadiyah al-Sa'dāiyya* contains the following statements:

> "There appeared prophets for the reformation of Mosaic dispensation while for Muhammadan dispensation there are *auliyā* (saints) and *ulamā*."[752]

> "The Wahābi says that your Imām lays a claim to

prophethood for he says that he is the recipient of revelation. The Ahmadi says that such an allegation is false for the Qur'ān has used the word 'revelation' on several occasions such as "when We revealed to thy mother that which was revealed"[753] and "Thy Lord revealed to the bee"[754] and "so he went forth to his people and proclaimed to them (*auhā ilaihim*): Glorify (Allah) morning and evening,[755] etc. Thus revelation is not a speciality of the prophets . . . And their objection that he claimed to be the Messiah and the Messiah was a prophet, is again a false analogy because you have heard the arguments about his death. And our Holy Prophet (peace and blessings of Allah be upon him), is *Khātam al-Anbiyā* and no prophet will come after him neither from Arabs, nor from the Jews nor from the 'Ajam (the rest of the world) neither new nor old otherwise the belief of the Bahāis shall have to be accepted as true."[756]

I have only quoted from six writers who are still in the discipleship of Mirzā Mahmūd Ahmad. Those who are no more his disciples need not be mentioned here.

Mirzā Mahmūd Ahmad's own earlier views

Mirzā Mahmūd Ahmad has asserted in his book *Ā'ina-i Sadāqat* (p. 35) that he had never effected a change in his belief and that I have laid a false allegation against him on this point. Thus he writes:

"This change in belief, according to Maulawi (Muhammad Ali) is in respect of three points. Firstly, that I have propagated the doctrine about the Promised Messiah that he was in fact a prophet. Secondly, that it was he who is spoken of in the prophecy of the Qur'ānic verse *ismuhū Ahmad* (61 *al-Saff:* 6). Thirdly, that all these so-called Muslims who had not entered into his *bai'at* formally, wherever they might be living, were

kāfirs and outside the pale of Islam[757] even though they may not have heard the name of the Promised Messiah. That the above doctrines have my full concurrence, I readily admit, but what I deny is the statement that I have been entertaining these views since 1914 or for 3 or 4 years previous to that date."[758]

In support of this, Mirzā Mahmūd Ahmad has quoted from his journal *Tashḥīz al-Azhān* several references to show that in his writings and speeches, as far back as 1906, he has been using the word *nabī* or *rasūl* for the Promised Messiah. But, as I have often submitted, the mere use of the word prophet (*nabī*) or messenger (*rasūl*) in its literal sense does not denote that the Ahmadis, in fact, believed in the appearance of prophets after the *Khātam al-Nabiyyīn* and held the Promised Messiah to be a prophet in reality. Accordingly, Mirzā Mahmūd Ahmad's own article entitled *Khātam al-Nabiyyīn,* published in *al-Hakam* on 14 March 1911, does not contain even a single word on which so much emphasis is placed today that *Khātam al-Nabiyyīn* signifies the appearance of prophets. On the contrary, the same meanings have been given to the Seal of the Prophets which are given by us.

The following words of his should be noted:

"The result of this was that the Most High God put on him the rank of *Khātam al-Nabiyyīn* and then terminated with him all kinds of prophethood."[759]

This clearly shows that upto the beginning of 1911 the interpretation of the term *Khātam al-Nabiyyīn,* according to Mirzā Mahmūd Ahmad, was also the same which is proclaimed by us even today. It seems that other meanings had not yet occurred in his mind to propagate otherwise instead of talking about the "termination of all kinds of prophethood" he would certainly have mentioned the continuity of prophethood as a result of the Holy Prophet's

Seal. .

It is also difficult to understand that when prophethood is only of two kinds, one with a law and the other without it, how then the prophethood without a law could still survive after the termination of all kinds of prophethood. But the point on which all the people agreed at that time was the same which had been thus explained by Mirzā Mahmūd Ahmad himself in his article:

> "It is our faith that the Holy Prophet's excellences have reached the highest stage of perfection and by the blessings of submission to him such persons have come into existence who had even reached the status (*martabah*) of great prophets. Thus the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said 'The *ulamā* of my *ummah* will be like the Israelite prophets.'"[760]

A more clear statement by Mirzā Mahmūd Ahmad in explanation of the term *Khātam al-Nabiyyīn* is found in his article captioned *Najāt* (salvation), published in his journal *Tashhīz al-Azhān*, wherein he says:

> "Then the fourth verse, which speaks of the term of the office of the Holy Prophet (peace and blessings of Allah be upon him), as to how long his religion would abide, is this: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of Prophets. And Allah is ever Knower of all things."[761] In this verse, God has said that Muhammad (peace and blessings of Allah be upon him) is the last of the prophets, and none shall appear after him who may be raised to the status (*maqām*) of prophethood and he may abrogate his teachings and enforce a new law; nay, whatever *sauliyā' Allāh* (saints of God) there are and whatever God-fearing and righteous people there are, will get, whatever they get, through servitude to him.

Thus God has made it clear that his prophethood was meant not only for the age in which he appeared, but that no prophet would come after him, and his teaching would always remain valid and this alone would remain the source of guidance for the world and whosoever would go astray from it would not reach the divine sanctuary.

"Another point to be remembered here is that God says in this verse 'and Allah is ever Knower of all things.' Although these words seem to be irrelevant to the context because all the points mentioned in this verse are so clear that it was not necessary to say that Allah is ever Knower of all things. The fact is that there is a prophecy here about the Holy Prophet's becoming *Khātam al-Nabiyyīn* (The Last of the Prophets). Hundreds of prophets have preceded Muhammad (peace and blessings of Allah be upon him) and have accomplished great things. There is, in fact, not a century in which a claimant to prophethood is not found somewhere in the world. Thus Krishna, Rama Chandra, Buddha, Confucius, Zoroaster, Moses, Jesus are of such a standing that their followers are still to be found in the world and are very active in their belief so much so that every one of them claims to be the representative of a true religion. But during the thirteen hundred years that have elapsed since the Holy Prophet's claim, no one who laid claim to prophethood has been successful. Undoubtedly, there arose people before him who claimed prophethood and many of them were successful whom we regard to be true in their claims, but why has this law ceased to work after the appearance of Muhammad (peace and blessings of Allah be upon him)? It is clear that it is due to the prophecy that he is the last of the prophets.

Now, we ask the opponents of Islam what greater

sign can there be that after the Holy Prophet's claim no one who laid claim to prophethood has been successful. It is in reference to this that the verse ends with the words "Allah is ever Knower of all things"; that is to say, God has made him the last of the prophets, and He knows that no prophet shall appear after him, and that even a liar shall not lay claim to this office whom He shall not destroy. This is a historical prophecy which no one can deny, and if any one does, let him take up the gauntlet. It is not sufficient that some one had attracted some two hundred thousand followers after his claim but a man who had achieved success like Muhammad (peace and blessings of Allah be upon him), or the prophets who had passed before him. But there is none who can produce such a parallel."[762]

Two points stand out clearly from the above statement. Firstly, at the place where the author has said that none shall come after "the Holy Prophet (peace and blessings of Allah be upon him), who may be raised to the status (*maqām*) of prophethood," it has also been added "whatever *auliyā Allāh* (saints of God) there are" which shows that Mirzā Mahmūd Ahmad, in fact, at that time believed the Founder to be from among the *auliyā'* and not from among the *anbiyā* (prophets); and if he had ever used the word prophet or messenger for him it was in the same sense in which he had accepted the Muslim saints reaching the rank (*martaba*) of great prophets, that is, they possessed this rank by way of metaphor and simile, as is evident from the hadīth: "The *ulama* of my *ummah* will be like the Israelite prophets." In other words there are in fact, only *auliyā* left after Muhammad (peace and blessings of Allah be upon him) and not *anbiyā*. This is absolutely correct and exactly what the Founder has written in *Tiryāq al-Qulūb* about the *mulhams* and *muhaddathīn* other than the bearers of *Shari'ah*.[763] Secondly, until then Mirzā Mahmūd Ahmad did not regard

the Founder as a claimant to prophethood, for he expressly stated that after the Holy Prophet (peace and blessings of Allah be upon him), during the thirteen hundred years there had been no claimant to prophethood who had met with real success and for posterity also his verdict was the same that "no prophet shall appear after him and that even an imposter shall not lay claim to this office whom God shall not destroy." Thus, Mirzā Mahmūd Ahmad has openly admitted that there can be neither a true prophet nor a false one who can succeed in his claim to his office. It strongly asserts the indestructability of such a challenge. I hope Mirzā Mahmūd Ahmad's own argument is sufficient to silence him. In view of this clear statement, he should not insist on the mere use of the word prophet sometimes in his writings, because that word, according to the terminology of the Founder, was only used for those saints of God who were also divinely appointed for the task of reformation, that is to say, the *mujaddids.*

The point is quite simple if Mirzā Mahmūd Ahmad just tries to understand it and also gives up his deadly doctrine of declaring the Muslims *kāfirs.* The word *rasūl* or *nabī* has been used by way of simile or metaphor in its broad literal sense for the *māmūr* (appointed), *muhaddath* or for the *māmūr walī.* And, at the time of explaining its significance, all the people even Mirzā Mahmūd Ahmad himself admitted that after the Holy Prophet (peace and blessings of Allah be upon him) there would be no prophet but only saints and that prophethood had come to an end as has been the belief of the general body of Muslims for the last thirteen hundred years. The Founder's own statements upto the publication of *Haqīqat al-Wahy* are clear enough on this point. For instance, he says:

> "I have been given the name "prophet" by God by way of metaphor and not by way of reality."[764]

Although one has a right to use this word in its topical or broad literal sense but the Founder took great care in the use of this word. Whenever he used it he added the explanation therewith that it is only in a literal sense and by way of metaphor and simile. Such a care could not be exercised by others. The result is the present disastrous misbelief that prophets shall also appear after *Khātam al-Nabiyyīn*. It was to prevent such thoughtlessness that the Founder had warned that mere word prophet should not be applied to him because this constitutes a disgrace to the complete and perfect prophethood of Muhammad (peace and blessings of Allah be upon him),[765] and that this word should not at all be used in everyday conversation.[766]

NOTES AND REFERENCES

CHAPTER - IX

681. *Haqiqat al-Nubūwwat* by Mirzā Mahmūd Ahmad, p. 71
682. *Chashma Ma'rifat* (15 May 1908), p. 325.
683. The Qur'ān, 9 *Tauba:* 103.
684. *Ibid.*, 57 Hadid: 20
685. *Ibid.*, 7 *al-A'rāf:* 57.
686. *Sirāj-ul-Munīr* (24th March 1897), pp. 2, 3.
687. *Al-Wasiyyat* (20th December 1905), p. 12.
688. *Ibid.*
689. See Ch. V
690. *Haqīqat al-Wahy*, p.15.
691. *Ibid.*
692. *Lecture Islām*, Siālkot (20th November 1904), p. 20.
693. *Haqīqat al-Nubūwwat*, p. 199.
694. *Ibid.*, p. 197.
695. *Ibid.*, pp. 189-190.
696. *Haqiqat al-Wahy* (15th May 1907), Supplement p. 65.
697. The Qur'ān, *Al-Saff* 6.
698. *Ismuhū Ahmad* (Urdu) by Maulānā Muhammad Ali.
699. *The Qur'ān*, 72:26-27.
700. *Haqiqat al-Nubūwwat*, p. 57.
701. *Mawāhib al-Rahmān* (14 January 1903) p. 66.
702. *Izālah Auhām*, (3rd September 1891) pp. 421, 422.
703. *Fatwā Kufr*, pp. 76, 77.
704. Al-Bukhārī, Ch. *Manāqib 'Umar.*
705. *Hamāmat al-Bushrāh* (27th July 1903), pp. 81, 82.
706. *Tiryāq al-Qulūb* p. 157. The Founder started writing this book in August 1899, and finished it on 25th October 1902. The date of publication put by the author on the cover is 29 October 1902. Tr.
707. *Dāfi' al-Balā (A Safeguard against the Day of Visitation)* was published on 23rd April 1902 and was reproduced later in the *Review of Religions*, Vol. I, No. 6, 257, June 1902.
708. *Shān*, means position, condition, dignity etc. – Tr.
709. *Haqīqat al-Wahy* (15th May 1907), pp. 148-150.
710. Published 5th November 1901.
711. *Al-Hakam*, Vol. 5, No. 43, 24th November 1901. The Founder had himself asked Maulānā Muhammad Ahsan to send a reply.
712. *Haqiqat al-Wahy* (15th May 1907), Supplement, p. 65.
713. Note this reference:
"He (i.e. the Promised Messiah) in some of his own positions is more perfect than the Messiah of Nazareth" (*Khutbah Ilhāmiyyah*, 27 October 1902). – Tr.
714. *Izālah Auhām* (3rd September 1891), p. 158.
715. *Ibid.*, . 159.
716. *Haqiqat al-Wahy*, p.150.
717. In Christian and Islamic traditions the Second Coming of the Messiah has been considered superior to his First Coming. – Tr.

718. *Haqīqat al-Wahy* (15th may 1907), p. 150.
719. *Sirāj-i-Munīr* (24th March 1897), p. 4.
720. *Haqīqat al-Wahy*, p. 150.
721. *Sirāj-i-Munīr*, (24th March 1893), p. 4. It refers to a saying of Ibn Sirin. – Tr.
722. *The Review of Religions*, May 1902.
723. A scientist may be superior to a theologian in all his own position but it does not mean the former enjoys total superiority over the latter. – Tr.
724. *Haqīqat al-Wahy* (15th May 1907), p. 154.
725. *Al-Qaul al-Fasl* by Mirzā Mahmūd Ahmad, p. 24, Qādiān.
726. *Ibid.*, pp. 4, 5, 6, 7. (The name of the poster in question is *Ek Ghalati kā Izālah* published 5th November, 1901. – Tr.)
727. After accepting that although the Promised Messiah was a prophet but he went on denying it, Mirzā Mahmūd Ahmad brings the Founder under a grevious *fatwā* of the consequence of which perhaps he is not aware yet. The denial of the office of a prophet is heresy. Thus if God called the Founder a prophet and he in fact was so and went on denying any such claim with all the force at his command and even went to the extreme of invoking curses upon such a claimant, does he not fall under the sentence of heresy himself? Assuredly if the prophet denies about his prophethood he is the greatest of the *kāfirs*, for others are spoken to by man but he is addressed as a prophet by God Himself.
728. *Haqīqat al-Nubūwwat*, p. 124.
729. Khwājah Kamāl al-Dīn's Declaration: "I declare it on solemn oath that not only till the death of Hadrat (Mirzā) Sāhib, but also until last February, I had ever imagined or heard from anybody that the belief of Hadrat Mirzā Sāhib regarding his prophethood was different till 1901 and a change occurred in respect of his belief in prophethood after that. This poster of 1901, according to my knowledge and understanding was published to correct the error of other people. It did not mean that Mirzā Sāhib was himself mistaken and that he wanted to correct his own error. I declare it on oath that till the death of Hazrat Mirzā Sāhib neither did I believe, understand nor hear that his writings with regard to prophethood before 1901 were abrogated. I make God witness to these lines which I write and say that the above statement of mine is correct." – Khwāja Kamāl al-Din, Aziz Manzil, Lahore, 4th July 1915. Quoted from *Paighām-i-Sulh* Vol. III, No. 11, 11th July, 1915. – Tr.
730. About thirty years later Maulānā Muhammad 'Ali wrote the following lines: "But notwithstanding repeated demands, the Head of the Qādiān Section has not been able to produce a single witness. As being the author of the idea of a claim to prophethood in 1901, he himself was finally challenged to make a statement on oath to the above effect, but he dare not do even this much. This is a conclusive proof that his allegation of a change in the claim of the Promised Messiah in 1901 is a fabrication, pure and simple, as he cannot solmenly confirm his own allegation by an oath." (*Two Sections of the Ahmadiyya Movement*, pp. 11, 12. – Tr.)
731. *Tiryāq al-Qulūb*, 28th October 1902, p. 130.
732. *Ibid.*, footnote.

733. *Haqīqat al-Wahy*, 15th May 1907, pp. 265 - 266.
734 *Tiryāq al-Qulūb*, 28th October 1902, p. 130.
It is sometimes said that it was by mistake that the Founder mentioned the name of *Tiryāq al-Qulūb* in *Haqiqat al-Wahy* and that the question in the Court was, in fact, asked about his other book *Tuhfah Golarwiyya*. This book although published in September 1902 was written before 1901 (according to the statement on oath by some Ahmadis) as recorded in *Haqīqat al-Nubūwwat* pp. 28 - 30. Notwithstanding the name of the book mentioned in the Court at Gurdāspūr, one point is clear that the revelation confirmed his dignity and rank which was mentioned in books written prior to 1901. Even in *Tuhfah Golarwiyya* his rank is that of *wilāyat* (sainthood) and not of prophethood as is clear from the following reference: "As the Shi'ites indulge in the *takfir* of Abū Bakr and deny his rank and honour similarly the Promised Messiah will also be declared a *kāfir* and his opponents would deny his rank of sainthood (*martabah wilāyat*) footnote p. 61, old edition. – Tr.
735 *Badr*, Qādiān, 16th February, 1911.
736. A great Muslim historian of India.
737. *Badr*, Qādiān, Vol. IX, Nos. 51, 52, 1911.
738 The Qur'ān, 33:40; *Taudīh Marām*, p.10.
739. *Anwār Allāh* by Mir Muhammad Saeed of Hyderabad, Deccan, p. 263
740 *Sahih al-Bukhārī*, 64:48
741 *Anwār Allāh*, p. 269. Let Miān Sāhib and his followers think a little more deeply and they would realise that all the Ahmadis interpreted the term *Khātam al-Nabiyyin* that prophethood has terminated with the Holy Prophet Muhammad and whatever is left of it is only *muhaddathiyyat* that is being spoken to by God.
742. *Haqīqat al-Nubūwwat*, Mirzā Mahmūd Ahmad, p. 121.
743 *Ibid*, p.130
744. The words *sadd-i-bāb-i-nubūwwat*, the closure of the door of prophethood are also worthy of note which are considered today as a curse and a chastisement. (*Haqiqat al-Nubūwwat*, pp. 186 - 187).
745. *Khatm i Nubūwwat kī Haqiqat* by Maulawi 'Umar Din of Simla, p. 210.
746. *Takaddur al-Naim*, pp. 8, 9.
747. *Paighām-i-Sulh*, Urdu weekly of Lahore Section of the Ahmadiyya Movement. Lahore, 24th March 1914.
748. A few years ago Maulawi 'Umar Din of Simla joined the Lahore Section of the Ahmadiyya Movement and then fought against the Qādiāni beliefs to the rest of his life. – Tr.
749. *Din al-Haq*, p. 28 quoted from *Ishtihār* 2nd October 1891.
750. *Ibid.*, p. 29 quoted from *Taqrīr Wājib al-'Ilān* at Delhi.
751. *Din al-Haq* by Mir Qāsim Ali, p. 31 quoted from *Nishān-i-Āsmāni*, p. 28.
752. *Hadiyyah al-Sa'diyyah* by Maulawi Ghulām Nabi, p.15.
753. The Qur'ān, 20 *Tā Hā*: 38
754. Ibid., 16 *al-Nahl*:68.
755. Ibid., 19 *al-Maryam*: 11.
756. *Hadiyah al-Sā'diyyah* by Maulawi Ghulām Nabi, p. 15.

757. These clear words of Mirzā Mahmūd Ahmad be noted by his followers who often say that Mirzā Mahmūd Ahmad does not declare other Muslims to be outside the pale of Islam. As against this just read the words in *Haqiqat al-Wahy* (15th May 1907) where the Founder has written that it was entirely a fabrication of Dr. 'Abd al-Hakim that "I have written in my book that anyone who does not accept me . . . . shall become a *Kāfir*" (p. 178).

758. *Ā'ina-i-Sadāqat*, p. 35. The English translation of this book viz., *Truth about the Split* was published by the Sadr Anjuman Qādiān in 1924. For relevant quotations see pp. 55 - 56.

759. *Al-Hakam*, 14th March, 1911.

760. *Ibid.*,

761. The Qur'ān, 33 *Al-Ahzāb*: 40.

762. *Tashhīz al-Azhān*, edited by Mirzā Mahmūd Ahmad, April 1910.

763. *Tiryāq al-Qulūb*, 25th October 1902, footnote p. 130.

764. *Haqīqat al-Wahy*, Supplement, 15th May 1907, p. 65.

765. *Al-Wasiyyat*, 20th December 1903, p. 20.

766. *Al-Hakam*, Qādiān, Vol. III, No. 29, 17th August, 1899.

The Translator finished revision work upto this point on 6th April, 1984 at Marsden Hospital, London. He expired on 26th April, 1984. – Publisher

THE SUPPLEMENT

1. *Barāhīn Ahmadiyya,* (1884), p.254, footnote No.1.

"And it should be remembered that although persons, who are outside the fold of Islam, also sometimes see true dreams, but in their dreams and those of Muslims who commit themselves to complete obedience of the chosen Messenger of God, there are visible distinctions. The one among these is that such dreams are experienced by Muslims in abundance, as has been promised by God the Most High, "for them is good news in this world's life" (10:64), while the unbelievers and the deniers of Islam never attain such frequency. On the contrary even a thousandth part does not fall to their share. This can be abundantly proved by thousands of my true dreams about which I had informed hundreds of Muslims and Hindus beforehand and about which I have been pronouncing from the very beginning that other nations are incapable of showing such a phenomenon.

"Another distinction is that the dream of a Muslim frequently consists of good news of magnificent and remarkable events . . . whereas that of an unbeliever generally is of little or no value."

2. *Ibid.*, p. 541, footnote No. 11.

"It is now for the seekers after truth and fair-minded people to judge for themselves that when thousands of prophecies and unusual signs are fulfilled and manifested at the hands of the most humble and obedient servants of the Seal of the Prophets (*Khātam al-Anbiyā*), how impudent and shameless is the blind heart that denies the prophecies of the Prophet Muhammad, peace and blessings of Allah be upon him."

3. *Ibid.*, p. 545, footnote No. 4.

"The writings of Shaikh 'Abd al-Qādir Jilānī, Mujaddid Alf Thānī and other saints corroborate this statement. These show the frequency with which their inspirations (*Ilhām*) are found in them. The *Imām* (Mujaddid Alf Thānī) writes clearly in his *Maktūbāt,* volume II, letter No. 51, that a non-prophet is also blessed with divine communions and communications and such a person is called *muhaddath* (one spoken to by God) and his office (*martabah*) is very near to that of the prophets . . . In the Muslim *ummah* the rank (*mansab*) of *muhaddathiyyah* is found in such abundance that to deny it is the work of ignorant and careless people. Thousands of saints, the possessors of perfection (*sāhib-i kamāl*) have passed in this *ummah* whose supernatural signs (*khawāriq*) and miracles (*karāmāt*) have been proved like those of the Israelite prophets . ... And, moreover, I also assert that the charge that such *ilhāmāt* (inspirations) were not granted to the Companions of the Holy Prophet, is absolutely wrong and baseless because, according to the authentic reports (*ahādīth*), the inspirations and unusual signs which were frequently shown at the hands of the Companions have been fully established. If Hazrat 'Umar's sudden information about the critical situation of the troops of Sariyah obtained by divine indication was not an inspiration (*ilhām*), what was it then? The incident has been reported by Baihaqī from Ibn 'Umar. If the voice of 'Umar: "O Sāriyah, (turn) towards the mountain, towards the mountain" uttered at Madinah and conveyed by the Unseen power to Sāriyah and his troops at such a far off distance was not a supernatural sign, what was it then? Similarly, many inspirations and visions (*kushūf*) of 'Ali are well known. . . Do you not know that it has been established from the *Sahīhain* that the Holy Prophet (peace and blessings of Allah be upon him), has given the good news that like the previous *ummah* there will also appear *muhaddathūn* in this *ummah* . . ."

4. *Surmah Chashm Ārya,* (1886), pp. 164-165, footnote.

"This position of Muhammadiyya is by way of reflection (*zill*) an embodiment of all the ranks of divinity. That is why Messiah was only compared allegorically to a son on account of some deficiency which remained in him. For in reality Christhood (*haqīqat-i 'Īswiyyah*) is not a complete and perfect manifestation of all the divine attributes but is one of its sections, while reality of Muhammadhood (*Haqīqat-i Muhammadiyya*) is a complete manifestation thereof overwhelmingly proved both logically and traditionally. Reflection of a perfect object is always perfect while that of an imperfect remains imperfect."

5. *Fath Islām,* (January 22, 1891), footnote, p. 6.

"People who are endowed with the power of reformation (*mujaddidiyyah*) by the Most High God are not mere dealers in husk but are virtually the deputies of the Messenger of Allah, (peace and blessings of Allah be upon him), and are his spiritual successors (*khalīfa*). The Most High God enables them to inherit all the divine favours which are given to prophets and messengers."

6. *Ibid.,* p. 9

"God the Most High always uses a figurative expression (*isti'ārah*) and applies the name of one person to another according to their natural likeliness (*khāsiyyat*) and capacity (*isti'dād*). One whose heart resembles the heart of Abraham is Abraham in the sight of God and one who possesses the heart of 'Umar the Great is 'Umar in the sight of God."

7. *Tauḍīh Marām,* (January 22, 1891), second edition, p. 7.

"To take the metaphorical expressions in a literal sense is to portray a beloved as a monster. The eloquence of style (*balāghat*) entirely depends on the fine similes (*isti'ārāt*). Therefore, the communication (*kalām*) of God the Most

High, which is the richest in eloquence (*ablagh al-kalām*) is replete with similes which are not found in the *kalām* of any one else."

8. *Ibid.*, p. 8.

"The Last of the Prophets has drawn a line of distinction between the Israelite Messiah and the Promised Messiah by stating that the second Messiah will be a Muslim, will follow the *Shari'ah* of the Qur'ān and, like common Muslims, shall abide by the Qur'ānic commandments such as fasting, prayers. . . He will be born from amongst the Muslims and will be their *Imām* (leader). He will neither bring a new religion nor claim an exclusive and independent prophethood."

9. *Ibid.*, pp. 9, 10.

"Here if it be argued that the like of Messiah should also be a prophet because Messiah was a prophet, the reply in the first instance will be that our Holy Prophet (peace and blessings of Allah be upon him), has not made prophethood a pre-requisite for the coming Messiah, but has clearly stated that he shall be a Muslim and abide by the Law of Islam like common Muslims. He shall not say anything beyond that he is a Muslim and their leader. Besides, there is no doubt that this humble servant has been raised by the Most High God as a *muhaddath* for this *ummah* and a *muhaddath* is in one sense a prophet too. This, however, is not perfect prophethood (*nubūwwat-i tāmmah*), yet a *muhaddath* is a prophet partially (*juzī nabī*) for he is endowed with the gift of being spoken to by God and matters Unseen are manifested to him and, like the revelations of messengers and prophets, his revelations are protected against the intervention of the devil. And the real kernel of the Law (*Shari'ah*) is disclosed to him and he is commissioned just like prophets, and it is obligatory on him, like prophets, that he should announce his mission publicly

and anybody who rejects him deserves punishment. And prophethood in his case means only that the above characteristics are found in him.

If it be argued that the door of prophethood has been closed and a seal has been set on the revelation that descends on prophets, I shall say that neither the door of prophethood has been closed in all respects nor a seal has been set on every form of revelation. On the contrary, the door of revelation and prophethood has remained partially open for this *ummah* ever since. It is to be carefully remembered that the type of prophethood, which is to continue for ever, is not perfect prophethood but, as I have just mentioned, is only a partial prophethood, which in other words is termed *muhaddathiyyah* attainable by following the greatest and the most perfect of all human beings i.e., the Holy Prophet Muhammad, the embodiment of all the excellences of perfect prophethood (peace and blessings of Allah be upon him).

Now, may Allah guide you, make a note that a prophet is a *muhaddath* and *muhaddath* is a prophet in the sense that he possesses one of the various kinds of prophethood. The Messenger of Allah is reported to have said that nothing is now left of prophethood, except *mubashshirāt* (good news); that is to say from the kinds of prophethood only one kind is left, that is *mubashshirāt* — such as true visions (*al-ru'ya al-sādiqah*), true sights (*al-mukāshifah al-sahihah*) and the revelation which descends on the chosen servants of God (*auliyā*). And that is a light which illumines the hearts of a gloomy people. Thus behold, O critic! the possessor of insight and understanding, is the door of prophethood entirely closed? On the other hand, the Hadīth proves that the perfect prophethood which contained the revelation of *Shari'ah* has ceased but prophethood containing *mubashshirāt* (good news) only shall exist till the Day of Judgement. And you are aware and have read in the books of Hadīth

that true vision is forty-sixth part of prophethood i.e., perfect prophethood. Thus when true visions could rank so high what would be the position of revelation which descends on the hearts of *muhaddathīn*. To sum up, the door of partial prophethood has always been open. But nothing remains of prophethood except *mubashshirāt* (good news), and *munzirāt* (warnings), fore-knowledge about Unseen matters, deep understanding of the Qur'ān and divine knowledge. But prophethood which is perfect and complete and possesses all the excellences of revelation has been discontinued, and we believe in it from the time this was revealed: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khātam al-Nabiyyīn* (Seal of the Prophets)" (33:40).

10. *Ibid.*, pp. 12, 13, footnote.

"The hand of divine wisdom starting the process of creation from the insignificant and lowest stages has brought it to the highest stage which, in other words is, Muhammad the most praised one, (peace and blessings of Allah be upon him), that is the perfect manifestation of the highest attributes. So intrinsically this Prophet attained the highest and the most elevated status, in the same way externally he was endowed with the highest and the most exalted rank of revelation and also the loftiest position of (divine) love. It is that exalted position which the Messiah and I cannot reach."

11. *Ibid.*, pp. 13, 14, footnote.

"The Messiah alone has not prophesied that the coming of our guide and the Holy Prophet, the *Khātam al-Anbiyā* in the world is actually the manifestation of God, but other prophets have also expressed similar views in their respective prophecies and have declared the coming of the Holy Prophet (peace and blessings of Allah be upon him), as the appearance of God by way of simile; rather on account of his being the perfect manifestation of God, his

appearance has been called the appearance of God. It has been mentioned in the Book of Psalms:

> "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever (that is, he is *Khātam al-Anbiyā*). Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (45:2-7).

The book of the prophet Isaiah also contains similar indications (chapter 42) . . . The third rank, which is the highest, has been established for the Holy Prophet (peace and blessings of Allah be upon him). I do not say it by way of *ijtihād* but the Most High God has disclosed it to me by His revelation (*ilhām*)."

12. *Izālah Auhām,* (September 3, 1891), p. 138.

"We cannot attain any position of excellence and perfection or a place of elevation and nearness (to Allah) but through true and perfect following of our Holy Prophet, (peace and blessings of Allah be upon him). Whatever we attain is by way of reflection (*zill*) and through his blessings (*tufail*). I have a firm belief that whatever excellences I can get are the reflection (*zill*) of the spiritual achievements of those perfect and complete followers of the Holy Prophet, (peace and blessings of Allah be upon him), who had the blessings of close association with him. And there are certain excellences parts of which are otherwise inaccessible for me."

13. *Ibid.*, p. 199.

"It is possible that in future even ten thousand likes of the Messiah may appear, but I am the like of Messiah for this age and it is vain to wait for another."

14. *Ibid.*, p. 237.

"To sum up, the hadīth about Damascus quoted by Imām Muslim runs counter to another hadīth by the Imām himself and it is clearly proved that Nawās the reporter has erred in narrating this hadīth."

15. *Ibid.*, p. 253.

"(God) repeatedly addressed me, O Ahmad, and thus by way of *zill* declared me the like of the leader of the prophets, *Imām* of the chosen, the Holy Prophet, Muhammad Mustafā, (peace and blessings of Allah be upon him)."

16. *Ibid.*, p. 255.

"When one passionately desires disclosure of certain Unseen matters, satan invariably intervenes, but the revelations to prophets and *muhaddathīn* are always guarded against such intervention of the devil."

17. *Ibid.*, p. 259.

"The following words of Hazrat Bā Yazīd Bistāmī occurring in *Tazkirat al-Auliyā* written by Farīd al-Dīn Attār, and also found in other reliable books, support the resemblance of devout saints to prophets. I am Adam, and Shis and Noah and Abraham and Moses and Jesus and Muhammad, (peace and blessings of Allah be upon all of them)."

18. *Ibid.*, p. 260.

"Similarly, Syed 'Abd al-Qādir Gilānī in his book *Futūh al-Ghaib* asserts that through self-denial, asceticism and by annihilation in God man becomes the like of all the

prophets, rather acquires their very image."

19. *Ibid.*, pp. 316-318.

"In the circumstances, if a book claims to be the *khātam al-kutub* (the last of the books) but does not meet the requirements of the time in every walk of life, it can never be regarded as the last of the books. But if the book contains solution of all such problems for all ages to come, then we will have to admit that the Holy Qur'ān undoubtedly comprises infinite divine knowledge and completely fulfils the requirements of every age.

It should be remembered that it has been the practice of God that the wonderful things hidden in the Qur'ān are manifested to the perfectly inspired ones (*mulham*). Very often a verse of the Qur'ān is revealed to him intending to suggest some idea other than the literal meaning of the verse."

20. *Ibid.*, p. 349.

"Now, as far as the Israelite Messiah is concerned it has been clearly stated that he was a prophet but the Messiah to come has been called an *ummati* (follower) as is evident from the hadīth *imāmu-kum min-kum* (your *Imām* from among you).

And the *hadīth:* "The learned from among my followers are like the Israelite prophets" hints at the coming of the like of the Messiah. Thus, according to this, the Promised Messiah being a *muhaddath*, is also metaphorically a prophet."

21. *Ibid.*, pp. 421, 422.

(II) *Question:* A claim to prophethood has been made in *Fath-i Islām?*

Answer: I have not claimed prophethood. I have only claimed to be a *muhaddath* (one spoken to by God) and this,

too, under the divine command. *Muhaddathiyyah* undoubtedly contains a strong element of prophethood. Now when true vision is admittedly forty-sixth part of prophethood, what is the harm if *muhaddathiyyah*, which has been spoken to in the Qur'ān along with prophethood and messengership, and about which an authentic report exists in *Sahīh al-Bukhārī*, is styled metaphorical prophethood or an integral element of the excellences of prophethood. Does it amount to a claim to prophethood? . . . After all a complete seal has never been set on the divine revelation after the perfection of the prophethood . . . O ignorant people! rivulets of revelation are to flow in this *ummah* till the day of Resurrection subject, of course, to one's status."

22. *Ibid.*, p. 522.

"How can Messiah come? He was a messenger and the impregnable wall of *Khātam al-Nabiyyīn* prevents his coming. Thus here is one who is like him, but he is not a messenger although he resembles the messengers and is their like."

23. *Ibid.*, pp. 532-533.

"Truly the Messiah to come has also been spoken of as a prophet, but he has been called a follower too; rather the followers of the Holy Prophet have been foretold that "he shall be indeed from among you, and shall be your *Imām*;" and his being a follower has been expressed not only in words, but it has also been shown that practically like other Muslims he shall only be a follower of the word of God and the sayings of the Messenger and shall solve the difficult and intricate questions of religion not by dint of his prophethood but *ijtihād* (exercise of judgement), and shall offer his prayers after others. Now all these clearly indicate that he shall not factually and in reality possess the characteristics of perfect prophethood, although partial and imperfect prophethood (*nubūwwat-i nāqisah*) shall be found in him which, in other words, is called *muhaddathiyyah* and contains

only one aspect of the perfect prophethood. So, the fact that he has been called a prophet as well as a follower indicates that he shall possess both these aspects i.e., followership (*ummatiyyat*) and prophethood, as it is necessary that both these aspects should be found in a *muhaddath*. But the possessor of perfect prophethood (*nubūwwat-i tāmmah*) has one aspect of prophethood only. In short, *muhaddathiyyah* is imbued with both the colours. That is why in *Barāhīn-i Ahmadiyyah,* too, God the Most High named this humble servant 'a follower as well as a prophet."

24. *Ibid.*, p. 534.

"How was it possible then that another prophet could come after the *Khātam al-Nabiyyīn*, in the complete and perfect sense which is one of the conditions of perfect prophethood (*nubūwwat-i tāmmah*). Is it not necessary that such a prophet should possess the pre-requisites of perfect prophethood, viz., prophetic revelation and the descent of Gabriel, because according to the express teachings of the Qur'ān a prophet is he who has received the commands and creeds of faith through Gabriel? But a seal has been set on the prophetic revelation for the last thirteen hundred years. Would this seal be broken then?"

25. *Ibid.*, p. 539.

"The Qur'an testifies our claims and discredits the false notions (*auhām-i bātilah*) of our opponents with its forceful arguments. It closes the door on the previous prophets for their return to this world but allows in persons resembling Israelite prophets. It teaches us to pray: "guide us to the right path, the path of those on whom Thou hast bestowed favours." What is the sum and substance of this prayer? It is: O Lord! make us the like of the prophets and messengers."

26. *Ibid.*, p. 544.

"And I have written this several times that the coming

of the messenger Messiah, son of Mary, after *Khātam al-Nabiyyīn* would create chaos. This would either mean that prophetic revelation has started afresh or Messiah, son of Mary, has been deprived of the essential characteristics of prophethood by God Almighty and has been sent as a follower (of the Holy Prophet) but obviously both these situations are improbable (*mumtani'*)."

27. *Ibid.*, p. 569.

"The possessor of perfect prophethood (*nubūwwat-i tāmmah*) can never be a follower (*ummati*). The clear and explicit teachings of the Qur'an and authentic Hadīth strictly bar a perfect messenger to be a perfect subordinate (*mutī'*) and follower (*ummati*) of another prophet. Allah has said: "And We sent no messenger but that he should be obeyed by Allah's command" (4:6). That is to say, every messenger is sent to be a guide (*mutā'*) and an *Imām*. He is not sent with the object of becoming obedient and subordinate (*tābi'*) to another. A *muhaddath*, of course, who is from among the sent ones (*mursalīn*) is a follower as well as a prophet but in an imperfect sense. He is a follower because he is totally obedient (*tābi'*) to the *Shari'ah* of Allah's Messenger and is the recipient of light from the lamp of his Messengership, and is also a prophet because God deals with him like prophets. God has made the *muhaddath* as an intermediary between prophets and nations. Although he is a perfect follower, he is also a prophet in one sense. And it is necessary for a *muhaddath* that he should be the like of a prophet and acquires the name of that prophet from Allah Almighty."

28. *Ibid.*, pp. 575-579.

"Many doubts arise if the Messiah, son of Mary, would be a perfect follower (*ummatī*) at the time of his descent; because being a follower he can not in any way be a messenger (*rasūl*), for the significance of a *rasūl* and *ummatī*

is antithetical. Moreover, the finality of our Holy Prophet precludes the coming of any other prophet. This restriction in fact does not apply to an apostle who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him), and lacks perfect prophethood. In other words, he too is a *muhaddath* because on account of discipleship and annihilation in the Messenger (*fanā fir-Rasūl*) he is included in the person of *Khātam al-Mursalīn* (Seal of the Messengers) as a part is never outside the whole. But Messiah, son of Mary, the recipient of Evangel, for which the descent of Gabriel was an essential requisite, cannot become a follower in any way because he would be bound to follow the revelation that would descend on him from time to time.

If it be argued that the Messiah will receive only this much revelation, "follow the Qur'ān" and the divine revelation will be cut off thereafter and Gabriel will never descend on him and he would become like followers after being totally deprived of prophethood, then all this is a child's play. It is quite obvious that should revelation be permitted but for once, and should Gabriel bring a single sentence only and become silent thereafter still this much is contrary to the finality of prophethood; for, when the seal of finality is broken and the apostolic revelation starts to come down again, it matters little whether the revelations are few or many. Every wise man can understand well that if God is true to His word, the promise given in the verse *Khātam al-Nabiyyīn* and more explicitly in the Traditions — that after the death of the Holy Prophet, Gabriel is to bring no more prophetic revelations — are true and correct, then no one can ever come in the capacity of a messenger after our Prophet, (peace and blessings of Allah be upon him). If for the sake of argument it be assumed that the Messiah, son of Mary, would resurrect and appear in the world, then how would his being a messenger be denied and the

descending of Gabriel and resumption of the divine communication. As it is not possible that there should be no light with the rising of the sun, similarly, it is quite impossible that a messenger should come for the reformation of mankind devoid of divine communication and visits of Gabriel."

29. *Ibid.*, p. 583.

"And evidently it is impossible (*mustalzim mahāl*) that Gabriel descends with apostolic revelation after the *Khātam al-Nabiyyīn*, and a new book, although its teachings be in agreement (*tawārud*) with the Qur'ān, is revealed. And something which is not possible is fantasy. The point is worth consideration."

30. *Ibid.*, p. 586.

"He has promised that no messenger would be sent after the Holy Prophet (peace and blessings of Allah be upon him). The students of the Traditions have erred in holding that the words 'Isā, or son of Mary, occurring in the Traditions about the Promised Messiah refer to the very son of Mary, who was a messenger of Allah. They have not appreciated that his re-coming to the world, in other words, means Islam's exit from this world. The consensus of opinion is, and there is a report too about it in the *Muslim*, that the Messiah will appear as a prophet of God. If the words Messiah, or son of Mary, are applied metaphorically to a follower of the Holy Prophet who holds the rank of *muhaddathiyyah*, the tradition remains intact, for a *muhaddath* in one sense is also a prophet. But he is a prophet in the sense that he receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him), and does not receive knowledge directly but through the agency of his Prophet, as an inspiration of this humble servant has been recorded on p. 239 of *Barāhīn-i Ahmadiyya.*"

31. *Ibid.*, p. 614.

"Verse 40 of chapter *al-Ahzāb* (33:40) runs thus: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khātam al-Nabiyyīn.*" This, too, expressly proves that no prophet would appear in the world after our Holy Prophet (peace and blessings of Allah be upon him). It is thus abundantly clear that the Messiah, son of Mary, cannot come back in the world because he is a messenger and *inter alia,* the true significance of the office of a messenger is that he obtains knowledge of spiritual sciences through Gabriel and it has just been proved that the apostolic revelation (*wahy risālat*) has been cut off for ever till the day of Judgement."

32. *Ibid.*, p. 647.

"And if it be said that the like of Moses, that is the Holy Prophet, ranks higher (*afzal*) to Moses how is it that the like of Messiah is a follower of the Holy Prophet? The reply to this is that if a prophet had appeared to prove the dignity of the prophethood of the like of Moses and to show the eminence of the *Khātam al-Anbiyā* it would have affected the dignity of the Holy Prophet (peace and blessings of Allah be upon him). But this is, however, acknowledged that this Messiah has a partial superiority (*fazīlat*) over the Israelite Messiah because the call of the former is universal whereas that of the latter is endemic."

33. *Ibid.*, p. 761.

"The Holy Qur'ān does not admit the coming of another messenger, whether new or old, after the *Khātam al-Nabiyyīn,* because a messenger receives the knowledge of faith through the mediation of Gabriel and the door for the descent of Gabriel with apostolic revelation has been closed. And this is also an impossibility that a messenger should come to the world without an apostolic revelation."

34. *Ibid.*, p. 914.

"Likewise all the well-known righteous servants (*auliyā*) have testified by their own personal experiences the occurrence of divine communion and communication with them. Very often they hear, during the prayer and even at other times, the sweet words of Almighty Lord. It should be noted that Syed Abd al-Qādir Gilānī, in his book *Futūh al-Ghaib*, has at several places given testimony to the fact that the communication of God certainly descends upon His honoured and righteous servants and that it is communication and not mere inspiration. Hazrat Mujaddid Alf Thānī, in a letter addressed to Muhammad Siddīq (*Maktūbāt*, volume II, page 99), writes: "Let it be known to you, O Siddīq, that God sometimes communicates with a person face to face and such persons are from among the prophets, and sometimes the communication takes place with some of those perfect ones who are not prophets but are their followers. And when a person is honoured with this kind of communication (*kalām*) in abundance he is called a *muhaddath*. And this (divine communication) is not the kind of *ilhām* nor is it what has been called *'ilqā fil rau* nor is it the kind of communication which takes place through the agency of the angel. Such communication is addressed to the perfect person (*insān al-kāmil*). And God blesses with this distinction whomsoever He pleases."

35. *Nishān-i Āsmānī*, (May 26, 1892), p. 28.

"Neither do I lay a claim to prophethood nor go astray from the *ummah;* neither am I a denier of miracles and angels nor of the Grand Night (*Lailat al-Qadr*). I solemnly believe and know it with perfect certainty that our Holy Prophet (peace and blessings of Allah be upon him), is the Seal of the Prophets (*Khātam al-Nabiyyīn*) and have firm faith that he is the Last of the Prophets (*Khātam al-Anbiyā*) and no prophet is to come after him in this *ummah*, new or

old, and that not a jot or a tittle in the Qur'ān shall be abrogated. Of course, *muhaddathīn*, who are spoken to by God and possess some of the qualities of perfect prophethood by way of reflection (*zill*), shall come. They are in some ways imbued with the colour of prophethood. And I am one of them."

36. *Ibid.*, p . 34

"It is now the eleventh year, by the grace of God, that I laid claim to be *mujaddid* (reformer), the like of Messiah and a recipient of divine communication."

37. *Al-Haqq Mubāhasa Ludhiāna* (The debate at Ludhiāna), (1891), p. 79.

"I also believe that it is not for every *mujtahid* and *maulvi* to deduce and infer conclusions in religious matters from the Qur'ān and to grasp the divine meanings and understand the correct details of the *mujmilāt* (verses requiring explanation) of the Qur'ān. But this is particularly the job of those who have been supported by divine revelation either as a prophet or one blessed with great sainthood (*wilāyat-i 'uzmā*) . . . And God has, from time to time, been disclosing the hidden subtilities of the Qur'ān to those who are illuminated with the light of the revelation of great sainthood and are among the group of *illā al-mutahharūn* (the purified ones)."

38. *Ibid.*, p. 91.

"Whatever is outside the Qur'ān or repugnant to it is rejected (*mardūd*). And the authentic reports (ahādīth) are not outside the Qur'ān, because all these problems (*masā'il*) have been drawn forth and inferred from the Qur'ān with the help of revelation which is not recited (*wahy ghair-matlūww*) of course, this is true that deduction (*istikhrāj*) and inference (*istinbāt*) is not the job of every one but the Messenger of Allah or one who has attained these

excellences by way of reflection (*zill*)."

39. *Tuhfah Baghdād*, (July 1893), p. 7.

"And God has brought an end to the prophets with our Messenger, and the prophetic revelation (*wahy-i nubūwwah*) has been cut off. Then how could the Messiah come when there is to be no prophet after our Messenger? Will then his prophethood be suspended and he would come like the one deposed from his office?"

40. *Ibid.*, p. 13.

"You are aware, my brother, that our books are replete with the promise that God speaks with His saints (*auliyā*) and communicates with His chosen servants. He is Bountiful and "He makes the spirit to alight upon whomsoever He pleases from among His servants and increases their faith and belief." You must have read in *Futūh al-Ghaib* written by Shaikh 'Abd al-Qādir Gilānī wherein he has explained the reality of (divine) communication and has said: Surely the Most High God speaks to His righteous servants (*auliyā*) in a sweet and eloquent manner and unfolds to them some secrets and informs them of news and grants them the knowledge, the light, insight and miracles of the prophets although by way of inheritance and not in reality and grants them a sway (*tasarruf*) in the affairs of the earth, the heavens and the kingdom of God."

41. *Ibid.*, p. 17, footnote.

"According to the Holy Qur'ān, God spoke to Moses' mother and bade her: "fear not nor grieve; surely We shall bring him back to thee and make him one of the messengers;" and similarly, Allah mentioned in His Book that He spoke to the disciples (of Messiah) and Dhu-l-Qarnain. And then He gave us the good news that "a multitude from among the earlier and a multitude from among those of later times in this *ummah*" will be spoken to

by God as has been the case with the previous *ummah*."

42. *Ibid.*, pp. 20, 21.

"And it is apparent from the writings of the said Imām (Abd al-Qādir Gilānī) that revelation descends on saints as it descends on the prophets. There is no difference in the revelation whether it descends on a saint or a prophet . . . Every one receives God's communion and communication according to his capability. A prophet's revelation is, however, most complete and perfect. And the revelation of our Messenger, the Seal of the Prophets (*Khātam al-Nabiyyīn*), is *par excellence.*

And the Imām Mujaddid of Sirhind, Shaikh Ahmad, writes in one of his letters addressed to his disciple Muhammad Siddīq:

"Let it be known to you, O Siddīq, that God sometimes communicates with a person face to face and such persons are from among the prophets and sometimes the communication takes place with some of those perfect ones who are their followers. And when a person is honoured with this kind of communication (*kalām*) in abundance, he is called a *muhaddath*. And this (divine communication) is not the kind of *ilham* nor is it what has been called *ilqā fil rau* nor is it the kind of communication which takes place through the agency of angel. Such communication is addressed to the perfect person (*insān al-kāmil*) and God blesses with this distinction whomsoever He pleases."

43. *Ibid.*, p. 28.

"And this should also be understood that our Holy Prophet, (peace and blessings of Allah be upon him), is the Seal of the Prophets (*Khātam al-Anbiyā*). And there is no doubt that he who believes in the descent of Messiah who was a prophet among the Israelites is a denier of *Khātam al-Nabiyyīn.* Woe to the people who say that Messiah, son of

Mary, is to descend after the death of the Messenger of Allah . . . Now how can a prophet appear after him? O Muslims, why don't you try to understand instead of following your own whims?"

44. *Āinah Kamālāt Islām,* (February 26, 1893), p. 21.

"I make the Great Lord witness and swear in the name of Allah, the Bountiful, that I am a *mu'min* (believer), Muslim and *mawāhid* (one having faith in the unity of God) and am a follower of God's commands and the Holy Prophet's Sunnah (practices) . . . And I believe that our Holy Prophet Muhammad (peace and blessings of Allah be upon him), is the Seal of the Prophets (*Khātam al-Anbiyā*) and our book, the Holy Qur'ān, is the only source of guidance. There is no prophet for us whom we should obey except Muhammad (peace and blessings of Allah be upon him), and there is no book for us which we should follow except the Qur'ān, the guardian over the previous Scriptures. And I do believe that our Messenger is the leader of the descendants of Adam and the leader of the Messengers and surely God has brought prophethood to an end with him. And the Holy Qur'ān is protected against the interpolations of the interpolators and the mistakes of the mistaken after Allah's Messenger. Neither an abrogation nor an addition or a subtraction will take place in it nor will it become deficient after the Holy Prophet (peace and blessings of Allah be upon him). And the inspiration (*ilhām*) of the true inspired ones cannot run counter to it. And whatever knowledge of the intricacies of the teachings of the Qur'ān has been revealed to me and whatever I have received by way of inspiration (*ilhām*) from God, I have accepted it as correct and true. And it has been disclosed to me that it (the inspiration) is indeed pure and correct and is undoubtedly in conformity with the *Shari'ah.* Neither is there any doubt in it nor any mixture nor any incertitude.

Although it is hardly possible, but assuming it (the inspiration) goes against the Qur'ān, we shall unhesitatingly discard it. . ."

45. *Ibid.*, p. 42.

"The Qur'ān records the evidence of the Messiah in the following words: "(I am) giving the good news of a Messenger who will come after me, (i.e., after my death) his name being Ahmad." Therefore, if the Messiah has not yet passed away from this physical world it necessarily follows that our Prophet, peace and blessings of Allah be upon him, has not yet made his appearance in the world, for the text suggests in plain words that when the Messiah has passed away from this physical world then the Holy Prophet (peace and blessings of Allah be upon him), shall make his appearance therein. The reason is that the coming has been mentioned in the context of going."

46. *Ibid.*, p. 66.

"If the present-day Brahmūs, philosophers and naturalists deny the miracles they are to be excused because they cannot appreciate that state in which man receives divine power by way of reflection (*zill*)."

47. *Ibid.*, p. 104.

"Now it stands established from these reports that the angel Gabriel stayed with Hassan and always assisted him. Similarly, the verse: "(God has) strengthened them with a spirit from Himself" clearly indicates that the *Rūh al-Qudus* (Holy Spirit) remained with the believers."

48. *Ibid.*, p. 106.

"Bukhārī, in his *al-Sahīh* and Abū Dāwūd, *Tirmidhī*, Ibn Mājah and Muslim, too, agree on the point that the descent of Gabriel from the heavens with revelation on prophets took place from time to time (i.e., the manifestation which

has already been explained by us)."

49. *Ibid.*, p. 224.

"All eternal fountains (of divine knowledge) in the world owe their existence to the Holy Prophet (peace and blessings of Allah be upon him). This is the very *ummah* in which although there is to be no prophet but there are those who, like prophets, receive communication from the Most High God and although there are no messengers (*rusul*) but there are those at whose hands God's bright signs are manifested as is the case with messengers. And the rivers of spiritual life flow in this *ummah* and there is none who can stand against it."

50. *Ibid.*, p. 237.

"Even if he is pounded in a mortar of calamities and is reduced to dust he utters nothing but "I am with God." When the condition of a person reaches this stage then his affairs go beyond this world. And he becomes the recipient of all the high stations and guidance by way of reflection (*zill*) which were granted to earlier prophets and messengers and thus becomes their successor and vicegerent. The reality which is called miracle (*mu'jizah*) in the case of prophets appears as wonder-worker (*karāmāt*) in righteous and perfect followers; likewise, immunity from sin of the prophets takes the shape of safeguard from evil for the latter and the potentiality which is prophethood in the prophets demonstrates in the form of *muhaddathiyyah* among the righteous and perfect followers."

51. *Ibid.*, p. 238.

"Had not the door of prophethood been closed, every *muhaddath* had the potentials of becoming a prophet. And on the basis of his potentials it is permissible to take *muhadddath* for a prophet, i.e., it could be said that *muhaddath* is a prophet."

52. *Ibid.*, p. 247.

"At the head of every century, particularly a century in which faith and righteousness have drifted far away and is encompassed by forces of darkness, He raised a substitute (*qā'im maqām*) of the Holy Prophet, (peace and blessings of Allah be upon him), in the mirror of whose nature the Holy Prophet's face is reflected. And that substitute demonstrates to people the excellences of his Master Prophet."

53. *Ibid.*, p. 322.

"God Almighty, after declaring it to be the sign for a true claimant, says: "and if he be truthful, there will befall you some of that which he threatens you with" and that "He makes His secrets known to none other than a messenger (*rasūl*) whom He chooses. The word *rasūl* here is general and includes *rasūl, nabī* and *muhaddath*. . . I am God's vicegerent (*khalīfat al-Allāh*), His appointed one (*māmūr min al-Allāh*), the *mujaddid* of the age and the Promised Messiah."

54. *Ibid.*, p. 323.

"Has it ever happened in the world that God has supported an impostor (*kāzib*) to the extent that he went on fabricating a lie against Him for eleven years, that *wahy-i-wilāyat* (revelation granted to saints) and *wahy-i-muhaddathiyyah* — descended on him and God did not cut his life-vein."

55. *Ibid.*, p. 339.

"It is sheer folly to examine the follower in the same manner as that of his Master Prophet while the former has full faith in the latter's commandments and the Book of God. As a matter of fact, prophets are raised for converting people from one religion to another, to establish a *qiblah* other than the existing one, to abrogate some of the existing laws and to introduce new ones. I have never claimed such a revolution. Here the faith Islam, the prayers, the Holy

Prophet, (peace and blessings of Allah be upon him), and the Book are the same as before. Nothing has been omitted from the original faith which should have been a matter of concern. The claim of being the Promised Messiah should have been considered grievous and abhorrable if he, God forbid, introduced some alterations or additions in the tenets of faith and practically our condition would have been different from that of other Muslims. But there is nothing like that. The only controversy is about the life and death of the Messiah. The claim to the promised messiahship is in fact an off-shoot of the main problem which does not signify any change in practical life or affect adversely the tenets of Islam. Is a great miracle or supernatural sign pre-requisite for the acceptance of this claim? Of course, it has been the habit with the common folk to demand miracles from the claimants of messengership (*risālat*)."

56. *Ibid.*, pp. 340, 341.

"And it must be remembered that the claim of being the Promised Messiah in no way excels the claim of being a recipient of divine communication (*mulham min al-Allāh*) or a *mujaddid* raised by God. Obviously, one who enjoys the privilege of divine communication may be named by Allah as the like of Messiah or the like of Moses and such epithets are lawful. No real superiority lies in one's being the like of Messiah. The real and true superiority lies in one's being the recipient of divine inspiration and communication. Then whosoever attains the excellence of divine communication and is appointed by God for any mission in the cause of religion, God Almighty calls him by a name according to the exigencies of the time. Such naming matters little. A number of Muslims bear the names of prophets e.g., Moses, Jesus, David, Solomon, Jacob, etc. with the presageful intention of acquiring their good morals. Then what is the harm if God, after conferring the honour of His communication on a

person, calls him by a name according to any expediency."

57. *Ibid.*, p. 342.

"This happened twice in the case of the Messiah that his spirituality necessitated a deputy. At first, when the Jews, six hundred years after his death, persisted, that God forbid, he was an impostor and a liar and that he was born of an illicit wedlock. . . . Our Holy Prophet (peace and blessings of Allah be upon him), was then raised. And, *inter alia*, one of the objects of his advent was to acquit the Messiah of all such false charges and witness his truthfulness. That is why according to the Gospel of St. John, the Messiah stated: "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter (i.e., Muhammad) will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement."

58. *Ibid.*, p. 343.

"The spirituality of the Messiah was agitated on the second occasion when the quality of anti-Christianism (*dajjāliyyat*) had completely and fully overpowered the Christians. According to the scriptures, Antichrist would lay a claim to prophethood as well as to Divinity. The Christians behaved exactly in the same manner. The claim of prophethood was advanced in as much as that they interfered with the divine commandment and enforced rules and rites and made additions and alterations which only a prophet could do. Commands were codified, new tenets of faith introduced, and the rituals adopted according to their likes and dislikes."

59. *Ibid.*, p. 344.

"Anyone who lays claim to prophethood should necessarily declare his faith in the existence of God and should also say that revelation from the Most High God

descends on him and, furthermore, he should convey this divine revelation to the people and form an *ummah* who should consider him a prophet and his book as the book of God."

60. *Ibid.*, p. 346.

"It should also be remembered that the spirituality of our Holy Prophet (peace and blessings of Allah be upon him), also manifests itself whenever there is disorder and chaos in the rank and file of Islam. And the reality of Muhammad (*haqīqat-i Muhammadiyya*) always exhibits itself by indwelling (*hulūl*) in some of his perfect followers (*kāmil muttabi'*). It has been mentioned in the reports (*ahādīth*) that *Mahdī* would be born and bear the name and disposition (*khulq*) of the Holy Prophet (peace and blessings of Allah be upon him). If these reports are authentic, then these hint at the same spiritual descent. But this descent is not confined to a particular denomination. There have been hundreds of such persons in whom the reality of prophethood of the Holy Prophet Muhmammad (*haqīqat-i Muhammadiyya*) was found established and in the sight of God their name was Muhammad or Ahmad by way of reflection (*zill*)."

61. *Ibid.*, p. 367.

"O brethren, I have been sent to you from God as a *muhaddath* and towards all and sundry who inhabit the earth .... And I have been sent at the beginning of this century."

62. *Ibid.*, p. 375.

"This is the point which my Lord has revealed to me now as well as before. He confers His favour on whomsoever He pleases and He is the best of the Benefactors. And from among the saints (*auliyā*) there are His servants who are named in heaven after the prophets for they resemble in their essence (*jawāhar*) and nature (*tabīy'at*) and derive light

from their light and are created on their disposition. Thus God makes them their heirs and calls them by the names of their heritors (*mauriṯh-i him*). These are His ways and He is the best of workers (*fā'iliīn*). . . He sends some of the saints in the footsteps of some of the prophets. Thus, whoever is sent in the footsteps of a certain prophet, he is given the name of the same truthful prophet in the kingdom of God."

63. *Ibid.*, p. 376.

"God is single and loves singularity, and for the very reason His practice has been that He sends some saints in the footsteps of some prophets. Thus, whoever is appointed in the footsteps of a prophet, he is called by the name of the same prophet in the kingdom of God."

64. *Ibid.*, p. 377.

"It does not beseem God that He should send a prophet after our Holy Prophet, the *Khātam al-Nabiyyīn* or to revive prophethood after it has been cut off and that He should abrogate some of the Qur'ānic commands or add thereto."

65. *Ibid.*, p. 383.

"I am not a prophet but a *muhaddaṯh* from God and a recipient of divine communication so that I may revive the religion of Mustafā and verily He has sent me at the beginning of the century."

66. *Ibid.*, p. 444.

"And from among the forms of descent of the spirits (*arwāh*) of prophets and messengers a form of descent is their reflection on those who resemble them in their nature, essence, character, truthfulness and purity."

67. *Ibid.*, p. 540.

"Praise be to God Who made the spiritual *'ulamā* (i.e., *muhaddaṯhīn*) inheritors of the prophets and disciplined

them in the best way and cleansed them of all their impurities and made them (pure) like transparent water."

68. *Ibid.*, p. 567.

"My Lord chose me for the revival of this religion and for the manifestation of the glory of His Prophet (peace and blessings of Allah be upon him), and He commanded me to spread the fragrance of the jasmine of the Holy Prophet (peace and blessings of Allah be upon him). And He bade me to invite the people to the religion of Islam and to the community of the best people of the world (*millat khair al-anām*). And He gave me a good share of inspirations, communion and communication, and visions and made me from among the *muhaddathīn*."

69. *Hamāmat al-Bushrah* (July 27, 1903), p. 8.

"I swear by the grace and the glory of God that I am a believer (*mu'min*) and a Muslim and I believe God and His books, messengers, angels and resurrection after death. And I also believe that our Messenger Muhammad Mustafā, (peace and blessings of Allah be upon him), is the best of the messengers and Seal of the Prophets (*Khātam al-Nabiyyīn*). And these people forge a lie against me when they say that I claim to be a prophet and that I use insolent and derogatory language in respect of Jesus, son of Mary."

70. *Ibid.*, p. 9.

"And they say that I do not believe in the angels and their descent and ascent, and consider the sun, moon and stars as angelic bodies, and do not believe Muhammad (peace and blessings of Allāh be upon him), to be the Seal of the Prophets and the Last of the Messengers whereas no prophet can come after him and he is *Khātam al-Nabiyyīn*. All these (charges) are mere slanders and fabrications. Glory be to my Lord, I did not utter anything like that. This is nothing but falsehood and God knows that these people

are from among the liars (*dajjālīn*)."

71. *Ibid.*, p. 20.

"Because this is against what God Almighty has said precisely, 'Muhammad is not the father of any of your men, but he is the Messenger of Allah and *Khātam al-Nabiyyīn* (Seal of the Prophets).' Don't you know that the Beneficent Lord has declared our Holy Prophet to be *Khātam al-Anbiyā* without any exception, and our Holy Prophet too has explained this verse to connote *lā nabiyya ba'dī* — there is no prophet after me. For the seekers after truth, it is evident that if we accept the coming of another prophet after our Holy Prophet (peace and blessings of Allah be upon him) permissible it would mean we have opened the door of prophetic revelation which had been closed and this is against a fact which is admittedly not hidden from Muslims. And how can a prophet appear after our Holy Prophet, peace and blessings of Allah be upon him, when revelation stands cut off after his death and God has brought prophethood to an end with him."

72. *Ibid.*, p. 23.

"It is really strange that these *'ulamā,* who believed that prophetic revelation stood cut off, now say that the Most High God will send (prophetic) revelation to the Messiah for forty years (on his second advent). Woe to them who shun not the beliefs which they know harm the teachings of Islam!"

73. *Ibid.*, p. 49.

"The Qur'ānic verse: 'But he is the Messenger of Allah and the Seal of the Prophets' hints at the finality of prophethood. Thus if our Holy Prophet and God's Book, the Qur'ān, were to have no impact on the future generations and their reformation and the cure (of the ills) of the people living thereto, surely God would not have sent this great and

benevolent Prophet for their reformation for all times to come till the Day of Resurrection. Now, we do not stand in need of any prophet after the Prophet Muhammad (peace and blessings of Allah be upon him)."

74. *Ibid.*, p. 77.

"Undoubtedly, we are the best nation raised up for the good of men." And we are gifted with many excellences found in the prophets in a far better and esteemable degree by way of reflection (*zill*)."

75. *Ibid.*, pp. 77, 78.

"Have you not seen the saying of the Messenger, (peace and blessings of Allah be upon him), that there is a house (*makān*) in paradise which will be given only to one person and I hope that I am that person. On hearing this one of the audience started to cry and said: O Messenger of God, I can not bear your separation nor can I bear to remain far away from you and be deprived of the honour of your company. The Messenger of Allah said to him, "You will be with me in the same place where I shall be." Just mark the precedence (*faḍīlat*) of this person over prophets who could not attain that place."

76. *Ibid.*, p. 78.

"Now when the excellences of the prophets are like different elements and we have been commanded to beseech all of them and imbibe them in ourselves which necessarily means that we should acquire these by way of reflection (*zill*) through following the Holy Prophet (peace and blessings of Allah be upon him), as otherwise we can not achieve these from all the prophets individually. And the Muslim *'ulamā* have agreed that a non-prophet is granted some partial excellence (*juzī faḍīlat*) not to be found in a prophet."

77. *Ibid.*, p. 79.

"And one of the objections raised by the '*kāfir*-makers' (*mukaffirīn*) is that I am a claimant to prophethood and declare myself to be a *nabī*. Let it be known to you, O brother, that neither did I lay claim to prophethood nor did I proclaim that I was a prophet. But these people made haste and misunderstood my words.

"I have said nothing beyond what I had written in my books, that is, I am a *muhaddath* and God communicates with me as He did with other *muhaddathīn*. And God knows that He has honoured me with this rank (*martabah*). And how could I reject what God has gifted me with? Should I turn my face away from the grace of Lord of all the worlds? And it does not behove me that I should lay claim to prophethood and go outside the palę of Islam and join the unbelievers. And I do not take my inspirations authentic until I have applied them to the Qur'ān. And I am aware that whatever is against the Qur'ān is a lie, heresy and blasphemy. And how is it possible for me, being a Muslim, to lay claim to prophethood? Praise be to God that I have not found any of my revelations against the Qur'an. These are rather in conformity with the Book of the Lord. . . "

78. *Ibid.*, pp. 80, 81.

"Imagine how God has shown this favour to us and has commanded us in the mother of the books (i.e., the Qur'ān) — that we should pray for the guidance which was given to the prophets so that these (spiritual realities) may be revealed to us as were disclosed to them, but through following (*ittibā'*) them and by way of reflection (*zill*) according to capability and potentiality (of each recipient)."

79. *Ibid.*, p. 81.

"And this is proved by the sayings (*āthār*) and practice (Sunnah) of the Messenger of Allah, (peace and blessings of

Allah be upon him), that he has said: There used to be persons among those who were before you of the Israelites who were spoken to by God though they were not prophets, and if there are such persons among my followers, 'Umar is one of them." He further said, "There used to be *muhaddathīn* in the *ummah* before you and if such persons are to be found in my *ummah*, 'Umar ibn al-Khattāb is one of them." It has been mentioned in *Bukhārī* in context of the Qur'anic verse, "And We never sent a messenger or a prophet before thee but when We desired" Ibn 'Abbās is reported to have added the word *muhaddath* in this verse i.e., he would read it: "and We never sent a messenger or a prophet or a *muhaddath*. . . "

"I have written in some of my books that the office of *tahdīth* bears a close resemblance to that of prophethood and they differ only in the matter of potentiality and actuality. But my opponents did not understand my statement and asserted that I was a claimant to prophethood. And God knows it well that their assertion is quite false, baseless and devoid of the slightest truth. They have falsified it only to incite the people to *takfīr*, abuses, curses, vilifications, abhorrence, animosity and violence against me, which caused dissension among the believers."

"I declare in the name of God that I believe in Allah and His Messenger and I also believe that he is *Khātam al-Nabiyyīn* (Seal of the Prophets). I have, however, said that all elements of prophethood are found in a *muhaddath* in a potential form but not in actuality. Thus a *muhaddath* is potentially a prophet and had not the door of prophethood been closed, he too would have been a prophet. And on this count it is permissible to say that a prophet is a *muhaddath* for he possesses, *par excellence*, all the excellences (*kamālāt*) in their true form. Likewise, it is permissible to say that a *muhaddath* is a *nabī* in a potential form and all the excellences of *nubūwwah* lie hidden and concealed in his

office of *tahdīth*, but their manifestation (*zuhūr*) and outward expression (*khurūj*) are limited because the door of prophethood has been closed. And the Holy Prophet, (peace and blessings of Allah be upon him), has hinted at this in his saying that 'had there been a prophet after me it would have been 'Umar.' And this was said because 'Umar was a *muhaddath*. Thus he pointed out that the seed and substance of prophethood exist in a *muhaddath*."

80. *Ibid.*, p. 82.

"And undoubtedly *tahdīth* is only a gift (*mauhibah*) which is not acquired by dint of effort as is the case with prophethood. *Muhaddathīn* communicate with God just like prophets and *muhaddathīn* are sent exactly as messengers are sent. A *muhaddath* drinks from the same fountain from which a prophet does. Had not the door of prophethood been closed, he would undoubtedly have been a prophet. And this is why the Messenger of Allah, (peace and blessings of Allah be upon him), called Faruq (i.e., 'Umar) a *muhaddath* in consonance with his saying: 'Had there been a prophet after me it would have been 'Umar.' It connotes that a *muhaddath* too possesses excellences of prophethood and there is no difference in the two except that of the visible (*zāhir*) and the hidden (*bātin*), the potential and the actual. Prophethood is thus a tree which exists externally and bears fruit and is capable of reaching its height, and *tahdīth* is the seed in which are to be found the potentials which manifest in a tree. And this illustration is plain and understandable for those who search spiritual realities. And the Messenger of Allah hinted at this in one of his sayings that 'The *'ulamā* of my *ummah* are like the prophets of Israel;' and by *'ulamā* are meant *muhaddathīn* who are given knowledge from their Lord and become *mukallamīn* (those who are spoken to by God)."

81. *Ibid.*, p. 83.

"Now, judge for yourself, how far they have gone away from my words and say that I am a claimant to prophethood. O brother! Harbour no doubt that whatever I have said smells something of a claim to prophethood as has been taken by the slanderers about my faith and honour. On the other hand, whatever I have said was only with regard to explanation of the spiritual realities and subtilities of the Qur'ān. And actions are judged only by intentions and, God forbid, how could I lay claim to prophethood after God has made our Prophet and Leader Muhammad Mustafā, the Seal of the Prophets (*Khātam al-Nabiyyīn*)?"

82. *Karāmāt al-Sādiqīn* (August 24, 1893), p. 5.

"Neither I nor any person other than the prophets, can claim to be sinless (*ma'sūm*)."

83. *Ibid.*, p. 25.

"Before I conclude I wish to make it clear again to the general public, and I declare it in the name of God Almighty, that I am not an unbeliever (*kāfir*). *Lā ilāhā illallāhu Muhammadur Rasūlullāh* (There is no god except Allah, Muhammad is His Messenger) is my creed and I believe that Muhammad is the Messenger of Allah and the Seal of the Prophets (*Khātam al-Nabiyyīn*). And for the veracity of my above statement, I swear in the name of the Most High God as many times as are His sacred names and as many times as are the excellences of the Holy Prophet in the sight of God. None of my beliefs are against the commandments of God and teachings of His Messenger (peace and blessings of Allah be upon him)."

84. *Ibid.*, p. 85.

"Then (God) holds him by his hand and elevates him towards the higher stages of spiritual evolution and gnosis and enlists him among those who have passed before him

from among the righteous (*sulahā*), the saints (*auliyā*), the messengers and the prophets; and grants him excellence like their excellence, glory (*jamāl*) like their grandeur; and the time and expediency demand that such a person be sent in the footsteps of a particular prophet. So, he is gifted with the knowledge like the knowledge of his prophet, wisdom like his wisdom, light like his light and name like his name. God places the souls of these persons against each other like mirrors. Thus the prophet is like the original and *wali* (saint) his reflection (*zill*)."

85. *Ibid.*, p. 89.

"The prophets' excellences (*kamālāt*) are not like the excellences of the Lord of the worlds. Verily, Allah is One, and is He on Whom all depend and there is no associate for Him in His being and His attributes. But the case of prophets is different. God has raised their heirs from among their true followers. And their *ummah* is their inheritor and they receive whatever their prophets had received when they follow them.

"And the verse: 'guide us on the right path, the path of those upon whom thou hast bestowed favours,' shows that the inheritance of those who have passed before from among the sent ones (*mursalīn*) and the truthful ones (*siddiqīn*) is a lawful right (*haqq wājib*) which is never cut off and which has been made indispensable, till the Day of Resurrection, for their adherents who are righteous believers (*mu'minīn al-sālihīn*). And they are the heirs of the prophets and are endowed with the favours received by the prophets. This is indeed true, so be not of the disputers."

86. *Ibid.*, p. 90.

"Let it remain no longer hidden that in this prayer God has made us like the reflections (*azlāl*) of the prophets and He has made us the inheritors, and has enlightened about the known and the unknown, the concealed and that which has been sealed and all kinds of gifts and favours."

87. *Jang-i Muqaddas* (22 May — 5 June, 1893) p. 67.

"I lay no claim to prophethood. This is either your misconception or you are blaming me with some ulterior motive. Is it necessary that whoever claims to be the recipient of revelation (*ilhām*) does *ipso facto* become a prophet? I am of Muhammad (*Muhammadī*) and am a sincere and obedient follower of God and His Messenger, and do not wish to name these signs given to me as miracles (*mu'jizāt*). On the other hand according to our religious terminology such signs are *karāmāt* which are granted to the followers of God's Messenger."

88. *Ibid.*, p. 79.

"Prophets are raised for the very purpose that, by following them, one is imbued in their colour and, after becoming a branch of their tree, bears the same fruit and flowers which they (the prophets) have borne."

89. *Shahādat al-Qur'ān* (September 22, 1893), p. 26, (Second Edition).

"Since the resemblance in favours (*mumāthalat fī al-in'āmāt*) is very essential and a perfect resemblance can only be possible when (at first) the resemblance in favours stands established. Thus, it occurred for this very reason that while Moses was granted such servants of *Shari'ah* who were *rusul* (sent ones) and *mulham min al-Allāh* (inspired ones from God) for about fourteen hundred years after him, and this chain was brought to an end with such a messenger who preached the truth not by sword but by love and meekness, likewise, our Holy Prophet (peace and blessings of Allah be upon him), was also granted such servants of *Shari'ah* who, according to the hadīth: 'the *ulamā* of my *ummah* will be like the prophets of Israel" were *mulham* and *muhaddath*."

90. *Ibid.*, p. 27.

"The Promised Messiah also appeared at the head of

the fourteenth century and thus Muhammadan dispensation fully coincided with the Mosaic dispensation. If it be said that prophets used to appear for the support of Mosaic dispensation and that the Messiah was also a prophet, the reply to this is that in the capacity of being *mursal* (sent one) prophets and *muhaddathīn* have one and the same status. And as the Most High God has given the name of *mursal* to prophets so has He applied this epithet to *muhaddathīn*. For this very reason it has occurred in the Qur'ān *wa qaffainā min ba'di-hī bir rusul*) i.e., "And We sent messengers after him one after another" and not We sent prophets after him one after another. Thus this refers to the fact that *rusul* (messengers) means *mursal* (sent ones) whether they be *rasūl, nabī* or *muhaddath*. And because our Master, the Messenger of Allah, is *Khātam al-Anbiyā* (Seal of the Prophets) and as no prophet can appear after him, therefore, in this *Shari'ah muhaddathīn* have been substituted for prophets. And to this a reference has been made in the verse: 'a multitude from the earlier period and a multitude from among those of later times.' As the word *thullah* (multitude) has occurred in both the sentences, therefore, it stands evidently proved that the *muhaddathīn* in this *ummah* are equal in their number to the long chain of *mursal* in the *ummah* of Moses."

91. *Ibid.*, p. 42.

"It is a pity that unwary critic has quoted the verse: "This day have I perfected for you your religion" without any justification. Where have I said that *mujaddid* and *muhaddathīn* come to add to or subtract anything from the existing religion. Rather I assert that since with the passage of time the pure teachings are overcast with false notions and the truth is somewhat hidden, *mujaddids, muhaddathīn* and spiritual *khalīfās* (successors) are raised to remove these notions and glister the prestine beauty of the religion. I do not know from where and from whom the poor critic has

learnt that *mujaddid* and spiritual successors come into the world to amend or abrogate religion. Indeed they do not abrogate anything of the religion, rather they appear in order to show the light and glory of the religion."

92. *Ibid.*, p. 46.

"And it should also be remembered that perfection of a religion does not preclude any suitable arrangement for its protection. Take the example of a person who builds a house, constructs all its rooms neatly, and meticulously provides all the basic requirements of the house. After some time dust-storm hits the house and subsequent rains settle dust upon it which mars the design and decoration of the building and destroys its beauty. Will it be fair or folly to prevent the owner from carrying out necessary repairs, white-washing and beautification of the house? It is a pity that such critics do not realize that maintenance of a completed building necessitates its periodical repairs. Completion is quite distinct from renovation. It should be remembered that *mujaddids* do not add to or subtract from the religion. They re-write on the minds of people what these have forgotten of religion. And to assert that it is not essential to believe in such *mujaddids* is going astray from the commandments of Allah, as He says in the Qur'ān: "Whoever is ungrateful after this, they are the transgressors" (24:55). That is, whoever refuses to accept the *khalīfās* (successors) after him (i.e., the Holy Prophet Muhammad) shall be considered a transgressor."

93. *Ibid.*, p. 50.

"Besides, this *ummah* is also to face new problems in every age. Although the Qur'ān is the embodiment of all the (spiritual) science but it is not necessary that all these sciences should come to light in one and the same age. On the other hand, as new problems crop up, appropriate Qur'ānic sciences become manifest. With a view to solving

the problems of every age, competent spiritual teachers are sent who are the heirs of messengers and are endowed with their Messenger's excellences by way of reflection (*zill*). And the *mujaddid*, whose performance resembles mostly the official activities of a messenger, is called after the name of that messenger by God."

94. *Ibid.*, p.53.

"God Almighty says in the Qur'ān: 'And as for that which does good to men, it tarries in the earth.' It is evident now that the most beneficial group for mankind in the world is that of the prophets who strengthen the faith of the people seeking truth by supernatural signs (*khwāriq*), miracles, prophecies, and by imparting knowledge of spiritual truths and by their own precept of honesty and truthfulness. And this is also evident that they do not stay in this world for long but after spending a limited life depart from this earth. The verse quoted above in no way contradicts this fact because it is not possible that God's word run counter to facts. When this verse is applied to the prophets it would mean that their reflection (*zill*) is never extinct and in time of need God raises one of His servants to resemble and appear as a *zill* of those prophets, and these imbued in their colour display their eternal life. For perpetuating this reflective (*zillī*) existence, God has taught this prayer: '(Our Lord), guide us on the right path, the path of those upon whom Thou hast bestowed favours.' Obviously, the favour which was granted to prophets and is asked for in this prayer, is not of money but is of spiritual splendour and blessing, of love and faith, of supernatural signs and heavenly support, of (divine) acceptance and perfect and complete guosis, and of revelation and true vision. God the Most High commanded this *ummah* to beseech this favour because it had been destined to be bestowed upon them. This verse thus abundantly proves that God has held this *ummah* to be the heir of all the prophets so that the prophets may continue

their reflective existence in the world for all times and the world is never devoid of their presence."

95. *Ibid.*, p.57.

"Now when it is proved from the Qur'ān that in this *ummah*, may God bless it, the order of the eternal *khilāfat* has been established in the same way as it was done in the *Shari'ah* of Moses only with this verbal difference that at that time prophets appeared to support the Christian religion while *muhaddathīn* are raised now for this purpose."

96. *Ibid.*, p. 58.

"Likewise, it is essential that a *muhaddath* should be raised like that prophet (i.e., Jesus Christ) at a corresponding period when this *ummah* would also become corrupt as Jews had been in Jesus Christ's time."

97. *Barakat al-Du'a* (April 2, 1893), p. 12.

"The recipient of the revelation of *muhaddathiyyah* fully resembles his master-prophet and is given all that is given to a prophet except prophethood and revival of the commands (*tajdīd-i ahkām*), . . . and this path is open for this *ummah* . . God the Most High has promised that the knowledge of prophethood (or Unseen) is given only to the purified ones (*mutahharīn*)."

98. *Ibid.*, pp. 13,14.

"The proof of the living force of Islam and the positive reality (*yaqīnī haqīqat*) of prophethood which could silence the deniers of revelation in every age can only be maintained when revelation in the form of *muhaddathiyyah* continues for ever. And God has willed thus. *Muhaddathīn* are the people who are honoured with divine communications and the essence of their soul (*jauhar-i nafs*) strongly resembles the essence of the soul of the prophets and they are the existing signs (*ayāt-i bāqiyah*) of the marvellous qualities

(*khawās-i 'ajibiyah*) of prophethood so that this subtle problem of the descent of revelation may not become a mere tale of the past by reason of its having no proof."

99. *Ibid.*, p. 17.

"I have personally experienced a sway of strong external and extremely effectual force over me at the time of revelation which descends on me in the form of *wahy-i wilāyat* (revelation granted to saints)."

100. *Nūr al-Haq* (February 1894), vol. 1, p. 73.

"It has been revealed to me that the word *rūh* in this verse ("where the spirit and the angels stand in ranks" 78:38) refers to the group of messengers, prophets and *mujaddids* on whom the Holy Spirit descends, and they are blessed with divine communications."

101. *Anwār al-Islām* (September 6, 1884), p. 34.

"If an objection is raised to the effect that I have laid claim to prophethood which is a word of heresy, what can be said except that the curse of Allah be upon the liars and the impostors!"

101.(a) *Sat Bachan* (October 1895), pp. 55, 56.

"It has been Allah's dispensation since the creation of this world that He has been manifesting His presence on His chosen ones. No one can approach Allah directly. A complete and perfect faith in His Being is achieved only by one whom the All-powerful and Majestic convinces of His existence by His voice 'I am here' (*anal maujūd*) or the one who associates with the former so much so that both get merged into one. There are thus these two ways (of accessibility to Allah) which exist in this world. Since Allah the Most High has planned various stages in His creation, viz., plants, minerals, animals and even celestial bodies and there are objects which benefit others and objects which are

benefitted by others, He has placed the human beings in two categories too. Firstly, those high-calibred persons who have been directly gifted with innate light just as the sun is. Secondly, those who derive light from the sun as they are not capable of acquiring it themselves. The point may be elaborated by the illustration of the sun and the moon which the Holy Qur'ān has referred to in 91:1,2: "By the sun and his brightness. And the moon when she borrows light from him." Now the moon is there by reason of the existence of the sun. Likewise, there is the remotest possibility of the existence of *auliyā* (friends of Allah) in the absence of prophets — the most accomplished and perfect models for human beings. This is a law of nature which we observe day and night. Allah is unique and loves unity in His works. He has produced a thousand objects from a single object both in physical and spiritual spheres. Thus prophets who are the most perfect models for human beings are like fathers to *auliyā* and righteous persons in the spiritual sense, and stand in relation to them as a father is to his son in every day life. Hence, Allah has manifested His dispensation so that His affairs do not go beyond His unity. He Himself guides the prophets and is the source of making them aware of the sublime gnosis. None has obliged Him to publicise His domain after seeking Him by prudence and insight. Rather it is mankind which is under obligation to Him for raising prophets for guidance and awareness. We learnt about that incomprehensible, subtle and inapprehensible Creator through these prophets. Had not the prophets been sent down in this world, the learned and un-lettered would have been equally unaware of His munificence. It is the teaching of prophets which increased our comprehension and sharpened our wit. We have just explained that a child is incapable to speak unless proper instruction is imparted to him. Then, how can we comprehend Him Who is inscrutable and beyond our conception?"

102. *Sirāj al-Dīn 'Isāī ke Chār Sawālūn kā Jawāb* (June 22, 1897), p. 15.

"It must be borne in mind that, according to the Holy Qur'ān, the characteristic of a high state of pure life is that supernatural signs are manifested at the hands of such persons. And God the Most High listens to their prayers and communicates with them and tells them the news of the Unseen beforehand and lends His support to them. So, we see that there have been thousands of such persons in Islam. Accordingly, in this age, this humble servant is present to demonstrate this precept."

103. *Sirāj-i Munīr* (March 24, 1897), pp. 2, 3.

"Do not lay false charges against me that I have claimed absolute prophethood. Have you not read that *muhaddath* (one spoken to by God) is also a *mursal* (sent one)? Do you not remember the recitation (*qir'at* or version) *wa lā muhaddath-in?* Then, how absurd is the allegation that I have claimed to be a *mursal.* O ye the ignorants! tell me what is the appropriate word in Arabic for one sent by God other than *mursal* or *rasūl.* But remember that in God's revelation (*ilhām*), it does not here carry the real sense (*haqiqī ma'nī*) which is specific for the giver of law (*sāhib shari'ah*). On the other hand, whoever is appointed (*māmūr*) is indeed a *mursal.* This is, of course, true that in the revelation which God has sent down on me He has frequently used the words *nabī, rasūl* and *mursal* but they are not in their real significance. And every one has its own terminology. So, this is God's terminology that He has used such words. We admit and hold the view that in the real sense of prophethood neither a new nor an old prophet can appear after the Holy Prophet, (peace and blessings of Allah be upon him). The Qur'an precludes the appearance of such prophets. But God may, in a metaphorical sense, address a *mulham* (an inspired one) as a prophet or a messenger . . . .

The people in Arabia still call a person's messenger (*faristādah*) *rasūl*. Why then shouldn't God use the word *mursal* metaphorically? Do you not remember the Qur'ānic verse: *fa qālū innā ilaikum mursalūn* ("So they said: surely we are sent to you" — 36:16). Is it fair and justifiable to call me a *kāfir* only on this count? When you will be questioned by God on the Day of Judgement for declaring me *kāfir*, may I know what reasons you will advance before Him? I again repeat that no doubt the words *rasūl, mursal* and *nabī* occur for me in my revelations from God but they are not applicable in their real sense. Likewise, the description of the Promised Messiah in reports (ahādīth) as a prophet does not connote prophethood in its real sense. This is the knowledge which God has granted me. Let him who wishes to understand grasp it. It has been disclosed to me that the doors of real prophethood (*haqīqī nubūwwat*) are absolutely closed after the *Khātam al-Nabiyyīn*. Neither can a new prophet appear in the real sense (of the term) nor an old one. But, our unjust opponents (*zālim mukhālif*) do not consider the doors of the finality of prophethood as entirely closed, rather, according to them, a window is still open for the coming of a prophet, i.e., the Israelite Messiah. Thus, when after the Qur'ān a real prophet (*haqīqī nabī*) comes and the prophetic revelation (*wahy-i nubūwwah*) is resumed then tell us how prophethood came to an end. Will the revelation of such a prophet be called *wahy-i nubūwwah* or something else?"

104. *Ibid.*, p. 4.

"It is even conceded by you that an ordinary martyr may have partial (*juzī*) superiority over a great prophet. Verily, I do not see myself less favoured with divine grace than the Messiah. But, this is not an unbelief (*kufr*). This is (an expression of) gratitude for God's favour. Since you cannot understand God's secrets, therefore, you take it to be an unbelief. How then will you interpret the words *afzalu min*

ba'di al-anbiyā (i.e., he is superior to some of the prophets)? If I am a *kāfir* in your estimation, I may be compared with the son of Mary who was also dubbed as *kāfir* by Jewish Pharisees. I have been endowed with greater grace of God, but you cannot accept this."

105. *Hujjat Allāh* (May 2, 1897), p. 14.

"My writing of these books is a proof of God's favours on me because this *wilāyah* (sainthood) is perfectly the reflection (*zill*) of prophethood. God showed (the fulfilment of) prophecies in support of the prophethood of the Holy Prophet (peace and blessings of Allah be upon him)."

106. *Anjām Āthaṃ* (January 22, 1897), p. 27 footnote.

"Can a cursed impostor, who lays claim to messengership and prophethood, has any faith in the Qur'ān? And can a person, who has faith in the Qur'an and the verse: *wa lākin rasū-lullāh wa khātaman nabiyyīn* (i.e., "but he is the Messenger of Allah and the Seal of the Prophets)" say that he too is a messenger and a prophet after the Holy Prophet? The seeker of justice should note that this humble servant has never laid claim to prophethood or messengership in the real sense of the term. To apply a word in other than its real significance and to use it commonly in its general literal sense does not amount to heresy (*kufr*). But I am even averse to this because it might create confusion in the minds of general Muslims. However, being an appointed one of God (*māmūr*), I dare not conceal the words 'prophethood' and 'messengership' occurring frequently in the communions and communications received by me from God Almighty. But I declare it repeatedly that in such revelations (*ilhāmāt*), the words *mursal, rasūl* or *nabī* occurring for me are not to be taken in their real sense. (Such words occur in my *ilhāmāt* not only now but for the last sixteen years; in *Barāhīn-i Ahmadiyya,* you will find many such divine communications about me). And the true fact (*asl haqīqat*)

which I pronounce at the top of my voice is that our Holy Prophet (peace and blessings of Allah be upon him), is the Seal of the Prophets (*Khātam al-Anbiyā*) and no prophet either new or old shall come after him.

"And whoever claims to be a real prophet or messenger after our Messenger and Master, it is a fabrication and the repudiation of *Shari'ah* and he is an unbeliever (*kāfir*) and a great liar (*kazzāb*)."

107. *Ibid.*, p. 28 footnote.

"But it should be remembered, as I have just explained, that such words (e.g., prophet, messenger) used in God's revelations for some *auliyā* (saints) by way of metaphor and simile are not to be taken in the real sense. This is, in fact, the entire dispute which has been drawn towards another direction by the prejudiced ignorants. The name of the coming Messiah which, in *al-Sahīh* of Muslim etc., has been mentioned by the blessed tongue of the Holy Prophet as *nabī Allāh* (Prophet of God) is, in fact, a metaphorical expression, which is an admitted and colloquial term for divine communication in the writings of the high ranking *sūfis* (mystics). Otherwise, how can there be a prophet after the Seal of the Prophets?"

108. *Ibid.*, p. 143.

"And I have been sent for the purpose of eradicating vice and promoting virtue and convincing the people of the unity of Godhead and piety. I have no religion other than the religion of Islam and no book besides the Holy Qur'ān and no messenger except Muhammad, (peace and blessings of Allah be upon him), who is the Seal of the Prophets."

109. *Ibid.*, Supplement, p. 19.

"The sum and substance of the divine communication is that God, as in the case of His prophets, honours a person who annihilates himself in the Prophet (*fanā fin Nabī*), with

God's perfect communication (*kāmil mukālamāt*). And during this communication the person who is spoken to by God (*kalīm Allāh*) has direct communication with Him. He makes a request and God answers it, although such a question and answer should occur fifty times or more. God the Most High grants three favours to His perfect servant through His divine communication. Firstly, his prayers are mostly granted and the grant is made known to him. Secondly, God apprises him of many Unseen matters (*umūr-i ghaibiyyah*). Thirdly, many spiritual sciences of the Qur'ān are disclosed to him by means of revelation. Here, in the name of God, I ask everyone who rejects me (*mukazzib*) and claims to possess this virtue (*hunar*), to stand and compete with me in these three favours."

110. *Zurūrat al-Imām* (September 1898), p. 12.

"Sixthly, visions (*kushūf*) and inspirations (*ilhāmāt*) are necessary for *Imām al-Zamān* (Imam of the Age). The *Imām al-Zamān* very often receives from God, through inspirations, (knowledge of) spiritual sciences, truths (*haqāiq*) and realities (*ma'ārif*). His revelations cannot be compared with those of others because both in quality and quantity these are of such a high standard that it is not possible for any other person to attain them. Through them (spiritual) sciences are disclosed and Qur'ānic realities are made known and the religious problems and intricacies are solved, and prophecies of a high standard which could influence the antagonistic people are manifested at their hands. In short, the visions and inspirations of the persons who are *Imām al-zamān* are not confined to their own persons but are extremely helpful and blessed (*mubārak*) for the support and strength of religion. God the Most High speaks to them in great clarity and grants their prayers. . . . And prophecies of the Imām of the Age based on inspirations (*ilhāmī*) possess the power of the manifestations of the Unseen (*izhār 'ala-l ghaib*) so as to comprehend the

Unseen in every respect as a skilled horseman has control over his charger. And this potentiality (*qūwwat*) and disclosure (*inkishāf*) are blended in their inspiration so that their pure inspirations may not be confused with satanic inspirations (of others) and that these may serve as a clear proof (*hujjat*) against others."

111. *Ibid.*, p. 24.

"It should be remembered that the term Imām of the Age (*Imām al-zamān*) includes prophets, messengers, *muhaddathīn* and *mujaddidīn* (reformers). But people who have neither been raised by God (*māmūr*) for the guidance of others nor such excellences have been given to them, may be *wali* (saint) or *abdāl* (saint of a certain degree) but cannot be called the Imam of the Age."

112. *Rāz-i Haqīqat* (November 30, 1898), p. 16.

"The word *nabī* was common among the prophets of two nations only i.e., Muslims and Israelites. And in Islam no prophet can come after the Holy Prophet, (peace and blessings of Allah be upon him)."

113. *Kitāb al-Bariyyah* (January 24, 1898), p. 90.

"As far as the claim to messengership (*risālat*) is concerned, I am fully satisfied by going through your book *Izālah Auhām* and by listening to your soul-inspiring speech — a quickener of the dead hearts — presented at the Religions Conference at Lahore. This charge has been brought against you by someone only by way of calumny and accusation."

114. *Ibid.*, p. 182, footnote.

"They accuse me unjustly that I have laid claim to prophethood and that I deny miracles and angels. But let it be known that all these are fabrications. I firmly believe that our leader and master Muhammad, peace and blessings of

Allah be upon him, is the Seal of the Prophets (*Khātam al-Anbiyā*) and I also believe in angels and miracles and all the fundamentals of the faith as the Ahl Sunnah do."

115. *Ibid.*, pp. 184, 185 footnote.

"The Holy Prophet, (peace and blessings of Allah be upon him), had repeatedly stated that no prophet would come after him and the hadīth: *lā nabiya ba'dī* (there will be no prophet after me), was so widely known that no one had ever doubted its authenticity. In the Holy Qur'ān, every word of which is absolutely true, the verse: *wa lākin rasūl lullāhi wa Khātaman Nabiyyīn* (but he is the Messenger of Allah and the Seal of the Prophets) also substantiates the fact that in reality prophethood has come to an end with our Holy Prophet, (peace and blessings of Allah be upon him). Then how was it possible that any prophet in the real sense of the term should come after the Holy Prophet, whereby all the warp and woof of Islamic teachings are completely destroyed. And to say that Jesus Christ would come after being deprived of prophethood is a statement of great impertinence. . .

"The Most High God's naming the Holy Prophet as *Khātam al-Nabiyyīn* in the Holy Qur'ān and the Holy Prophet's declaration in the hadīth that 'there will be no prophet after me' settle the point once and for all that no prophet, in the real sense, was to appear after the *Khātam al-Nabiyyīn*."

116. *Kashf al-Ghitā* (December 27, 1898), p. 46.

"It is a fundamental principle of Islam that no prophet will ever come after our Holy Prophet, (peace and blessings of Allah be upon him)."

117. *Ayyām al-Sulh* (January, 1899), p. 35.

"Now, take the prophecy of our Holy Prophet, (peace and blessings of Allah be upon him), that the keys of the

treasures of Caesar and Chosroes fell in his hands. Obviously, the fulfilment of the prophecy did not occur during his lifetime. He saw neither these treasures nor their keys but, as it was destined, these keys were received by Hazrat 'Umar, may God be pleased with him, because the person of 'Umar was, by way of reflection (*zill*), the person of the Holy Prophet, peace and blessings of Allah be upon him. Therefore, in the world of revelation, the hand of 'Umar was admitted to be the hand of the Messenger (peace and blessings of Allah be upon him)."

118. *Ibid.*, p. 41.

"It should be remembered here that, at one place in *Barāhīn-i Ahmadiyyah*, I erred in interpreting the word *tuwaffā* as 'giving it in full measure' which is now quoted by some *maulawis* as an objection against me. But this objection is void. I concede that this was a mistake on my part and not a mistake in the revelation (*Ilhām*). After all I am human and all the human weaknesses (*'awāriḍ*) such as omission, forgetfulness and errors are found in me also like in other human beings. Although I know that God does not let me stay in error for long but I do not claim that I can not err in my *ijtihād* (exercise of judgement). It is only God's inspiration which is free from error while human words are liable to go wrong, as omission and forgetfulness are parts of humanity (*basharīyyat*)."

119. *Ibid.*, p. 47.

"Besides these points, the verse: *wa lākin rasūl-lul lāhi wa khātam an-Nabiyyīn* (but he is the Messenger of Allah and the Seal of the Prophets) also precludes the coming of the Messiah, son of Mary, for the second time; likewise, the hadīth, *lā nabiyya ba'dī;* (there will be no prophet after me) stands in his way. How is it possible that, in spite of our Holy Prophet being the Seal of the Prophets, another prophet can come at some time and the prophetic revelation

(*wahy-i nubūwwah*) can start again? Do not all these suggest that while interpreting this hadīth, we are not to adhere to the apparent meaning of these words."

120. *Ibid.*, p. 74.

"If it be argued that Jesus, who came for bearing testimony (*tasdīq*) to the Torah, was a prophet of God, how do you compare him in this respect. Again, a prophet ought to have come for vouching and reviving (*tajdīd*) the religion. The reply is that, in Islam, the door of independent prophethood is closed as the Most High God says: *wa lā-kin rasūlul lāhi wa Khātaman Nabiyyīn* (but he is the Messenger of Allah and the Seal of the Prophets') and in the Hadīth we find: *lā nabiyya ba'dī* (there will be no prophet after me). Moreover, the Messiah's natural death has been proved by conclusive arguments (*nusūs qat'iyyah*); therefore, his coming to this world again is nothing but mere wishful thinking. And, if another prophet, new or old, does come, then how can our Holy Prophet (peace and blessings of Allah be upon him), be the Last of the Prophets. No doubt, the door of *wahy-i wilāyah* (revelations granted to saints) and of divine communications is still open.

"The signs are God's whether they are manifested through a prophet or a saint (*walī*) and are all of one and the same standard (*darjah*) because they have a common source. It is sheer folly and stupidity to think that if the Most High God demonstrates heavenly signs at the hands of a prophet these are greater in power and grandeur than those demonstrated through a *walī*. On the other hand, some signs in support of Islam are manifested at a time when there is neither a *nabī* nor a *walī*. For instance, the sign of the annihilation of the 'possessors of the elephants'."

121. *Ibid.*, p.75.

"The authentic Hadīth corroborate that *muhaddath* is

also included among the prophets and messengers as God's sent ones (*mursals*). A careful perusal of the recitation (*qir'at*) of the hadīth in *Bukhārī, wa mā arsalnā min rasūlin wa lā nabiyyin wa lā muhaddath-in* (And We never sent a messenger or a prophet or a *muhaddath*) will bear this out. Again, it is mentioned in another hadīth: *ulamā-u ummatī ka anbiyā banī isrāīl* (i.e., The *'ulamā* of my *ummah* will be like the prophets of Israel). The *sūfi* (mystics) have also, in their visions, got this hadīth verified by the Holy Porphet (peace and blessings of Allah be upon him). It should also be remembered that in the book of *Muslim* the word prophet has also been used for the Promised Messiah i.e., by way of metaphor and simile."

122. *Ibid.*, pp.86, 87.

"We believe in the basic five articles of Islam. We believe that there is none to be worshipped except God and that the Prophet Muhammad is His Messenger and Seal of the Prophets (*Khātam al-Anbiyā*). We do believe in the angels, the resurrection of the bodies (*hashr-i ajsād*), the Day of Judgement and in the paradise and hell, and we acknowledge that whatever God Almighty has revealed in the Qur'ān and whatever our Holy Prophet (peace and blessings of Allah be upon him), has preached is true, and we do believe in it. And we also believe that any one who adds to or deletes even an iota from the *Shari'ah* of Islam or introduces renunciation of religious obligations (*tark-i farāiḍ*) and declares unlawful as lawful is faithless and a renegade. We exhort our followers that they should have faith in the *Kalimah Tayyibah*: *lā ilāha il-lal lāhu Muhammadur Rasūlul al-Allāh* i.e., there is no god but Allah and Muhammad is the Messenger of Allah) from the core of their hearts and abide by it till the end of their lives and that they should believe in all the prophets and books whose veracity is established by the Qur'ān and that they should keep up fasting and prayer, pay the poor-rate (*Zakāt*),

perform the pilgrimage and fulfil all other religious obligations (*farāiḍ*) ordained by God and His Messenger. And they should abstain from all prohibitions and faithfully follow Islam. In short, it is incumbent (*farḍ*) upon them to abide by all those matters on which the celebrated authorities of yore have agreed (*ijmā'*) regarding their creed and practice and also those matters which are called Islam by the consensus of opinion (*ijmā' al-rāi*) of the Ahl Sunnah."

123. *Ibid.*, p. 138.

"The perfect spirituality sometimes manifests in the chosen ones of God to the extent that their acts are influenced wholly by it. In *sūfi* terminology, this state is called *baruz* (manifestation). In the commentary of *Fusūs al-Hikam*, an illustration of the term *barūz* has it that Muhammad (peace and blessings of Allah be upon him), is the *alpha* and *omega* of this universe in as much as he manifested himself in Adam when this world was created. In other words, the spirituality of Muhammad, peace and blessings of Allah be upon him, transcended in Adam and shall re-appear in the *Khātam al-wilāyah*, the *Mahdī*, towards the close of this world, and marvellous feats and performances shall occur at his hands. This is a state of manifestation (*barūz*) *par excellence*" (reproduced from *Iqtibās al-Anwār* by Sh. Muhammad Akram Lāhorī and quoted by the Founder.)

124. *Ibid.*, p.146.

"Our Holy Prophet's being the *Khātam al-Anbiyā* (the Seal of the Prophets) also vouches for the death of Jesus, peace of God be upon him, because if another prophet comes after him he no longer remains the *Khātam al-Anbiyā* nor the chain of prophetic revelation (*wahy-i nubūwwah*) can be deemed to have ended. And if it be considered that Jesus will come as an *ummatī* (follower) even then he shall not be

devoid of the dignity of prophethood (*shān-i nubūwwat*). Although he shall also act upon the *Shari'ah* of Islam like other followers but it cannot be said that at that time he shall not be a prophet in God's knowledge. And if he shall, however, be a prophet in the knowledge of God then we have to face the same objection that a prophet had come after the *Khātam al-Anbiyā*, peace and blessings of Allah be upon him. This is derogatory to the Holy Prophet's dignity and contradicts the explicit teachings of the Qur'ān on this point. The Qur'ān speaks nowhere about the second advent of the Messiah, son of Mary, rather the Finality of Prophethood (*Khatm-i Nubūwwat*) has been mentioned most expressly. And it is a mischief to differentiate between an old and a new prophet. Such a differentiation (*tafrīq*) is to be found neither in the Hadīth nor in the Qur'ān. And the same general negation (*naf'i-i 'ām*) is found in the Hadīth: *lā nabiyya ba'dī* (i.e., There will be no prophet after me.) How audacious and impertinent it is then to stick to the sordid thoughts and disregard and ignore the clear injunctions of the Qur'ān and accept the coming of a prophet after the Seal of the Prophets and resumption of the prophetic revelation after it had been cut off. Because in whomsoever exists the dignity of prophethood (*shān-i nubūwwat*) his revelation will undoubtedly be that of prophethood."

125. *Ibid.*, p. 147.

"In *Muslim* and *Bukhārī* we find the clear words, *imāmu-kum minkum* (he will be your *imām* from among you) and *amma-kum minkum* (he will be from among you). This is the divine will. The words of the Holy Prophet (peace and blessings of Allah be upon him), that the Messiah, son of Mary, would be raised from amongst you as an arbiter (*hakam*) and judge (*'adl*) would have agitated some minds as regards the finality of prophethood. To remove this misconception, the Holy Prophet (peace and

blessings of Allah be upon him), further said that he would be a follower (*ummatī*) from amongst you and would also be called Messiah by way of manifestation (*barūz*). Likewise the coming of *Mahdī*, which has been mentioned together with the Messiah, also suggests that the spirituality of the Holy Prophet (peace and blessings of Allah be upon him), will be manifested in *Mahdī* (*ruhāniyyat kā mauraḍ*) by way of manifestation (*barūz*)."

126. *Ibid.*, pp.151, 152.

"Just as the promised *Imām* has been called by the names Ahmad and Muhammad in relation to the characteristics gifted to him, likewise he has been called 'Īsā and Messiah, son of Mary, for the latter's characteristics were to be found in him. It is evident that by the word *Ahmad* nobody can take that the Holy Prophet (peace and blessings of Allah be upon him), would himself return to the world. Similarly, mere name 'Īsā does not indicate that Jesus Christ would come again in person to the world. Such a misunderstanding is caused by not grasping the essence of this prophecy. As a matter of fact, both these names suggest the appearance by way of manifestation (*barūz*)."

127. *Ibid.*, p.152.

"Similarly by saying *lā nabiyya ba'dī* (There will be no prophet after me), he (the Holy Prophet) has definitely closed the door for the coming of a new or an old prophet."

128. *Ibid.*, pp.163, 164.

"*Question:* Is not a prophet needed to bear witness to the prophethood of our Holy Prophet (peace and blessings of Allah be upon him)?

Answer: No, otherwise another prophet (*nabī shāhid*) would be needed for (witnessing) the prophethood of that witnessing-prophet. And you can imagine the consequences.

Woe to them a thousand times who think that the *nubūwwah* of our Holy Prophet (peace and blessings of Allah be upon him), has not yet been proved, but will be proved when Jesus will come and bear witness to it!"

Question: The Messiah would not come as a prophet but as a follower (*ummatī*) although prophethood would be manifest in his dignity (*shān*).

Answer: When the dignity of prophethood (*shān-i nubūwwat*) would be manifested in him and he would be a prophet in God's estimation, then undoubtedly his re-appearance would be contrary to the finality of prophethood because, in fact, he would be a prophet and the coming of any prophet after our Holy Prophet (peace and blessings of Allah be upon him), is forbidden according to the Holy Qur'ān.

Question: Can the like (*mathīl*) of a prophet be considered a prophet?

Answer: The entire *ummah* agrees that a non-prophet becomes a substitute of a prophet by way of reflection (*baruz*), which view is implied in the hadīth, *ulamā-u ummatī ka anbiyā banī Israel* (the *'ulamā* of my *ummah* are like the prophets of Israel)." Here the Holy Prophet (peace and blessings of Allah be upon him), has declared the *'ulamā* (learned) as the like of the prophets. In another hadīth it occurs that the *ulamā* are the heirs to prophets. Further, another hadīth says that forty persons among the followers of the Holy Prophet (peace and blessings of Allah be upon him), would be on the pattern (*qalb* lit. heart, soul) of Abraham. In this report, the Holy Prophet (peace and blessings of Allah be upon him), has declared them to be the like of Abraham. And the words of God: *ihdinas sirātal mustaqīm, sirātal lazīna an-'amtā 'alaihim* ("guide us on the right path, the path of those upon whom Thou hast bestowed favours"), and these words are agreed upon by the

commentators to signify resemblance with the prophets (*tashabbah bil anbiyā*) which is the main reality (*asl haqīqat*) underlying the discipleship (*ittibā'*). The *Sūfi* (mystics) believe that a person is neither perfect in faith nor becomes righteous (*sālih*) until he cultivates such a resemblance with the prophets in his faith (*imān*), deeds (*a'māl*) and character (*akhlāq*) that he himself becomes just like them. Thus it is unjust to advance a self-made argument as common litigants do, in utter disregard of what the religious books say. God has sent the prophets in the world in order to raise their likes therein. If it is not so, then the (institution of) prophethood becomes absurd (*laghw*). The prophets do not come to be worshipped, but the purpose of their advent is that the people may follow their precepts and acquire resemblance with them and by annihilating (*fanā*) in them become as if they are one and the same. God says to the Holy Prophet in the Qur'ān: "Say: If you love Allah, follow me, Allah will love you." Thus whom God loves is sure to win His favours. And following (*ittibā'*) also means the stage of annihilation (*martabah fanā*) which raises one to the rank of likeness. This proposition is widely acclaimed and none denies it but an ignorant or a heretic."

129. *Ibid.*, p. 171.

"It occurs in the Qur'ān: "He makes His secrets known to none except a messenger whom He chooses." (The announcement of the secrets *ghaib* or the Unseen in a perfect (*kāmil*) form is only the work of messengers and none else is given this status.) By messengers are meant those people who are sent by God whether they are *nabī*, *rasūl*, *muhaddath* or *mujaddid*."

130. *Arba'īn* No. 2, (December 15, 1900), p. 18.

"This is God's messenger in the garb of prophets."

131. *Ibid.*, pp. 18, 19 footnote.

"These words are by way of metaphor (*isti'ārah*) just as in the Hadīth the word prophet has been used for the Promised Messiah also. It is evident that he whom God sends is His messenger (*faristādah*) and a *faristādah* is called a *rasūl* in Arabic, and he who makes known the news of the Unseen (*ghaib*) on being informed by God is called a *nabī*. The meaning, according to the Islamic terminology (*islāmī istilāh*) is, however, different. The word has occurred here in its literal sense (*lughwī ma'nī*)."

132. *Arba'īn* No. 3, (December 15, 1900), p. 25 footnote.

"Here the words *rasūl* and *nabī* have been used for me in God's revelation denoting a messenger and prophet of God. These are by way of metaphor and simile. Because he who receives direct revelation from God and is honoured with divine communication . . . as was granted to the prophets, the use of words *rasūl* or *nabī* for him is not improper, it is rather an eloquent simile."

133. *Arba'īn* No. 4, (December 15, 1900), pp. 6, 7.

"I believe that the Holy Prophet (peace and blessings of Allah be upon him), is the Seal of the Prophets (*Khātam al-Anbiyā*) and the Qur'ān is the Seal (*khātam*) of the divine books. Nevertheless, God has not forbidden for Himself to issue commands such as, thou shalt not tell lies, thou shalt not bear false witness, thou shalt not tell lies, thou shalt not bear false witness, thou shalt not commit adultery, thou shalt not shed blood, by way of revival (*tajdīd*), through some appointed one (*māmūr*). It is evident that such an exposition (*bayān*) of *Shari'ah* is also the work of the Promised Messiah."

134. *Ek Ghalati kā Izālah* (1901) — Appendix, p. 605.

135. *Khutbah Ilhāmiyyah* (October 17, 1902), p.c.

"And this is from among God's grace and favour that He has destined this victory at the hands of the Messiah of Muhammad (peace and blessings of Allah be upon him), so that He may demonstrate to the people that the Muhammadi Messiah excels the Israelite Messiah in certain aspects and this is because the Christians had exaggerated in the case of Christ and invited Allah's reprisal. Thus when such is the dignity of Muhammad's Messiah how great the dignity of the Holy Prophet would be to whose *ummah* he belongs" — (Announcement dated 25 August 1901).

136. *Ibid.*, pp.8, 9.

"And after this, the mantle of *khilāfah* is bestowed on the perfect man by God and he is imbued with the colour of Godhood (*ulūhiyyah*) by way of *zill* so that the station of *khilāfah* may be established."

137. *Ibid.*, p.35.

"I have brought the chain of sainthood (*wilāyah*) to an end as our leader the Holy Prophet Muhammad (peace and blessings of Allah be upon him), has brought the chain of prophethood to a close. He is the Last of the Prophets (*Khātam al-Anbiyā*) and I am last of the saints (*Khātam al-Auliyā*). There is no saint (*walī*) after me except he who is from me and is in my footsteps."

138. *Ibid.*, p.114.

"This *ummah* is the best *ummah*. It has been gifted with such capabilities for advancement that it is quite possible that some of its adherents may become prophets."

139. *Ibid.*, pp. 167-168.

"Undoubtedly, God made me Adam and granted me all those things, and made me manifestation (*barūz*) of the Seal

of the Prophets and Leader of the messengers. And the secret therein is that God had decided from the very beginning that He would raise this Adam who would be the last of the successors (*khātam al-khulafā*) in the last age."

140. *Ibid.*, p. b.

"And prophethood has been brought to an end with our Holy Prophet (peace and blessings of Allah be upon him), and there is no prophet after him but the one illuminated by his light and made his inheritor by God. You should know that finality (*khātamiyyah*) was granted to Muhammad (peace and blessings of Allah be upon him), from the beginning and then it was granted to him who was taught by his spirit and made his *zill*. So blessed is the Master as well as the disciple!"

141. *Ibid.*, p.e. (Announcement about the Messiah's Minaret)

"And then the Holy Prophet's steps rose higher for heavenly journey and he received the rank of *qābā qausain*[50] (the measure or one chord of two bows). This was to prove that the Holy Prophet (peace and blessings of Allah be upon him), was the most complete and perfect manifestation of divine attributes."

142. *Risālah Jihād* (May 22, 1890), supplement, pp. 3, 4.

"And the name 'Messiah' was given to him just as the reflection of a person in water or mirror could be given the name of that person figuratively."

143. *Tuhfah Golarwiyyah* (September 1, 1902), p. 24 footnote.

"Here the words messenger (*rasūl*) and prophet (*nabī*) used for me in the divine revelation show that I am a *rasūl* and *nabī* of God — the application of these words is by way of metaphor and simile. For it is definitely not inappropriate

to apply the words *rasūl* or *nabī* to a person who receives revelation direct from God and is definitely spoken to by God as in the case of prophets. On the other hand, this is an eloquent simile (*isti'ārah*). That is why in *Sahīh al-Bukhārī* and *Sahīh al-Muslim*, the Gospel and the book of Daniel and books of other prophets also I have been called by the name of prophet. In the books of some of the prophets the word 'angel' has occurred for me as a simile. The prophet Daniel has given me the name of 'Mickael' in his book. And in Hebrew, this word literally means 'like God'."

144. *Ibid.*, p. 81.

"If the masses had no share whatsoever in the esoteric visions (*bātini kushūf*), then, at the time of God's sending His messengers, prophets and *muhaddathīn*, they would have doubted that perhaps such persons were liars or that they took the help of astrology in some cases or they availed of some other device. Thus to remove such misgivings God has granted to the people in general a bit of what He has gifted to His messengers and prophets in this behalf."

145. *Ibid.*, p. 83

"The Holy Qur'ān has declared the death of Jesus in the verses: "But when Thou didst cause me to die" and the "messengers have already passed away before him;" similarly, in the verse: "This day have I perfected for you your religion" and that "but he is the Messenger of Allah and the Seal of the Prophets," prophethood has been clearly brought to an end and it has been declared in clear words that the Holy Prophet (peace and blessings of Allah be upon him), is the Last of the Prophets (*Khātam al-Anbiyā*) as has been stated in the verse: *wa lā-kin rasūl-lul lāhi wa khātam-an Nabiyeen* (But he is the Messenger of Allah and the Seal of the Prophets). But those who bring Jesus back to this world believe that he would return with his prophethood and that Gabriel would be descending on him

continuously for forty-five years with prophetic revelation (*wahy-i nubūwwah*). What is left then of the Finality of Prophethood (*Khatm-i Nubūwwat*) and the finality of prophetic revelation with such a belief? Rather, in that case, Jesus would be the last of the prophets (*khātam al-anbiyā*)."

146. *Ibid.*, p. 84.

"If, in fact, the Messiah has to return to this world and Gabriel is to descend on him for forty-five years with prophetic revelation, then, what will happen to the religion of Islam? And will it not sully the Finality of Prophethood and the finality of the revelation with the Qur'ān?"

147. *Ibid.*, p. 91.

"A *khalīfah* will also appear in this *ummah* to be the last in the order of *khilāfat-i Muhammadiyya*. He will be a *mujaddid* and resemble Jesus, peace be on him, in his peculiarities."

148. *Ibid.*, p. 130

"The word *min-nī* (from me) used here, does not necessarily mean that 'he will be from the Quraish,' otherwise, this report would have simply mentioned *Mahdī* to be a Quraishite and could not have described the significance of greater importance. But the sense in which I have taken the word *min-nī*, evidently proves that he will inherit morals, excellences, miracles and unique mode of divine communication of the Holy Prophet, peace and blessings of Allah be upon him. This also proves that *Mahdī* will be from among those perfect ones who are perfect in their morals and are reflection (*zill*) of the Holy Prophet (peace and blessings of Allah be upon him), in these matters. This is the significance of the word *min-nī*."

149. *I'jāz Ahmadī* (November 15, 1902), p. 24.

"And some people say that if there is an error in

understanding an inspiration (*ilhām*) then the whole matter becomes dubious and it is apprehended that perhaps the prophet, messenger or *muhaddath* has also misunderstood his claim. Such a thought is mere nonsense and only mentally deranged persons can talk like that."

150. *Ibid.*, p. 26.

"The faith (*yaqīn*) instilled in the heart of a prophet about his mission is not only deep rooted but the arguments therefor, are clear like daylight and affluent to make it unshakeable. And if there is some error in grasping minor details it has the least effect on their conviction. . . Prophets and messengers view their claims and teachings from a close proximity and it is so overwhelming that not a shadow of doubt is left in it. However, in the case of insignificant matters which are few, they visualise them from a distance and sometimes may err in their assessment. The erroneous conclusions by Jesus Christ, may peace of Allah be upon him, about some of his prophecies may be quoted as an example. However, he made no mistake at all about his prophethood as its reality had been shown to him repeatedly from close quarters."

151. *Kashṭ-i Nūh* (October 15, 1902), p. 15.

"There is now no book on the surface of this earth for the guidance of mankind other than the Qur'ān and no messenger and intercessor (*shafi'*) for the children of Adam except Muhammad, the chosen one, peace and blessings of Allah be upon him."

"What God expects from you is a belief that there is no god but He and that Muhammad, peace and blessings of Allah be upon him, is His prophet and is the Last and most excellent of His prophets. No prophet shall now come after him but the one spiritually attired in his garb, for the servant is not apart from his master and the branch is not independent of its root. Thus, whosoever is completely lost

in his master receives the title of prophet from God. He in no way breaks the seal of prophethood. It is just as one sees one's reflection in a mirror. Although apparently there appear to be two persons but in fact the person is one. The difference lies only in the reflection and the real."

152. *Ibid.*, p. 49.

"It is the result of the grant of the prayer of the Holy Prophet, peace and blessings of Allah be upon him, mentioned in the Qur'ān that the good and righteous persons from among the Muslims, especially the perfect ones, have been made heirs to the Israelite prophets. In fact, raising of the Promised Messiah from among the Muslims is also the outcome of the granting of this prayer. Although many good and righteous people from among the Muslims have inwardly borne resemblance to the Israelite prophets but the Promised Messiah of this *ummah* has been made to stand in comparison with the Israelite Messiah outwardly too by the will and decree of Allah so that the resemblance between the Mosaic and Muhammadan dispensations may be clearly understood."

153. *Tuhfah al-Nadwah* (October 6, 1902), p. 4.

"I am God's prophet by way of reflection and metaphor and it is incumbent upon every Muslim to obey me in matters of religion and to accept me as the Promised Messiah. Everyone who does not respond to my call even, though he be a Muslim and does not accept me an arbiter in religious matters and the Promised Messiah nor regards my revelation as divine and authentic, is accountable to God because he has rejected what he should have accepted at its proper time."

154. *Review on the debate between Muhammad Hussain of Batāla and Abdullāh Chakrālwī* (November 27, 1902), pp. 6, 7.

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets." It is obvious that the word *lā-kin* in Arabic language is used for *istidrāk*, i.e., for the removal of what has passed before. Thus in the first part of the verse the matter which has been considered as extinct or, in other words, the existence of which has been denied in the being of the Holy Prophet, is his being the father of any of the men in the physical sense. Thus with the word *lā-kin* the doubt in the existence of such a relationship was denied by declaring the Holy Prophet as *Khātam al-Anbiyā* (Last of the Prophets) which means that the blessings of prophethood have ended in him and the excellence of prophethood will now be bestowed only on the person whose deeds and acts bear the Seal of the Holy Prophet's obedience. And that is how he is to be the Holy Prophet's son and heir. The sum and substance of this verse is that prophethood, though it may be without law (*Shari'ah*), has been totally closed, and no person can now be raised as a prophet independent of the Holy Prophet inasmuch as the prophethood is now nurtured and illuminated by the lamp of the prophethood of Muhammad, peace and blessings of Allah be upon him. In other words, the possessor of such an excellence has to be a follower (*ummati*) from one aspect and from the other possesses prophetic excellence as a result of the acquisition of Muhammad's light. Thus it now stands settled conclusively that the door of independent prophethood, which is obtained directly, has been closed for ever after the Holy Prophet Muhammad, peace and blessings of Allah be upon him."

155. *Al-Hudā wal-Tabsirah li-man yarā* (June 12, 1902), p. 1.

"Peace and blessings of Allah be upon the Last of the Messengers. Finality of prophethood in him warranted that

people resembling prophets should appear in his *ummah*."

156. *Ibid.*, p. 31.

"Listen! All the (spiritual) stations are under the authority of Allah and this is one of the miracles of the glorious Book (the Qur'ān). These stations are granted to the perfect followers (*muqarrabīn*) of the Holy Prophet, peace and blessings of Allah be upon him, according to their capabilities because miracles require that spiritual excellences should continue till the day of Resurrection. The blessings of the Holy Prophet's excellences are granted to his successors by way of reflection. Had it not been so, the blessings of prophethood would have become extinct (*bātil*). These successors are thus imprints of their preceptor (the Holy Prophet) who has preceded them and are in a way the true reflection of the image, as if in a mirror. They have annihilated themselves and have eschewed hypocrisy. . . So, whatever supernatural acts or words come through them resembling those found in the scriptures, are not their personal feats but, in fact, are of the Leader of messengers, peace and blessings of Allah be upon him, in the form of reflections (*zilliyyat*). If you doubt the glory and grandeur of these friends of the Beneficent Allah, read the Qur'ānic verse over and over again: "the path of those upon whom Thou hast bestowed favours."

157. *Ibid.*, p. 32.

"Let curse of Allah be on those who claim that they can produce a book like the Qur'ān! The Qur'ān is the miracle a like of which can not be produced by any man or jinn . . . It is a divine revelation which has no parallel, although there may be revelations from Allah after it. Divine communications are through revelation and it is an admitted fact that the scope and degree in which Allah revealed Himself to the Holy Prophet, peace and blessings of Allah be upon him, has no parallel in the pre or post period of the

Holy Prophet. The grandeur of the Qur'ānic revelation is far superior to the revelation to a *walī* (friend of Allah), though words similar to it may occur in the latter revelations."

158. *Dāfi' al-Balā* (April 23, 1902), p. 13.

"I am a true intercessor (*shafi'*) because I am the shadow (*zill*) of the great intercessor (the Holy Prophet) and his reflection that has not been accepted by the blind of this age. . . God has raised from among this *ummah* the Promised Messiah who excels the previous one in his dignity and eminence. And He has named this second Messiah Ghulām Ahmad, i.e., the servant of Ahmad to contrast the Christian Godhead who cannot come up even to an ordinary servant of the Holy Prophet Ahmad. In other words, what type of Messiah is he who is even inferior to a servant of Holy Prophet Ahmad in the matter of nearness to God and intercession."

159. *Tiryāq al-Qulūb*, (October 28, 1902), p. 3.

"I am the Messiah of this age and I am the *Kalīm al-Allāh* (Allah speaks to me)."

160. *Ibid.*, p. 20.

"The writer is verily *mujaddid* (reformer) who was to be raised at the beginning of the fourteenth century according to the saying of the Holy Prophet (peace and blessings of Allah be upon him). Every prudent and judicious person can easily understand that a *mujaddid* is raised to eradicate the evils which are most injurious, dangerous and fatal to the common society and rampant in his time. So, the *mujaddid* is named in the heavens in relation to the task of his mission."

161. *Ibid.*, p. 61.

"God has raised this messenger (*rasūl*), i.e., the perfect *mujaddid*, to prove that the religion of Islam and its

teachings surpass all other religions and their teachings in the matter of blessings, subtilities of gnosis and heavenly signs."

162. *Ibid.*, p. 68.

"When I attained the age of forty, God manifested to me by revelation that I was the *mujaddid* of this century and shall have to eradicate the corruption of the Cross (i.e., Christian belief). This was a clear indication that I was the Promised Messiah."

163. *Ibid.*, p. 77 (Extract from a letter by Rajā Jahān Dād Khān).

"So far the claim to messengership (*risālah*) is concerned, I was satisfied by going through *Izālah Auhām* and listening to your soul-inspiring and heart-awakening speech made at the Religions Conference at Lahore. This seems to be a mere fabrication and lie which has been invented against you."

164. *Ibid.*, p. 130.

"It has been my firm belief from the very beginning that he who denies my claim is not a *kāfir* (non-Muslim) or *dajjāl* (anti-christ)*. . . I do not name the reciter of the *kalimah* a *kāfir* until he takes the backlash himself by declaring me *kāfir* and an impostor."

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*It is worth remembering that to call a denier of one's claim a *kāfir* is the privilege of those prophets alone who bring *Shari'ah* and new commandments from God, but as to the inspired ones (*mulhams*) and those spoken to by God (*muhaddathīn*) other than the possessors of *Shari'ah* (*sahīb al-shari'ah*), however great their dignity may be in the sight of God and however much they may have been honoured by being spoken to by God, denial of their claim does not make anyone *kāfir*. . . "

165. *Ibid.*, pp. 157, 158.

"Let not the reader take it that in this discourse I have placed myself superior to the Messiah. It is in fact a partial superiority (*juz'i faḍīlat*) which a non-prophet may have over a prophet, and all scholars and savants rich in knowledge (*'ilm*) and gnosis (*ma'rifat*) concede such a superiority. It does neither entail any disqualification nor do I alone hold this view. All the savants and gnostics who have passed before me have held the last Adam as the seal of perfect sainthood (*wilāyat tāmmah*) and the entire circle of the manifestations (*barūzāt*) to mankind completes in his person. And, in accordance with their true visions (*kushūf sahīhah*), they give him the title of last Adam and it is he who has been called the *Mahdī* of the age and the Promised Messiah. . . I do not call any body a *kāfir* who recites the holy *kalimah* unless he himself becomes *kāfir* by declaring me a *kāfir* and a liar."

166. *Mawāhib al-Rahmān*, (January 13, 1903), pp. 66, 67).

"A few words about my beliefs: I am a Muslim and I believe the Qur'ān to be the book of Allah and our master Hazrat Muhammad, peace and blessings of Allah be upon him, the Prophet and Messenger of Allah and his religion the best of all the religions. I also believe that he (the Holy Prophet) is Last of the Prophets, and there is no prophet after him but the one nurtured by his benignity and blessings who appears as has been prophesied by him. Allah communicates with His friends (*auliyā*) in this *ummah* who bear the colour of the prophets, though in reality they are not prophets, because the Qur'ān has perfected the *Shari'ah*, and the world does not stand in need of any other *Shari'ah*. They are gifted with the knowledge of the Qur'ān but they neither add nor subtract anything from the Holy Book. Anyone who dares so is a wrong-doer and a devil. The term

Khatm-i-Nubūwwat denotes that all the excellences of prophethood have been completed in the person of our Messenger, peace and blessings of Allah be upon him, who ranks superior to all other prophets. I further believe that there is no prophet after him except the one from among his *ummah* and is benefitted spiritually with his blessings. Such a prophethood is neither independent of the Holy Prophet nor in any way in opposition to his prophethood."

167. *Tazkirah al-Shahādatain* (October 16, 1903), p. 11.

"To assert that Jesus of Israel will descend from heaven for the reformation of such Jews is entirely irrational. Firstly, because the coming of a prophet from outside this *ummah* breaks the seal of prophethood and, secondly, the Holy Qur'an has clearly declared the Holy Prophet as the Seal of the Prophets (*Khātam al-Anbiyā*), peace and blessings of Allah be upon him."

168. *Ibid.*, p. 14.

"Every perfect one who comes for this *ummah* is nurtured by the grace of the Holy Prophet and his revelation is the reflection (*zill*) of the revelation of Muhammad (peace and blessings of Allah be upon him). This is the main point to be understood."

169. *Ibid.*, p. 29.

"Although thousands of saints and chosen ones of God have appeared in this *ummah* none of them was the promised one except he who was to come in the name of the Messiah. Similarly, none of the prophets before Jesus was a promised one. It was the Messiah only who had been promised."

170. *Ibid.*, p. 43.

"On one occasion, I had explained to him (i.e., Sāhibzāda 'Abd al-Latīf) the reply to an objection and

indeed he enjoyed it. The objection was that when the Holy Prophet (peace and blessings of Allah be upon him), is the like of Moses and his successors were like the Israelite prophets then why the word prophet occurs in hadīth for the Promised Messiah while all other successors (*khulafā*) of the Holy Prophet have not been given this name. I explained to him that when the Holy Prophet (peace and blessings of Allah be upon him), was the Seal of the Prophets (*Khātam al-Anbiyā*) and there was to be no prophet after him, therefore, if all the *khalīfahs* were called by the name prophet it would have made the idea of finality of prophethood (*khatm-i nubūwwat*) dubious. And if none of the individuals was called prophet even then the objection of lacking in similarity (*mushābihāt*) would have remained there, because Moses' successors were prophets. Thus the divine prudence demanded that many *khalīfahs* should be sent first without naming them 'prophet' and this status (*martabah*) be not granted to them because of the finality of prophethood, so that it remains a sign for the Finality of Prophethood. And the last *khalīfah* should be given the name of prophet so that in the matter of *khilāfat*, the similarity between the two dispensations, becomes established. And I have explained time and again that prophethood of the Promised Messiah is only by way of reflection (*zill*) because on account of his being a perfect manifestation (*barūz*) of the Holy Prophet, peace and blessings of Allah be upon him, and being benefitted by the Holy Prophet's person (*nafs*) he has become worthy of being called a prophet as God has addressed him in one of His revelations: "O Ahmad, you have been made a messenger (*mursal*)" i.e., as you have qualified your self for the name 'Ahmad' by way of *barūz* although your (own) name is Ghulām Ahmad, similarly, by way of *barūz* you have earned the name 'prophet' because Ahmad is a prophet (and) prophethood cannot be separated from him."

171. *Ibid.*, p. 85.

"And I am a prophet in one sense and a member of this *ummah* in another. So has it occurred in my case. Do'nt they find in their scriptures that he is a prophet from amongst you? Are these characteristics found in Jesus?"

172. *Lecture Islām*, Sialkot (November 2, 1904.,) p. 6

"Our Holy Prophet, peace and blessings of Allah be upon him, was the second Adam for the establishment of spirituality. Rather he was the real Adam through whom all the human virtues (*fazāil*) reached the climax and all the righteous agencies started work of ennobling human faculties in their respective manner and no branch of human nature remained devoid of its fruit. And prophethood ended with him not only because he appeared last of all in matter of time but also because all excellences of prophethood came to a close with him. And because he was the perfect manifestation of divine attributes, therefore, his *Shari'ah*, combined in it both glory and grace. It is for this reason that he bears two names, i.e., Muhammad and Ahmad, peace and blessings of Allah be upon him. His universal prophethood has no limitations; it is rather for the entire world from the very beginning.".

173. *Ibid.*, p. 7.

"As this is the last millennium and it was necessary that the *Imām* of this age should be born at its head. There is now neither an *Imām* nor a Messiah after him but the one who is his reflection (*zill*) . . . And this *Imām* who has been called the Promised Messiah by God is a reformer (*mujaddid*) for this century as well as that of the last millennium."

174. *Ibid.*, p. 30.

"Such a person is gifted with the love of Allah as well as

sympathy to ameliorate his fellow-beings. So, he acts in perfect unison with Allah and gradually gets closer to Him. Righteous souls are drawn towards him just as the sun attracts all regions of the earth towards it and at the same time is itself being pulled by the planetary system, similar is the state of the perfect righteous soul who, in the terminology of Islam, is called *nabī, rasūl* or *muhaddath*. He is blessed with divine communion and communication and marvels are manifested through him."

175. *Tajalliyāt-i Ilāhiyyah* (March 15, 1906), pp. 8,9.

"*Wa mā kunna mu'azzibīnā hattā nab'atha rasūlā* (i.e., "Nor do We chastise until We raise a messenger" (17:15). Now, on the one hand, plague is hovering like a bird of prey over the country and, on the other, devastating earthquakes have shaken many towns. O you the unmindful people! find out, may be a prophet has been raised from among you whom you are ignoring and rejecting?"

176. *Ibid.*, pp. 24, 25.

"And, after all of them, God granted our Holy Prophet (peace and blessings of Allah be upon him), the most clear and pure revelation. Similarly, He has favoured me with His communion and communication. But this favour has been granted to me because of my following the Prophet Muhammad (peace and blessings of Allah be upon him). Had I not been in his *ummah* and his follower, I would not have been granted this favour of communion and communication although my performance (*'amal*) had in immensity equalled to all the mountains of the world, obviously because every prophethood except the Holy Prophet Muhammad's prophethood has come to an end. There can now be no law-giver prophet but only one without law from among the followers of the Holy Prophet. I am a follower as well as a prophet. My prophethood i.e., communion and communication with God, is also a

reflection (*zill*) of the Holy Prophet Muhammad's prophethood, otherwise my prophethood is naught. It is the prophethood of Muhammad which has manifested itself in me. And as I am merely a reflection (*zill*) and a follower (*ummatī*), therefore, there is nothing derogatory to the Holy Prophet (peace and blessings of Allah be upon him)."

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*Footnote:

The word *nabī* (prophet) used for this age denotes only that God wills that some person should be appointed to receive the gift of perfect divine communion and communication for the revival of religion (*tajdīd-i dīn*). It does not in any way suggest that a new law (*Sharī'ah*) is necessary because the law (*Sharī'ah*) has come to an end with the Holy Prophet (peace and blessings of Allah be upon him). Even the application of the word prophet after the Holy Prophet is not permissible unless he is also called a follower (*ummatī*) which means that he has received every favour (*in'ām*) by following the Prophet Muḥammad (peace and blessings of Allah be upon him), and not directly."

177. *Chashmah Masīhī* (March 1, 1906), p. 14.

"People ask me how I claim to be the Promised Messiah? I say it is through the faithful subservience to the Holy Prophet (peace and blessings of Allah be upon him), that a person can become even superior to Jesus. Those lacking insight would say it is a blasphemy (*kufr*), but since they are devoid of faith they cannot realise what *kufr* is? In fact, *kufr* lies within them. Had they known the significance of the verse: *ihdinas sirāt al-mustaqīm, sirāt al-lazīna an'amta 'alaihim*, ("guide us on the right path, the path of those upon whom Thou hast bestowed favours" — 1:4,5), they would not have uttered such words. God exhorts us that, by a complete following of this Messenger (Muhammad), peace and

blessings of Allah be upon him, one can acquire different excellences of all the apostles. It is a pity that you regard acquiring of excellences of one such prophet as *kufr* or disbelief."

178. *Ibid.*, p. 38.

"*Fa-bi-hudā-hum iqtadih*, "so follow their guidance" (6:91), i.e., follow the guidance of all the earlier prophets. Thus it is obvious that a person who imbibes in him all these different teachings (*hidāyat*) becomes an all-embracing entity and superior to all the prophets. Now, a person who follows the Holy Prophet (peace and blessings of Allah be upon him), the embodiment of all the excellences (*jāmi' al-kamālāt*) would also necessarily, by way of reflection, become an embodiment of these excellences. In teaching the prayer of *Fātihah*, the underlying idea is that the perfect ones of this *ummah* who are the followers of the Holy Prophet (peace and blessings of Allah be upon him), an embodiment of perfection, may also become the embodiment of such excellences."

179. *Ibid.*, p. 40 (Footnote)

"And finally it should be remembered that if a follower receives the status of revelation, inspiration and prophethood, merely by following the Holy Prophet (peace and blessings of Allah be upon him), and is honoured with the title of 'prophet', it does not break the seal of prophethood because he is after all a follower and does not have an independent entity of his own. His excellence is the excellence of his Master-prophet. And he is not called a 'prophet' only but 'a prophet as well as a follower'. The advent of a prophet who is not a follower is, in fact, against the Finality of Prophethood."

180. *Ibid.*, p. 45.

"A prophet's greatness is that his adherents earn

excellence of a prophet by way of reflection (*zill*) and are perfectly nurtured in spirituality. The prophets are raised for this purpose and, like a mother, take the seekers after truth in their lap and feed them with the milk of God's realisation. Thus if the Holy Prophet (peace and blessings of Allah be upon him), did not possess this feed, God forbid, his prophethood is not authentic. The Qur'ān, however, has called him 'light-giving sun' (*sirājan munīran*) (33:46) who enlightens others . . . while in the previous religions even women were vouchsafed divine gift of inspiration viz., Moses' mother and Mary, but alas! the males (of this *ummah*) do not come up equal even to these women!"

181. *Sīrat al-Abdāl* (December 1903), p. 2.

"And there are signs for the recognition of pious ones. And the God-fearing is a saint (*walī*). O the young ones, there is a group among the saints who is sent for the reformation of men at the time of Devil's machinations."

182. *Al-Wasiyyat* (December 20, 1905), p. 10.

"It is not now necessary to follow the previous prophethoods and books separately because the Holy Prophet Muhammad's prophethood comprehends them all and there is now no other *Shari'ah* except this one. It comprises all the truths that lead towards God. Neither shall there be a new truth after this nor is there any truth of the past ages which is not to be found in it. Therefore, all prophethoods have ended with this prophethood and it should have been so for every beginning has an end. This prophethood of Muhammad does not fall short of imparting its personal grace to others, rather the grace it imparts is far greater than the grace of all prophethoods. Obedience to this prophethood leads easily to God. And by following it one could receive the favour of God's love, His communion and communication to a greater degree than was possible before. Its perfect follower, however, cannot be called simply

be upon him), but the words 'follower and prophet' are applied to him in a combined form because this term does, in no way, discount the perfect prophethood of Muhammad (peace and blessings of Allah be upon him). On the other hand, the splendour of this prophethood is further manifested by its munificence. And when that communion and communication reaches a stage of perfection in its quality as well as quantity and there is no impurity and deficiency left in it and it consists clearly of the Unseen matters, it is called prophethood. A proposition agreed upon by all the prophets. Thus it was not possible that a people about whom it has been said, "you are the best *ummah* raised up for men," and who were taught to pray: "guide us on the right path, the path of those upon whom Thou hast bestowed favours," should have been totally deprived of this esteemed rank and not even a single individual (from among them) should not have attained this status. This disqualification would have meant not only that *ummat-i Muhammadiyya* had become imperfect, incomplete and devoid of virtue, but cast a slur on the potency of the spiritual generosity of the Holy Prophet too and negated his sanctifying power, as also the teaching of the prayer to be recited five times daily would have proved futile. Moreover, there is another disqualification. If such an excellence was attainable by an individual independently, i.e., without following the light of Holy Prophet Muhammad's prophethood, it would have belied the significance of the Finality of Prophethood. Thus, as a safeguard against these two, God the Most High bestowed the honour of perfect, pure and holy communion and communication on such individuals who attained the perfect stage of *fanā fir-Rasūl* (annihilation in the Messenger) and nothing was left in between. And the significance of being *ummati* and the meaning of obedience was found in them in its perfect andhighest form in such a way that their own existence was lost for ever and in the mirror of their absorption (*mahwiyyat*) the person of the Holy Prophet (peace and

blessings of Allah be upon him), became reflected, and the most perfect and complete form of divine communion and communication as is the case with prophets, fell to their lot. Thus some individuals notwithstanding being followers (*ummatī*) received the title of prophet."

183. *Haqīqat al-Wahy* (May 15, 1907), pp. 4,5.

"Chapter third deals with those who receive the most perfect and pure revelation from God and are endowed with the perfect gift of divine communion and communication. They indeed have true visions like the dawn of morning and like chosen prophets and messengers of God, their relation with God is most complete, perfect and pure."

184. *Ibid.*, pp. 14,15.

"Those who have a perfect relation with God resemble a person who sees the glow of fire from afar and then gets so close to it that he enters it . . . . And venues of the Unseen are opened for him in his prophecies. God's communication descends on him in the way it descends on His prophets and messengers."

185. *Ibid.*, (May 15, 1907), p. 15.

"Another great sign of perfect relationship is that, as God is dominant over everything, similarly, his chosen one triumphs over his enemies and opponents. The Qur'ān says: "Allah has written down: I shall certainly prevail, I and My messengers . . . ." (58:21).

186. *Ibid.*, p. 20

"God's favoured servants who are immersed in divine splendour and whose sensuality is completely destroyed by the blaze of divine love, dominate over their opponents in every sense of the word. And signs of God's extraordinary support and succour are manifested for them so profusely that nobody in the world dares bring forward their parallel."

187. *Ibid.*, pp. 21, 22.

"And in the third category fall those inspired ones (*mulham*) and dreamers whose visions and inspirations resemble the viewing by a person of a bright glow of fire in a dark and extremely cold night through which he not only treads but, on entering its zone of warmth, is safeguarded fully against the chill. This stage is reached by those who burn down their sensual passions in the fire of divine fondness and affection."

188. *Ibid.*, p. 23.

"Third category of perfect revelation is that which descends on a perfect saint, and divine attributes are completely reflected in him like rays that fall on a radiant mirror . . . and God's grace fully glitters through him. . . . "

189. *Ibid.*, p. 24.

"But nevertheless the case of those who impose death on their carnal passions and become complete manifestation of the Divine Being is quite different from others as God penetrates their hearts by way of reflection (*zill*)."

190. *Ibid.*, pp. 27, 28.

"But the vision of that perfect man, to whom the Qur'ān was revealed, was not limited, nor his profound sympathy and love for human beings had any bounds. Both in relation to time and space his soul was charged with perfect sympathy (for mankind). He was, therefore, gifted with a full and perfect share of divine illumination (*tajalliyyāt*) and he was made *Khātam al-Anbiyā* (Seal of the Prophets) not in the sense that spiritual grace has henceforth ceased to emanate from him but that he holds the seal (*sāhib-i khātam*) and the grace can now reach only through his seal and that the door of divine communion and communication shall never be shut for his *ummah* till the

day of Judgement. There is no prophet other than him who bears this seal. It is only he with whose seal a follower (*ummatī*) is eligible for such prophethood. His magnanimity and benevolence has not bereft his *ummah* *of divine revelation and inspiration which is the source of divine gnosis, yet in order to preserve the finality of messengership, he has desired that the grace of revelation should be bestowed subject to his allegiance and fidelity and the door of divine revelation be shut on one not his follower. Thus, it is in this sense that God declared him to be the Seal of the Prophets (*Khātam al-Anbiyā*). Therefore, it stands established for all times to come that a person who does not owe allegiance to him as a follower and does not obliterate his entire self in submission to the Holy Prophet (peace and blessings of Allah be upon him), can neither receive perfect revelation nor can become a perfect inspired one (*mulham*) in future, because absolute prophethood has come to an end with the Holy Prophet (peace and blessings of Allah be upon him). But prophethood by way of reflection (*zillī nubūwwat*) which means receiving revelation only by the grace of Muhammad (peace and blessings of Allah be upon him), shall, however, continue till the Last Day, so that the door for the perfection of mankind remains open and the sign of the fulfilment of the noble wish of the Holy Prophet (peace and blessings of Allah be upon him), for the continuance of divine communion and communication till the Day of Judgement should not be effaced from the earth."

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*Footnote.

A question may arise here that since a number of prophets were raised among the Israelites after Moses, he is to be accorded precedence on this count. The reply is that all these prophets were chosen directly by God, and Moses had no say in the matter. But here thousands of saints (*auliyā*) have been elevated, on account of the grace of allegiance to

the Holy Prophet Muhammad (peace and blessings of Allah be upon him), and even the one among them (the saints) is a follower as well as a prophet. A parallel of this affluence of grace (*faiḍān*) is not to be found in the case of any other prophet. Barring the Israelite prophets, all other people in the nation of Moses were bereft of this heavenly grace; and the prophets too, as explained, did not acquire anything from Moses, because they were directly appointed. In the *ummah* of Muhammad (peace and blessings of Allah be upon him), however, thousands of people were elevated to sainthood for having followed him.

191. *Ibid.*, p. 29.

"No doubt the word 'prophet' appears for the Promised Messiah in the reports (ahādīth) but the word 'follower' is also there. Even if it had not been the case, the dissension and discord narrated above bars the appearance of a prophet after the Holy Prophet (peace and blessings of Allah be upon him), because such an appearance is clearly a contravention of the Finality of Prophethood."

192. *Ibid.*, p. 55.

"Let it be kept in mind that the dreams of the people falling in the third category are vivid and their prophecies are most authentic and abundant covering matters of great importance vast as ocean. Likewise their knowledge of spiritual realities and subtilities both in quality and quantity excels that of their fellow-beings."

193. *Ibid.*, p. 63.

"God had descended by way of reflection in the pure mirror of the perfect ones. And the reflection of a person that appears in a mirror is, by way of metaphor, His son. For as a son is born of his father, similarly, a reflection is produced by its original. Thus divine illuminations are reflected in a heart which is extremely pure and no

uncleanness is found in it. And this reflection becomes like a son to its original by way of metaphor. . . . It is on this score that Jacob has been called in the Torah as "my son" even "my first-born" . . . Just as these prophets have been metaphorically called sons in the scriptures, so our Holy Prophet (peace and blessings of Allah be upon him), has also been called God in some of the prophecies."

194. *Ibid.*, p. 66.

"But those matters which are distinguishably Unseen are exclusive for the chosen ones of God and have four characteristics in comparison with dreams and inspirations of common people. Firstly, their visions (*mukāshifāt*) are most vivid and it is seldom that they are dubious, while the visions of other people are turbid and ambiguous and rarely clear. Secondly, the visions of the former are so affluent that when compared to those of the latter are like riches of a king and those of a mendicant. Thirdly, such great signs are manifested at their hands which none else could emulate. Fourthly, their signs depict patterns and marks of (divine) favour and clues of the love and forceful help of the Real Beloved."

195. *Ibid.*, p. 67.

"God has manifested so many signs in my support that when I count those this day, the 16th of July 1906, I swear they should exceed three hundred thousand."

196. *Ibid.*, p. 72. (Footnote)

"In this divine revelation God has named me *rusul* (sent ones) for as it has been mentioned in *Barāhīn-i Ahmadiyya* God has held me the manifestation (*mazhar*) of all the prophets and their names have been ascribed to me. I am as such, Adam, Shith, Noah, Abraham, Isaac, Ishmael, Jacob, Joseph, Moses, David, Jesus and a perfect manifestation of

the name of the Holy Prophet, peace and blessings of Allah be upon him, i.e., I am Muhammad and Ahmad by way of reflection (*zill*)."

197. *Ibid.*, pp. 96, 97 (Footnote)

"The divine revelation — 'what a stupendous task God's feeling and His seal have performed!' denotes that Allah felt the stark necessity of an eminent reformer for a corrupt age like ours and the divine seal elevated one who has followed the Holy Prophet (peace and blessings of Allah be upon him), meticulously to the status of 'an *ummatī* (follower) from one aspect and a prophet from another.' For God, Who is eminent in His glory, has made the Holy Prophet possessor of the seal which has not been granted to any other prophet at all. In other words he has been gifted with the seal for endowing these excellences on others. That is why he was named *Khātam al-Anbiyā*, that is to say, excellences of prophethood are bestowed upon his true followers and his spiritual influence is prophet-fashioner.* And this celestial privilege did not fall to the lot of any other prophet. And, this is the correct meaning of the tradition: *ulamā'u ummatī ka anbiyā-i banī isrāil,* that is, "the savants of my *ummah* will be like the Israelite prophets."

Although many prophets appeared among the Israelites, but their prophethood was not due to Moses' obedience. On the other hand, all these prophethoods were a direct gift from God and hence they were, as in my case, never called 'prophet from one aspect and a follower (*ummatī*) from the other,' but they were called independent prophets and the rank of prophethood was granted to them directly. . . .

"The Mosaic and Jesuit orders were, generally speaking devoid of saints, Sporadic cases, however, are an

exception to the rule and may be treated as non-existent."

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*This statement could also be rendered thus: "and his influence is prophet-fashioner of a spiritual category." This, in fact, will be in consonance with the text which subsequently mentions the coming of the like of prophets (non-prophets) in the *ummah*. It is interesting to note that one of the revelations of the Founder is: *anta minni ka-anbiyā banī isrāil*, i.e., "Thou art to me like the prophets of Israel (that is, by way of reflection, thou resemblest them)" — *Tablīgh-i Risālat*, vol. i, p. 61, originally quoted in *Ishtihār*, 20 February, 1886) — Tr.

198. *Ibid.*, p. 101.

"It is a pity that ignorant Muslims believe that the Holy Prophet's *ummah* is deprived of divine communion and communication. They are fully aware of the reports which say that persons like unto the prophets of Israel will be raised in this *ummah* and also the one among them who would be a 'prophet from one aspect and a follower from the other' would be called the Promised Messiah."

199. *Ibid.*, p. 111.

"A careful study of the revealed Scriptures amply proves that all prophets have taught that God the Most High should be acknowledged as One having no associate — and their messengership should also be accepted. In a nutshell, Islamic teaching for the whole *ummah* is in the words: *lā ilāha ilal-lāhu Muhammadur Rasūlullāh*, (i.e., There is no god except Allah, Muhammad is the Messenger of Allah)."

200. *Ibid.*, p. 124.

"We have already explained that the article of Unity (*tauhīd*), which is prerequisite for salvation and is distinct

from the idolatrous conception of God, cannot be obtained except by believing in and obedience to the prophet of the age i.e., the Holy Prophet Muhammad (peace and blessings of Allah be upon him). And mere *tauhīd* without adherence to this Messenger is meaningless. Rather it is like a corpse bereft of soul. It is now to be seen whether or not the Qur'ān substantiates the view that human salvation depends on the obedience to the Messenger. To elucidate this point, I quote the following verses: "Say, Obey Allah and obey the Messenger" (24:54). "And We sent no messenger but that he should be obeyed by Allah's command" (4:64). According to this verse, a prophet must be obeyed. So how can a person, who holds himself aloof from the obedience to the Holy Prophet (peace and blessings of Allah be upon him), obtain salvation?"

201. *Ibid.*, p. 149.

"Although Allah has named me 'Messiah' in *Barāhīn-i Ahmadiyya* and has also revealed to me that my advent was foretold by Him and His Messenger — but since a group of Muslims had stuck to the belief, and I too held the same belief that Jesus would descend from heaven — I hesitated to take the divine revelation in its actual meaning, and interpreted it and adhered to the belief I shared with the Muslims in general, and published the same belief in *Barāhīn-i Ahmadiyya.* But later on divine revelation showered on me like rain to the effect that I was the very Messiah who was to come."

202. *Ibid.*, pp. 149, 150.

"Likewise, my belief in the earlier days was that I stand in no comparison to Jesus, son of Mary. He was a prophet and from among the elevated devouts of Allah. And when there was any indication in an inspiration about my proficiency and excellence I took it as a partial superiority. But the divine revelation that showered on me like rain

did not keep me fastened to my (previous) belief. I was given the title of prophet in clear words but in the sense that I was a prophet from one aspect and *ummatī* (follower) from the other.

"It should be remembered that many people are misled by the word *nabī* occurring in my claim and take it as if I have laid claim to a prophethood which was granted to prophets of yore directly by God. They are mistaken. I did not lay any such claim. Rather, it is to prove excellence of spiritual blessings of the Holy Prophet (peace and blessings of Allah be upon him), that Allah in His divine prudence and sagacity has granted me this position, and it is through the Holy Prophet's blessings that I have reached the status of prophethood. This is why I can not be called only a *nabī* or a prophet, but a prophet from one aspect and an *ummatī* (follower) from the other. Hence I have been named both *nabī* and *ummatī* (follower) in the Traditions as well as in the revelations to me to show that I have earned every excellence through and by following the Holy Prophet, peace and blessings of Allah be upon him."

203. *Ibid.*, p. 151.

"But we cannot go beyond what the Holy Qur'ān has stated, for its teachings are complete and perfect and, unlike the Torah, need no support from the new Testament."

204. *Ibid.*, p. 153.

"In short, since I am a follower of the Holy Prophet (peace and blessings of Allah be upon him), who combined in him all the human excellences and whose *Shari'ah* (Law) was complete and perfect and aimed at the reformation of the world at large, therefore, I too have been endowed with potentiality essential for the reformation of the world. Jesus, peace be upon him, undoubtedly, was not given the innate powers which have been given to me, for he was sent to a particular nation. Had he been in my stead, he could not

have achieved, on account of the limited nature of his faculties, what I have been ordained to perform through the faculties endowed to me by Allah's benediction. I say so by way of recounting the divine favours and not in self-praise."

205. *Ibid.*, p. 178.

"Dr. 'Abdul Hakīm Khān has, in his pamphlet *Al-Masīh al-Dajjāl*, accused me, *inter alia*, of having written in my book that a person who does not accept me, although he may not be aware of me and resides in a country where my message has not reached, is a *kāfir* and shall go to hell. This is baseless imputation. I have never written such things in any of my books or posters. The onus lies on him to substantiate his allegation from my writings."

206. *Ibid.*, p. 344.

"Yā Ahmadu bārakal lāhu fika: "O Ahmad (this is the name of this humble servant by way of reflection, *zill*)! Allah has reposed blessings in you."

207. *Ibid.*, p. 389.

"A visitation foretold by Almighty Allah through a prophet, messenger or *muhaddath* stands more chances of being warded off as compared to the unexpected visitations."

208. *Ibid.*, p. 390.

"Another insinuation by my opponents is that in order to incite unaware people against me is that they ascribe to me a claim to prophethood, which is palpably false and baseless. I have never claimed the prophethood which is barred by the Holy Qur'ān. I only claim to be a follower (*ummatī*) as well as a prophet by the grace and blessings of the Holy Prophet, peace and blessings of Allah be upon him, and by such prophethood is meant only that I am a recipient of divine communion and communication in abundance. Hazrat Mujaddid Alf Thānī of Sirhind has also stated in his

Maktūbāt that while many persons in this *ummah* have been and may be in receipt of divine communion and communication till the Day of Judgement, the one who receives this grace in abundance and matters Unseen are disclosed to him is called a prophet."

209. *Ibid.*, p. 391.

"Since I am conspicuous from among the followers (*ummatī*) of the Holy Prophet to receive divine revelation and knowledge of the matters Unseen in such an abundance that none other from the *auliyā, abdāl* and *aqtāb* (different orders and distinctions of Muslim saints) preceding me has been in receipt of, I have been distinguished with the title of prophet. All the rest are not eligible for this title because they lack in abundance of divine revelation and knowledge of the matters Unseen which is a pre-requisite for this honour."

210. *Ibid.*, Supplement, p. 68.

"It is sheer insolence, folly and far from truth to say that I have laid claim to prophethood. O ye ignorants! 'prophethood' here does not mean that, God forbid, I stand against the Holy Prophet (peace and blessings of Allah be upon him), and lay claim to prophethood or I have brought a new *Shari'ah*. By prophethood I mean only the abundance of divine communion and communication, which I have obtained by following the Prophet Muhammad (peace and blessings of Allah be upon him). The existence of communion and communication is also admitted by you. It is thus merely a verbal dispute. Otherwise, the phenomenon which you call communion and communication, I call its abundance prophethood under divine command. *Wa li-kulli an yastaliha* i.e., one is free to apply his own terminology."

211. *Ibid.*, Supplement, p. 102.

"But those who are called *mulham* and *mukallam* by

Allah and are favoured with communion and communication and are ordained to invite people to divine guidance, are vindicated by God's signs which pour like rain and the world cannot face them. The countless divine marvels testify that whatever they utter is divine. Had the claimants to divine revelation kept this characteristic in mind, they would have saved themselves from falling into this pitfall."

212. *Ibid.*, Supplement, pp. 148, 149.

"Allah has supported and testified my commissary with thousands of signs. There have been very few prophets who were supported like me. But those whose hearts are sealed do not avail themselves of these heavenly signs."

213. *Ibid.*, Supplement, *Istiftā'*, p. 16.

"And this humble servant says only what the Holy Prophet (peace and blessings of Allah be upon him), has said and dares not go a step farther from this guidance. He says that Allah in His revelation has called him a prophet, likewise the Holy Prophet, the Chosen one, too, has verily named him a prophet. His prophethood, however, means nothing but abundance of divine communion, communication and of revelation. And he (i.e., the author) says that by this prophethood is not meant the prophethood which has been mentioned in the previous scriptures, but it is the status (*darjah*) which can be attained by none other than a true follower (*ummatī*) of the Holy Prophet, peace and blessings of Allah be upon him. And everyone who is elevated thus is spoken to by God frequently. The law (*Shari'ah*) remains intact so that neither any command is omitted from nor any guidance added to it."

214. *Ibid.*, Supplement, Footnote *Istiftā*, p. 16.

"If a person asks how can there be a prophet in this *ummah* when God has put a seal to prophethood, the reply that, in fact, God has given the name of prophet to this

is person to prove the excellences of the prophethood of Muhammad, the leader and the best of creation (peace and blessings of Allah be upon him). As a matter of fact the Holy Prophet's excellence can be established only when the excellence of this *ummah* is proved. And to aspire anything beyond this is vain and unjust. The significance of the Finality of Prophethood with the Holy Prophet is that all the excellences of prophethood have come to an end with him. And from among the great excellences is the Holy Prophet's benefaction which can be proved only when an example can be found in his *ummah*. Moreover, I have explained time and again that, by my prophethood, God means nothing but abundance of communion and communication. And this (phenomenon) is an admitted fact for the elders of the Ahl-i Sunnah. Thus it is nothing but a verbal dispute. O wise and sagacious people! be not rash and let the curse of God and all the people and the angels be upon him who deviates even slightly from this principle."

215. *Ibid.*, Supplement, *Istiftā*, p. 22.

"Verily, our Holy Prophet is the Seal of the Prophets (*Khātam al-Anbiyā*). There is no prophet after him but one who is illuminated by his light and whose manifestation is the manifestation of his reflection (*zill*). And (to receive) revelation is our privilege and through his obedience (to the Holy Prophet) it becomes our property. And it is the lost property of our dispensation which we have found through the Master Prophet. Thus we have had it gratis. And a perfect believer is always nourished with this favour (*ni'mat*) as a bounty (*mauhibah*). And it is apprehended that a person devoid of this boon is doomed to face a gloomy end."

216. *Ibid.*, Supplement, *Istiftā*, p. 64.

"Prophethood has admittedly been terminated with the advent of our Holy Prophet, peace and blessings of Allah be upon him. There is now neither any book besides the

Qur'ān, the best of the Scriptures nor any *Shari'ah* other than *Shari'ah* of Muhammad. The Holy Prophet, who is the best of all creation, has given me the name 'prophet' which is a reflection of countless blessings earned by obeying him faithfully. I see no virtue of my own. I owe accomplishments to this holy soul. My prophethood in the divine lingo means only abundance of communion and communication. Let the curse of Allah be upon him who aspires anything beyond this and arrogates or pulls his neck away from the yoke of obedience to this Holy Prophet. Our Messenger, (peace and blessings of Allah be upon him), is undoubtedly the *Khātam al-Anbiyā* and with him has terminated the chain of the messengers; so no one can now claim perfect prophethood after our Messenger, the Chosen one. Nothing is now left after him except abundance of communion and communication and even that can not be received without obedience to the Holy Prophet, who is the best of mankind. I declare it on solemn affirmation that I have attained this status only by following the beams of light radiated from his prophethood, and that I have been called a prophet by God only metaphorically and not by way of reality."

217. *Barāhīn-i Ahmadiyya*, vol.v, (October 15, 1908) p. 44.

"Had no errors been crept in religion during the intervening period there was hardly any justification for the advent of the Promised Messiah and it was futile to wait for him. The Promised Messiah is, after all, a reformer (*mujaddid*) who comes only for the rectification of errors."

218. *Ibid.*, p. 53.

"Even so much was not expected of the people that they would be able to accept that revelation without law has not ended after the prophethood of the Holy Prophet and would continue till the Last Day. On the other hand, it was obvious that a claimant of such a revelation will be dubbed a

renegade (*kāfir*) and all the *ulamā* will join hands for his persecution and extermination because divine revelation, according to them, has been sealed after the Holy Prophet upto the Last Day and that it is absolutely impossible that God should now grant divine communion and communication to any person."

219. *Ibid.*, p. 58.

"These signs are of seven kinds and each one of these is a collection of thousands of signs. For instance, the prophecy: *ya'tīka min kulli fajjin 'amīq,* i.e., letters and donations, both in cash and kind, will pour in from far off places and lands. Now, every remittance and each present or gift by itself constitutes a sign because news about such an abundant help was revealed to me at a time when all these matters were beyond human expectation. Similarly, the other prophecy: *ya'tūna min kulli fajjin 'amīq,* i.e., people would flock to you from far off places and lands so much so that the traffic would cause breaches in the roads, too, has been fulfilled in these days when several hundred thousand people have so far visited Qādiān. The large number of letters which had been foretold at a time when I was living as a recluse, if added to the figure of visitors, the total runs into tens of millions. But if we confine only to the number of pledged members and their monetary contributions even then the number of signs come to about a million."

220. *Ibid.*, p. 67.

"Allah proclaims in the Holy Qur'ān that secrets of the absolute Unseen are not unfolded to every believer but only his selected and chosen servants are blessed with this favour, as the Qur'ān says: *lā yuzhiru 'alā ghaibihī ahadan illā man irtazā min rasūlin* i.e., "He makes His secrets known to none except a messenger whom He chooses" (72:26, 27).

221. *Ibid.*, p. 81.

"Just as we can say that the mirror which reflects all the facial contours of the person facing it becomes the replica, similarly, when the divine disposition and characteristics are reflected in a believer he becomes a manifestation of the divine face by way of *zill*. And as God is the Unseen of the Unseen (*ghaib al-ghaib*) and His being (*dhāt*) is beyond of the beyonds (*warā al-warā*), similarly, this perfect believer is also possessed of these characteristics which are realities incomprehensive to the world at large."

222. *Ibid.*, p.114.

"I am surprised at the statement of this ignorant *maulvī* that it is not worthy of a true prophet or an inspired one (*mulham*) that he should withhold knowingly and intentionally for twenty-five years what God had bade him to announce. The poor fellow does not know that it is a command of God which has to be announced, but publicity of the prophecies is not obligatory for an inspired one and it is discretionary for him that he may or may not publicise them."

223. *Ibid.*, p.139.

"Now if the follower of a true religion is not under the influence of his carnal passions (*nafs anmārah*), he can listen to the words of Allah. It is the hall-mark of a true religion that it enables its follower (*ummatī*) to become as such a prophet. If the word *nabī* is used for a person in the sense that Allah grants him communion and communication and certain Unseen secrets are unfolded to him, there is no harm for an *ummatī* to become such a prophet. Allah has, at many places in the Qur'ān, held out the promise that an *ummatī* can be granted the favour of divine communion and communication. And God, in fact, does commune and communicate with saints (*auliyā*)."

224. *Ibid.*, p.181.

"*Question:* The Promised Messiah has been called a prophet of God in the reports (*ahādīth*). Can it be proved from the Qur'ān and Hadīth that a *muhaddath* has also been called a *nabī* (prophet)?

Answer: The word *nabī* in Arabic and in Hebrew means 'a person, who prophesies, after receiving revelation (*ilhām*) from God.' Now, according to the Qur'ān, the door of such a prophethood is not closed — and a person through obedience to and grace of the Holy Prophet (peace and blessings of Allah be upon him), may be honoured with divine communion and communication, and matters Unseen may be unveiled to him through divine revelation. What is the justification that such prophets are not to appear in this *ummah*? I do not believe that a seal has been put on such prophethood. Prophethood which carries elements of new commands of *Shari'ah* which is independent of the Prophet Muhammad (peace and blessings of Allah be upon him), has, no doubt, been barred for ever. However, a person held an *ummatī* in God's revelation to him and also called prophet (by Him) is not against the teachings of the Qur'ān, because prophethood, by virtue of the followership of Muhammad, (peace and blessings of Allah be upon him), is in fact a reflection (*zill*) of the Holy Prophet's prophethood and is in no sense an independent prophethood (*nubūwwah*)."

225. *Ibid.*, pp. 138,139.

"Some people argue that although, according to *Sahīh Bukhārī* and *Muslim*, the coming Messiah will be from this *ummah* but in *al-Sahīh* of Muslim he has been clearly named "prophet of God". How should we take it for granted that he will be from among this *ummah?*

The answer is that all this unfortunate error has arisen

(the word) *nabī*. *Nabī* means only recipient of knowledge of the Unseen through revelation of God and is honoured with divine communion and communication. The bringing of a new law (*Shari'ah*) is not necessary for him nor is it essential that he should not be a follower of a law-bearer prophet. Thus there is no harm in declaring a follower (*ummatī*) such a prophet, particularly when the follower derives this grace from his Master-Prophet. On the other hand, it is distressing if this *ummah*, after the Holy Prophet (peace and blessings of Allah be upon him), is deprived of divine communication till the Last Day. A religion or a prophet whose follower cannot win the favour of Allah and divine communication is not worth its name."

226. *Ibid.*, p.182.

"Had the word 'prophet' occurred for the coming Messiah only in ahādith and the name *ummatī* (follower) not assigned to him, there could have been some misunderstanding. But the fact is that it has been clearly mentioned in *al-Sahīh* of Bukhārī, *imāmu-kum min-kum* i.e., O followers, even the coming Messiah is an *ummatī* (follower) and nothing else. Similarly, in *al-Sahīh* of Muslim the following words occur about him, *amma-kum min-kum* i.e., the Messiah (to come) will be your *imam* and from among you. In other words, he will be a member of this *ummah*. Now, when it has been established from the Traditions that the Promised Messiah is a follower, therefore, the use of word prophet for him in divine communication does not connote an independent prophethood but merely suggests that God will commune and communicate with him and will reveal to him matters Unseen. So, in spite of being a follower he has also been named a prophet. If it be said that the door of communion, communication and revelation has been closed in this *ummah* upto the Last Day, then, how can a follower be called a prophet in such circumstances, for it is essential for a prophet to be communicated by God? An answer to

this is that this door was never closed on this *ummah*. Had it been so this *ummah* would have been a dead one — far away from and forsaken by God. Moreover, if this door was closed, why the Qur'ān taught the prayer, *ihdinas sirātal mustaqīm sirātal lazīna an-'amta 'alaihim,* ("Guide us on the right path, the path of those upon whom Thou hast bestowed favours.")

227. *Ibid.*, p. 183.

"And the Holy Prophet (peace and blessings of Allah be upon him), has been declared the *Khātam al-Anbiyā.* It does not mean that the door of divine communion and communication has been closed after him. Had this been the case, this *ummah* would have been a cursed one and would have remained away from and forsaken by God. In fact, it signifies that the favour of direct revelation from God is now stopped and it is not possible for a person to receive this blessing but through faithfully following the Holy Prophet (peace and blessings of Allah be upon him). Here lies the glory of the Holy Prophet (peace and blessings of Allah be upon him), and his blessings that when a person follows and obeys him faithfully, he is gifted with divine communion and communication."

228. *Ibid.*, p.183.

". . . It occurs in the Hadīth: *ulamāu ummatī ka-anbiyā banī isrāil,* i.e., "The (divinely) learned from my *ummah* will be like the prophets of Israel." Here, too, the divinely learned ones have been called followers on the one hand and likened to prophets on the other."

229. *Ibid.*, p. 184.

"Let it be borne in mind that God's attributes are never suspended. He will always hear and always speak. This is an undeniable argument that His attribute of speaking will never cease like His attribute of hearing. And this proves

that there will always be a group of people with whom God will communicate. I fail to understand why people are often irritated on hearing the words 'prophet'. When it has been proved that the coming Messiah will be from among this *ummah*, where lies the harm if God has named him 'prophet'. These people do not realise that he has been called an *ummatī* too and all the qualities of a follower are to be found in him. So, this appellation combines two distinct qualities. Jesus of Israel was never called *ummatī* while God has, in my revelations, repeatedly called me a follower as well as a prophet."

230. *Ibid.*, p. 188.

"Likewise, God has given me two names. I have been called a follower as is evident from my name 'Ghulām Ahmad' (servant of Ahmad) and also a prophet by way of reflection (*zill*) as God named me Ahmad in revelations reproduced in the earlier parts of *Barāhīn-i Ahmadiyya* and has repeatedly called me by this name. It indicated that I was prophet by way of *zill*. So, I am a follower as well as a prophet (*nabī*) by way of *zill*."

231. *Ibid.*, p. 188.

"Let nobody be taken in by the word 'prophet' used here. I have explained it repeatedly that this does not construe prophethood which is called perfect and independent. A perfect and independent prophet can not be called a follower (*ummatī*) while I am a follower. Thus it is only an honorific title from God which I have earned through faithfully following the Holy Prophet Muhammad, (peace and blessings of Allah be upon him), so that resemblance with Jesus is accomplished."

232. *Ibid.*, p. 189.

"Kullu barakatim min Muhammadin, sallal lāhu 'alaihi wa sallam. Mubārakun man ta'allama wa 'allama i.e., every

blessing emanates from Muhammad, peace and blessings of Allah be upon him. Thus blessed is the Master (the Prophet Muhammad) as well as his disciple (i.e., this humble servant)!" As a result of this perfect obedience I was named follower (*ummatī*) and by appropriating the full reflection of prophethood I was named prophet. Virtually, I acquired two names. Those who raise the objection time and again that in *al-Sahīh* of Muslim the coming Messiah has been called a prophet should read my this explanation carefully. For Jesus who has been named prophet in *Muslim* has also been called a follower (*ummatī*) in the same book. This interpretation can be deduced not only from the Traditions but also from the Qur'ān."

233. *Ibid.*, pp. 192, 193.

"Reverting to the issue, I urge that it is erroneous and deceptive to take the word *nabī* used for the Promised Messiah in the Traditions as actually referring to Jesus. Although the coming Messiah has been named prophet in the Traditions yet it has been subjected to a condition which makes it impossible that the prophet referred to is Jesus of Israel. Because, in spite of the fact that this Jesus has been called a prophet, he has also been called an *ummatī* in these Traditions. Anyone who carefully ponders over the real significance of an *ummatī* will fully grasp that to hold Jesus of Israel an *ummatī* is tantamount to unbelief (*kufr*) for the obvious reason that an *ummatī* is a person who is deficient, distracted and faithless for lacking the guidance of the Holy Qur'ān and the Holy Prophet (peace and blessings of Allah be upon him). And, thereafter, he attains faith and perfection through obedience to the Holy Qur'ān and the Holy Prophet (peace and blessings of Allah be upon him). Obviously, to entertain such a belief about Jesus is a blasphemy. May be he ranks lower to the Prophet Muhammad (peace and blessings of Allah be upon him), in order of precedence, but it cannot be said that unless he

joins the *ummah* of the Prophet of Islam after his manifestation in the world for the second time he is, God forbid, misled, erring and deficient in faith and that his divine knowledge is imperfect. Thus, I assure my opponents that prophet Jesus is not a follower (*ummatī*) at all, although he and all other prophets believed in the truthfulness of the Holy Prophet (peace and blessings of Allah be upon him). These prophets were the followers of those (divine) instructions which were revealed to them and God had illumined them directly. They were never raised to prophethood after following the Holy Prophet and receiving spiritual instructions from him, so that they could be called his followers (*ummatī*). God, as is clear from the Qur'ān, had revealed to them separate books and they were instructed to act upon those and bid others to do likewise."

234. *Nuzūl al-Masīh* (August 20, 1902), pp. 2, 3.

"Katabal lāhu la-aghlabanna anā wa rusulī — "Allah has written down 'I and my apostle shall certainly prevail," (58:21) — which means that God has decreed it at the very beginning and has declared it to be His law and practice that He and His apostles are to be always triumphant. Thus, I am His messenger (*rasūl*) i.e., His sent one (*faristāda*) without a new *Shari'ah*, a new claim or a new title, but after receiving the name of the same gracious Prophet (who is) the Last of the Prophets (*Khātam al-Anbiyā*) and having been lost in him, I have appeared as his manifestation (*mazhar*)."

Footnote:

This is in accordance with the hadīth that the Holy Prophet (peace and blessings of Allah be upon him), has said that the coming *Mahdī* and the Promised Messiah will bear his name and no other name i.e., he will not claim separate prophethood or messengership. Rather, as it has been predestined, he would put on the mantle of the prophethood of Muhammad (peace and blessings of Allah

be upon him), by way of *zill* and would live for the sake of his name and even after his death would be buried in his grave so that it may not be said that he had a separate existence or that another messenger had appeared. On the other hand, the one who came was *Khātam al-Anbiyā* by way of *barūz*. The mystery of the statement that the Promised Messiah will be buried in the grave of the Holy Prophet (peace and blessings of Allah be upon him), is that there was no duality between them. Why should he then be considered as buried separately in another grave? People cannot appreciate its significance. But if they knew the essence of: *ismuhū ka-ismī wa yudfinu ma-ī fi qabrī* ("his name will be my name and he will be buried in my grave"), they would not have shown such audacity and would rather have believed in it. Let it be borne in mind that I am not a messenger or a prophet carrying a new *Shari'ah*, a new claim or a new title; I am rather a messenger as well as a prophet, specifically by way of perfect reflection (*zilliyat-i kāmilah*). I am the mirror in which the face and prophethood of Muhammad (peace and blessings of Allah be upon him), has been perfectly reflected. If I were a separate claimant of prophethood, then God would neither have given me the names, Muhammad, Ahmad, Mustafā and Mujtabā nor given the title *khātam al-auliyā* like *Khātam al-Anbiyā*. On the other hand, I would have come with a different name."

235. *Ibid.*, Footnote p.5.

"If the return (of Jesus) was to be in his real person, it should be so in the case of other prophets as well. Why should the return of our Holy Prophet, peace and blessings of Allah be upon him, be as *barūz* in the form of Mahdi and in the case of Jesus it is to be his own person?

"The Muhammadi Messiah has been given the name of *Ibn-i Maryam* (son of Mary) and this very *khātam al-khulafā* has been named Muhammad and Ahmad due to the

vivid manifestation of the attributes of Muhammad (peace and blessings of Allah be upon him), and has been metaphorically called messenger and prophet. And it is he who has also been given the names of all the prophets beginning from Adam till the last."

236. *Ibid.*, p. 89.

"Similarly, Khiḍr was not a prophet but was endowed with divine knowledge. And if his inspiration was just conjectural (*zannī*) and not definite, why did he kill a child unjustly? And if the inspiration of the Holy Prophet's companions that (the body of) the Holy Prophet (peace and blessings of Allah be upon him), should be given a bath, was not absolute and definite, why did they act upon it ... Thus, if a person, due to lack of insight, rejects my revelation, then if he claims to be a Muslim and is not an atheist in disguise, he should firmly believe that absolute and definite communication from God does exist. Since definite revelation from God was given to most of the men and women of previous nations, although they were not prophets, (likewise) in this *ummah*, too, the existence of absolute and definite revelation is essential so that this *ummah* being the best of the nations, may not become the worst of them."

237. *Ibid.*, p. 109.

"He (Allah) has taught us the prayer: *ihdinas sirātal mustaqīm sirātal la-zīna an-'amtā 'alaihim*, ("Guide us on the right path, the path of those upon whom Thou hast bestowed favours"). This prayer has promised us the award of the gift which was bestowed on previous prophets and messengers. Obviously, the best of these gifts is that of definite revelation because the divine communication is a symbol of divine favour and vision and a proof that God does exist. If none from this *ummah* is a recipient of definite revelation nor does he dare to assert that revelations to him are as definite

as those of the prophets and that non-compliance with and disregard of which does not bring affliction in this world, the teaching of such a prayer would thus be futile, if Allah is not inclined to bless this *ummah* like the previous prophets with revelation invoked in the verse: "Guide us on the right path, the path of those upon whom Thou hast bestowed favours."

238. *Lujjat al-Noor* (February 1910), pp. 37, 38.

"If you are sincere in your claim, then show us what excellence you have been gifted with? Have you a staff like that of Moses or the sign of blood for the disobedients or his shining hand to show them or you have been given a miracle like the Qur'ān or granted eloquence like the one bestowed upon the Last of the Prophets. Because such a prophet always follows in the footsteps of the Messenger he follows, therefore, miracles of the Messenger are also vouchsafed to him. That is why spiritual celebrities are unanimous on the point that sainthood (*wilāyah*) is a reflection of prophethood. Thus whatever qualities have been gifted to the prophethood are manifested in his reflection (*zill*) too, so that the relation of real (*asl*) and the reflection (*zill*) is established between them."

239. *Ibid.*, p. 40.

"It should also be remembered that the (divine) revelation to the *auliyā* (friends) is a shadow of the revelation to prophets just as reflected objects are in mirrors facing each other. Both of them have a common fount and whatever is true for the one is true for the other as well and it is hard to differentiate between them."

240. *Majmū'ah Ishtihārāt,* vol. i, p.29.

"O you who love truth from the core of your hearts, and O you who are in quest of righteousness! believe me that if you are earnest to steer safe your faith through this tumultous ocean to the shore, believe me that conviction in

sainthood (*wilāyah*) and its requisites is absolutely necessary. *Wilāyah* strengthens the belief in propethood and prophethood is the stronghold for a living faith in the existence of God. Thus saints serve as screws for the prophets and the prophets are spikes to fortify the Divine Being."

241. *Ibid.*, p. 97.

"I beseech my Muslim brethren not to take the statements, i.e. 'a *muhaddath* is a prophet in one sense', or '*muhaddathiyyah* is a partial prophethood' or 'imperfect prophethood' occurring in my books *Fath-i-Islām, Tauḍīh-i Marām* and *Izālah Auhām* in their etymological sense because they have been used simply in literal (*lughwī*) sense. By God, I lay no claim at all to real prophethood (*haqīqī nubūwwat*), but as I have said in my book *Izālah Auhām,* (p. 137), my belief is that our Master Muhammad Mustafā, peace and blessings of Allah be upon him, is the last of the Prophets (*Khātam al-Anbiyā*). So, I wish to make it known to all Muslims that, if they are annoyed by these words and if these words hurt their feelings, they should consider all such words as amended and substitute these, for my sake, by the word *muhaddath*. I have no intention to create discord or dissension among Muslims. God knows perfectly well that my intention, from the very beginning, has never been to use the word *nabī* to denote a real (*haqīqī*) prophet but only to signify a *muhaddath* which word the Holy Prophet (peace and blessings of Allah be upon him), has explained as meaning one who is spoken to by God. The Holy Prophet (peace and blessings of Allah be upon him), is reported to have said about *muhaddath*: "Thus among those before you of the Israelites there used to be men who were spoken to by God though they were not prophets, and if there is one such among my followers he is 'Umar" (*Bukhārī,* vol. I, p. 521 part 14, ch. *Manāqib 'Umar*).

(Written statement by the Founder, attested by eight

witnesses, given at Lahore on 3 February, 1892 after which his controversy with Maulawī 'Abdul Hakīm came to an end — Tr.)

242. *Ibid.*, vol. ii, p. 104.

"I am the promised *mujaddid* of the fourteenth century *Hijrah* about whom a host of inspired devouts had prophesied that he would be the Promised Messiah. The Holy Prophet, peace and blessings of Allah be upon him, and the saints appearing after him right upto Shāh Walī Allāh had foretold, on the authority of divine inspiration, that the Promised Messiah was no other than the reformer (*mujaddid*) of the fourteenth century."

243. *Ibid.*, vol. iii, p. 223.

"The assertion (of Mawlvi Ghulām Dastagīr of Kasūr) that since I am not a claimant to prophethood, I cannot invoke any immediate divine chastisement, is not correct. Let it be known to all that I too curse the claimant to prophethood. I sincerely believe in the *Kalimah, lā ilāha illal-lāhu Muhammadur Rasūlullāh* (There is no god but Allah, Muhammad is His Messenger) and in the finality of prophethood of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. I also believe that *wahy-i-wilāyah* (revelation to saints) and not *wahy-i-nubūwwah* (prophetic revelation) is granted to *auliyā* as one of the graces of the prophethood of Muhammad by faithfully following him. Anyone who ascribes to me anything beyond this is devoid of honesty and is not God-fearing . . . Thus I have never been a claimant to prophethood but a claimant to *wilāyah* (sainthood) and *mujaddidiyyah* (reformation)." — April 1897.

244. *Ibid.*, vol. iv, p.333

"And the allegations against me are that I do not believe in the *Lailat al-Qadr* (the Grand Night), miracles and

Ascension and that I am a claimant to prophethood and a denier of the finality of prophethood (*Khatm-i Nubūwwat*). These are indeed untrue and palpably false. In all these matters I abide by the beliefs of the Ahl Sunnah wal Jamā'ah . . . I now declare in this gathering of Muslims in this holy house of God that I firmly believe in the Finality of Prophethood of the Holy Prophet, peace and blessings of Allah be upon him, and hold the person who denies the finality of prophethood as heretic and outside the pale of Islam." (Speech made on 23 October, 1891, Jāmi'ah Mosque, Delhi).

245. *Chashmah Ma'rifat* (May 15, 1908), p. 5.

"The Holy Prophet (peace and blessings of Allah be upon him), has been granted a special grace (*fakhr*) that he is *Khātam al-Anbiyā* (the Last of the Prophets) in the sense that all excellences of prophethood have come to an end with him; and secondly, there is to be no messenger now after him bearing new Law, nor there shall be a prophet from outside his *ummah* (such as Jesus Christ). But everyone honoured with divine communication shall receive it by the mediation (of the Holy Prophet) and is to be called a follower (*ummatī*) and not an independent prophet."

246. *Ibid.*, pp. 82, 83.

"And because the duration of Muhammad's prophethood extends to the Day of Judgement and he is the Seal of the Prophets (*Khātam al-Anbiyā*), therefore, God did not will that the unity of all the nations should reach the climax during his lifetime which would have meant the *fait accompli* of his domain."

247. *Ibid.*, p. 180.

"The Qur'an does not close the divine communion and communication as it says: *yulqir rūhu min amri-hī 'alā man yashā-u' min 'ibādihī* (He makes the spirit alight by His

command upon whom He pleases of His servants" — 40:15). That is God sends His revelation upon whom He pleases. It also says: *la-humul bushrā fil-hayātid dun-yā* ("for them is good news in this world's life" — 10:64). It means that although the Law (*Shari'ah*) has been terminated as the world is hastening to its end, yet inspiration (*ilhām*) containing good news remains for the believers. In short, God's communication in the form of good news is to remain till the Last day."

Note:

* The *rūh* (spirit) as being granted only to the elect means the divine revelation and not the soul which is given to every person.—Tr.

248. *Ibid.*, pp.180, 181.

"According to Islam, God communes and communicates with His chosen servants even now as He has been granting this favour in the past. My Muslim opponents have a verbal dispute with me here. To me the words of God which comprise prophecies or *nubūwwah* are called prophethood and the person who is granted prophecies in abundance by way of revelation (*wahy*) so much so that he has no equal in his age in this behalf, is called a prophet. Because a prophet is he who, after receiving divine inspiration from God in abundance, foretells future events. Our Muslim opponents although believe in the existence of divine communication but for lack of understanding are hesitant to call such communication, replete with prophecies, as prophethood. *Nubūwwah* literally means to foretell future events conveyed through divine revelation and inspiration. We all agree that *Shari'ah* has come to an end with the Qur'ān and only *mubashshirāt* or prophecies remain now."

249. *Ibid.*, pp. 300, 301.

"And last but not the least, another symbol of God's

communication is that it comprises great miracles. These miracles are conspicuous both in the matter of frequency and quantity, so their clarity and quantity are unparalleled. And the recipient of such a communication is blessed with special divine succour and vindication.*

* The person on whom God's communication descends and is a receiver of divine inspiration, is also gifted with essentialities of (divine) victory and assistance and nobody can overpower him and eventually he will triumph.

250. *Ibid.*, p. 317.

"To prove that I am from Him, the Most High God has shown so many signs which, if spread over a thousand prophets, would establish the prophethood of each one of them. It is so because it was the last period of this world and Satan, at the head of his progeny, had arrayed for a final attack, therefore, God had willed to combine thousands of signs in one person for inflicting a crushing defeat on Satan."

251. *Ibid.*, p.319.

"My opponents have raised hundreds of objections against me by inverting my writings and making unwarranted interpolations therein like the Jews. These are that I lay claim to an independent prophethood, I set aside the teachings of the Qur'ān, desecrate and insult God's prophets and have no belief in miracles. I supplicate the Most High God about these and I believe that by His grace the verdict will be in my favour because I have been wronged."

252. *Ibid.*, pp. 324, 325.

"I believe that all prophethoods have ended with him and his law (*Shari'ah*) concludes all of them, but a kind of prophethood has not been terminated i.e., the prophethood which is the award for following the Holy Prophet (peace and blessings of Allah be upon him), faithfully and is

illumined with the light from his lamp. In fact this is a reflection (*zill*) of the prophethood of Prophet Muhammad, peace and blessings of Allah be upon him, and is earned only through him and is the manifestation of his prophethood and his munificence . . . And God's all-loving tenderness draws His servant close to Him like a mother and honours him with His communion and communication, and shows His signs to vindicate him. And when his obedience reaches perfection, He bestows on him reflection of prophethood (*zillī nubūwwat*), so that Islam remains blooming with the constant appearance of such persons and dominates over its opponents . . . The words *nubūwwah* (prophethood) and *risālah* (messengership) have been used by God in my favour hundreds of times in His revelation but these mean nothing but abundance of divine communion and communication which comprise disclosure of Unseen matters. This does not mean anything beyond this. Every one is free to adopt a terminology of his choice in his speech (*li kulli an yas-taliha*) and God has in His terminology called abundance of communion and communication as prophethood, that is, such communications which frequently foretell news of the Unseen. Let curse be upon the person who claims prophethood after eschewing the blessing of the Holy Prophet (peace and blessings of Allah be upon him)! This prophethood is, in fact, that of the Holy Prophet (peace and blessings of Allah be upon him), and is not new at all."

253. *Ibid.*, footnote, p. 324.

"I have repeatedly averred that, as a matter of fact, our master and leader, the Holy Prophet is the Last of the Prophets (*Khātam al-Anbiyā*) and there is neither an independent prophethood nor a *Shari'ah*. Any one laying such a claim is undoubtedly devoid of faith and is perfidious. The Most High God, however, had decreed in the very beginning that for the purpose of demonstrating and

affirming the excellence of the Holy Prophet (peace and blessings of Allah be upon him), someone by faithfully following and showing obedience to him be blessed with divine communion and communication in abundance and thus imbibe in his person traits of prophethood by way of reflection. This is how God has given me the name 'prophet' to show that the prophethood of Muhammad (peace and blessings of Allah be upon him), has been reflected in the mirror of my self, and this name has been given to me by way of reflection (*zill*) and not in its real sense — so that I may be a perfect example of the grace of the Holy Prophet Muhammad, peace and blessings of Allah be upon him."

254. *Ibid.*, vol. ii, p. 9.

"No prophet in the earlier times happened to be a follower of a preceding prophet although he seconded his predecessor's religion and believed him to be true. This privilege is exclusive for the Holy Prophet (peace and blessings of Allah be upon him), that he is the Last of the Prophets (*Khātam al-Anbiyā*) in the sense that the excellences of prophethood have come to an end with him and there would be no law-bearer messenger after him nor any prophet from outside his *ummah*. Anyone who now receives the blessing of divine communication receives it only through the blessings and mediation of the Holy Prophet (peace and blessings of Allah be upon him). Moreover, this recipient is called an *ummatī* (follower) and not an independent prophet . . . I am proud that the Prophet, whom I adhere to and follow, has been abundantly blessed by God. He surely is not God yet we have found God through his mediation. The religion we have inherited from him embraces all divine potentialities."

255. *Ibid.*, vol. ii, p. 40.

"In short, one of the great blessings of the Qur'ān is that one who follows it is granted miracles and supernatural

command in such an abundance that no one can compete with him. . . . "For them is good news in this world's life" (10:64). And they have also been promised: "He strengthened them with a spirit (*min-hu*) from Himself" (58:22), and again, "He will grant you a distinction (*furqān*)" — 80:29. The meaning of these verses is that those who will believe in the Qur'ān will be blessed with true dreams and inspirations, i.e., these will be showered on them in abundance."

256. *Ibid.*, vol ii, p. 41.

"How can a drop be compared to an ocean and a penny to the treasury? And then it was promised that the perfect followers shall be strengthened by the Holy Spirit, i.e., their intellect will be brightened by the Unseen and their spiritual insight sharpened and meticulously purified. Their speech will be dignified and majestic and their performance impressive . . . Accordingly, we see that the promise of the Most High God has always come true and in this age I stand witness to this assurance."

257. *Ibid.*, vol. ii, p. 59.

"One who turns towards God earnestly and advances towards him faithfully and sincerely, reaches a stage which has no equal. His assimilation in Divinity makes him unique as the God Almighty. Portals of heavenly blessings are opened for him and as God has wrought many marvels in the heavens and the earth, likewise, many marvels are shown at his hand and supernatural events take place which are beyond the competence of other people. The doors of heavenly blessings are opened for him and he is insurmountable and triumphant over his opponents in every field because his words are the words of God and his prowess the Divine one to bring remarkable changes and upheavals on the earth. No one can distinguish between the Almighty God and His son. . . But the person, who is a follower of the

Qur'ān and is engrossed in divine love and sincerity to the highest degree, becomes a manifestation of the divine attributes by way of reflection (*zill*). This is the result of that great force and characteristics of God's words of which we find in the Holy Qur'ān."

258. *Ibid.*, vol. ii, p.60.

"I have found a dynamic force in the Qur'ān and a peculiar sway in the subservience to the Holy Prophet (peace and blessings of Allah be upon him), which are not to be found in any other religion, — the force and pecularity to elevate a true follower of the Holy Prophet to sainthood (*wilāyah*) — and not only God honours him with His communication but also demonstrates to him that He is the Creator of the heavens and the earth. The faith of such a follower or saint transcends even beyond the stars. I have experienced this phenomenon myself. God speaks unto me and has shown me more than hundred thousand signs."

259. *Ibid.*, vol ii, p.64.

"All the divine attributes mentioned in the Qur'ān are descriptive of His love and fascinating grace and a perusal of these proves beyond doubt that these aim at captivating the reader and turn him into a true believer of God. The Qur'ān, in fact, has created myriad lovers of God, this humble being one of them."

260. Letter from the Founder of the Ahmadiyya Movement (*Al-Hakam*, vol iii, No. 29, August 17, 1899).

My Dear brother,

Assalāmu 'alaikum wa rahmatullāh wa Barakātuh

Received your kind letter. The fact is that for the last twenty years I have been continuously receiving divine inspirations wherein I have often been called *nabī* or *rasūl*, for example, *hu-wal lazī arsala rasuluhū bil-hudā wa dīnil*

haqqi ("He it is Who sent his messenger with guidance and true religion"), *jari-ullāhi fi hula-lil anbiyā* ("messenger of Allah in the garb of prophets"), "a prophet came to the world, but the world did not accept him,"* and a number of other such inspirations in which this humble servant of God has been named *nabī* or *rasūl*, but it is sheer folly to consider that *nubūwwah* or *risālah* here means real prophethood or messengership the possessor of which is a law-giver. The word *rasūl* here signifies only that he has been sent by God the Most High and the word *nabī* here denotes a person who prophesies on receiving knowledge from God or the one who reveals the hidden spiritual realities. Since these words, which are used purely in a figurative sense may create confusion and misunderstanding in Islam, my followers should avoid using them freely in their daily talks and should sincerely believe that prophethood has come to an end with the Holy Prophet (peace and blessings of Allah be upon him), as has been said by God, the Most High: "(Muhammad) is the Messenger of Allah and the Seal of the Prophets" (33:40). To disregard this verse or look down upon it is, in fact, severance from Islam. One who transgresses in its denial is treading a dangerous path and his (attitude) is similar to that of a Shia who goes beyond limits (in exaggeration) in his beliefs.

Be it known to all that God the Most High has put an end to all prophethood and messengership with the Holy Qur'ān and the Holy Prophet Muhammad (peace and blessings of Allah be upon him). He has sent me in this world as a true servant of Islam. I have not been sent with the intention of introducing a new religion other than Islam. We should always be mindful of the way-laiding by Satan and should have true love for Islam and should never disregard the grandeur of the Holy Prophet (peace and blessings of Allah be upon him). I am a servant of Islam and this is the main object of my advent. The word *nabī* and *rasūl*

have been used merely by way of simile and metaphor. *Risālah*, according to the Arabic lexicon, means sending of someone and *nubūwwah* means disclosure of hidden truths and spiritual realities after receiving their knowledge from God. Keeping these meanings in mind, there is no harm to believe accordingly. However, *nabī* and *rasūl* in the terminology of Islam mean those who bring perfect law or abrogate some of the previous *shari'ah* and are not the followers of a preceding prophet and have direct relationship with God the Most High, independent of any prophet. Therefore, one should be careful and should not ascribe these meanings to the words occurring in my writings. I have no book other than the Qur'ān and no religion other than Islam. I believe firmly that our Prophet, peace and blessings of Allah be upon him, is the Last of the Prophets (*Khātam al-Anbiyā*) and the Qur'an is the last of the revealed books (*khātam al-kutub*). Let not the religion be made a child's play, it must rather be remembered that I claim nothing beyond being a servant of Islam. Anyone who ascribes to me anything contrary to this is guilty of accusation and slander. I have earned grace and blessing through the Holy Prophet (peace and blessings of Allah be upon him), and derive the spiritual knowledge from the Qur'ān. In all fairness, nobody should keep anything in his mind contrary to this enunciation otherwise he would be accountable to God for his acts. If I am not a servant of Islam my entire mission is condemnable and reproachable and I am accountable to God . . . Peace be with you."

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* Another reading of this inspiration (*ilhām*) is "a warner (*nazīr*) came to this world" as has been mentioned in *Barāhīn-i Ahmadiyya*. However, to avoid confusion the other reading has been omitted.

261. Letter addressed to *Akhbār-i 'Ām*.

Dear Mr. Editor,

In the second line of column I, *Akhbār-i Ām* dated May 23, 1908, it has been ascribed to me that in the meeting (held in Lahore) I had denied a claim to prophethood. The correct position is that in this meeting I only repeated what I have been writing in my books and I now declare it again that it is entirely unfounded that I claim prophethood which tantamounts to total severance from Islam meaning thereby that I am an independent prophet and absolve myself from following the Qur'ān, and introduce a new *kalimah* (formula of faith) of my own, have a different *qiblah* and hold the law of Islam as abrogated, and forsake the precept and guidance of the Holy Prophet (peace and blessings of Allah be upon him). These allegations are not correct. The claim to such a prophethood is heresy to me. This is not for the first time that I refute these accusations but have been writing time and again that I have no claim to such a prophethood and it is a calumny against me. I call myself a prophet because I have been gifted with divine revelation. I profusely receive His communications. He grants my prayers, manifests for me many Unseen matters and discloses to me knowledge about the events to come. Such secrets are disclosed only to the person who earns exclusive nearness to God. I have been named prophet because of the abundance of these qualities. Thus I am a prophet in consonance with the divine command. If I disclaim this privilege, it will be a sin. I cannot deny that God has named me prophet in a particular sense and I stick to it till I depart from this world. I am not a prophet in the sense that I dissociate myself from Islam or abrogate any of its injunctions. I faithfully submit to the dictates of the Qur'ān in word and spirit. No one can dare to abrogate even a jot or tittle of the Qur'ān. I have thus been called a prophet because, in Arabic and in Hebrew, *nabī* means a person who, on tne basis of divine revelation predicts the future events in abundance. And it is this

abundance which counts for this epithet just as possession of a penny does not construe riches. God by His grace has granted me immense knowledge of the Unseen and thousands of signs have been manifested at my hands and His favour still continues. I say it not by way of self-praise but in gratitude to Allah's grace and His assurance that even if the entire world rises against me, He will come to my rescue and that He will stand by me in trials and tribulations and make me dominant over my foes in every respect. This is why Allah has named me *nabi*. I alone have been granted abundant knowledge of the sciences of the Unseen and frequence of divine communion and communication in this age. Dreaming is a common human experience. A few people receive revelation (*ilhām*) and even do experience a little and turbid knowledge of the Unseen but these communications are few and far between and disclosure of the Unseen matters is ambiguous and obscure. Reasoning and rationale (*aql-i saleem*) demand that a person who is granted clear revelation and knowledge of the Unseen, free from impurities and flaws, should not be bracketted with people having common and insignificant experience of this phenomenon and should be called by specific name so as to differentiate them from the rest. Therefore, God has given me a distinctive status in calling me 'prophet'. This is an award of honour bestowed on me to distinguish me from the rest. I am thus a prophet in this sense as well as a follower (*ummatī*) so that the prophecy of our Master and Guide that the coming Messiah will be a follower as well as a prophet, comes true. Otherwise, how could prophet Jesus about whose second advent people are relying on false hopes and vain aspirations can be a follower (*ummatī*) of the Holy Prophet (peace and blessings of Allah be upon him)? Would he after descending from heaven, become a Muslim first or would our Holy Prophet (peace and blessings of Allah be

upon him), cease to be the Last Prophet (*Khātam al-Anbiyā*)? Peace be on him who follows the guidance!

Lahore Ghulām Ahmad

May 23, 1908.

Appendix to The Supplement

"CORRECTION OF AN ERROR"

(Ek Ghalati kā Izālah)

INTRODUCTION

I

Ek Ghalatī kā Izālah by Hazrat Mirzā Ghulām Ahmad, Founder of the Ahmadiyya Movement, has been rousing a great controversy between the two sections of the Movement since 1915. The Qādiān section holds that the Founder refused to be called a prophet, prior to the publication of this booklet, although all the conditions of a prophet were found and fulfilled in him but as he took these conditions to be those of a *muhaddath*, therefore, he always called himself a *Muhaddath*. The change occurred in or a little before 1901 when the reality of prophethood dawned on him. "The first evidence of this change in his belief seems to be the booklet *Ek Ghalatī kā Izālah*," writes Mirzā Mahmūd Ahmad, Head of the Qādiān Ahmadis, "and this is the first written evidence" (*Haqīqat al-Nubūwwat*, p. 124). Now as a change in the belief of his prophetnood, or definition or condition, meaning or understanding of prophethood had taken place therefore, "All the writings before 1901 wherein the Promised Messiah disclaimed prophethood stand abrogated, and it is wrong to argue on their basis" (*Haqīqat al-Nubūwwat*, p. 121).

As compared to this, the position of Lahore Ahmadis is quite simple to understand. They believe that regarding prophethood the view point of the Founder was consistent throughout. The question of change in belief, definition or claim of prophethood, therefore, does not arise. The words 'prophet' and 'messenger' were used by him in the

metaphorical and literal sense before and even after 1901. This did not mean that he was a claimant to actual prophethood. It is equally wrong that for full thirteen years he could not differentiate between prophet and *muhaddath*. Such charge against him does not find support from his own writings. Even on the publication of this booklet nobody from among the Ahmadiyya community took it as a manifesto of prophethood; nobody even thought that the Founder had introduced something new about his claims.

On the announcement of Mirzā Mahmūd Ahmad in his book *Haqīqat al-Nubūwwat* that the Founder changed his belief in respect of prophethood, 70 Ahmadis, including Maulānā Muhammad Ali, Head of the Lahore Section, who had taken the oath of allegiance of the Founder in or before the year 1901, declared as under:

"We, the following signatories, take a solemn oath that Mirzā Ghulām Ahmad, Founder of the Ahmadiyya Movement, laid no claim to prophethood when, in 1891, he promulgated that the death of Jesus Christ was fully substantiated by the Holy Qur'ān and that he was the Ibn-i Maryam who, in accordance with the Holy Prophet's saying, was to appear among the Muslim *ummah*. Some *ulamā*, of course, created misunderstanding about him, and pronounced on him the sentence of heresy on the mere assumption that he was a claimant to prophethood. The Promised Messiah, thereupon, asseverated many a time, as is also clear from his writings, that it was palpably a false allegation against him. Prophethood, he affirmed, had come to an end with the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and he who laid a claim to it after the Holy Prophet was an insidious impostor and a veritable liar. The terms *nabī* and *rasūl*, Hazrat Mirzā explained, which are found in some of his revelations, as also the word *nabī* which had been used in the Hadīth for the coming Messiah, had not been used in their real sense to

mean a prophet but in the topical sense to denote a *muhaddath* who might also be called a *zillī nabī* i.e., the reflection of a prophet. The Holy Prophet (peace and blessings of Allah be upon him) is indeed the Last Prophet and no prophet, new nor old, could appear after him. Furthermore, we declare on solemn oath that we took the *bai'at* of the Promised Messiah before November 1901. The statement by Mirzā Mahmūd Ahmad, leader of the Qādiān section that the Promised Messiah did not claim prophethood prior to 1901 but it was in November 1901. that he changed his claim and became a claimant to prophethood and that all his writings of ten or twelve years which disclaimed prophethood stood abrogated. . . is utterly false and diametrically opposed to facts. We solemnly declare by the Most High God that it never occurred to us that in 1901. the Promised Messiah had introduced a change in his claim and that all his earlier books which were replete with denial of claim to prophethood, stood abrogated, nor we ever heard such words from (the lips of) any man until Mirzā Mahmūd Ahmad professed and proclaimed them."

Signed by: (1) Maulvī Syed Muhammad Ahsan of Amroha, (2) Maulvī Muhammad Abdullāh Khān of Patiāla, (3) Maulvī Muhammad Mubārak Alī of Siālkot, (4) Maulvī Ghulām Hasan, Sub-Registrar Peshawar, (5) Maulvī Hakīm Mirzā Khudā Bakhsh, author of *'Asl-i Musaffā*, (6) Maulvī Muhammad Ali, Lahore (7) Maulvi Muhammad Yahyā, Dibgarān . . . (70) Abdul Haque, Rawalpindi.

(2)

Had there been no such evidence even then the contents of this booklet show that it was not the error of the Founder himself which he wanted to rectify. It was the mistake of an ignorant follower who said something which was not correct and the Founder wanted to correct his error. The first two paragraphs make it clear and also confirm what

he had already said in his earlier books. There is nothing to show that he is effecting any change in his beliefs. He refers back to his earliest book *Barāhīn Ahmadiyya* in support of his views. The use of the word 'prophet' in a limited sense or by way of metaphor, *zill* or *barūz* has been frequently made by him in his works throughout. But this never meant real prophethood.

I quote below a few of such references:

"The coming Messiah on account of being a *muhaddath* is also called metaphorically a prophet" (*Izālah Auhām*, p. 349, published 1891).

"If *muhaddathiyyah* is looked upon as prophethood metaphorically does it connote claim to prophethood?" (*Ibid.*, p. 422).

"In a metaphorical sense God may speak of one of His inspired servants as a prophet or a messenger. . . . Arabs till now call a messenger of another person a *rasul:* why should it then be forbidden for God to use this word *mursal* (sent one) in a metaphorical sense? Don't you remember the Quranic verse (36:14): "They said, we are messengers to you (*mursal*)" (*Sirāj-i Munīr*, p.3, published 1897).

"This humble servant has never claimed to be a prophet or messenger in the real sense of the word. To use a word in its ordinary literal or some other sense is not a matter of disbelief" (*Anjām Āthām*, p. 27 footnote, published 1898).

"Here the use of the words 'messenger' and 'prophet' in divine communication are just by way of metaphor and simile" (Arba'īn, p. 3 footnote, published 1899).

"To use the word 'prophet' or 'messenger' for him is not improper but is an eloquent simile" (*Tuhfah Golarwiyya*,

supplement, p. 24 footnote, 1902).

"I have been called prophet by God only by way of metaphor and not by way of reality" (*Haqīqat al-Wahy, Supplement, Istiftā,* p. 65, 1907).

(3)

The Founder has taken great pains to clarify his standpoint in the *Correction of an Error.* He has tried to give a description of his inner experience of the complete surrender of his self before the Holy Prophet Muhammad, peace and blessings of Allah be upon him. He wanted to convey this feeling of absorption in the personality of the Holy Prophet in different words, words which are a very defective medium of expression. He often made use of symbolic, metaphorical, suggestive and mystical terms to explain this central fact of spiritual experience. He called it a stage of annihilation in the Holy Prophet (*Fanā fir-Rasūl*) (para 4).

In para 13 he explained the term *barūz* and said "the office of *barūz* is in accordance with this verse:

من تو شدم تو من شدی من تن شدم تو جاں شدی
تا کس نگوید بعد ازیں من دیگرم تو دیگری

"I become thee and thou become me,

I become the body and thou become the soul;

So that nobody should thereafter say we are apart."

Muslim saints and mystics also used similar terms and similes to make this great spiritual fact known to the common man. Maulānā Jalāl al-Dīn Rūmī says:

With Thy Sweet soul, this soul of mine

Hath mixed as Water doth with Wine.

Who can the Wine and Water part,

Or me and Thee when we combine?

Thou art become my greater self;

Small bounds no more can me confine.

Thou hast my being taken on,

And shall not I now take on Thine?

Me Thou for ever hast affirmed,

That I may ever know Thee mine.

Thy Love has pierced me through and through,

Its thrill with Bone and Nerve entwine.

I rest a Flute laid on Thy lips;

A lute, I on Thy breast recline.

Breathe deep in me that I may Sigh;

Yet strike my strings, and tears shall shine".

— (Hastie's translation).

Quotations from *Maktūbāt* by Mujaddid Alf Thānī of Sirhind and *Hujjat al-Allāh al-Bāligha*h by Shāh Wali Ullāh Muhaddath of Delhi could also be multiplied.

Another kind of symbolism has been used by Sūfis like Aziz ibn Muhammad Nafasī, Attār. . . . The latter in his mystical poem "The Colloquy of the Birds" (*Mantiq al-Tair*) describes in detail seven stages of spiritual journey. The last stage is the Valley of Annihilation of Self. (Self-annihilation with the Founder of the Movement is just another form of self-fulfilment).

We can explain it in another way too. It is just putting a piece of dark, hard and black iron in fire which, after sometime, changes its colour and begins to give light. The

iron does not cease to be iron but it has acquired the properties of fire, it has become just like fire. So this is what happens when a great soul is absorbed in the love of the Holy Prophet, peace and blessings of Allah be upon him. It is at this stage that the names Muhammad and Ahmad are given to him but he gets these names only by way of metaphor. Another material simile is that of a transparent mirror which reflects the face of the Holy Prophet, peace and blessings of Allah be upon him, in another person. All these expressions should not be misunderstood. The use of the term prophet by way of *barūz* or *zill* or metaphor does not make him a real prophet as much as the use of the words 'Muhammad' and 'Ahmad' and even *Khātam al-Anbiyā* in the same sense does not make him that (Para 11).

In the Hadīth true visions have been mentioned as a part of prophethood. Again *ulamā* of this *ummah* have been called like the Israelite prophets. Moreover, in the writings of other *Mujaddids* and saints such words expressing the conception of partial prophethood or *zillī nubūwwat* have also been used. Maulānā Jalāl al-Dīn Rumī says:

چوں بدادی دست خود در دست پیر
بهر حکمت گو لطیف است و خبیر
او نبی وقت خویش است اے مرید
زانکه زو نور نبی آید پدید
مکر کن درکار نیکو خدمتے
تا نبوت یابی اندر امتے

"When you place your hand over the hand of your *Pīr* (spiritual guide)

For the sake of prudence say: he is knower of all subtilities and aware.

He is the prophet of his time, O disciple,

Because the light of prophethood is manifested through him.

Strive to render some good service,

So that you may find prophethood in the midst of followership."

Sheikh Abdul Haq Muhaddath of Delhi, commentator of Sheikh Abd-al Qādir Jilānī's *Futūh al-Ghaib* says that:

"Sainthood is the shadow of prophethood" *(Wilāyat zill-i nubūwwat ast)*.

Maulānā Ismāil Shaheed writes that till the Day of Resurrection in this *ummah* there will be persons "who will resemble prophets and they will be the *zill* of *risālat*" (*Sirāt-i Mustaqīm*, Introduction).

The following references from Ibn al-'Arabī, the versatile Muslim genius of Spain, may also be read with interest:

"Prophethood will continue till the Day of Resurrection in the world. Providing a code is but one function of prophethood. It is impossible that the information from God and the knowledge of His universe should discontinue" (*Ibn al-'Arabi* by S.A.Q. Hussaini, p. 79).

Prophethood, which is continued according to Ibn al-Arabi, is bestowed upon the saints of this *ummah*:

"Myself and those who follow me are scholars about God, and are among those people whom God has appointed in the place of His messengers in summoning men towards Him with the tongue of reality in virtue of the abstract prophethood which we hold of them in the

matter of expounding truth — not prophethood with a code, but prophethood to protect the rule of the code through the insight of a protector and not through blind following. Prophethood with a code is quite different from prophethood in the absolute sense" (p. 80).

Our Qādiāni friends sometimes argue that Ibn al-'Arabi likewise did believe in the continuity of prophethood but they forget that his conception of prophethood is such as is only confined to the saints of this *ummah*. The kind of prophethood which was given to the Holy Prophet, peace and blessings of Allah be upon him, or prophets before him has ended for ever:

"The saints are capable of prophethood of information but are not capable of prophethood of a code" (p. 87).

"Be it known that prophethood of man is of two kinds: the first is from God to man without an angelic spirit between him and God. This office gives him divine information which he finds in his own self from the hidden sources or through revelation. These informations do not include commandment or prohibition but only impart divine knowledge or knowledge about the truth of the code rules.

"The second kind of human prophethood is of men who can be called disciples of angels. The trustworthy spirit comes with a code in their opinion from God. He allows whatever he likes and forbids whatever he dislikes. These took place before the days of Muhammad (peace and blessings of Allah be upon him)" (p. 81).

A saying of Imām Qurtubī is mentioned in *Fath al-Bārī:*

"Qurtubī says that a true and pious Muslim is he whose case resembles the case of prophets and he is honoured like prophets with the knowledge of the Unseen."

If we compare these references with the writings of the Founder of the Ahmadiyya Movement we find striking similarities. Some of the references have been quoted above while the remaining will be found in the Analysis of this booklet.

These introductory remarks, it is hoped, will help the reader, who is not acquainted with the general tone of the writings of the Founder, to understand his trend of thoughts. He has himself summed up thus the whole question in the last paragraph:

> "Now, what I mean is that the ignorant opponents accuse me of claiming to be a prophet or messenger. I lay no such claim. I am neither a prophet nor a messenger as they think me to be. Of course, I am a prophet and a messenger in the sense I have just explained. Thus anybody who, by way of mischief, imputes to me the claim of prophethood and messengership is indulging in a lie and profane thought. I have been made prophet and messenger by way of *barūz*. Only on this account God has repeatedly given me the name of a prophet and messenger but in the form of *barūz*. My own self is not involved in it. It is through the mediation of the Holy Prophet, peace and blessings of Allah be upon him, and accordingly I have been called "Muhammad" and "Ahmad". Hence prophethood and messengership was not passed on to anybody else. What belongs to Muhammad remains with Muhammad (peace and blessings of Allah be upon him)."

In case any further clarification is required, the reader is requested to consult my comments.

S. M. Tufail

—Translator

"CORRECTION OF AN ERROR"

COMPLETE TEXT

1. Some people from among my disciples, having meagre knowledge of my claim and arguments thereof, having neither read my books thoroughly nor stayed with me for a sufficiently long time to perfect their knowledge, sometimes make statements in reply to the objections of opponents, which are absolutely contrary to facts. So, in spite of their being in the right they have to suffer humiliation.

2. A few days ago, however, an opponent argued with one such person that the man with whom you have entered into fealty, claims to be a prophet and messenger: the reply was simply in the negative which, however, was not exactly correct. In fact, not only once but many a time such words as 'messenger', 'sent one' and 'prophet' do exist in the holy revelation that has been sent upon me by the Most High God. How, then, is this reply correct that such words do not exist at all.[1] Whereas these words now occur with more clarity and perspicuity as compared to the earlier days. Even in *Barāhīn-i Ahmadiyya*, printed twenty-two years back, such words are not few. So much so that the divine communications, published in *Barāhīn-i Ahmadiyya,* include the following revelations:

> "He it is Who sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all the religions" (p. 498).

Here my humble self has been clearly called a messenger. In the same book, thereafter, the following words of Allah refer to me: "The messenger of God in the mantle of prophets" (*Ibid.*, p. 504).

Again, these words can be found therein:

> "Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves" (48 : 29).

In this divine revelation I have been named 'Muhammad'[2] and 'messenger' as well. And again in *Barāhīn-i Ahmadiyya* on page 557 is mentioned: "A warner came to the world" the other reading of which is "A prophet came to the world."

Similarly, at many other places in *Barāhīn-i Ahmadiyya* my humble self has been referred to as 'messenger'.

3. If it is argued that the Holy Prophet Muhammad (peace and blessings of Allah be upon him), is *Khātam al-Nabiyyīn* then how could a new prophet come after him? The answer to this is, of course, that no prophet new or old could come in the manner you bring down Jesus Christ in latter days, and not only accept him as a prophet, but also believe in the continuity of prophetic revelation to him for a term of forty years which even exceeds the term of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Such a belief is undoubtedly a transgression. The verse: " . . . but he (Muhammad) is the Messenger of Allah and the Seal of the prophets,"[3] and the tradition: "There will be no prophet after me" are conclusive proofs against this obvious falsehood. But I am deadly against such beliefs and have a true and perfect faith in the above Qurānic verse.

There is a prophecy in this verse, of which our opponents are unaware. It is that the Most High God states in this verse that after the Holy Prophet, peace and blessings

of Allah be upon him, the doors of prophecies have been closed for ever. It is, therefore, not possible for a Hindu, a Jew, a Christian or a conventional Muslim to deserve the word 'prophet' for himself.

4. All doors of prophethood have been closed except one of *Sīrat i-Siddiqī*, that is of Annihilation in the Holy Prophet (*fanā fir-Rasūl*).[4] Thus anyone who comes through it to God is wrapped up by way of *zill* with the same mantle of prophethood which, in fact, is the mantle of the prophethood of Muhammad (peace and blessings of Allah be upon him). Therefore, his being a prophet is not a matter of slight, because the fount of all this is not his own personality but that of the Prophet he follows and that, too, for the glorification of the Holy Prophet, and not his own. That is why his name in heavens is 'Muhammad' and 'Ahmad'. This means that the prophethood of Muhammad, though given to him in the form of *barūz*, goes back to Muhammad (peace and blessings of Allah be upon him) all the same and not to anybody else. Hence the verse, ". . . he is the Messenger of Allah and the Seal of the prophets" (33:40) means: Muhammad (peace and blessings of Allah be upon him), is not the father of any of the men of this world but he is the father of the men of the other world (in the spiritual sense) as he is last of all the prophets and there is no way left to obtain the graces of Allah except through his mediation.

5. In short, my prophethood and messengership consists in my being Muhammad and Ahmad and not because of my own self. And this name has been given to me consequent to my annihilation in the Holy Prophet (peace and blessings of Allah be upon him). The significance of the term *Khātam al-Nabiyyīn*, nevertheless, remains unchanged. But with the descent of Jesus Christ such a change is bound to occur.

6. It should also be borne in mind that the literal

meaning of the word 'prophet' is one who proclaims matters Unseen after receiving knowledge from God. Wherever these meanings fit in, the word 'prophet' shall apply.[5] The prophet, however, must essentially be a messenger because if he is not so he cannot have the knowledge of the purified Unseen. The following verse supports this view: "He makes His secrets known to none except a messenger whom He chooses" (72:26, 27).[6]

If the existence of prophet, in the sense explained above, is denied it tantamounts to the belief that this *ummah* also has been deprived of divine communion and communication. Obviously at whose hands news of the Unseen from God are manifested, to him shall be ascribed necessarily the significance of the word 'prophet' according to the verse: "He makes His secrets known to none."[7]

Accordingly, that person alone shall be called a messener by us who has been sent by the Most High God with this difference that no such prophet to whom new divine Law is revealed, will be raised till the Day of Resurrection after our Holy Prophet (peace and blessings of Allah be upon him).[8] The title of prophethood shall not be bestowed on any body without the mediation of the Holy Prophet (peace and blessings of Allah be upon him) and this too unless he has attained such a stage of annihilation that he has been named Muhammad and Ahmad in heavens. And whoever advanced a different claim verily became an unbeliever.

7. The secret of all this is that so long as there exists a veil of non-identity, any person who claims prophethood shall nevertheless be a destroyer of the seal of *Khātam al-Nabiyyīn*. But if anybody is lost in the Holy Prophet (peace and blessings of Allah be upon him) to such an extent that he derives his name from his complete union and likeness and reflects Holy Prophet Muhammad's face like a

transparent mirror then alone shall he be called a prophet without even breaking the seal, for he is Muhammad though by way of *zill*[9]. Accordingly, in spite of the claim of prophethood on the part of the person who has been named Muhammad and Ahmad by way of *zill*, our leader Holy Prophet Muhammad (peace and blessings of Allah be upon him) remains *Khātam al-Nabiyyīn*, for this second Muhammad is rather with the same name and image of the Holy Prophet, peace and blessings of Allah be upon him. Jesus Christ, on the other hand, cannot appear without impairing the seal as his prophethood is a different one.

8. Now if any person cannot be a prophet and messenger even by way of *baruz*[10] what does this verse denote: "Guide us on the right path, the path of those upon whom Thou hast bestowed favours" (1:5-6).*

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*It should be remembered that this nation has been promised of every such favour that was bestowed on previous prophets and truthful ones.[a] Among those favours are included prophecies and foretellings on account of which prophets of yore had been called prophets.[b] But the Holy Qur'ān bars the knowledge of the Unseen to persons except prophets rather messengers as is manifest from the verse: "He makes His secrets known to none except a messenger He chooses.[c]"

Hence to attain the knowledge of the purified Unseen it is essential to be a prophet and the verse: "On whom Thou hast bestowed favours[d]" witnesses that this *ummah* is not deprived of the purified Unseen which, according to the verse quoted, requires prophethood and messengership.[e] But that path directly is closed; therefore, it has to be admitted that for the bestowal of this gift only the doors of *barūz*, *zill* and annihilation in the Holy Prophet (peace and blessings of

Allah be upon him), are open.

(For footnotes a, b, c, and e, see p. 643)

So it must be borne in mind that I do not disown prophethood and messengership according to this definition. And on that account too the Promised Messiah has been called a prophet in the *Sahīh Muslim*.[11]

9. If a recipient of the news of the Unseen from Most High God is not termed as prophet then by what name is he to be called? If it be said that his name should be *muhaddath*, I say the meaning of *tahdīth* in any book of lexicology is not the pronouncement of the Unseen, whereas the meaning of prophethood is the revelation of Unseen matters.[12] The word 'prophet' is common both in Arabic and Hebrew. In Hebrew this word is *nabī*, derived from *nabā* which means to make a prophecy after receiving knowledge from God.[13] Again, it is not essential for a prophet to be a law-bearer.[14] This is only a gift through which matters Unseen are revealed. While I have received about one hundred and fifty prophecies up to this time from God and have witnessed their clear fulfilment, how can I deny the name of prophet or messenger in respect of myself and when the Most High God Himself has called me by these names how could I discard them or should be afraid of any one except He?

10. I swear by God Who has sent me and to forge a lie against Whom is the act of cursed ones that He has sent me as the Promised Messiah. And without the difference of an iota I have such faith in the verses of the Holy Qur'ān as I have in the clear revelations vouchsafed to me, the truth of which has been manifested to me by constant signs. I can swear while standing in the house of God that the holy revelation that descends on me is the word of God Who revealed His words to Moses, Jesus and Muhammad (peace

and blessings of Allah be upon them).[15] The earth has stood witness to me and so has the heaven. Thus heaven and earth both declared that I am the vicegerent of God. According to prophecies, nevertheless, it was essential too that I should be rejected. For those whose hearts are sealed do not accept me. I know that God will definitely support me as He has been, from time immemorial, supporting His messengers. There is no none who can stand against me because the help of God is not with my opponents. And wheresoever I have denied prophethood and messengership it is only in this sense that neither am I an independent bearer of divine Law nor an independent prophet. But in the sense — that I have been the recipient of the knowledge of the Unseen from God after getting spiritual graces and the name of my leader Prophet Muhammad (peace and blessings of Allah be upon him) as given to me on account of his mediation — I am a messenger and prophet though without a new divine Law; according to the definition I have never denied to be called a prophet. Rather in this sense alone God has called me by the names of prophet and messenger. So even now I do not object to be called a prophet and messenger according to the definition laid down above. And my saying: "I am neither a messenger nor a bearer of the Book" only signifies that I am not bearer of a divine law.[16] Of course, this should also be remembered that, in spite of my being called by the words of prophet and messenger, I have been informed by God that all these favours have not been bestowed upon me directly but there is a holy being (i.e., the Holy Prophet Muhammad) in heavens whose spiritual generosity accompanies me. With due consideration to this mediation and by way of merging in him and getting his name Muhammad and Ahmad, I am a prophet and messenger i.e., the sent one and recipient of the matters Unseen. The seal of *Khātam al-Nabiyyīn* in this manner remains intact for I received the same name through the mirror of love by way of reflection *(zill)*. Now if anybody is annoyed by this divine revelation wherein Most High God

named me prophet and messenger it is his own folly because by my being a prophet and messenger the seal of God remains unimpaired.*

11. Evidently, as I say it for myself, that God has called me by the names of messenger and prophet, similarly my opponents say about Jesus, son of Mary, that after our Holy Prophet, peace and blessings of Allah be upon him, he would come back to the world. And since he is a prophet, therefore, objection similar to the one levelled against me must be raised against his coming i.e., seal of the finality of prophethood shall be broken. But I assert, on the other hand, that after the Holy Prophet (peace and blessings of Allah be upon him), who was in fact *Khātam al-Nabiyyīn* my being called a messenger and prophet is neither objectionable nor detrimental to the seal of finality. Time and again I have mentioned that according to the verse: "Others from among them who have not yet joined them" (62:3), I am the same prophet *Khātam al-Anbiyā* in the form of *barūz*. And God has twenty years hence named me Muhammad and Ahmad in *Barāhīn-i Ahmadiyya* and characterised me as the

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*How fine this point is that in such a manner neither the seal of the prophethood of *Khātam al-Nabiyyīn* got broken nor all persons of the *ummah* were deprived of the favours of prophethood according to the verse: "He makes His secrets known to none." But nothing is left of Islam if Jesus Christ, whose prophethood was established six hundred years before Islam, is brought back to earth. And this clearly goes against the verse *Khātam al-Nabiyyīn*. For all this, however, I shall be looked down upon by my opponents, but let them do so: "And they who do wrong, will know to what final place of turning they will turn back" (26:227).

very being of the Holy Prophet (peace and blessings of Allah be upon him).[17] Thus in this manner, my prophethood has in no way shaken the Holy Prophet's being *Khātam al-Nabiyyīn*. For shadow is never apart from its object. And as I am Muhammad by way of *zill*, therefore, the seal of *Khātam al-Nabiyyīn* does not break, because the prophethood of Muhammad (peace and blessings of Allah be upon him), remains with him alone. In other words, only Muhammad (peace and blessings of Allah be upon him) and none else continues to be the Prophet.

12. Since I am Muhammad in the form of *barūz*, all his excellences including his prophethood, are reflected in the mirror of *zilliyyat,* hence there is none else who lays claim to prophethood.

Now, if you do not accept me how will you comprehend the tradition that the promised *Mahdī* shall be in the trail and trait of the Holy Prophet, peace and blessings of Allah be upon him, and bear his name and will be from among his family.*

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*It has been established from the history of my ancestors that a grand-mother of mine belonged to the holy family of Sadaat and Bani Fātimah. It has been confirmed by the Holy Prophet, peace and blessings of Allah be upon him, too who said to me in a dream, "Salmān is from the people of my house on the disposition of Hasan," thereby giving me the name of Salmān which is the plural of *salam*. The word *salam* in Arabic signifies reconciliation. It is ordained that two reconciliations will be effected at my hand. One internal that will cleanse the internal hatred and grudge and the other external which by exterminating the outward enmity shall exhibit the glory of Islam, thereby inclining the followers of other religions towards this religion.

It seems that the name Salmān occurring in Traditions also refers to me, otherwise the prophecy of two

It has been mentioned in some of the Traditions that "he will be from me." This refers to the fact that he will be a spiritual offspring of the Holy Prophet (peace and blessings of Allah be upon him), and just another pattern of his self. A very strong indication is the words by the Holy Prophet (peace and blessings of Allah be upon him), to show his own relation — so much so that the names of both merge into one — very obviously express that the Holy Prophet (peace and blessings of Allah be upon him), intended to declare this promised one as his own manifestation just as Joshua was a manifestation (*barūz*) of Moses. It is in no way necessary that a *barūz* should be the real son or grandson of the original personality. This is, however, essential that with regard to spiritual affinity such a person should be his offspring and from the very beginning they must both have mutual attraction and relation. Hence this idea is absolutely against the spiritual dignity of the Holy Prophet (peace and blessings of Allah be upon him), that he should overlook the essentiality for the significance of *barūz* and begin stressing the point that he will be my daughter's son. What has the daughter's son to do with the *barūz*? If, however, this relationship was essential why this defective connection of being a daughter's son was adopted? It should have been that of a real son. Although the Most High God in His sacred book has denied the fatherhood of the Holy Prophet

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reconciliations does not apply to Salmān himself. I declare, after receiving revelation from God, that I am from the Persian race and, according to the hadīth mentioned in *Kanzul Ummāl*, Persian race is also connected with the Israelites and *Ahl-i-bait* (family of the Holy Prophet). Hazrat Fatimah in a divine vision put my head in her lap and I was shown that I am from her. This vision is to be found in *Barāhīn-i Ahmadiyya.*

(peace and blessings of Allah be upon him), to any person but has foretold at the same time the advent of a *barūz*. If this had not, however, been correct the companions of this promised one, according to the verse: *ākharīna min-hum*, (And others from them) (62:3) should not have been regarded as companions of the Holy Prophet (peace and blessings of Allah be upon him). Negation of a *barūz* here necessitates the falsification of this verse.

13. Those who emphasised the physical aspect considered the promised one to be an issue of Hassan while others of Husain or 'Abbās. In fact, what the Holy Prophet (peace and blessings of Allah be upon him), meant was only that he would be his inheritor like his children, the inheritor of his name and character, the inheritor of his knowledge and spirituality. In every respect, he would reflect the Holy Prophet's personality. Not by himself, but he would derive everything from the Holy Prophet (peace and blessings of Allah be upon him) and reflect his face by annihilating himself in him. Thus as he will derive his name, his character, his knowledge by way of *zill* so shall he earn the title of prophet because the image of *barūz* cannot be perfect unless it includes all the excellences of the original one. As prophethood is also one of the excellences in a prophet, therefore, this should also be reflected in the image of a *barūz*. All the prophets have agreed that the personality of the *barūz* is a perfect imitation of its original, so much so that the name also becomes the same. It is evident that by earning the names of Muhammad and Ahmad by way of *barūz* two Muhammads and Ahmads have not come into existence; similarly calling a person a prophet and messenger in the form of *barūz* does not mean that the seal of *Khātam al-Nabiyyīn* is broken because the *barūz* is never a different personality. In this manner the prophethood of Muhammad (peace and blessings of Allah be upon him) remains confined to him. All prophets (peace be upon them)

agree that there is no duality in *barūz*. The office of *barūz* is in accordance with this couplet (of Maulānā Jalāl-ud-Dīn Rūmī): "I become thee and thou become me, I become the body and thou become the soul. So that nobody should hereafter say that my self differs from thine."[19]

14. But the coming again of Jesus Christ in this world will certainly be detrimental to the seal of *Khātam al-Nabiyyīn*. The term *Khātam al-Nibiyyīn*, in short, is such a divine seal that has been put upon the prophethood of Muhammad (peace and blessings of Allah be upon him), that it is not possible now to break it through at any time. This is, however, possible that the Holy Prophet (peace and blessings of Allah be upon him), may by way of *barūz* appear in this world not only once but thousands of times and by way of *barūz* may demonstrate his prophethood besides other excellences. And this *barūz* is from the Most High God a pre-destined arrangement as has been revealed by Him: "And others from among them who have not yet joined them" (62:3).

And prophets do not grudge their *barūz* for they resemble their own image and person. But for others they are certainly envious. Lo! how did Moses give vent to his aspiration by shedding tears when he found the Holy Prophet (peace and blessings of Allah be upon him) rising above Moses' position on the night of *Mi'rāj*.

And, under the circumstances, when God says that no prophet shall appear after you and then contrary to His own declarations sends Jesus Christ, how heart-aching it would be for the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

15. In short, prophethood imbued with the colour of *baruz* neither affects adversely the finality of prophethood nor breaks the seal. But the coming of any other prophet strikes at the root of Islam and is a great insult to the Holy

Prophet (peace and blessings of Allah be upon him). This means that the great task of slaying the *Dajjāl* (Anti-Christ) is to be performed by Jesus Christ and not by the Holy Prophet (peace and blessings of Allah be upon him). This, God forbid, falsifies the verse: ". . . . but he (Muhammad) is the Messenger of Allah and the Seal of the prophets" (33:40).

And there lies a prophecy hidden in the verse that prophethood has been sealed for ever. Now, except through this personality of *barūz*, which is in a way the personality of the Holy Prophet himself, nobody is empowered to receive the knowledge of the Unseen from God openly like prophets. And because I am the same *barūz* of Muhammad (peace and blessings of Allah be upon him), that was promised of old, therefore, prophethood imbued with the colour of *barūz* has been bestowed upon me. Against such a prophethood the whole world is helpless as prophethood (in any other form) has been sealed. The coming of a *barūz* of Muhammad (peace and blessings of Allah be upon him), was pre-ordained for the latter ages so he has appeared. Now, except this door, there is none left through which water of the fount of prophethood can be drawn.

16. Briefly, prophethood and messengership in the form of *barūz* in no way break the seal of finality but the idea of the descent of Jesus Christ which negates the above verse certainly destroys it. There is no sign of such a useless and inconsistent belief in the Holy Qur'ān and how is it possible when it clearly goes against the aforesaid verse. The coming of a *barūzī* prophet and messenger, on the other hand, is clearly established in the Holy Qur'ān, as it is obvious from the verse: "And others from among them . . . ." (62:3).

There is a beauty of expression in this verse that it mentions the class which has been considered as companions (of the Holy Prophet) but does not openly point out the

barūz i.e., the Promised Messiah through whom they were regarded as companions and were thought to be under the spiritual training of the Holy Prophet (peace and blessings of Allah be upon him), like them. This absence of reference signifies that the point of *barūz* amounts to the negation of self; therefore, his *barūzī* prophethood and messengership does not break the seal of finality. Hence in this verse he has been treated as a negative and the Holy Prophet (peace and blessings of Allah be upon him) has been put forward instead.

Similarly the verse: "I gave you abundance" (108:1) promises a *baruz* in whose days abundance will appear, which means that fountains of spiritual blessings will be made to flow and true believers in Islam will excel in numbers. In this verse too physical issues have been treated as insignificant and a prophecy has been made about *barūzī* offsprings. Although God has blessed me with this favour that in my veins run the currents of blood both of Israel and Fatimah but I give preference to spiritual kinship which is a *barūzī* one.

17. Now, by all this I mean that the ignorant opponents accuse me of claiming to be a prophet or messenger. I lay no such claim. I am neither a prophet nor a messenger as they think me to be. Of course, I am prophet and messenger in the sense I have just explained. Thus anybody who, by way of mischief, imputes to me the claim of prophethood and messengership is indulging in a lie and profane thought. I have been made a prophet and messenger by way of *barūz*. Only on this account God has repeatedly given me the name of prophet and messenger but in the form of *barūz*. My own self is not involved in it. It is through the mediation of the Holy Prophet (peace and blessings of Allah be upon him) and, accordingly, I have been called Muhammad and Ahmad. Hence prophethood and messengership has not

passed on to anybody else. What belongs to Muhammad remains with Muhammad (peace and blessings of Allah be upon him).[30]

November 5, 1901. Mirzā Ghulām Ahmad of Qādiān

TRANSLATOR'S COMMENTS AND REFERENCES

Translator's comment No. 1

The reply seems to be: what to speak of claiming prophethood even such words as 'prophet' or 'messenger' do not exist at all in the writings of the Founder of the Movement. Now such a person is really unaware of what the Founder has written in his earlier books. Those words do occur but they convey a specific sense and the Founder once more has explained their significance. If we carefully go through the first few paragraphs, we observe that the discussion is not about his claim but simply about the use of such words. On the one hand, he says that these words have been used by God by way of metaphor and simile, on the other, God openly calls him the *zill* of Israelite prophets. This means that when he explained the words prophet or messenger in this sense, he did it in the light of his revelation which is: "You are to me like the Israelite prophets that is by way of *zill* you resemble them" (*Tabligh-i Risālat,* vol. 1, p. 61).

If he was affecting a change in his claim or belief or definition of prophethood he had no right to reprove and reproach his disciples for misinformation. When the claimant himself has been in doubt for the last so many years, (as contented by Mirzā Mahmūd Ahmad) how could he expect his followers to give positive reply?

Translator's comment No. 2

If by the use of such words as 'prophet' or 'messenger' he becomes a real prophet, does he become a real Muhammad too?

Translator's comment No. 3

I have adopted this translation of *Khātam al-Nabiyyīn* as the Founder himself writes while explaining this verse: "But he is the Messenger of Allah and Seal of the prophets" (*Izālah Auhām*, p. 614):

> "The Holy Qur'ān does not approve of the coming of any prophet after *Khātam al-Nabiyyīn*" (*Ibid.*, p.761).

"The Holy Qur'ān, every word of which is final, confirms this verse: "But he is a Messenger of Allah and the Seal of the prophets," that prophethood has in fact come to an end with our Holy Prophet (peace and blessings of Allah be upon him)". (*Kitāb al-Bariyyah*, p. 184 footnote).

And with the verse : "But he is a Messenger of Allah and the Seal of the prophets" prophethood has been unambiguously discontinued with the Holy Prophet (peace and blessings of Allah be upon him)" (*Tuhfah Golarwiyyah*, p. 83, 1902).

Translator's comment No. 4

See Introduction 3.

Translator's comment No. 5

Even before the publication of this booklet, the Founder wrote the same thing:

> "These words are by way of metaphor. In Traditions, too, the word 'prophet' has been used for the Promised Messiah. Obviously, anybody who is sent by God is His messenger, and a messenger in Arabic is called a *rasūl*. He who proclaims matters Unseen after receiving knowledge from God is called *nabi* in Arabic. The

meaning in Islamic terminology is different, here only the literal meaning is applied" (*Arba'īn* No. 2, p. 18, 19, published 1900).

Translator's comment No. 6

"God says . . . . He does not reveal His secrets to any except to him whom He chooses as a messenger (*rasūl*). The word *rasūl* is common in which *rasūl*, *nabī* and *muhaddath* are all included. I am the vicegerent and appointed one of God, *Mujaddid* of this age and the Promised Messiah" (*Āina Kamālāt-i Islām*, p.322, published 1893).

The word *rasūl* in the writings of the Founder need not confuse any one as he is applying it to himself in the literal sense and every *muhaddath* is to him a *rasūl* in that sense.

About the real prophets, the Founder writes:

"According to the clear explanation of the Holy Qur'ān, a *rasūl* is he who receives the commands and doctrines of religion through Gabriel" (*Izālah Auhām*, p. 534).

Translator's comment No. 7

Here again he is referring to the literal meaning of the word 'prophet'. See para No. 5.

Translator's comment No. 8

See para 9 and comment Nos. 13, 14.

Translator's comment No. 9

See Introduction 2 & 3.

Translator's comment No. 10

The other name for such a person is *muhaddath*.

Translator's comment No. 11

"The coming Messiah on account of being a *muhaddath* is also metaphorically called a prophet" (*Izālah Auhām*, p. 349).

"If *muhaddathiyyah* is regarded as prophethood metaphorically, does it mean laying claim to prophethood?" (*Izālah Auhām*, p. 422).

Translator's comment No. 12

On these few lines rests the structure of the Qādiān theory that the Founder denied to be called a *muhaddath* forthwith and contradicted what he had said before; for instance, in his Announcement of 1899 and in *Taudīh Marām* (See *Haqīqat al-Nubūwwat*, pp. 128, 160).

This is what the Founder wrote in 1899 in the course of his controversy with Maulvī Abdul Hakīm. The controversy came to an end after the following announcement:

"Be it known to all Muslims that all such words as occur in my writings, *Fath Islām*, *Taudīh Marām* and *Izālah Auhām* to the effect that the *muhaddath* is in one sense a prophet or that *muhaddathiyyah* is partial prophethood or imperfect prophethood, are not to be taken in their real sense, but have been used in reference to their root-meaning; otherwise, I lay no claim whatsoever to real prophethood. On the other hand, as I have written in my book, *Izālah Auhām*, p. 137, my belief is that our Lord and Master Muhammad Mustafā (peace and blessings of Allah be upon him) is the last of the prophets. So, I wish to make it known to all Muslims that, if they object to these words or if these words hurt their feelings, they may regard all such words as effaced and may read instead the word *muhaddath*, for I do by no means wish to create any dissension among Muslims. From the beginning, as God knows best, my intention has been not to use the word *nabī* as meaning a real prophet but

only as signifying a *muhaddath*, which the Holy Prophet (peace and blessings of Allah be upon him), has explained as one who is spoken to by God. Of the *muhaddath* it is stated in a saying of the Holy Prophet (peace and blessings of Allah be upon him), "Among those that were before you of the Israelites, there used to be men who were spoken to by God, though they were not prophets, and if there is one such among my followers, he is 'Umar" (*Bukhārī*). Therefore, I have not the least hesitation in conciliating my Muslim brethren, by expressing the same idea in another form, and that other form is that wherever the word *nabī* (prophet) is used in my writings, it should be taken as meaning *muhaddath*, and the word *nabi* should be regarded as having been effaced."

And in *Taudīh Marām* we find these lines:

"Besides, there is no doubt that this humble servant has been raised by the Most High God for (this) community in the capacity of a *muhaddath* and a *muhaddath* is in one sense also a prophet. Though he does not attain perfect prophethood, nevertheless he is partially a prophet, for he is endowed with the gift of being spoken to by God, and matters Unseen are manifested to him and like messengers and prophets his revelations are free from the intervention of the devil, and the real kernel of the law is disclosed to him and he is commissioned just like prophets that he should announce his claim publicly, and any body who rejects him deserves divine punishment. And such a prophethood means nothing but that the above mentioned characteristics are met within him.

"If it be argued that the door of prophethood has been closed and a seal has been set on the revelation that descends on prophets, I say that neither the door of prophethood has been closed in all respects nor a seal

has been set on every form of revelation. On the contrary, the door of revelation and prophethood is partially open for this *ummah* for ever. But it should be borne in mind that the type of prophethood, which is continued for ever, is not perfect prophethood but, as I have just mentioned, it is only a partial prophethood which in other words is termed *muhaddathiyyah."* (*Tauḍīh Marām,* p. 9).

I have quoted these references in detail to show what the Founder meant by the use of these words. The significance attached to them has never been changed. The word prophet has been used with reference to its root meaning. The same point has been discussed in *Ek Ghalatī kā Izālah.* See Comment No. 13.

In *Tauḍīh Marām* he is not explaining the literal meaning of *muhaddath,* therefore, when he says that literally, 'pronouncement of the Unseen' is not *muhaddathiyyah* he is right and at the same time not contradicting what he has written before where he is discussing this word according to the terminology of Islam. He never said that according to Arabic and Hebrew lexicons *muhaddath* means this. The question of contradiction therefore never arises.

Some non-Ahmadi raised the same objection and one Qāzi Muhammad Sulaimān Patiālavi published a small article entitled *Muhākama Ek Ghalati kā Izālah* and the rejoinder was sent by Hāfiz Raushan Ali, a highly respected member of the Qādiān Section. This reply was much liked by Maulānā Hakīm Nūr-ud-Din, first successor of the Founder. I quote the relevant portion:

"Objection: In *Tauḍīh Marām* you call yourself a *muhaddath* and say that *muhaddath* too is a prophet in one sense and now in the booklet you write that your title cannot be a *muhaddath* as the meaning of *tahdīth* in

any book of lexicology is not the pronouncement of the Unseen."

> "Reply: The question of contradiction can arise at these two places only when in the same sense he accepts his being called a *muhaddath* and in the same sense denies to be called as such. But here at both these places the case is different and accordingly your presumed contradiction disappears. In the booklet he rejects it, as the meaning of *tahdīth* in dictionary is not the pronouncement of the Unseen, and in *Tauḍīh Marām* he accepts it in the technical sense" (*Tashhīz al-Azhān*, vol. 9, No. 10).

Tashhīz was a monthly review issued at that time from Qadian and was for a considerable period edited by Mirzā Mahmūd Ahmad. This article was published when he had taken charge of his *Khilāfat*.

It is sometimes asserted that the Founder never used the words "partial or imperfect prophethood" after 1901 — which shows that a definite change occurred in his views after that period.

As for these words, he did not use them after 1891 but does it mean that he changed his views in 1892? This is just catching at straws to save oneself.

Translator's comment No. 13

The interpretation of the word *nabī* is the same as has been referred to above. Even towards the end of his life the Founder emphasised that this word had been used in the literal sense and such a use was not forbidden:

> "All right, I ask if a person announces news after receiving knowledge from God by what name, except prophet you will call him in Arabic. Strangely enough when I express the meaning of this word in Urdu or Punjābī

you accept it but when I express the same meaning in Arabic you despise it and reject it. Is this not sheer prejudice?" (Speech by the Founder on 7 May, 1908, published in *Al-Hakam,* 14 July 1908, p. 12).

Translator's comment No. 14

As he is discussing the literal meaning of prophethood here, therefore, a prophet in that sense, who is in other words a *muhaddath,* does not bring any divine Law. On the other hand anybody who is a real prophet in the terminology of Islam must be a bearer of divine Law or be empowered to alter, add to or subtract something from the previous *Shari'ah.* Such a distinction has been made by the Founder himself:

"The Most High God has brought to an end all kinds of prophethood and messengership with the revelation of the Qur'ān and the advent of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). And I have been raised and sent forth into the world only as a servant of Islam and not for abandoning Islam for any other religion. We should safeguard ourselves from the inroads of the Satan and cherish a true love for Islam. The greatness of the Holy Prophet (peace and blessings of Allah be upon him), we must never forget. As for myself, I am a humble servant of Islam and this is the main object of my advent.

The words 'prophet' and 'messenger' are in the form of metaphor and simile. *Risālah* in Arabic language means sending someone and *nubūwwah* is to explain hidden realities and truth after receiving knowledge from God. Only according to this sense such a belief is not unfair. But as in the terminology of Islam, prophet and messenger mean those who bring a perfect *Shari'ah,* or abrogate some of the commands of the preceding *Shari'ah* or do not call themselves from the

ummah of the foregoing prophets and are directly connected with God without the mediation of any prophet, therefore, beware that you take the same meaning here. Because our book is no other than the Holy Qur'ān and our religion is no other than Islam. And I have firm faith that our Holy Prophet (peace and blessings of Allah be upon him) is *Khātam al-Anbiyā* and the Holy Qur'an is *Khātam al-Kutub*" (Letter dated 17 August, 1899, published in *al-Hakam*, vol. 13, No. 29).

Now, according to this definition the Founder has not once declared himself to be a prophet. He also gave a definition of *muhaddath* (quoted above from *Tauḍīh Marām*, p. 9). These definitions were never altered by him. The Qādiān people say that he changed his belief regarding prophethood in *Ek Ghalatī kā Izālah*, but the arguments they quote are all flimsy, dubious and shallow. Such a tremendous change occurred in his views and none from among his followers noticed it at that time. On the contrary, 70 persons declared on solemn oath that they did not observe this change during 1901. (See Introduction 1). About real prophets, he had earlier written in 1893:

> "Prophets come to enrol persons from one religion to another, and abrogate some laws and bring forth new commands" (*Āina Kamālāt-i Islām*, p. 323).

On page 18 of *Arba'īn* No. 2, the Founder declared in 1900:

> "These words are by way of metaphor as the word 'prophet' occurs in Traditions for the Promised Messiah. Obviously, anybody who is sent by God is His messenger and messenger in Arabic is called a *rasūl*. He who proclaims matters Unseen after receiving knowledge from God is called *nabī* in Arabic."

The meaning in Islamic terminology is different; in this context only the literal meanings are applied.

Here I would like to remove one more misunderstanding. The Founder discussed some common factors found in a *muhaddath*, *nabī* and *rasūl* in one of his lectures. The Qādiān Ahmadis think that with this we come to a new definition about prophethood which is not to be found before 1901. Following is what the Founder wrote:

> "The person so favoured possesses, on the one hand, inherent love for God and, on the other, he is granted a passion of sympathy and reformation for his fellow beings. . . . such persons in the terminology of Islam are called *nabī*, *rasūl* or *muhaddath*. They are the recipients of pure revelations and communications of God and heavenly signs are manifested at their hands and their prayers are accepted" (*Lecture at Sialkot,* pp.17,18, published 1902).

The first point to remember is that in the same lecture he also mentions about the appearance of *mujaddids* at the commencement of each century:

> "As Almighty God had ordained that the garden of Islam should be ever green, therefore, He watered it anew at the commencement of every century after the Holy Prophet (peace and blessings of Allah be upon him), and did not allow it to whither or loose its freshness" (p. 1).

A little further, he says:

> "And this *Imām*, who has been called Promised Messiah by God, is a *mujaddid* of the century and *mujaddid* of the last thousand" (p. 7).

Did the Founder blow hot and cold in the same breath? At one place he called himself a *nabī* and at another a

mujaddid. Promptly came the reply from the other side that every prophet was a *mujaddid* and *muhaddath*, and in the Lecture at Sialkot even the Holy Prophet (peace and blessings of Allah be upon him), had been called *Mujaddid-i 'Āzam*, the greatest reformer; therefore, the question of contradiction did not arise. My reply to this is that, in the literal sense, the words *mujaddid* and *muhaddath* may apply to anybody but when their meanings are defined these words apply only to a person who falls under that definition. According to the specific definition given to these terms by the Founder and other Muslim saints, no prophet not even the Holy Prophet Muhammad (peace and blessings of Allah be upon him), could be a *muhaddath* or *mujaddid*.

The second point to remember in this respect is that even before 1901 such persons were called *nabī* or *muhaddath* by the Founder and it was not after 1901 that this clear truth dawned on him. The following passage should be read carefully:

> "When an honoured person prays, the Most High God sheds on him divine light and makes to descend on him His own spirit and, with words full of love, gives him the news of acceptance of his prayers. And with whomsoever this communication occurs in abundance, he is said to be a *nabī* or *muhaddath*. The sign of true religion is that, by following its teachings, such truthful ones may be raised so high as to attain the status of *muhaddath*." (*Hujjat al-Islām*, title page, published 9 May, 1893, *Tabligh-i-Risālat*, Vol. III, p. 45. The latter book was compiled by Qāsim Alī).

This explodes the theory that the Founder changed the definition of prophethood after 1901 and that before he did not understand the real difference between a prophet and a *muhaddath*. Other definitions which are quoted by the Qādiān people from *Chashma Ma'rifat*, p. 325, *Al-Wasiyyat*,

p. 12 and letter published in *Akhbār-i 'Ām* (1908), etc., can also be explained away in the light of this passage. The definition, therefore, quoted above of a real prophet in the letter dated 17 August, 1899, still holds good.

In *Tiryāq al-Qulūb* (published in 1902 but, according to the Head of the Qādiān Section, was written before 1901), he says:

> "But as against this there are other kinds of saints who are called *rasūl*, *nabī* or *muhaddath*" (p. 132).

Translator's comment No. 15

The particular emphasis is on the point that the source of his revelation is God, as is the case with all the *muhaddathīn* whose revelations, like the revelations of messengers and prophets, "are free from the intervention of the devil" (*Taudīh Marām*, p. 9).

Further, he is not giving equal status to his revelations as compared to the verses of the Holy Qur'ān. The Qur'ān to him, is the last Divine Book after which there will be no *Shari'ah*. Again prophetic revelation to him has been cut off till the Day of Resurrection (*Izālah Auhām*, p. 614). The following passage from his book *al-Hudā* makes this point clearer:

> "So accursed are they who claim that they can bring a like of the Holy Qur'ān. The Qur'ān is a miracle the like of which cannot be produced by anyone . . . . On the other hand, this revelation is such that there is none like it and the grandeur of the revelation of the Qur'ān has no comparison with the revelations of saints even if on them are revealed words like the words of the Holy Qur'ān" (p. 32).

Translator's comment No. 16

A prophet without a code also means a *walī* (saint)

because in fact every prophet is a law-giver whether he brings new law or makes alterations and additions in the old one as is clear from the following passage:

> "God speaks to his *auliyā* (saints) in this *ummah* and they are imbued with the colour of prophethood but they are not prophets in reality because the Qur'ān has brought the law to perfection" (*Mawāhib al-Rahmān,* p. 66, published 1903).

Similar is the statement given in *Tiryāq al-Qulūb,* p. 130: "But as to the *muhaddathīn* and recipients of divine communication other than the givers of law," which shows that givers of law are all prophets and persons who belong to the class of non-prophets are those who can be called inspired ones (*mulham*) and *muhaddath*. Thus whoever is not a law-giver is *muhaddath*. Ibn Al-Arabī used the term "law-giver prophet" in the same sense. And what he called prophethood without a code is in fact *wilāyah* and *muhaddathiyyah.*

The words that "according to this definition I have never denied to be called prophet" again show that the Founder is confirming what he has said before. The following statement of Mirzā Mahmūd Ahmad, Head of the Qādiān Section, therefore is incorrect:

> "The question of prophethood became clear to him in 1900 or 1901 and because *Ek Ghalatī kā Izālah* was published in 1901 where he made a forceful declaration about his prophethood, this proves that a change in his belief occurred in 1901. The year 1900 is an intervening period which stands between the two ideas *barzakh*-like and separates them. Thus, on the one hand, by the use of the word prophet repeatedly in his books after 1901 and, on the other, by the fact established from *Haqīqat al-Wahy* that he changed his belief with regard to prophethood after the publication of *Tiryāq al-Qulūb* it

is proved that before 1901 all references wherein he has disclaimed prophethood stand abrogated and it is wrong to argue on their basis." (*Haqīqat al-Nubūwwat*, p. 121).

When the Qadian people fail to establish their novel theory of change and abrogation from *Ek Ghalatī kā Izālah* they shift to the last great work of the Founder, *Haqiqat al-Wahy*. As Mirzā Mahmūd Ahmad has earlier claimed that *Ek Ghalatī kā Izālah* is the first written evidence of the change (See Introduction 1) I have, therefore, confined myself to this booklet and have discussed all the arguments deduced on its basis. I will, however, be interested to know when and where the Founder wrote that all references wherein he had disclaimed prophethood before 1901 stood abrogated and it was wrong to argue on their basis. Moreover, before this ingenious theory, in the whole of Ahmadiyya literature nowhere can we find a single instance to prove that he changed his claim during 1901 and that he did not know the meaning of the word *nabi* or *muhaddath* before that and used these words wrongly for himself for full 12 years. This has really put the Qādiān people in great difficulty. Mirzā Mahmūd Ahmad admits that such a thing in clear words did not exist in the writings of the Founder unless somebody objected:

> "He did not declare his first belief abrogated unless somebody raised an objection in *Haqīqat al-Wahy*; then he definitely said that the divine revelation that descended on him like rain changed his belief" (*Haqīqat al-Nubūwwat*, p. 140).

Thus Mirzā Mahmūd Ahmad would like us to believe that one year before his death in 1908 (*Haqīqat al-Wahy* was published in 1907), the Founder happened to change his belief with regard to his prophethood!

The Founder says:

> "The faith that is installed in the heart of a prophet about his prophethood is so strong that the arugments thereof become clear like daylight and they rush on in such great number that this fact becomes conspicuous and if in ordinary matters he suffers from a mistake in *ijtihād* that does not go against this faith. . . . Prophets and messengers are shown about their claims and teachings from very near and this is done so repeatedly that not a doubt is left in this, but in some common place matters which are not of great importance their intuitive sight visualises them from a distance and as this is very casual sometimes they mistake it in their recognition" (*Ijāz-i Ahmadi*, p. 26 published 1902).

For lack of space, I cannot enter into a full discussion about *Haqīqat al-Wahy* and *Tiryāq al-Qulūb*. However, I propose to do so in a separate article (see also 9.2, 3).

Paragraph No. 8, (Footnote) p. 619

Translator's comment **(a)**

"God makes them (*mujaddids*) inheritors of those favours which are given to prophets and messengers" (*Fath Islām*, p. 6 published 1891).

Translator's comment **(b)**

"But his (Holy Prophet's) perfect follower cannot be called a mere prophet because this is derogatory to the complete (and perfect) prophethood of Muhammad, (peace and blessings of Allah be upon him)." (*Al-Wasiyyat*, p. 12, published 20 December, 1905).

Translator's comment **(c)**

> "In the Holy Qur'ān the announcement of the Unseen in perfect form is the task of *rasūl* and none else is given this status. By *rasūl* are meant those persons who are sent by God, they may be *nabī*, *rasūl*, *muhaddath* or

mujaddid." (*Arba'īn* No. 3, p. 25 footnote, published 1900).

Translator's comment (**d**)

> "If you are in doubt about the greatness and rank of saints of the Merciful, then read the verse (*sirāt al-lazeena an-'amta 'alaihim*) with great care and attention" (*Al-Hudā*, p. 31, published 1902).

Translator's comment (**e**)

This prophethood is by way of *zill* as is clear from the words that follow.

Translator's comment No. 17

The Founder said the same thing in *Izālah Auhām* ten years before the publication of this booklet:

> "Yes, a prophet who gets his light from the light of the prophethood of Muhammad (peace and blessings of Allah be upon him) does not possess perfect prophethood. He, in other words, is called *muhaddath* and this restriction does not apply to him because, on account of his discipleship and annihilation in the Holy Prophet, he is included in the personality of *Khātam al-Mursaleen*" (p. 579).

Again, that is the highest stage of annihilation in the Holy Prophet (peace and blessings of Allah be upon him), and at this stage he has got these names of Muhammad and Ahmad and even *Khātam al-Anbiyā* by way of *barūz* and this stage can be achieved by any saint or *muhaddath* who is so completely absorbed in the love of the Holy Prophet, peace and blessings of Allah be upon him. It was at this stage that Hazrat Abū Bakr Shiblī, a great Muslim saint, declared before one of this disciples: "Do you witness that I am Muhammad, the messenger of Allah, and his disciple witnessed it."

Another instance in the same book is related about Sayyid Abdul Qādir Gilānī when, for a time, he felt that he had lost his own self and had become Muhammad and uttered these words 'Had Moses been alive now he should have followed me (p. 100). Now, these things should not be taken literally (see also *Izālah Auhām,* pp. 253, 259 & 260 and Introduction 3).

Translator's comment on footnote to para 12 on p. 625.

An objection has been raised that, by relating this vision, the Founder has insulted the holy personality of Hazrat Fātimah. This is just twisting the words to one's own advantage. At many places he has related this vision and stated that "like a kind mother she put my head in her lap" (*Barāhīn Ahmadiyya*, vol. iv, p. 503, *Tuhfah Golarwiyya,* p. 30).

Translator's comment No. 19

See Introduction.

Translator's comment No. 20

See Introduction 3.

INDEX
to
THE SUPPLEMENT

In this Index quotations from the writings of the Promised Messiah have been arranged in accordance with the subject matter. It will help the reader to find relevant quotations easily regarding a particular point. It not only contains references to the *Supplement* to this book but is also equally helpful for reference to pages of the original book. This index can as such be used independently too. Abbreviated names of the books of the Promised Messiah have been used in the Index. List of the books of the Promised Messiah along with their abbreviated names and year of publication are given below in chronological order.

Name of the book	Abbreviation	Year of publication
Barāhīn-i Ahmadiyyah vol. I to IV	*Barāhīn*	1880-1884 CE
Surmah Chashm Ārya	*Surmah*	1886 CE
Fath-i Islām	*Fath*	22 January, 1891 CE
Taudīh Marām	*Taudīh*	22 January, 1891 CE
Izālah Auhām	*Izālah*	3 September, 1891
Al-Haq Ludhiāna	*Al-Haq*	1891 CE
Nishān-i Āsmānī	*Nishān*	26 May, 1892 CE
Barakāt al-Du'ā	*Barakāt*	3 April, 1893 CE
Āina-i Kamālāt-i Islām	*Āina*	26 February, 1893 CE
Jang-i Muqaddas	*Jang-i Muqaddas*	1893 CE
Tuhfah Baghdād	*Baghdād*	July, 1893 CE
Karāmāt al-Sādiqīn	*Karāmāt*	24 August, 1893 CE
Shahādat al-Qur'ān	*Shahādat*	22 September, 1893 CE
Nūr al-Haq (Arabic) vol. I	*Nūr al-Haq I*	February, 1894 CE
Anwār al-Islām	*Anwār*	6 September, 1894 CE

Anjām-i Āṯham with Zamīmah	*Anjām* or *Zamīmah Anjām*	22 January, 1897 CE
Sirāj-i Munīr	*Sirāj*	24 March, 1897 CE
Hujjat al-Allāh	*Hujjat al-Allāh*	2 May, 1897 CE
Sirāj al-Din 'Isāi ke ch̲ār sawālon ke Jawāb	*Ch̲ār sawāl*	22 June, 1897 CE
Kitāb al-Bariyyah	*Bariyyah*	24 January, 1898 CE
Zuroorat al-Imām	*Zuroorat*	September, 1898 CE
Rāz-i Haqīqat	*Rāz*	30 November, 1898 CE
Kaṯhf al-Ghitā	*Kaṯhf*	27 December, 1898 CE
Ayyām al-Sulh (Urdu)	*Ayyām*	January, 1899 CE
Kh̲at Hazrat Masīh-Mau'ood Mundarijah al-Hakam (Letter of the Promised Messiah published in *al-Hakam*)	*Letter to al-Hakam*	17 August, 1899 CE
Zamīmah Risāla Jihād	*Zamīmah Jihād*	*22 May, 1900 CE*
Arba'īn No. 3	*Arba'īn* No. 3	15 December, 1900 CE
Arba'īn No. 4	*Arba'īn* No. 4	15 December, 1900 CE
Aik Ghalatī kā Izālah	*Aik Ghalatī*	1901 CE
Dāfi' al-Balā'	*Dāfi'*	23 April, 1902 CE
Al-Hudā'	*Al-Hudā'*	12 June, 1902 CE
Nuzool al-Masīh	*Nuzool*	20 August, 1902 CE
Tuhfah Golarwiyyah	*Golarwiyyah*	1 September, 1902 CE
Tuhfah al-Nadwah	*Al-Nadwah*	6 October, 1902 CE
Kaṯhtī-i Nooh	*Kaṯhtī*	15 October, 1902 CE
Kh̲utbah Ilhāmiyyah	*Kh̲utbah*	17 October, 1902 CE
Tiryāq al-Qulūb	*Tiryāq*	28 October, 1902 CE
Ijāz-i Ahmadī	*'Ijāz*	15 November, 1902 CE
Review Mubāhisa Ch̲akrālwī wa Batālwi	*Review*	27 November, 1902 CE
Mawāhib al-Rahmān	*Mawāhib*	14 January, 1903 CE

Hamāmah al-Bushrā	*Hamāmah*	27 July, 1903 CE
Tazkirah al-Shahādatain (Urdu)	*Tazkirah*	16 October, 1903 CE
Seerat al-Abdāl	*Seerat*	December, 1903 CE
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Chashma-i Masīhī	*Chashma*	1 March 1906 CE
Tajalliyyāt-i Ilāhiyya	*Tajalliyāt*	15 March 1906 CE
Haqīqat al-Wahy	*Haqīqat*	15 May, 1907 CE
Chashma-i Ma'rifat Khat Banām Akhbār-i 'Ām (Letter to *Akhbār-i 'Ām)*	*Chashma-i Ma'rifat Letter to Akhbār-i 'Ām*	15 May, 1908 CE 23 May, 1908 CE
Barāhīn-i Ahmadiyya Vol. V	*Barāhīn v*	15 October, 1908 CE
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Ghalatī); – is the Seal of the Prophets, Ahmad and Muhammad by way of *barūz* 622 (*Ek Ghalatī*); – is prophet by way of *barūz* or *fanā fir Rasūl* 618 (*Ek Ghalatī*); – his being given name prophet as a title of honour was to mean an *ummatī* prophet 575 (*Haqīqat* 150); – the word prophet in his claim means an *ummatī* prophet 575 (*Haqīqat* 150); – can be called an *ummatī nabī* 498 (*Izālah* 532), 560 (*Tazkirah* 85), 562 (*Tajalliyyāt* 24, 25), 573 (*Haqīqat* 101), 576 (*Haqīqat* 390); – his name in the Hadīth is an *ummatī* and a prophet 570 (*Haqīqat* 39), 584 (*Zamīmah Barāhīn* v:182); – is called *ummatī* and *nabī* in his revelations 584 (*Zamīmah Barāhīn* v:188); – if the claim was of prophethood his name would have not been Ahmad and Muhammad 549 (*Nuzool* 2, 3); – why is named *nabī* in the Hadīth 559 (*Tazkirah* 43); – is named Jesus 574 (*Haqīqat* 149); – is Ahmad and Muhammad 555 (*Tiryāq* 3); – he is *barūz* of Muhammad and Jesus 543 (*Ayyām* 152); – reason for being named Muhammad, Ahmad and Jesus 543 (*Ayyām* 151); – is given names of various prophets (*Haqīqat* 72); – being superior to the Israelite Messiah 547 (*Khutbah* c), 555 (*Dāfi'* 13), 557 (*Tiryāq* 157); – is granted power which was not granted to the Israelite Messiah to reform the whole world 575 (*Haqīqat* 153); – in the beginning he did not consider himself in any way superior to Messiah son of Mary 574 (*Haqīqat* 149); – is from among the *auliyā* 559 (*Tazkirah* 29); – his special position among the *auliyā* of the *ummah* 574 (*Tazkirah* 29); – was specially chosen from among the *auliyās* to get the title of *nabī* 577 (*Haqīqat* 391); – has brought *wilāyat-i 'āmmah* to an end 557 (*Tiryāq* 158), 547 (*Khutbah* 35); – no *Imām* after him except his reflection (*zill*) 561 (*Lecture* 7); – ten thousand like the Messiah may appear after him 496 (*Izālah* 199); – always judged his revelation in the light of the Qur'ān 519 (*Hamāmah* 79); – his denial is liable to accountability 553 (*Nadwah* 4); – his denial does not make one a *kāfir* (disbeliever) 557 (*Tiryāq* 130); – has not held those who are not aware of his name as *kāfir* 576

(*Haqīqat* 178); – abundance of his signs 595 (*Chashma Ma'rifat* 317), 600 (*Ibid.*, ii : 60), 571 (*Haqīqat* 67), 581 (*Barāhīn* v:58).

Masīh-i Mau'ood (Promised Messiah): – is an *ummatī* (follower) 497 (*Izālah* 349); – is a *muhaddath* 497 (*Izālah* 319, 349), 557 (*Tiryāq* 130); – Allah made him a *muhaddath* 516 (*Āina* 567); – claimed *muhaddathiyyat* under divine command 498 (*Izālah* 421); – his claim is no more than of a *mujaddid* 512 (*Āina* 340); – is *mujaddid* of this century 556 (*Tiryāq* 20), 580 (*Barāhīn* v:44); – he is *mujaddid* of the century and also *mujaddid* of the last millennium 561 (*Lecture* 7); – his status is of a reformer 550 (*Golarwiyya* 91); – he will work through *Ijtihād* and not prophethood 498 (*Izālah* 532); – is a *muhaddath* and not a *nabī* 515 (*Āina* 383); – his admission that he does not claim to be a prophet but a *mujaddid* 593 (*Majmū'ah* iii : 223); – he does not claim to be a prophet 498 (*Izālah* 421); – prophethood is not a pre-requisite for him 492 (*Tauḍīh* 9); – attribution of claim to prophethood is a fabrication 516 (*Hamāmah* 8), 519 (*Hamāmah* 79), 520 (*Hamāmah* 81), 529 (*Anwār* 34), 531 (*Sirāj* 2), 536 (*al-Bariyya* 90), 536 (*al-Bariyya* 182), 556 (*Tiryāq* 77), 593 (*Majmū'ah* iv:333), 576 (*Haqīqat* 390); – curse be upon the person who claims to be a prophet 593 (*Majmū'ah* iii:223); – his beliefs are those of the Ahl-i Sunnat 536 (*al-Bariyya* 182), 541 (*Ayyām* 86, 87); – denial of claim to prophethood 504 (*Nishān* 28), 519 (*Hamāmah* 79), 522 (*Hamāmah* 83), 524 (*Jang-i Muqaddas* 67), 533 (*Anjām* 27), 628 (*Ek Ghalatī*), 577 (*Tatimmah Haqīqat* 68); – his name in the Hadīth is prophet by way of metaphor 532 (*Sirāj* 3), 534 (*Anjām* 28), 540 (*Ayyām* 75); – in his *ilhām* the word *nabī* accurs by way of metaphor 533, 534 (*Anjām* 27, 28); – is a prophet by way of metaphor 497 (*Izālah* 349); – the word *nabī* has been used for him by way of metaphor and simile 546 (*Arba'īn* iii : 25), 549 (*Tuhfah Golarwiyya* 24); – is called a *rasūl* and *nabī* by way of simile 589 (*Nuzool* 5f); – is named

prophet by way of metaphor and not in reality 580 (*Zamīmah Haqīqat* 64); – word angel has been used for him by way of simile 549 (*Zamīmah Golarwiyya* 24); – is not named prophet in reality 597 (*Chashma-i Ma'rifat* 324); – is a prophet in the literal sense of the word 603 (*Letter to Akhbār-i 'Ām*); – being called prophet only by name 499 (*Izālah* 532); – is named prophet as an epithet of honour 586 (*Zamīmah Barāhīn* v : 188), 602 (*Letter to Akhbār-i 'Ām*); – is named *rasūl* 572 (*Haqīqat* 72); – the meaning of words *nabī* and *rasūl* in his revelations 532 (*Sirāj* 3), 615 (*Ek Ghalatī*); – word *nabī* in his writings means *muhaddath* 592 (*Majmū'ah* i:97); – his prophethood means abundance of communion and communication 577 (*Tatimmah Haqīqat* 68), 603 (*Letter to Akhbār-i Ām*).

Mazhar-i Atam (Most perfect manifestation): – 568 (*Haqīqat* 24).

Mazhar-i Atam ulūhiyyat (Most perfect manifestation of Divine attributes): – 494 (*Tauḍīh* 13, 14), 491 (*Surmah* 164, 165).

Messenger : – learns religion through Gabriel 383 (*Izālah* 534); – in its literal meaning 301 (*Sirāj* 2); – every (*māmūr*) appointed one can be called as such 301 (*Sirāj* 27); – means a *muhaddath* in the terminology of God 301 (*Sirāj* 3); – in the sense of a *mujaddid* 318 (*Tiryāq* 6); – its claim has been cut off 331 (*Zamīmah Haqīqat*).

Messiah (Jesus Christ): – cannot reach the perfection of the Holy Prophet (peace and blessings of Allah be upon him) 694 (*Tauḍīh* 12, 13); – prophesied the advent of the Holy Prophet 513 (*Āina* 342).

Metaphor, use of : – 491 (*Tauḍīh* 7).

Mubashshirāt (good news): – is the revelation to *auliyā'* 493 (*Tauḍīh* 10); – in which way is a kind of prophethood 493 (*Tauḍīh* 10).

Muhaddath: – abundance of communion with him 490 (*Barāhīn* 545), 504 (*Izālah* 914), 507 (*Tuhfah-i Baghdād* 20, 21f); – is not a perfect prophethood but a partial or a metaphorical one 493 (*Tauḍīh* 9); – in what way is a prophet 493 (*Tauḍīh* 10), 510 (*Āina* 238); – is a prophet by way of metaphor 497 (*Izālah* 349); – is an *ummatī* (follower) as well as a prophet 499, 500 (*Izālah* 532, 569); – is like a *barzakh* or intermediate between the prophet and the *ummah* 500 (*Izālah* 569); – is essential that he gets the name of a prophet 500 (*Izālah* 569); – is treated like the prophets 500 (*Izālah* 569); – is a prophet by annihilation in the Holy Prophet 501 (*Izālah* 575); – in one sense is also a prophet 502 (*Izālah* 586); – is a prophet because he enjoys some of the excellences of the perfect prophethood 505 (*Nishān* 28); – inherits all that which is granted to the prophets 506 (*Tuhfah-i Baghdād* 13); – granted potency and capability of a prophet 510 (*Āina* 238); – in his nature is reflected the image of the Prophet 511 (*Āina* 247); – is included "among those messengers whom secrets of the unseen are disclosed" 511 (*Āina* 322), 545 (*Ayyām* 171); – gets the name of the Prophet 515 (*Āina* 375, 376); – successor of the Prophet 515 (*Āina* 540); – similarity between the station of a *muhaddath* and prophet 520 (*Hamāmah* 81); – Ibn-i Abbās' version of the Qur'ānic verse, "And We never sent a messenger or a prophet before thee but when He desired" (22:52) 520 (*Hamāmah* 81); – difference between a *muhaddath* and a prophet is that of potency and actuality 520 (*Hamāmah* 81), 521 (*Hamāmah* 82); – contains elements of prophethood 520 (*Hamāmah* 81); – contains genesis and seed of prophethood 521 (*Hamāmah* 81); – would have been a prophet if prophethood was not closed 520 (*Hamāmah* 81); – he is spoken to and sent like prophets 521 (*Hamāmah* 82); – repository of the excellences of prophethood 521 (*Hamāmah* 82); – *muhaddath* in this *ummah* are like the prophets of Bani Israel 521 (*Hamāmah* 82), 525 (*Shahādat* 27), 528 (*Shahādat* 57); – he is granted the name and excellences of

the Prophet 523 (*Karāmāt* 85); – he is shadow of the Prophet 523 (*Karāmāt* 85); – is raised like the prophets 525 (*Shahādat* 27); – he fully imbues the colour of the Prophet 528 (*Barakāt* 12); – he gets every thing (from Allah) except prophethood and new *Shari'ah* 528 (*Barakāt* 12): – strong resemblance to the prophets 528 (*Barakāt* 13, 14); – *nabī* and *rasūl* belong to one class 529 (*Noor-ul Haq* i:73); – Holy Spirit descends on him 529 (*Noor-ul-Haq* i:73); – is a messenger in literal sense 532 (*Sirāj* 2); – he is included among the sent ones (*mursals*) 539 (*Ayyām* 75), 532 (*Sirāj* 2); – he announces news about the unseen in a perfect way 545 (*Ayyām* 171); – literally it does not mean a prophesier 620 (*Ek Ghalatī*); – is raised by God and news about the unseen are disclosed to him 577 (*Golarwiyya* 81); – does not err in his claims 549 (*'Ijāz* 24); – in the terminology of Islam with whom Allah speaks is called a *muhaddath* 561 (*Lecture* 30); – difference between a *muhaddath* and an ordinary believer (*mu'min*) 571 (*Haqīqat* 66); – work of a prophet is taken from him 576 (*Haqīqat* 389); – considered prophet in one sense 591 (*Majmū'ah* i : 97), 583 (*Zamīmah Barāhīn* v:181); – his revelation is protected against the interference of the Satan 492 (*Tauḍīh* 9), 496 (*Izālah* 255); – his high status 494 (*Tauḍīh* 10); – shadow of the revelation of Prophet Muhammad 558 (*Tazkirah* 14); – derives light from the Prophet 530 (*Sat Bachan* 55).

Muhaddathiyyah: – is a partial prophethood 493 (*Tauḍīh* 9); – is a part of prophethood 498 (*Izālah* 421); – messengership and prophethood go side by side 498 (*Izālah* 421); – is a metaphorical prophethood 498 (*Izālah* 421); – is imperfect prophethood 498 (*Izālah* 532).

Muhammad, peace and blessings of Allah be upon him: – Prophethood has come to an end with him 537 (*al-Bariyya* 184), 548 (*Khutbah* b); – according to the clear verdict of the Qur'ān prophethood has come to an end with him 549 (*Golarwiyya* 83); – prophets have come to an end with him

508 (*Āina* 21), 517 (*Hamāmah* 20), 493 (*Taudīh* 10); – no prophet can come after him 536 (*Rāz* 16), 537 (*al-Bariyya* 184), 537 (*Kashf al-Ghitā* 46), 525 (*Shahādat* 27), 558 (*Mawāhib* 66); – no prophet after him, neither new or old 504 (*Nishān* 28), 532 (*Sirāj* 3), 543 (*Ayyām* 152), 530 (*Ayyām* 74), 534 (*Anjām* 27); – all prophets have come to an end 565 (*Al-Wasiyyat* 10), 596 (*Chashma-i Ma'rifat* 324); – chain of prophethood has come to an end with him 547 (*Khutbah* 35); – is Last of the Prophets without exception 517 (*Hamāmah* 20); – statement on oath that there will be no prophet after him 516 (*Hamāmah* 8, 9); – countless oaths that he is the Last of the Prophets 522 (*Karāmāt* 25); – why there can never be a prophet after him 558 (*Mawāhib* 67); – there is no need of a prophet after him 518 (*Hamāmah* 49); – the period of his prophethood extends to Doomsday 594 (*Chashma-i Ma'rifat* 82); – except him there is no messenger for mankind 551 (*'Ijāz* 26); – there is a bar to the coming of a prophet after him 544 (*Ayyām* 163); – to believe in a prophet after him is a clear negation of commandment of the Qur'ān 542 (*Ayyām* 146); – no perfect prophethood after him 596 (*Chashma-i Ma'rifat* 324); – his followers can obtain his blessings by way of reflection 564 (*Chashma* 45); – 'Umar was his reflection 538 (*Ayyām* 35); – to become Muhammad by way of reflection or *zill* 619 (*Ek Ghalatī*); – hundreds have become such by way of reflection 514 (*Āina* 346); – no prophet after him but his reflection 548 (*Khutbah* b); – no prophet after the Finality but *barūz* (manifestation) 552 (*Kashti* 15); – after him only follower-prophet (*ummatī nabī*) 565 (*Al-Wasiyyat* 10), 558 (*Mawāhib* 67), 569 (*Haqīqat* 27, 28); – his seal makes learned of the *ummah* similar to the Israelite prophets through the beneficence of his spiritual excellences 572 (*Haqīqat* 96, 97); – investment with a seal means that beneficence of his spiritual excellences will continue 572 (*Haqīqat* 96, 97); – can become superior to prophet Jesus by perfectly following the Holy Prophet 563 (*Chashma* 14); – his coming is like the coming of Allah

Himself 494 (*Tauḍīh* 13, 14); – his being called Allah 494 (*Tauḍīh* 13, 14), 571 (*Haqīqat* 63).

Muhr (Seal): – function of Allah's seal 572 (*Haqīqat* 96, 97); – *Ulamā* of the *ummah* through the seal of the Holy Prophet's excellences have become the like of the Israelite prophets 572 (*Haqīqat* 96, 97).

Muhr-i Khatmiyyat (Seal of Finality): – 572 (*Izālah* 577).

Muhr-i Nubūwwat (Seal of Prophethood): – means end of prophethood 564 (*Chashmah* 40), 558 (*Tazkirah* II); – is not broken by getting the title of prophet by way of honour 564 (*Chashmah* 40).

Mujaddid: – is inheritor of all the excellences of the prophets 491 (*Fath* 6); – do not bring any change into *Shari'ah* and establish what is lost of religion 526 (*Shahādat* 46), 526 (*Shahādat* 42); – belief in him 526 (*Shahādat* 46); – disbeliever in him 526 (*Shahādat* 46); – possesses excellences of the messengers by way of reflection 527 (*Shahādat* 50); – to be called by the name of a prophet 527 (*Shahādat* 50).

Mujaddid of Sirhind, Letter of: – 576 (*Haqīqat* 390), 507 (*Tuhfah-i Baghdād* 20, 21f); – his belief 504 (*Izālah* 914).

Mukālimah Mukhātibah (Communion and Communication): – witnessed by the Qur'ān 594 (*Chashma-i Ma'rifat* 180); – its door is still open 584 (*Zamīmah Barāhīn* v:182); – with *Auliyā Allāh* (Friends of Allāh) 582 (*Zamīmah Barāhīn* v:139).

Nabī, Ghair (non-prophet): – acquires excellences of a prophet by way of reflection 518 (*Hamāmah* 77, 78); – miracles similar to those of the prophets 490 (*Barāhīn* 545); – to be called by the names of prophets 496 (*Izālah* 259); – simile of prophets rather their very image 496 (*Izālah* 260); – companionship with Gabriel 509 (*Āina* 104); – Gabriel does not bring revelation to him 501 (*Izālah* 577); – his

prophethood is *muhaddathiyyat* in colour 510 (*Āina* 237); – God communicates with him like prophets 510 (*Āina* 224, 566, 567 (*Haqīqat* 4, 5, 14, 15); – he is from among the messengers 567 (*Haqīqat* 15); – he reaches a state where secrets of the unknown are disclosed to him 535 (*Zuroorat* 12); – imbibes attributes of Allah by way of reflection 568 (*Haqīqat* 23); – perfect manifestation of Allah 570 (*Haqīqat* 63); – manifestation of the image of Allah by way of reflection 581 (*Zamīmah Barāhīn* v : 81).

Nabī, Majāzī (Metaphorical prophet): – is *muhaddath* 497, 498 (*Izālah* 349, 421).

Nabī and Muhaddath: – are equal as both are sent by Allah 525 (*Shahādat* 27); – differ only in potentiality and operation 520 (*Hamāmah* 81), 520, 521 (*Hamāmah* 81, 82).

Nabī and Rasūl (prophet and messenger): – according to Islamic terminology 601 (*Letter to Al-Hakam*); – are directly gifted with innate light like sun 530 (*Sat Bachan* 55); – are like fathers to *auliyā* 530 (*Sat Bachan* 55); – every prophet is given a separate book 588 (*Zamīmah Barāhīn* v : 192, 193); – requires his followers to believe in his prophethood or messengership 573 (*Haqīqat* III); – is given commandments or *shari'ah* 557 (*Tiryāq* 130); – he must have his own *ummah* 514 (*Āina* 344); – can add to or subtract from the existing *shari'ah* 514 (*Āina* 343), 511 (*Āina* 339); – he learns matters of religion through Gabriel 503 (*Izālah* 761), 503 (*Izālah* 614); – descent of Gabriel is essential 501 (*Izālah* 575); – cannot be a prophet without receiving revelation through Gabriel 502 (*Izālah* 577); – is not subservient to another prophet 500 (*Izālah* 569); – cannot be an *ummatī* (follower of another prophet) 500 (*Izālah* 569); – concepts of a prophet and that of an *ummatī* are antithetical to each other 501 (*Izālah* 575); – a permanent or perfect (*mustaqil*) prophet cannot be called an *ummatī* 586 (*Zamīmah Barāhīn* v:188); – perfect prophet stands opposite

to an *ummatī* (follower) 598 (*Chashma Ma'rifat* ii:9); – his revelation is called prophetic revelation (*wahy-i Nubūwwat*) 542 (*Ayyām* 146); – abundance is not the determining factor between non-prophetic and prophetic revelation 507 (*Baghdād* 20, 21); – never errs in understanding the nature of his claim 551 (*'Ijāz* 24, 26); – appearance of prophets has come to an end 506 (*Baghdād* 7); – coming of a prophet is against the Finality of Prophethood 544 (*Ayyām* 163); – coming of a prophet would negate the glory of the Finality of Prophethood 503 (*Izālah* 647); – neither new or old prophet can come now 532 (*Sirāj* 3); – Finality of the Qur'ān bars coming of a prophet 558 (*Mawāhib* 67); – now no body can be called a prophet 565 (*Al-Wasiyyat* 10); – no one should be misled by the occurrence of the word prophet 586 (*Zamīmah Barāhīn* v:188); – in this age it means *mujaddid* 561 (*Tajalliyyāt* 8, 9f); – means one who gets abundance of communion and communication 576 (*Haqīqat* 390), 582 (*Zamīmah Barāhīn* v:139); – descent of previous prophets can be in the form of reflection (i.e., some one bearing similar spirit and characteristic) 515 (*Āina* 444); – every claimant of revelation is not a prophet 524 (*Jang-i Muqaddas* 67); – one who receives divine inspiration can metaphorically be called a prophet 531 (*Sirāj* 3); – one who derives blessings from the excellences of the prophethood of the Holy Prophet Muhammad is not a prophet but a *muhaddath* 501 (*Izālah* 575), 502 (*Izālah* 586); – in reality he is not a prophet but is from among the *auliyās* 558, (*Mawāhib* 66, 67); – the word *rasūl* in the revelation of the Promised Messiah and its meaning 601 (*Letter to Al-Hakam*); – use of the word *rasūl* by way of metaphor or as a figure of speech 601 (*Letter to Al-Hakam*); – Allah has disclosed to me that a *muhaddath* can metaphorically be called a prophet 532 (*Sirāj* 3); – its metaphorical use does not amount to disbelief (*kūfr*) 533 (*Anjām* 27); – its literal use does not amount to disbelief 553 (*Anjām* 27); – its metaphorical use in Hadīth 532 (*Sirāj* 3); – its metaphorical use is accepted among the *sūfis* 534 (*Anjām* 28); – its literal

concept 618 (*Ek Ghalatī*), 600 (*Letter to Al-Hakam*); – its use for one who makes abundant prophecies 595 (*Chashma Ma'rifat* 180, 181); – its literal meaning 583 (*Zamīmah Barāhīn* v:138, 139), 582 (*Zamīmah Barāhīn* v:181); – meaning one spoken to by God is included in *auliyā* 582 (*Zamīmah Barāhīn* v:139); – common use of the name or title of prophet may create confusion about the Finality of Prophethood 559 (*Tazkirah* 43); – use of the words *nabī* and *rasūl* forbidden 601 (*Letter to Al-Hakam*); – in what sense a prophet is a *muhaddath* (to whom Allah speaks) 492 (*Tauḍīh* 10); – why he can also be called a *muhaddath* 520 (*Hamāmah* 81); – a prophet continues his existence in the form of *zill* or reflection 527 (*Shahādat* 53); – his reflective existence 528 (*Shahādat* 53); – prophet's *zill* is *walī* or *muhaddath* 523 (*Karāmāt* 85), 554 (*Al-Hudā* 31); – reflective prophethood is only the prophethood of the Holy Prophet Muhammad, peace and blessings of Allah be upon him 579 (*Zamīmah Haqīqat* 22); – successors of prophets 523 (*Karāmāt* 89); – resemblance to prophets 545 (*Ayyām* 164); – status of annihilation in a prophet 545 (*Ayyām* 164), 534 (*Zamīmah Anjām* 19); – such a close resemblance with a prophet that one completely merges himself into him 544 (*Ayyām* 164); – being called a son of God 570 (*Haqīqat* 63); – a non-prophet having a partial superiority over a prophet 557 (*Tiryāq* 157), 532 (*Sirāj* 4).

Nubūwwah (Prophethood): – seal of 493 (*Tauḍīh* 9); – has been cut off 515 (*Āina* 377), 580 (*Zamīmah Haqīqat* 64); – has been cut off but abundance of communication remains 580 (*Zamīmah Haqīqat* 64); – prophetic revelation cannot start again 515 (*Āina* 377); – its beginning and end 565 (*Al-Wasiyyat* 10); – its door is closed 539 (*Ayyām* 74), 543 (*Ayyām* 152); – has been disclosed to me by divine revelation that it is closed 532 (*Sirāj* 3); – oath on its denial 508 (*Āina* 21); – its claimant is a disbeliever (*kāfir*) and a liar 534

(*Anjām* 27); – its claimant does not believe in the Qur'ān 533 (*Anjām* 27); – such a claimant goes out of the pale of Islam 519 (*Hamāmah* 79); – curse be on such a claimant 593 (*Majmū'ah* iii : 223); – essential requisites for such a claim 513 (*Āina* 344); – in terms of *muhaddathiyyat* 592 (*Majmū'ah* i:97); – who gets light from the lamp of Holy Prophet's prophethood 500 (*Izālah* 569), 553 (*Review* 6, 7); – in terms of communion and communication (*Mukālimah Mukhātibah* 565 (*Al-Wasiyyat* 10); – means abundance of communication 578 (*Zamīmah Haqīqat* 16); – all prophets agree on this meaning 565 (*Al-Wasiyyat* 10); – means abundance of communication 597 (*Chashmah Ma'rifat* 324, 325); – does not mean what has been mentioned in the previous scriptures 578 (*Zamīmah Haqīqat* 16), – a verbal dispute 577 (*Tatimmah Haqīqat* 68), 579 (*Zamīmah Haqīqat* 16f), 595 (*Chashmah Ma'rifat* 180, 181); – it can be granted only in the form of *barūz* (likeness), *zilliyyat* (reflection) and *fanā fir Rasūl* (annihilation in the Prophet) 618, 619 (*Ek Ghalatī*); – window of *sīrat-i siddiquī* or *fanā fir Rasūl* is still open (i.e. perfect obedience in faith and deed to the Holy Prophet or merger into the person of the Holy Prophet by extreme love and dedication 617 (*Ek Ghalatī*).

Nubūwwat (prophethood) in terms of prophecies: – 595 (*Chashma Ma'rifat* 180, 181).

Nubūwwat Barūzī (Likeness in appearance): – 617 (*Ek Ghalatī*).

Nubūwwat Juz'ī (Partial prophethood): – 493 (*Tauḍīh* 9).

Nubūwwat ghair tashri'ī (Prophethood without *shari'ah*): – is divine communion and communication 562 (*Tajalliyyāt* 24, 25); – is *muhaddathiyyat* (to whom Allah speaks) 557 (*Tiryāq* 130).

Nubūwwat Lughwī (prophethood in literal sense): – 493 (*Tauḍīh* 9), 592 (*Majmū'ah* i : 97); – in its literal sense is

not closed 583 (*Zamīmah Barāhīn* v : 181).

Nubūwwat Mubashshirāt (Prophethood of good news): – is a part of prophethood 493 (*Tauḍīh* 10).

Nubūwwat-i Mustaqila (Permanent or perfect prophethood): – no such prophethood after the Holy Prophet Muhammad, peace and blessings of Allah be upon him 510 (*Haqīqat* 29), 580 (*Zamīmah Haqīqat* 64), 553 (*Review* 6, 7).

Nubūwwat-i Nāqisah (Imperfect prophethood): – 498 (*Izālah* 532).

Nubūwwat-i Tāmmah (Perfect prophethood): – 493 (*Tauḍīh* 10); – its pre-requisites 499 (*Izālah* 534); – descent of Gabriel is essential 499 (*Izālah* 534); – it has been cut off 494 (*Tauḍīh* 10).

Revelation, discontinuance of: – wrong concept of Muslims about it 580 (*Barāhīn* v : 53); – revelation can be either *wahy-i nubūwwah* (prophetic revelation) or *wahy-i wilāyat* (revelation to a saint) 505 (*al-Haqq* 79); – revelation to a non-prophet 506, 507 (*Baghdād* 17, 20, 21).

Revelation to Muhaddathīn (*Wahy-i Muhaddathiyyah*): – 528 (*Barakāt* 12); – will continue till the day of the Judgement 528 (*Barakāt* 13, 14).

Revelation to a prophet (*Wahy-i Nubūwwah*): – most perfect and excellent 507 (*Baghdād* 20, 21); – seal on it 499 (*Izālah* 534); – cannot be revived now 500 (*Izālah* 544); – its prohibition 501 (*Izālah* 577); – its being cut off 506 (*Baghdād* 7) 517 (*Hamāmah* 20, 23), 542 (*Ayyām* 146), 550 (*Golarwiyya* 83); – it cannot be revived now 616, 617 (*Ek Ghalatī*), 538 (*Ayyām* 47); – its revelation is against the Finality of prophethood 532 (*Sirāj* 3); – its continuance or revival negates the Finality of Prophethood 550 (*Golarwiyya* 84).

Revelation to a non-prophet: – its perfection 568

(*Haqīqat* 23); – contains verses of the Qur'ān 497 (*Izālah* 318); – when it is acceptable 508 (*Āina* 21); – revival of the commandments of *Shari'ah* 546 (*Arba'īn* No. 4f: 6, 7); – similar to that of prophets 590 (*Nuzool* 109).

Revelation to Promised Messiah: – is *wahy-i wilāyah* (revelation to saint) 511 (*Āina* 323), 529 (*Barakāt* 17), 593 (*Majmū'ah* iii : 223); – comparison with revelation to non-prophets 590 (*Nuzool* 89); – his revelation is not prophetic revelation 593 (*Majmū'ah* iii:223); – is not brought by Gabriel 499 (*Izālah* 534).

Revelation of the Qur'ān: – there has never been and never be a revelation similar to the Qur'ān 555 (*Al-Hudā* 32).

Revelation to a walī (*Wahy-i Wilāyat*): – its door is open 539 (*Ayyām* 74); – Qur'ānic verses found in it do not have the same status as in the Qur'ān 555 (*Al-Hudā* 32).

Sirāt al-lazīna an-'amta 'alaihim (the path of those upon whom Thou hast bestowed favours): – 563 (*Chashmah* 14), 565 (*Al-Wasiyyat* 10), 590 (*Nuzool* 109); – its meaning 527 (*Shahādat* 53); – attained by saints of Allah 554 (*Al-Hudā* 31); – prayer to inherit virtues of prophets 523 (*Karāmāt* 89); – a prayer to be a reflection of a prophet 523 (*Karāmāt* 90); – beseeching guidance of the various prophets 519 (*Hamāmah* 80, 81); – its import 526 (*Izālah* 499).

'Ulamā-u ummatī ka ambiyā-i Banī Israil (righteous learneds of my *ummah* are like the Israelite prophets): – 497 (*Izālah* 349), 544 (*Ayyām* 164), 585 (*Zamīmah Barāhīn* v: 183); – its authenticity 540 (*Ayyām* 75).

'Umar: – spoken to by Allah 517 (*Hamāmah* 81); – was Muhammad by way of reflection 538 (*Ayyām* 35).

Ummatī (Follower of the Holy Prophet): – cannot be a messenger 500 (*Izālah* 575); – in what sense can be a prophet 582 (*Zamīmah Barāhīn* v:139); – to call him a

prophet means only that Allah communicates with him 584 (*Zamīmah Barāhīn* v:182); – to regard a real prophet an *ummatī* is disbelief (*kufr*), 587 (*Zamīmah Barāhīn* v:192, 193).

Ummat-i Muhammadiyya (Nation of Muhammad): – potentials of prophethood are found 547 (*Khutbah* 114).

Ummatī Nabī (Follower-prophet): – is a *muhaddath* 498 (*Izālah* 532); – Promised Messiah has been called *ummatī nabī* in *Barāhīn* 498 (*Izālah* 532); – can come after the Holy Prophet Muhammad 553 (*Review* 6, 7); – his advent does not negate Finality of Prophethood 564 (*Chashmah* 40); – Allah communes and communicates with him just as with prophets 566 (*Al-Wasiyyat* 10); – many have appeared 566 (*Al-Wasiyyat* 10); – an *ummatī nabī* and thousands of *auliyā* 570 (*Haqīqat* 28f); – Promised Messiah has been named *ummatī nabī* in Hadīth 570 (*Haqīqat* 29); – means reflection of prophethood 583 (*Zamīmah Barāhīn* v:181); – is a separate compound name 586 (*Zamīmah Barāhīn* v : 184); – divine scholars have also been regarded as such 585 (*Zamīmah Barāhīn* v:183); – is a prophet by way of reflection 588 (*Zamīmah Barāhīn* v : 183).

Unseen, disclosure of : – to non-prophet 535 (*Zuroorat* 12); – to chosen ones 581 (*Barāhīn* v : 67).

Wilāyat (Sainthood): – is the shadow of prophethood (*Hujjat al-Allāh* 14), 591 (*Lujjah* 37, 38); – belief in it 591 (*Majmū'ah* i : 29); – its status 591 (*Majmū'ah* ii : 29); – who can attain that station 600 (*Chashma-i Ma'rifat* ii : 60).

Zill (Reflection): – and *majāz* (metaphor) are one and the same 548 (*Zamīmah Jihād* 3, 4); – is a reflection of a mirror 552 (*Kashti* 15); – there is no difference between original and its reflection 591 (*Lujjat* 40); – acquisition of excellences 495 (*Izālah* 138); – similitude with God 491 (*Surmah* 164, 165f); – gift of divine power 509 (*Āina* 66); – a *mu'min* (a true believer) is a divine manifestation 582 (*Zamīmah Barāhīn* 81).

Zill-i Khudā (shadow of Allah): – 570 (*Haqīqat* 63).

Zill-i Nabī (Shadow of the Prophet): – is a *walī* or a *muhaddath* (to whom Allah speaks) 523 (*Karāmāt* 85), 510 (*Āina* 237), 527 (*Shahādat* 53), 591 (*Lujjat* 37, 38).

Zillī (by way of reflection): – there have been hundreds of Muhammad and Ahmad by way of *zill* 514 (*Āina* 346); – manifestation of divne attributes 590 (*Chashma-i Ma'rifat* ii: 59).

Zillī Nubūwwat (reflective prophethood): – means revelation through the beneficence of the Holy Prophet 570 (*Haqīqat* 27, 28); – precedents exist in the previous nations 564 (*Chashmah* 45); – its continuance 597 (*Chashma-i Ma'rifat* 324, 325).