B. MORAL CONDITIONS

After giving the savage the necessary rules of guidance, the Quran undertakes to teach him high morals. We shall mention, by way of illustration, only a few of the moral qualities upon which stress has been laid.

All moral qualities fall under two heads: firstly, those which enable a man to abstain from inflicting injury upon his fellow-men, and, secondly, those which enable him to do good to others. To the first class belong the rules which direct the intentions and actions of man so that he may not injure the life, property or honour of his fellow-beings through his tongue or hand or eye or any other member of his body. The second class comprises all rules calculated to guide the motives and actions of man for doing good to others by means of the faculties which God has granted him, or in declaring the glory or honour of others, or in forbearing from a punishment which an offender deserves, thus giving him the positive benefit of having escaped a physical punishment or loss of property which he would otherwise have suffered, or in punishing him in such a manner that the punishment turns out to be a blessing for him.

Chastity

The moral qualities which fall under the heading of abstaining from injuries are four in number. Each one of these is designated by a single word in the Arabic language whose rich vocabulary supplies an appropriate word for different human conceptions, manners and morals.

First of all, let us consider *ishan* or “chastity”. This word signifies the virtue which relates to the act of procreation in a person. A man or a woman is said to be *muhsin* or *muhsina* when he or she abstains from illegal intercourse and its preliminaries which bring disgrace and ruin upon the head of the sinners in this world and severe torture in the next, besides the disgrace and loss caused to those connected with them. None is more wicked than the infamous villain who causes the loss of a wife to a husband and of a mother to her children, and thus violently disturbs the peace of a household, bringing ruin upon the head of both, the guilty wife and the innocent husband, not to talk of the children.

The first thing to remember about this priceless moral quality, called “chastity”, is that no one deserves credit for refraining from satisfying his carnal desires illegally, if nature has not granted him those desires. The words “moral quality” therefore cannot be applied to the mere act of refraining from such a course unless nature has also made a man capable of committing the evil deed. It is refraining under such circumstances — against the power of the passions which nature has placed in man — that deserves to be credited as a high moral quality. Nonage, impotency, emasculation or old age nullify the existence of the moral quality we term “chastity”, although a refraining from the illegal act exists in these cases. But the fact is that in such cases it is a natural condition, and there is no resistance of passion, and consequently no propriety or impropriety is involved.

This, as has already been said, is an important distinction between natural conditions and moral qualities. In the former there is no tendency to go to the opposite direction, while in the latter there exists a struggle between the good and evil passions which necessitates the application of the reasoning faculty.

There is no doubt then that, as indicated in the foregoing pages, children under the age of puberty and men who have lost the power upon which restrictions are to be imposed, cannot claim to possess a moral quality of so great a value, though their actions might resemble chastity. It is only a natural condition over which they have absolutely no control. The directions contained in the Holy Book for the attainment of this noble quality are described in the following words:

“(Allah is Knowing) and let those who cannot find a match keep chaste …” — 24 : 33.

“And go not nigh to fornication : surely it is an obscenity: And evil is the way” — 17 — 32.

“Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is aware of what they do. And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head-coverings over their bosoms. (And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers’ sons, or their sisters’ sons, or their women, or those whom their right hands possess, or guileless male servants, or the children who know not women’s nakedness). And let them not strike (Continued on Page 12)
IN DEFENCE OF THE TRUTH

In September of 1978, a local newspaper, "Fiji Sun" ran a feature article by an English journalist, Mr Pearson Phillips of the Daily Telegraph, London, on the tomb of Jesus in Srinagar, Kashmir. In the course of the article, Mr. Phillip made erroneous reference to Hadrat Mirza Ghulam Ahmad as a 'prophet' — clearly from information he was given during his visit to Rabwah. Our President, Mr. G.N. Dean, wrote a clarification letter in the open columns of the paper in which he put the matter in the correct perspective, quoting from Mirza Sahib's own writings to show that such an outrageous claim had never been made by him. However, the local Qadiani society, obviously piqued by the airing of facts, replied in the same columns. This set off an exchange of a series of letters in the paper, with a young stalwart from our Jamaat, A.L. Shari'ff, defending the issue against Qadiani Ziamud Dean. A.L. Shari'ff directed seven questions at the Qadiani society for straightforward answers. After seven long months, a reply arrived which evaded the questions with a clumsy attempt at changing the course of the issues at hand. A prompt reply by A.L. Shari'ff added further questions to the first set, and as evidence of the fact that the Qadianis could not answer these, added rewards to several of them. We have reproduced below Ziamud Dean's letter to which A.L. Shari'ff replied. This reply is reproduced here so that readers may best judge for themselves how ably A.L. Shari'ff established the truth and what his questions were in his earlier letter. The readers are asked to note how Ziamud Dean's letter evades the questions while attempting to raise unrelated issues.

ZIAMUD DEAN'S BELATED REPLY

The Sublime Status of the Holy Founder of Ahmadiyyat

In response to Mr. Shari'ff's letter published in Fiji Sun dated December 21, I would like to clarify that Mr. Shari'ff has again played the same harp and again tried to mislead the readers by his statement that the Holy Founder of Ahmadiyyat "has claimed to be only a saint and a reformer". This statement of Mr. Shari'ff is totally wrong and far away from the truth.

The fact is the Holy founder of Ahmadiyyat, due to the devotion of the Holy Prophet of Islam and by the grace of Allah, has clearly claimed to be the Promised Messiah, The Promised Mahdi, the Promised One of all the religions, The Champion of Allah in the mantles of the prophets and reformer not only of 14th Century but for one thousand years also (Lecture Sialkot Page 6). These are actually the claims of the Holy Founder of Ahmadiyyat of which even Mr. Shari'ff will not dare to deny. Now the question arises when these are the High claims of the Holy founder of Ahmadiyyat, then why Mr. Shari'ff has concealed the truth by his statement that the Holy Founder of Ahmadiyyat has claimed to be "Only a saint and a reformer". This statement of Mr. Shari'ff is a clear proof that he and his society members believe only half the way.

Mr. Shari'ff is free to accept the claims or reject the claims as there is no compulsion in the religion of Islam, but he should not have concealed the Truth due to the fear or favour of the orthodox masses.

Sublime Status

So far the sublime status of the Holy founder of Ahmadiyyat is concerned, He Himself, on oath of God, claimed in his own words:—

"I swear to God that He blessed me with His revelation and spoke to me as He used to speak to Ibrahim, Isaac, Ismail, Joseph, Moses and Jesus in the last to the Holy Prophet Mohammed (Peace and blessings of Allah be on Him) and enlightened Him with His pious revelation. But I have achieved this blessing only through following the footsteps of the Holy Prophet (Peace and blessings of Allah be on Him). If I were not the adherent of the Holy Prophet Mohammed (Peace be on Him) and had not followed the footsteps of Him and if my noble deeds were equal to mountains, I would never have attained this blessing of revelations. Because now all windows of getting revelations are closed except the windows of the Holy Prophet Mohammad (Peace be on Him). Law bearing Prophet cannot appear and a Prophet without a new Law can appear who is a devout follower of the Holy Prophet (Peace be on Him). That is why I am a devout follower of the Holy Prophet and a prophet as well. And my prophethood is being the recipient of God's favours of speaking to me is a reflection of the prophethood of the Holy Prophet (peace be on Him). (Tajalliat-I-Illahiah Page 19-20).

Why references since 1901 have not been quoted?

Mr. Shari'ff in his letter dated December 21, 1978 has quoted some references from the books written far before 1901, when a remarkable book 'A Misunderstanding Removed' by the Holy founder was published. In reply to this question arises why Mr. Shari'ff did not quote a single reference from the books written after 1901?

The Holy founder of Ahmadiyyat in his famous book 'A Misunderstanding Removed' has clearly claimed to be a prophet without a new law. I extend my invitation again to all the readers that any one can have this book without any cost from the Ahmadiyya Overseas Mission, Samabula and can judge for himself that this book is the clear proof on the fact that the Holy Founder of Ahmadiyya Movement has definitely claimed to be a prophet without a new law.

Contradiction Resolved

No doubt there are some references in the writings before 1901, in which the Holy founder of Ahmadiyyat has denied to be called a prophet and there are hundred references in which He emphatically claimed to be a prophet and a messenger. Resolving this Contradiction the Holy Founder of Ahmadiyyat has clearly said: "Whenever and wherever I have refused to be called a prophet or messenger it is only in the sense that I am neither bearer of a new law nor an independent prophet but I certainly am a prophet in the sense that I having been spiritually benefitted by my great and noble master. (A Misunderstanding Removed Page 21).

This reference is a clear proof on the fact that the Holy Founder of Ahmadiyyat in his book 'A Misunderstanding Removed' written in 1901 has clearly claimed to be a prophet without a new law and shariah.

(Continued on Page 4)
Sacrifice In Islam

As the Muslim world once again proceeds to ‘Id al-Adha, every Muslim who can afford to do so, sacrifices an animal after the ‘Id prayers.

To the ordinary man, and to the non-Muslim, the idea underlying the sacrifice may appear either an act of charity to allow the under-privileged and the needy a share of the sacrificial meat, or it may appear a carry-over of the ancient institutions of sacrificing to ward off distress and to invoke appeasement.

In actual fact, the sacrifice in Islamic practice has a far higher meaning and the act is more than a ritual in a religious feast. While the institution of sacrifice has been accepted in one form or another by all the nations and religions of the world, in Islam the act signifies the sacrifice of the sacrificer himself in that he sacrifices the animal within himself and is an outward symbol of his readiness to lay down his own life in the way of Allah. The shedding of blood does not make one bloodthirsty or primitive, but rather, humble. For one learns to realise that if he can sacrifice an animal over which he holds control, it becomes his duty to lay down his own life in the way of his Master and Creator when so required.

It would be evident that killing an animal just for the sake of its flesh would be meaningless, unless a higher meaning was attached to the act. The Holy Quran tells us

“Not their flesh, nor their blood reaches Allah, but to him is acceptable observance of duty on your part.”

(22:37)

The sacrifice is thus a demonstration of self-sacrifice, of abandonment of baser instinct of the animal within us and of total offering of our selves to defend the truth in the way of Allah. That the act also serves the purpose of charity is quite a different thing and is by no means an important purpose for the sacrifice. It is for this reason that giving away the price of the sacrifice cannot take the place of the act itself. Had the matter been such that the only purpose had been charity, why then, there would be better means to this charity than flesh. Since it is the spiritual significance of the sacrifice that needs to be brought into focus, no simple giving of alms, donations or charitable act can actually substitute sacrifice, and the act becomes a notable and a significant one in the life of every Muslim.

THE ANNUAL GENERAL MEETING AND JALSA

The Annual General Meeting of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji was held at the Suva headquarters at 3.00 p.m. on Saturday, 29th September, 1979.

The AGM was preceded by a Quran Tilawat by Mr. Argen Sahu Khan, followed by a dua by Maulana Hafiz Sher Muhammed. A special prayer was offered for those members and office bearers of the Jamaat who had passed away over the previous year.

After a welcome address by the immediate president, Mr. G.N. Dean, the minutes of the previous AGM, copies of which had been distributed, were read and confirmed. This was followed by the Annual Report, copies of which were distributed to all present. The Report demonstrated the creditable work that the Jamaat had accomplished over the previous year and this was further reinforced when the much improved financial position was indicated by the Financial Report.

The Election of the Office Bearers gave the following officers.

President : Mr. G.N. Dean
V. Presidents : 1. Mr. A. Wahid Khan
               : 2. Mr. Wahid Ali Buksh
Gen. Secretary : Mr. Shaheen Ali
Gen. Treasurer : Mr. M. Aziz T. Khan
Asst. Gen. Secretary : Mr. Mahboob Raza
Asst. Gen. Treasurer : Mr. Hasmillah
Board Members : Maulana Hafiz Sher Muhammed
                : Mr. F.K. Dean
                : Mr. A. Hamid Khan
                : Mr. M. Hafiz Khan (Maro)
                : Dr. M.S. Sahu Khan (Ba)
Auditor : Mr. M. Munif Buksh

A notable event was the ratification by the Meeting to proceed immediately with letting out the contract for the construction of the Mosque on the head quarters site.

Jalsa

Later in the evening, the Jalsa was held at the head quarters and was well attended by our members.

Mr. A.W. Khan spoke on the need for sacrifice to allow the Jamaat to progress. He emphasised that zakat and voluntary contributions were necessary to carry on the works of the society.

After a nazm by Miss Ramiza Raza, Mr. Hafiz Khan of Maro spoke and emphasised the continuance of fine work required of those who were the founding members of the Jamaat in Fiji. He noted that their exemplary work was needed to inspire younger members and expressed hope that those who sowed the seeds of Ahmadiyyat in Fiji would continue as pillars of the Jamaat.

The final speaker was Maulana Hafiz Sher Muhammed who spoke at length on the claims of Hazrat Mirza Ghulam Ahmad and defined the terminology of his claims against the lexicon of terms as used by various sages and saints in Islam, including the great Imams. He re-emphasised the tenets of Islam that a mujaddid will make an appearance at the head of every Islamic century.

This was followed by an appeal for donations for the Mosque fund and nearly five and half thousand dollars were raised in a very short time.

After the dua, a dinner was served.
IN DEFENCE OF THE TRUTH (Con't from page 2)

Keeping in a view this later crystal clear claim of the Holy Founder of Ahmadiyyat to be a prophet without a new law, the earlier references of the books written before 1901 in which Prophethood is denied naturally will have to be reconciled with the later crystal clear claim of being a prophet without a new law by the Holy founder of Ahmadiyyat Himself.

Prophethood based on Revelation and Writings

Mr. Shariff in his letter dated December 24, 1978 confesses and agrees to “a prophet’s revelations can abrogate his personal practices”. That is also the case with the Holy Founder of Ahmadiyyat. The claim of the Holy Founder of Ahmadiyyat to be a prophet without a new law has never been initiated by any of his Khalifa. It is actually based on Holy Founder’s own writings and on the revelations of Allah in which the Holy Founder of Ahmadiyyat has clearly been conferred the title of NABI (Prophet).

One reference for the information of Mr. Shariff and his fellow members is quoted here. The Holy Founder of Ahmadiyyat has clearly said:

“In the earlier times, this was my belief that in no way I was comparable in quality with reference to Jesus son of Mary. He was a prophet, great among those chosen by Lord. Later on, however, the Wahyi sent down on me by the Lord, like pouring rain. It did not allow me to remain clinging to this belief and I found the title of NABI clearly conferred on me, in that manner that I was Nabi from one angle and Ummati from another. Anyway, the long and short of it all is that there is no contradiction in what I say. I just follow the Wahyi from the Lord. Just as long as this awareness did not come I continued to say what I had said at the outset. But when I was given this awareness I began to say different from what I had said before.”

Gradual revelation not objectionable

Such kind of gradual and phased revelation is not objectionable at all. It is an admitted fact that the Holy Prophet of Islam commanded his followers, “Do not make me superior to Jonah and Moses” but afterwards at the commandment of Allah He Himself claimed to be the most superior of all the prophets. Nobody can question why the early sayings of the Holy Prophet were abrogated? So also the Holy Founder of Ahmadiyya Movement in his early days used to believe for twelve years that Jesus was alive in the heavens but after 12 years he changed his belief at the commandment of Allah and he proclaimed the death of Jesus. Thus the early writings of the Holy Founder of Ahmadiyyat have no authority due to the later pronouncements at the will of Allah and therefore the early writings have been abrogated and no Ahmadi Muslim can question that.

So also in the early times the Holy Promised Messiah, having the idea that a prophet is he who brings a new law or an independent prophet without following any other prophet, refused to be called a prophet, but afterwards when it was revealed to him then at the commandment, understanding and revelations of Allah He clearly and emphatically claimed prophethood and messengership without a new law and shariah as it is crystal clear from his writings especially since his famous book ‘A Misunderstanding Removed’ written in 1901.

No real Ahmadi Muslim firm in faith can question the later claim of the Holy founder of Ahmadiyyat.

Definition of a Prophet

Mr. Shariff in his letter raises some questions and again tries to become more knowledgeable than the Holy founder of Ahmadiyyat and is very eager to know the definition of a Prophet. So three references are quoted for his information.

The Holy founder of Ahmadiyyat, defining a prophet after 1901, says:

“As far as I can see, Nabi is he alone on whom the word of God descends in a manner beyond all doubt and descends in a considerable volume, embracing a knowledge of things beyond the ken of men. This is why the Lord has named me a Nabi. (Tajallat-e-Ilahiya Page 26).

The Holy founder of Ahmadiyyat, defining a Nabi has said in his own words:

“All this unfortunate confusion has risen from a misconception in regard to the real meaning of Nabi. The True meaning of this word is only this that he should be one who received tidings, or means of Wahyi from Allah and have communion with Allah in considerable abundance and amplitude. That he should be the bearer of a new Shariah is not essential and binding, nor is it necessary that he should not be a follower of an earlier Nabi who had a Shariah of his own. Therefore, there was no harm if an Ummati should come to be a Nabi of this kind, especially when that Ummati received the blessing after loyal obedience to the earlier Nabi in question”. (Zainimah Brahin-e-Ahmadiyya Vol. V, Page 138).

Further more the Holy founder of Ahmadiyyat, defining a Nabi has clearly said, “Receiving word from God such as contains knowledge of things unknown and embraces prophecies remarkable in grandeur. The man who communicates this word to mankind in Islamic Terminology is called a Nabi.” (Lecture entitled Hajjatullah, Alhakam May 6, 1908).

In view of this definition of a prophet, the Holy Promised Messiah has clearly claimed to be a Prophet. Is Mr. Shariff prepared to accept the definition of a Prophet by the Holy Founder of Ahmadiyyat in complete obedience? The only weakness in Mr. Shariff’s belief seems to be that he does not accept the Holy Founder of Ahmadiyyat as “HAKAM AND ADAL” (The unquesionable arbiter), The title given by the Holy Prophet of Islam (Peace be on Him).

A real Ahmadi

The Holy founder of Ahmadiyyat has outlined a real Ahmadi as such in his own words:

“When a person accepts me with all sincerity he renders obedience to me, giving me the position of arbiter in all points of disputes, and asks me for ruling in every contention. But whenever a man did not accept me from the bottom of the heart, you will find him full of pride, full of vanity and self-willed. In all such cases you should realize that he has no connection with me since he fails to honour things which come to me from Allah. There is no honour for him, therefore, in heaven.” (Arba’in No. 3, Footnote 34).

Is Mr. Shariff ready to resolve all his disputes i.e. Prophethood of the Promised Messiah and His Khilafat, Importance of believing the Holy Promised Messiah (as explained in Haqiqatul Wahyi Page 163 and 178 to 180)
and fatherless birth of Jesus by accepting the Holy Founder of Ahmadiyyat in complete obedience?

Kinds of Prophets

The verses of the Holy Quran (5:45-47) clearly mention two kinds of prophets i.e. those who brought a new law and those who introduced no new law and came to establish the previous forgotten law and shariah just like Jesus.

If someone due to his ignorance says that a prophet without a new law is not a prophet then why he is called a prophet? Jesus being a prophet without a new law (Mathew 5—17) was also a prophet. So also the Holy founder of Ahmadiyyat being a prophet without a new law is also definitely a prophet like Jesus rather far superior to him. For details see Haqiqatul Wahyi Page 155.

Distinguished higher status than all the Saints of the Ummat

In spite of the above crystal claim of the Holy founder of Ahmadiyyat to be a prophet, Mr. Shariff out of his unobeying nature still might be thinking that the Holy founder of Ahmadiyyat is only a saint among the saints and all the saints of the ‘Ummat’ also deserve to be called in Sufis’ Lexion ‘Zilis’, ‘Biruzi and ‘Majazi Prophets. This notion of Mr. Shariff and his society members is totally wrong and far against the truth pronounced by the Holy founder of Ahmadiyyat.

The fact is the Holy Founder of Ahmadiyyat by the grace of Allah is the only one singled out for the honour of being called a NABI (Prophet). No one else of the Ummat deserved to be called a Nabi.

The Holy founder of Ahmadiyyat distinguishing his sublime status as to be higher than all the saints of the Ummat has clearly said:—

“In short, in point of the abundance of matters pertaining to the Unknown, in this Ummat, I am the only one, the only specific individual; and out of the Auliya, Abdals, and Aqtabs the righteous servants of God, as have gone before My time, such amplitude of the great blessing under discussion has not been given to anyone at all. In this respect I am the only one singled out for the honour of being called a Nabi: While everyone else held as not deserving this name. For an amplitude of Wahyi, and an abundance of knowledge in respect of matters pertaining to the Unknown, is an indispensible condition; and this condition is not found in them”. (Haqiqatul Wahyi page 390-391).

The Holy founder has also said, “In this Ummat, there have been thousands of Auliya, and there has also been One who is an Ummati and a Prophet as well. (Haqiqatul Wahyi Page 28).

These references clearly show that the Holy Founder of Ahmadiyyat has described His position as higher than all the saints in the history of the Ummat. He has held himself the only one to be called a prophet. That is why THE Holy Prophet of Islam (peace be on Him) conveyed His salam to the Holy Promised Messiah and in the Hadith of the ‘Muslim’ called Him the prophet of Allah repeating four times!

Out of hundred references, one reference is quoted here below in which the Holy Founder of Ahmadiyyat most solemnly on oath has claimed to be a prophet in his remarkable book titled Haqiqatul Wahyi Tatimma at page 68. But sorry to say this reference has also been tempered with and manipulated by half quoting to conceal the truth and mislead the readers by the Lahori Party in their quarterly paper, actually six monthly paper published under the name ‘Paghm-e-Haq’ July — Dec., 1978 at page 20.

Actually in the relevant reference the Holy Founder of Ahmadiyyat at the Command of Allah naming prophethood to the abundance of God’s communion and revelations has proclaimed:—

“O ye ignorant ones my prophethood does not mean that I am claiming prophethood in confrontation to the Holy Prophet (Peace be upon him) or brought a new law. My prophethood means only that I am recipient of the abundance of God’s Communion and revelations through following and devotion to the Holy Prophet (peace be on him). You people also believe in God’s communion and revelation. Being such it is only a literal difference. The Divine favour which you call God’s communion and revelation, I under the command of Allah name its abundance prophethood. And everybody is free in framing a terminology.

And I swear by Allah in whose hands my life is that He Himself sent me and He Himself named me Prophet and He Himself called me the promised Messiah and He has shown 300,000 great and mighty signs in support of my truthfulness (Haqiqatul Wahyi Tatimma Page 68).

Prophethood accepted unanimously


All the above mentioned persons, breakaways upto 1914 have been on oath solemnly proclaiming that “The Promised Messiah is the prophet of this age, a prophet and a messenger from God, raised to deliver the muslims and all the mankind from sin and evil.” (Paigham Sulh, Lahore, October 16, 1913 Page 2) But now why they have changed their beliefs?

In conclusion I would like to point out that the main issue was the Deliverance of Jesus from the Cross and Kashmir Controversy but these Lahori Gentlemen interrupted and preferred that their case may also be brought into light so that this job has also been accomplished by the grace of Allah.

ZIAMUD DEAN
Qaid Majlise Khudamul Ahmadiyya, Suva,
P.O. Box 3758, Samabula.
OUR MR. SHARIFF’S REPLY TO
ZIAMUD DEAN QADIANI

Mr. Ziamud Dean has replied to my letter after seven months. The thought was that this time, he would certainly have given a reply to all my questions. However, apart from only one question, he has not even touched all the others. And even in the reply to this one question, he has attempted to mislead. Apart from this, he has, as per habit, repeated those matters to which replies have already been made.

1. Had Mr. Ziamud Dean been aware of the truth, he would not have stated that the statement “the Holy Founder of Ahmadbayat has claimed to be only a saint and a reformer” was “totally wrong and far away from the truth”, since, that very statement he refutes is that of the Holy Founder of Ahmadbayati himself, not mine. As the Holy Founder of Ahmadbayat has written:

"Not the least any claim towards Prophethood but only a claim to Walayat (saint) and that of Mujaddidyat (reformer)."

(Majmua Ithihiarat, Vo. 2 P. 298)

Do Mr. Ziamud Dean and his Qadiani Society still refuse to accept this claim of the Holy Founder of Ahmadbayati?

2. It is because that my argument with Mr. Ziamud Dean is solely on this matter that:

(i) Did or did not the Holy Founder of Ahmadbayati lay claims to prophethood?

(ii) Has the Holy Founder of Ahmadbayati entertained any changes in belief on prophethood in the year 1901?

(iii) Are the pre-1901 writings of the Holy Founder of Ahmadbayati abrogated or not?

that I had, in reply to Mr. Ziamud Dean, given those quotations where the Holy Founder of Ahmadbayati has cast light on this subject matter. However, Mr. Ziamud Dean has moved away from the actual subject matter and at all times tries to cast confusion on the point at issue. Sometimes he says that I am concealing Massih Maudood’s claims; sometimes he says that there should be a debate on Khilafat; sometimes he maintains that the notables of the Lahori Society had believed, before 1914, that the Holy Founder of Ahmadbayati was a prophet.

Mr. Ziamud Dean should realise that at this moment, none of these matters forms part of our actual argument. Until the matter of Hazrat Mirza Sahib’s prophethood is clarified, raising of other issues is merely to acknowledge one’s own weakness on the subject. When discussions are carried out on these other matters, Mr. Ziamud Dean is at liberty to raise whatever questions he may wish. Inshaah Allah, every question will receive its own reply!

3. Is Mr. Ziamud Dean ignorant of the fact that today, when anyone declares himself an Ahmadi, he has immediately put the whole world at odds with himself? In this age, to believe in the Holy Founder of Ahmadbayati’s truth and to call oneself Ahmadi, it is manifestly evident that one cannot have concealed any matter. Has Mr. Ziamud Dean torn open my heart to see that the words I had written were just to please the orthodox masses? Have not the Almighty Allah and the Holy Prophet (peace and blessings of Allah be upon him) forbidden such suspicions? Is he not aware that the people are not happy to regard Hazrat Mirza Sahib as even a mujaddid?

4. There is no doubt in it that the Holy Founder of Ahmadbayati has written in lecture Sialkot,

"And this Imam who has been called Promised Messiah by God is a mujaddidi of the century and mujaddidi of the last thousand."

However, the Holy Founder of Ahmadbayati has definitely not taken the meaning that after him, there will not be a mujaddid for 1000 years, since he could not speak anything contrary to the Holy Prophet (Peace and blessings of Allah be upon him). The Holy Prophet (Peace and blessings of Allah be upon him) has declared that there will be a mujaddid in every century, and likewise, the Holy Founder of Ahmadbayati himself has laid his claims on the basis of this Hadith. So how could the Holy Founder of Ahmadbayati make claims which are contrary to this Hadith on mujaddids. Mr. Ziamud Dean and his Qadiani society have fallen into a great error in attempting to understand this passage of the Holy Founder. Had the Holy Founder of Ahmadbayati’s understanding of this passage been that which Mr. Ziamud Dean construed it to be, then why would he have repeated after this lecture that mujaddids will continue to come till Doomsday. As he says:

(i) “The succession of the Holy Prophet (Peace and blessings of Allah be upon him) is till Doomsday. For this reason, Mujaddids will continue to come till Doomsday.”

(Fatwah Ahmadia, 1905, P. 228)

(ii) “Mujaddids have come in every century and will continue to come.”

(Ruhani Khazain, No. 2 Vol. 10, 1908, P. 262)

Likewise, there are scores of other references; however, I am content to give only the two above, and would ask Mr. Ziamud Dean that if the Holy Founder of Ahmadbayati had taken the same meaning that Mr. Ziamud Dean would wish it to be, then why would he (the Holy Founder) have said after the lecture Sialkot that after him, the mujaddids will continue to come till Doomsday?

5. Mr. Ziamud Dean writes that the Holy Founder of Ahmadbayati, in his book Tajallyat-i-Illaahiya, has taken oath of God on his sublime status. However, Mr. Ziamud Dean should be aware that the Holy Founder, in this passage, has certainly not taken an oath on a claim to prophethood, but rather, took oath on the positiveness of his communication with God. The other thing that Mr. Ziamud Dean is perhaps not aware of is that this book was not even published during the Holy Founder’s lifetime. The very first time it appeared before the public, in an incomplete state, was in 1922, fourteen years after the demise of the Holy Founder of Ahmadbayati. In view
of this, this oath of the Holy Founder did not come before the public in his lifetime at all. Mr. Ziamud Dean, in support of himself, should have given those books as references which had been published during the lifetime of the Holy Founder of Ahmadiyyat. But certainly, there is the Holy Founder’s own written document which is of 1904, three years after 1901, where he had taken oath, and which oath was published in his own lifetime:

“This humble person, confronting these present ulama ..., many times, on oath of Allah, has said that he is not claimant to any prophethood, but even then, these people do not stop to issue edicts on infidelity.”

(Al-Hakkam, 27th January, 1904)

If the Holy Founder of Ahmadiyyat had made a claim to prophethood in 1901, then why would he have said on oath in 1904 that “I am ..., not claimant to any prophethood.” Is Mr. Ziamud Dean even yet prepared to give up his mistaken ideas after having received such manifest proof?

6. If the Holy Founder of Ahmadiyyat, had made claims to prophethood without law in this 1901 tract “Ek Ghali ka Izala” (A Misunderstanding Removed), as Mr. Ziamud Dean has written, then the Holy Founder would definitely not have rejected the idea in 1903. Whereas he has, in 1903, rejected prophethood without law in very clear terms. “Mohiudun Ibn Arabi wrote that Prophet-hood with law is forbidden but the other is permissible, but our religion is that Prophethood of all types, are closed.”

(Ruhani Khazain, No. 2 Vol. 5, P. 352)

The Holy Founder has said this after 1901. It is hoped that Mr. Ziamud Dean will not disagree with this.

7. Mr. Ziamud Dean knows very well that the definition of prophethood which he has given is not the definition of an actual, real prophet, but is the definition of a ‘ghair haqiqi’ prophet. And he also knows that of the three references he has given, the first two are from such books which were not published during the lifetime of the Holy Founder of Ahmadiyyat, and neither have these references come before the public in his lifetime. And the third reference is not from the Holy Founder’s own writing but a diary written by someone else. Has Mr. Ziamud Dean not found even one reference of prophethood among those books of the Holy Founder which were published in his lifetime? Mr. Ziamud Dean should also be aware that the reference which he has given was, in the opinion of the Holy Founder of Ahmadiyyat, that of a literal (ilughavi) and a ghair haqiqi prophet, just as Hazrat Mirza Sahib, nine days before his demise, has pronounced:

“My claim is only that Allah has sent me on the basis of the present mischief and I cannot conceal this matter that I have been given the honour of communion with Allah and that the Almighty Allah speaks to me very much. This is what is called nabuwat (prophethood) but is not a real prophethood.”

(Ruhani Khazain, 17th May, 1908, Vol. 10, P. 421).

Had Mr. Ziamud Dean read all those books from which his definition of a “real Ahmadi” is given, then even this matter would have been settled, for as the Holy Founder writes:

“These words are by way of metaphor as the word Nabi (prophet) occurs in the traditions for the Promised Messiah. Obviously anybody who is sent by God is His Messenger and messenger in Arabic is called rasul. 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 meanings are applied.”

So the definition given by Mr. Ziamud Dean in reply to me was of a metaphorical prophet, whereas I had asked for the definition of an actual or a real prophet, not of a metaphorical or a figurative prophet.

8. The reference given by Mr. Ziamud Dean from Haqyat al-wahy, p.p. 148 — 150, on the change of belief in nabuwat, also does not give that meaning which he desires, since it is evident from this reference that after the ‘change’, that position given to the Holy Founder from the Almighty Allah is Nabi (prophet) from one aspect and Ummati (follower) from another. And this position was given to the Holy Founder of Ahmadiyyat before 1901. Can Mr. Ziamud Dean inform us in which book and year did the Holy Founder first use the terms ummati and nabi — before 1901 or after? Mr. Ziamud Dean should know that his claim that the Holy Founder of Ahmadiyyat has changed his belief to that of his prophethood is purely a malicious accusation on the Holy Founder. In actual fact, Mr. Ziamud Dean has not understood this passage at all.

9. It would appear that it is Mr. Zaimud Dean’s belief that the claim of Masih Mauood is greater than the claim of mujaddid. That being so, then he should know that in light of the writings of the Holy Founder of Ahmadiyyat, this belief of his is wrong. The truth is that the claim of Masih Mauood is not greater than the claim of Mujaddid as the Holy Founder himself wrote after his claim to being the Masih Mauood:

“This must be remembered, that the claim of being the Promised Messiah (Masih Mauood) is not in any way greater than the claim of being a recipient of Divine communication (mulham min-Allah) or a mujaddid from God. It is evident that anybody who enjoys this status of Divine communication, all his names from Allah such as the like of Messiah or the like of Moses, are justified for him. Whosoever attains to the excellence of Divine communication, and is appointed by God for any service in the cause of religion, God Almighty gives him any name in accordance with the need of time. To give the name Promised Messiah to the mujaddid of this age seems to be based on this expediency, that his great task is to overthrow the supremacy of Christianity and counter their attacks, and to shatter with strong arguments their philosophy which is against the Holy Qur’an and to establish fully the evidence of Islam against them. The greatest trial in this age for Islam is the rational and religious vituperations of Christians against Islam which could not be swept away without Divine support and for this purpose it was essential that someone should be raised up by God.”

(Ainah Kamalat-i-Islam P. 340)

I also wish to tell Mr. Ziamud Dean that Masih Mauood can only be the mujaddid of his period, not a prophet, just as the Holy Founder of Ahmadiyyat has
written the following after his claim to being Masih Ma'uood:
(i) “In truth, from the beginning, it has always been so that the Messiah will be the mujaddid of his period.”
(Izlah Aham, P. 59)
(ii) “Before this, numerous saints have proved from their revelations that the mujaddid of the 14th Century will be the Masih Ma'uood.”
(Ainah Kamalat Islam P. 318)
(iii) “I disclose to you people that the promised mujaddid who was to come at the head of the 14th century, about whom there have been abundant prophecies by the upright, inspired persons that he was to be the Promised Messiah, I am he.”
(Majma' Ishrharat, Vol. I P. 437)
(iv) “Masih Ma'uood is mujaddid”.
(Ayyam Sulah, P. 27)
(v) “It was decided that the 14th Century mujaddid had to be Masih Ma'uood .... the 14th Century mujaddid maintains the right that he be called Masih Ma'uood since he is the mujaddid of this age.”
(Tiryq al-Qulub, 1902, P. 20)
(vi) “My this claim is evident that that Masih Ma'uood who is the mujaddid of the final era, is I.”
(Haqqat al-Wahy, 1907, P. 194)
(vii) After the demise of the Holy Founder, the original gravestone on his grave carried the same title in the inscription:
“The Promised Messiah mujaddid of the 14th Century”
Mr. Ziaumud Dean should thus realise that the highest position of the Masih Ma'uood was that of a mujaddid. This is exactly what the Holy Founder of Ahmadiyyat has written throughout his lifetime and has never made alteration to it.
10. When I first told Mr. Ziaumud Dean that the terms relating to “prophethood with or without law” was not mentioned in the Holy Qur'an at all, then I also asked Mr. Ziaumud Dean that if there was any such verse, he should produce it. I can assure him that there is no such verse in the Holy Qur'an and neither will he be able to produce any till Doomsday.
11. Mr. Ziaumud Dean and his Qadiani society have received the same setback as those who understood as abrogated, verses of the Holy Qur'an instead of carrying out comparisons among them. Whereas the Holy Founder of Ahmadiyyat, after his claim to being the Mash Ma'uood, had clarified all these matters, the Qadiani society, by abrogating half of the Holy Founder's writings, has received a tremendous setback. The appearance of such terms as ‘nabi’ and ‘rasul’ in the Revelations or writings of the Holy Founder, (e.g. “I am the only one singled out for the honour of being called a nabi”) and such passages have caused the Qadianis to stumble in confusion that the Holy Founder has been regarded in the category of prophets. Whereas, inside of writing such terms, the Holy Founder remains an individual amongst the saints and does not become a prophet, since in the ummat of the Holy Prophet Muhammad (May peace and blessings of Allah be upon him), revelations to other auliya (saints) have continued to receive the 'nabi' and 'rasul' terms from Allah. In like manner, every appointed mujaddid has received the title 'nabi'. And in this ummat, hundreds of thousands Masihis have come, and in future, thousands may come. I do not state this as a conjecture of my own, but rather, it is what the Holy Founder has said:
(i) Sometimes, in Divine revelations, such words are used in metaphorical sense, in respect of certain auliya of His, and they are not applicable to plain matter of fact and reality. This is the whole dispute which the wrong - headed, ignorant scoffers have pulled into a different direction. The name nabi-Allah which has been conferred in Sahih Muslim, etc. on the Promised Messiah by the sacred lips of the Holy Prophet, is in accordance with this metaphorical significance which is, in the books of the venerable Sufis, an accredited and familiar usage of the Divine Communication; otherwise what sense can there be in the coming of a prophet after the Last of the Prophets (Khatam al-Ambiya).
(Anjam-e-Atham, P. 28, Margin)
(ii) “It is a requirement for muhaddas that he be a resemblance of some prophet and in sight of Allah, receives the same name which is the name of that prophet.”
(Izlah i-Aham P. 570)
(iii) “This pure teaching is prepared to make Isa Massih out of thousands and has made thousands into it.”
(Sirajud Din Isai ke Char Sawalon ka Jawab, P. 22)
(iv) “I am one of those (muhaddas)”
(Nishan-i-Asman p. 31)

How Mr. Ziaumud Dean and his Qadiani society would be incensed by these above ideas of mine, and what ill they will speak of me, that I have reduced the status of the Holy Founder of Ahmadiyyat. However, Mr. Ziaumud Dean should know that the dignity of the Holy Founder is known to the Almighty Allah himself. What can Mr. Ziaumud Dean or I offer in explanation about his dignity.

In the Holy Prophet's ummat, the Holy Founder is the only person whose name was taken by the Holy Prophet in making a prophecy. Apart from this, there was no other person. The other saints may be likened to moons, but the Holy Founder is the moon of the 14th night (full moon).

I wish to inform Mr. Ziaumud Dean and his society that in the ummat of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), there is only one Promised One — there being one other. This is that distinction and excellence of the Holy Founder that is given him. This is what the Holy Founder has written:
(i) “Even if there have been thousands of saints and pious people, yet among them there was no Promised One. But he who was to come in the name of the Messiah — he was promised. Just so, before Hazrat Isa (Peace be upon him), there was no promised prophet — only the Messiah was promised.”
(Tazkera Tush Sahadatal P. 29)
(ii) “In this deed, many Khilafas will be born to this ummat and they will bear resemblance to the Khilafas of Moses. Only one at the end of the succession will be Promised, who will resemble Jesus, son of Mary. The remainder will not be Promised, i.e., there will be no prophecies about them by taking their names.”
(Tazkera Tush Sahadatal, 1903, P. 37)
(iii) “Masih Mauood will be charged with kufr (infidelity) and his enemies will deny him his position of saintliness.”
(Tofa-i-Goloriyyah, 1902, P. 98, Footnote)

(iv) “This is the saintliness beyond which there is no other position.”

The Holy Founder of Ahmadiyyat, writing in references after 1901, wrote the same things which he wrote before 1901. Thus Mr. Ziauddin Dean cannot deny the matter that while a promised saint and a promised mujaddid can attain a higher status than the other saints and as the Promised One of all the religions, he does not have to belong to the category of prophets.

12. Had Mr. Ziauddin Dean and his Qadiani society kept before them the following principles which the Holy Founder of Ahmadiyyat had written down after his claim to being the Masih Mauood, they would never have stumbled away from the truth:

(i) “Those people who come from the Almighty Allah as the appointed ones, they are appointed either by saintly revelation or by prophetic revelation.”
(Ah-Taheque Muhabisa Ludhiyyana)

(ii) “Those people who derive benefit from God without following the precepts of some prophet, are called ‘prophets’ while those who get attached to God through some prophet, are called saints (wali).”
(Sat Bachan, P. 66)

(iii) The Hadith “the learned religious savants from amongst my followers would be like unto prophets of Israeities” points out to the resemblance that the Promised Messiah will have to Jesus Christ. Since the word ‘nabi’ (prophet) according to Arabic lexicon means “one who receives tidings from Allah and announces the same”, hence the Promised Messiah, being possessed of this attribute, could figuratively be called a ‘prophet’.

(iv) In a ‘nabi’ there is only one dignity — of a prophet. In mubaddas, there are two dignities — of ummatiat (disciple) and of nabuwat (prophethood).

(v) “Not prophetic revelations (wahy nabuwait) but saintly revelations (wahy walayat) through the shadow of Holy Prophet Muhammad (may peace and blessings of Allah be upon him) and by obedience to the Holy Prophet, received by the saintly followers of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). I am accepting this. And beyond this, if any person is accusing me then such a person is certainly going astray and abandoning honesty.”
(Tabigh Risalat, Vo. 6, P. 2)

(vi) “And this name (nabi) I have received by way of my annihilation in the Prophet.”
(Ek Ghalti ka Izala)

(vii) “A non-prophet (ghair nabi) becomes a deputy or locum tenens of a prophet in the form of barooz; and this is exactly the significance of the Hadith: The Ulema of my ummat are the likes of the prophets of Israel.”
(Ayyam al Sulh, P. 164)

(viii) “The fact of being a barooz denotes the negation of his own existence.”
(Ek Ghalti ka Izala)

(ix) “Walyat (saintliness) is perfectly the shadow (zill) of prophethood.”
(Hujjat al-Sahih, P. 14)

(x) “The holy and heavenly — minded people are agreed on this point that walyat is the shadow of prophethood.”
(Lajat al-Noor, P. 38)

(xi) “The prophet is like the real substance and the wall is like the shadow.”
(Karamat al-Sadifeen, P. 85)

(xii) “This humble servant has never laid claim to prophethood or messengership in the real sense of the word. 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.”
(Anjam Atham, 1898, P. 27, Footnote)

(xiii) “He who proclaims matters unseen after receiving knowledge from God is called a Nabi in Arabic. The meaning in Islamic terminology is different. Here only the literal meaning is applied.”
(Arabeen No. 2, p. 18, 1900)

(xiv) “This humble person is the mujaddid of shariat as well as of tariqat (mystic way of life).”
(AI Hakam, 24th June, 1900)

These are the few principles which the Holy Founder has given us. If Mr. Ziauddin Dean and his society keep these principles before them, there will never be any errors in understanding the claims of the Holy Founder. In addition, Mr. Ziauddin Dean needs to understand very well that the terms zilli, ummati, baroozi, ghair shari and majazi nabi are not to be found in the Holy Qur'an nor in the Holy Prophets' traditions (Hadith); these have been invented by Muslim sages (sufi) and saints. But it should be remembered that what the Holy Qur'an and the Prophet's traditions call Khilafat, imamaat, walaayat, and mubaddasiyyat, are the very same things these sages and saints call zilli, baroozi, ummati, and majazi-nabi. It should furthermore be understood that zilli nabuwait and baroozi nabuwait are not any kinds of prophethood, but these are synonymous terms with Khilafat, imamaat and walaayat, which the sages and saints of the ummat have invented and devised.

If Mr. Ziauddin Dean does not accept this, then he should explain the name of these terms from the Holy Qur'an and the Hadith. I challenge him that he can never do so.

13. Whether the quarterly Paigham-E-Haqq is printed six-monthly or yearly, pray, what has this got to do with the question of prophethood? I have never delayed answering in the manner of Mr. Ziauddin Dean, and Inshah Allah, never will! It is not clear why Mr. Ziauddin Dean is so upset by the Paigham-E-Haqq.

14. Mr. Ziauddin Dean, after leaving out more than eighty (80) books of the Holy Founder of Ahmadiyyat, takes only the pages 163, 178 — 180 of Haqiqat al-Wahy, and draws them to the attention of that person who upholds all the books of the Holy Founder after his claim to being Masih Mauood, and fervently attests them. He does not regard the books of pre-1901 as being abrogated, as does Mr. Ziauddin Dean. However, in the interest of reducing the dispute, and to fulfil all conditions, I am extremely happy to have a debate on this matter that the dispute which exists at the moment, namely, the Holy Founder's claims, be based not only on the four pages, but on the entire "Haqiqat al-Wahy" in which those four pages will be present as well. This is simply because "Haqiqat
al-Wahy” is from the Holy Founder’s final period, that is, of 1907, and whatever is written there, it is hoped that it will not be abrogated in the eyes of Mr. Ziamud Dean. For this reason, whichever previous books have been mentioned by titles in the “Haqiqat al-Wahy” by the Holy Founder of Ahmadiyyat, and whichever previous revelations, whichever claims and whichever previous books he himself has affirmed will form the basis on which both our parties can debate, while excluding all the other books. Only the first edition of ‘Haqiqat al-Wahy’ will be regarded as acceptable for this purpose.

Is Mr. Ziamud Dean prepared to accept this generous offer in order that truth may become evident to the whole world?

I have given complete replies to all his questions and have also given references after 1901 in order that there be no quibbling.

Now, I wish to inform you that the Holy Founder of Ahmadiyyat, after making his claim to being Masih Maqbool, steadfastly maintained only one belief, and in this, he did not make any alterations at all in 1901 or 1902.

THE HOLY PROPHET MUHAMMAD (may peace and blessings of Allah be upon him) IS THE FINAL PROPHET.

(i) “Adam was created and messengers were sent, and after everyone, Muhammad (may peace and blessings of Allah be upon him) was created, who is the Seal of the Prophets and the best of all prophets.”

(Haqqiat al-Wahy, 1907, P. 141)

(ii) “Only that God has given the news who sent after all the prophets, our Prophet (may peace and blessings of Allah be upon him) in order that the whole community may be gathered under one banner.”

(Tatimma Haqqiat al-Wahy, 1907, P. 44)

THERE CAN BE NO PROPHET AFTER THE HOLY PROPHET MUHAMMAD (may peace and blessings of Allah be upon him).

(i) “Every sensible person can understand that if God keeps his word then what has been indicated in the Quranic verse about (Hazrat Muhammad being the Last and the Final Prophet, and also has been clearly mentioned in the Authentic Sayings of the Prophet) that after the demise of the Holy Prophet (Muhammad) the angel Gabriel has been forbidden to bring any “Message or revelations of Prophethood” for all times to come. Since all these facts are true, hence no person can come as a prophet after Hazrat Muhammad (peace and blessings of Allah be upon him).”

(Izala-i-Auham, P. 577)

(ii) “I firmly believe that our Prophet (peace and blessings of Allah be upon him) is khutam al-anbiya (Seal of the Prophets) and after him, no prophet, either new or old, shall appear for this ummah.”

(Nishan Asmani, 26th May, 1892, P. 28)

(iii) “And under circumstances when God says that no prophet shall appear after you and then against his own declarations sends Jesus Christ, how much heartache will this cause to the Holy Prophet Muhammad.”

(Ek Ghalati ka Izala, 1901)

(iv) “Now, by all this I mean that the ignorant opponents accuse me that I claim to be a prophet or a messenger. I lay no such claim.”

(Ek Ghalati ka Izala, 1901)

(v) “The Holy Qur’an has, in the verses, ‘alyuma akhmutu laikum deenakum’ and ‘wa laakin rasulullah wa khutam al-nabiyyin’, evidently brought prophethood to a close and terminated it in the person of the Holy Prophet (may peace and blessings of Allah be upon him).”

(Tofah-i-Golarviiyah, P. 83)

(vi) “Our Holy Prophet (may peace and blessings of Allah be upon him) was the last prophet and no prophet was to come after him.”

(Tazkira Al-Shahadat, P. 43)

(vii) “This humble person, confronting these present ulema ... many times, on oath of Allah, has said he is not claimant to prophethood, but even then, these people do not stop to issue edicts on infidelity.”

(Al Hakam, 27th January, 1904)

(viii) “Therefore all prophethoods terminate with this prophethood: and so it ought to have been, for anything that has a beginning has also an end.”

(Al Wasiyat, 1905, P. 10)

Mr. Ziamud Dean should also be aware that this claim of the Holy Founder of Ahmadiyyat that after the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), there can be no prophet, is not his own invention, neither is it as a result of devotion to the elder Muslims, but it also has its foundations in the revelation of God:

“It has been revealed to me that the true faith is Islam and the true Prophet is Mustafa (peace and blessings of Allah be upon him) who is the chief spiritual leader and the immaculate and trusty Messenger. Thus, as worship is due to God alone, Who is One, without associate, in the same way, obedience is due to His Messenger alone. Consequently, there is no prophet after him and no one is his partner and he is the one to have ended Prophethood.”

(Meran al-Rahman, P. 20)

Will Mr. Ziamud Dean reject even this revelation of the Holy Founder, coming from the Almighty Allah, that after the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) there is no other prophet? Just as this belief is based on a revelation from God, likewise, his claim on muddassasat and mujaddidat have their basis in revelation from God.

“There is no claim to prophethood but a claim to muddassasat which has been advanced by the command of Allah.”

(Izala: Auham, p.p. 421, 422)

“When the 13th Century of Hegira came to an end and the 14th Century was about to begin, Allah the Exalted, informed me through revelation that I was the Reformer of this century.”

(Kitab-ul-Bariyya, P. 201)

Mr. Ziamud Dean should not have a scornful regard for this claim of the Holy Founder of Ahmadiyyat, which has its basis in the revelation of God, but rather, he should fear God. For Mr. Ziamud Dean and his Qadiani society to say that the Holy Founder made changes on his positon on prophethood is absolutely wrong. Neither has
the Holy Founder made any claims to prophethood nor has he made any changes in 1901. Whatever his belief was on prophethood at the time of his claim to being Masih Mauood remained his belief to his demise.

“The coming Messiah, on account of being a muhaddas, is also called metaphorically a prophet.”

(Izilah Auham, 1891, P.349)

“If muhaddathiyya is looked upon as prophethood metaphorically, does this amount to a claim to prophethood?”

(Izilah Auham, 1891, P.422)

“In a metaphorical sense, God has the right to speak of an inspired servant (mulham) as a prophet or a mursal (the sent one).”

(Siraj Munir, 1897, P. 3)

“This humble servant has never laid claim to prophethood or messengership in the real sense of the term. To apply a word in a non-real (ghair haqiqi) sense or to use it in conversation in its ordinary literal sense does not amount to heresy.”

(Anjam Atham, 1898, P.27, footnote)

“Here the use of the words ‘messenger’ and ‘prophet’ in Divine communication is just a way of metaphor and simile.”

(Anjam Atham, 1899, P.25 footnote and Tuhfa Golarwaiyah, P. 24 supplement)

“God communes and communicates with His saints (auliya) in this nation and they are imbued with the colour of prophethood, but they are not prophets in reality, for the Qur’an has brought the shariah to the point of perfection.”

(Mawahib al-Rahman, 1903, PP. 66, 67)

“I have been called a prophet of God only by way of metaphor and not by way of reality.”

(Haqqat al-wahy, 1907, P. 65 supplement to Istifta.)

Now, keeping the above quotations before him, can Mr. Ziamud Dean tell us whether the Holy Founder of Ahmadiyyat carried out any changes in his belief from 1891 to 1907, or whether he had maintained the same belief throughout completely unchanged.

But then, just as this claim is based on the revelation that after the Holy Prophet (may peace and blessings of Allah be upon him) there can be no prophets, similarly, this word ‘nabi’ (prophet) has the interpretation as made by the Holy Founder which is not of his own conjecture, but rather, has been as disclosed to him by God. As the Holy Founder has written:

“I have repeated time and again that these words ‘rasul’ (messenger) and mursal (the sent one) and ‘nabi’ (prophet) in my revelations with reference to me, is without doubt, from God, but are not attributed to their true meanings, and just as these are not attributable, so to use the terms ‘nabi’ which in the Hadith have been sent for the Masih Mauood, they too cannot be applied to their true meanings. This is that knowledge that God has given me. Those who may understand, should understand. It has been made clear to me that all doors of real prophethood (haqqi nabuwat) after the Seal of the Prophets (may peace and blessings of Allah be upon him) are absolutely closed. Now neither any new prophet nor any old prophet can come in the context of a true prophet.”

(Siraj Munir, P. 3)

Mr. Ziamud Dean and his Qadiani society members should read this time and again and should know that this knowledge of the Holy Founder was not his own but was given by God, then in his revelation and in the Hadith, the terms ‘nabi’ which came for the Masih Mauood were in the metaphorical sense, and meant muhaddas. This disclosure on the Holy Founder was from the Almighty God. To attempt to destroy this God-given knowledge would not bode well for Mr. Ziamud Dean and his society.

These three matters are sufficient to settle all your questions:

1. That the claim to muhaddasiyat and not to prophethood was by God’s command.

2. That the terms ‘nabi’ and ‘rasul’ in the Holy Founder’s revelations and the term ‘nabi’ with reference to the soon-to-come Jesus as appears in the Hadith, were meant for the muhaddas and were metaphorical. This was not the Holy Founder’s conjectural or interpretive knowledge, just as it was in the beginning with reference to Jesus (Peace be upon him), but is that knowledge which God gave him.

3. That this statement that after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there will not be any prophets, is not only the Holy Founder’s dogmatic belief, but it is a disclosure from God. For this reason, Mr. Ziamud Dean should refrain from such false belief which not only necessarily defame the Holy Founder, but God’s command, His given knowledge and His discourses will need to be regarded as false. That only can be true which the Holy Founder wrote down and has always written down after his claim to being the Masih Mauood. If in the view of the Holy Founder, the terms ‘zill’, ‘baroozi’, ‘majazi’ and possession of both aspects of ummataiyyat and nabuwat, carried the same meaning that is given them by Mr. Ziamud Dean and his Qadiani society, then the Holy Founder would never have rejected the claim to prophethood with such a challenge, as he has done:

“We also curse the claimant to prophethood.”

(Majmu’ah Istitharat, P. 224)

“After our lord and master Muhammad Mustafa (may peace and blessings of Allah be upon him) — the last of the messengers (khattam al-mursalain) — I regard any claimant to prophethood and messengership to be a liar and an unbeliever (kaafir).”

(Istithar, 2nd Oct. 1891)

“I look upon anyone who denies the finality of prophethood — (khattam nabuwat) to be a heretic and outside the pale of Islam.”

(Taqrir Wajib al-Ilan at Delhi 23rd Oct., 1891).

“It does not behove me that I should lay claim to prophethood and go outside the pale of Islam and join the party of unbelievers.”

(Hammanat al-Bushra, 1903, P. 79).

It is my fervent prayer that the Almighty Allah will grant Mr. Ziamud Dean and his Qadiani society an understanding of the Holy Founder’s writings and the ability to walk along the right path. For Mr. Ziamud Dean’s edification, I give below a few other questions which are in addition to the seven I have already given.
The seven were:

1. Can any Qadiani define the status of the term “prophethood without law” within the frame work of the religious laws of Islam (shariah)?

2. Can this term be found in the Holy Qur’an or the Hadith?

3. If not so, then how long after the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was this term coined?

4. Who was the first to coin it?

5. Did Hazrat Mirza Sahib lay claims to “prophethood without law” through God’s revelations, and if so, in which of his revelations was this first revealed?

6. In which words did the Holy Founder make this first claim?

7. And in which book and in which year did he make this first revealed claim?

MY ADDITIONAL QUESTIONS ARE:

8. When the Holy Founder made his claim to being the promised Messiah, was he aware of that Hadith of Sahib Muslim in which the term “nabi-ullah” came four times?

9. There is certainly this Hadith of the Holy Prophet that Allah will raise a Mujaddid after every one hundred years. Is there any Hadith wherein it is stated that there is a Mujaddid after a thousand years interval?

10. Hazrat Mujaddid Alif Thani stated that he was a Mujaddid who was raised after hundred years as well as a Mujaddid who was raised after a thousand years. What does this mean? Does it mean that there will be no mujaddid for a thousand years after Hazrat Mujaddid Alif Thani? Or does it carry other meanings?

11. After the lecture Sialkot, in 1905, when Hazrat Mirza Ghulam Ahmad was asked whether a Mujaddid would appear after him, what did he reply?

12. Hazrat Mirza Sahib has certainly written, “my revelations are not wahy-e-Nabwut but are wahy-e-Wilayat (not prophetic, but saintly)”. Can Mr. Ziaamud Dean, in contrast to this, show from any one book of the Holy Founder that his revelations were not Wahy-e-Wilayat but were Wahy-e-Nabwut? If so, Mr. Ziaamud Dean will be given a reward of $100.

13. Hazrat Mirza Sahib has certainly written that in a prophet there is only one aspect of prophethood and in a muhaddas, there are two aspects — one of prophethood and one of ummatiat. If Mr. Ziaamud Dean can show from any one book of the Holy Founder, in contrast to this, that in a muhaddas there is only one aspect of prophethood while in only a prophet, there are two aspects — of ummatiat and of nabwut, then Mr. Ziaamud Dean will be given a reward of $100.

14. Hazrat Mirza Sahib has certainly written “In my revelation and in the Hadith of Muslims, the word ‘nabi’ which came for Masih Maood, does not mean haqqi nabwut (true prophethood) but means majazi nabwut (metaphorical prophethood). If Mr. Ziaamud Dean can show, in contrast to this, from any book of the Holy Founder that the meaning should be haqqi nabwut and not majazi nabwut, then he will be given a reward of $100.

15. Mr. Ziaamud Dean and his society have imputed a malicious accusation on the Holy Founder that “all writings before 1901 wherein the Promised Messiah disclaimed prophethood have been abrogated and it is wrong to argue from them.” If Mr. Ziaamud Dean can show from the Holy Founder’s tract “Eh Galtii ka Ijzala” (A Misunderstanding Removed) that “my references before 1901 where I have disclaimed prophethood are now abrogated and it is wrong to argue from them, then Mr. Ziaamud Dean will be given a reward of $100.

It is hoped that Mr. Ziaamud Dean will answer these questions.

A. L. SHARIF: QAD SHUBBAN UL AHSAMIYYA, SUVA.

TEACHINGS OF ISLAM (Continued from page 1):

their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful” — 24 : 30-31.

“And (as for) monkery they innovated it — We did not prescribe it to them — only to seek Allah’s pleasure, but they did not observe it with its due observance ...” — 57 : 27.

These verses not only contain excellent teachings for the preservation of chastity but also point out five remedies for observing continence: restraining the eyes from looking upon strangers, and the ears from hearing voices exciting lust, or hearing the love-stories of others, avoiding every occasion where there may be risk of being involved in the wicked deed and, last of all, fasting, etc., in case of celibacy. We can confidently assert that the excellent teachings on chastity, together with the remedies for continence, as contained in the Holy Book, are a peculiarity of Islam.

One particular point deserves special attention here: the natural propensity of man, in which sexual appetite takes its roots and over which man cannot have full control except by undergoing a thorough transformation is that, whenever there is an occasion for it, it flares up and throws him into serious danger. The Divine injunction in this respect is, therefore, not that we may look upon strange women and their beauty and ornaments or their gait and dancing so long as we do it with pure intent nor that it is lawful for us to listen to their sweet songs or to the stories of their love and beauty, provided it is done with a pure heart, but that it is not lawful for us to cast glances at them whether with a pure or an impure heart. We are forbidden to do an act in the doing of which we are not treading upon sure ground. We must avoid every circumstance which might make us stumble. Unrestrained looks are sure to lead one into danger and, therefore, it is prohibited for us not only to look at a woman lustfully but not to look at her at all so that the eye and the heart should remain pure and secure against temptation.

For the attainment and preservation of chastity, therefore, there could be no higher teaching and no nobler doctrine than that inculcated by the Holy Quran. The Word of God restrains the carnal desires of man even from smouldering in secret and enjoins upon him to avoid the very occasions where there is danger of excitement of evil passions.

This is the secret underlying the principle of the seclusion of women in Islam. It is sheer ignorance of the noble principles of this religion to suggest that seclusion means shutting up women like prisoners in gaol. The object of seclusion is to restrain both men and women from intermingling freely, and that neither sex should be at liberty to display its decoration and beauty to the other sex. This excellent rule is conducive to the good of both sexes.
دور ہر اور واپس میں لے جاتے ہیں گڈھا کا پتھر اور ہر مطلب کی اور اس کے معنی کو قابل ذکر ہے۔

1. انگریزی کے فخری سلسلے کی غور کے ساتھ لمبی مدت میں لمبی مدت میں اپنا عمل کرتے ہیں۔
2. ہمیشہ اپنے اپنے وقت میں سکھتے ہیں۔
3. نقشبندیہ کا ہدایت حاصل کرتے ہیں۔
4. تعمیرات کے ساتھ ہمیشہ غیر مجازی ہیں۔
5. حکم نامہ پر اور وہاں سے اپنے کام کرتے ہیں۔
6. تعمیرات کے ساتھ ہمیشہ غیر مجازی ہیں۔
7. حکم نامہ پر اور وہاں سے اپنے کام کرتے ہیں۔

دوسرے سوال - ہمیشہ گدھا کا پتھر اور گھر اور ہر مطلب کی اور اس کے معنی کو قابل ذکر ہے۔
سوال: دیزیت کاسلاوی کی ہے؟ اس کی تاریخی تراکمی ملیڈیس ہونا چاہتی ہے؟

جواب: دیزیت کا مغفیورلو موسیقی کا نام کی ہے۔ اس کا نام اور اس کی تاریخی تراکمی ملیڈیس ہونا چاہتی ہے۔ اس کا نام اور اس کی تاریخی تراکمی ملیڈیس ہونا چاہتی ہے۔ اس کا نام اور اس کی تاریخی تراکمی ملیڈیس ہونا چاہتی ہے۔
سوال جواب

7- صحیح معلومہ ہے کہ موہن داس بابو کا ایک اہم کام تھا?

جواب: صحیح معلومہ ہے کہ موہن داس بابو کا ایک اہم کام تھا کہ مہاراجہ سوپریم کی آبادی کا سرمایہ کا دورہ کرنا۔

8- کیسے موہن داس بابو کو اس انعام سے نوازا گیا?

جواب: موہن داس بابو کو اس انعام سے نوازا گیا کہ وہ وی ترک پرستہ تھا اور اقتصادی جوہر و نجوم کا مہارت کا حامل تھا۔

9- موہن داس بابو کی طبیعیاتی تعلیم کا چوہاں مطالعہ کیا?

جواب: موہن داس بابو نے طبیعیاتی تعلیم کے حوالے سے مطالعہ کیا اور اس کے ذریعے اکثریت لوگوں کو صحیح طور پر تعلیم دی۔

10- موہن داس بابو کی کتاب کا نام چھوٹا بھی کیہ ہے?

جواب: موہن داس بابو کی کتاب کا نام چھوٹا بھی کیہ ہے کیونکہ وہ لوگوں کو حیرت کا جائزہ دیتا تھا۔

11- موہن داس بابو کا انعام کا مفہوم چھوٹا بھی کیہ ہے?

جواب: موہن داس بابو کا انعام کا مفہوم چھوٹا بھی کیہ ہے کیونکہ وہ لوگوں کو رضامنیت کا جائزہ دیتا تھا۔

12- موہن داس بابو کی کتاب کا مضمون چھوٹا بھی کیہ ہے?

جواب: موہن داس بابو کی کتاب کا مضمون چھوٹا بھی کیہ ہے کیونکہ وہ لوگوں کو بہت متاثر کرنا تھا۔
اوروجو دوکریت - اکثر فضائال اپنے طور ..

جواب - ایہ ایہ طریقی کے بہت ..

سوال - جب وہ معاوضہ سے ..

جواب - اہم ..

سوال - والد ..

جواب - ایہ ..

سوال - ..

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جواب - ..

سوال - ..

جواب - ..

سوال - ..

جواب - ..
و حضور خاک خرچنگوی سطحی که در این مقصد که گفته شده است، تلقی کننده و فعالیت نمایندگان الرياضی و ثقافی در آن مکان و در این مورد، جغرافیایی و اقتصادی و سیاسی و تاریخی و فرهنگی است که برای تثبیت نگریستن این موضوعات، حضور و تبلور این موضوعات می‌گردد.

1. حضور مهاجران افغان در این منطقه و تاثیر فرهنگی و اجتماعی آن‌ها.

2. حضور مهاجران در این منطقه و تاثیر فرهنگی و اجتماعی آن‌ها.

3. حضور مهاجران در این منطقه و تاثیر فرهنگی و اجتماعی آن‌ها.

4. حضور مهاجران در این منطقه و تاثیر فرهنگی و اجتماعی آن‌ها.

5. حضور مهاجران در این منطقه و تاثیر فرهنگی و اجتماعی آن‌ها.
1. "سیراپین" کشمکش رضوان حضرت امام خمینی (ره) کے بیانات اور اجابہ رہبی اور جوابی (دهم) خطابات میں اشارہ کی ہے کہ اس کے بڑے مسائل کیلئے فکری معاشرہ کی اہمیت کی ظاہریت کی ہے ۔

2. امام خمینی (ره) کے بیانات میں "سیراپین" کا مطلب ہے کہ کسی شخص کی بڑی مشکلات کے سلسلے میں اس کو جوابی واقعین کی دعا نہمیں ہوئی ہوئی اور یہ واضح ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

3. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

4. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

5. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

6. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

7. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

8. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

9. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔

10. امام خمینی (ره) نے بیان کیا کہ "سیراپین" کا مطلب ہے کہ اس کو جوابی اور جوابی کے طرح تحقیق اور دعوت کی ہے۔
جواب 1: اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔ اورس کیڑے کا پھر اپنے اورس کیڑے میں نئی مادہ کا اadvertisement کر چکے ہیں۔
سوال چیست که اولین سوال پرداختن کردن را ضرورت ندارد؟

خوب چون این نظریه نشان می‌دهد که اولین سوال را باید پرداختن کردن را ضرورت ندارد.

سوال چه سؤالی نبود که اولین سوال و پاسخگویی که مطابق می‌توانست اولین سوال و پاسخ

کیست که اولین سوال را پرداختن کردن را ضرورت ندارد؟

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اسلام

[النص غير قابل للقراءة]
سوال: لوگا کی تیاری کے لئے اوہ اسٹودینٹز کی مدد کی جاتی ہے یا نہیں؟

جواب: ہر اسٹودینٹ کو ان کی تیاری کے لئے مدد ہوتی ہے کیونکہ جب وہ اپنی تیاری کے لئے مدد کے لئے معيدات نہیں تیار حیثیت میں پہنچتے ہیں تو ہم سمجھتے ہیں کہ وہ محدود میں ہو اور ہم ہمہ ایک مکمل تیاری کے لئے کمیجوں کی مدد سے داخل ہوجاتی ہیں۔

سوال: لوگا کی تیاری کے لئے چیزیں کیا نہیں کیتی؟

جواب: لوگا کی تیاری کے لئے کوئی چیز نہیں کیتی جاتی ہے کیونکہ ہم میں کسی بھی طرح کی تیاری کے لئے محدود میں پہنچنے کی ضرورت ہے۔

سوال: لوگا کی تیاری کے لئے معيدات کیا نہیں تیار؟

جواب: ہر اسٹودینٹ کو معيدات کی مدد سے تیار ہوتا ہے کیونکہ ہم اس کی تیاری کے لئے محدود میں پہنچیں ہوئے ہیں۔

سوال: لوگا کی تیاری کے لئے کیا پریشان ہوتا ہے؟

جواب: ہر اسٹودینٹ کو الگ-الگ شکل کے محدود میں تیار ہوتا ہے کیونکہ ہم اس کی تیاری کے لئے محدود میں پہنچنے کی ضرورت ہے۔

سوال: لوگا کی تیاری کے لئے کیا محدود ہوتا ہے؟

جواب: لوگا کی تیاری کے لئے محدود میں تیار ہوتا ہے کیونکہ ہم اس کی تیاری کے لئے محدود میں پہنچنے کی ضرورت ہے۔
هناك عنصر تماثلي في تشكيل الكلمات وال단ات. يظهر ذلك في كيف يتم تكوين الكلمات والعبارات. فإن الكلمات مرتبة بشكل متوازي حيث يتم تكرار بعض الأحرف والكلمات بشكل متكرر. العناصر الأخرى مثل اللفظ والشريحة تظهر بشكل متوازي أيضاً.

لم يتم قراءة النص باللغة العربية بشكل طبيعي بسبب النماذج الممتدة والجسيطة. يعني ذلك أن هناك بعض التحديات في قراءة النص بشكل طبيعي بشكل متوازي.
 duroshok nazar forbakht kar...