SO SAYS THE HOLY QURAN

114 And who is more unjust than he who prevents (men) from the mosques of Allah, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter.\textsuperscript{159}

Chapter 2, Verse 114,

COMMENTARY:

159 The idolatrous Qurais\th had turned the Muslims out of the Sacred Mosque at Makkah and the Jews and the Christians were now helping them to annihilate the small Muslim community in Madinah, which practically meant the laying waste of the Sacred Mosque itself. The word masajid (mosques) is used here because the Sacred Mosque was to be the centre of all the mosques of the world. This generalization further shows that the fate of all those who prevented Muslims from worshipping Allah in the mosques is predicted here, and the fate of the opponents of the Prophet bears ample testimony to the truth of this prediction. The Jewish residents of Madinah, who exerted themselves to their utmost to bring ruin to Islam, were either banished in disgrace or perished in their struggle to annihilate Islam. The idolaters or the Qurais, who prevented Muslims from repairing to the Sacred Mosque at Makkah, were also finally subdued and had to bow their heads before the very men whom they had persecuted for no other fault than that they worshipped Allah.
Fasting in Islam

N.A. Faruqui, Lahore

"O you who believe; Fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil." (Holy Quran, 2:183)

Those who "believe" really believe in the unseen. And they act in that belief, whatever the consequences. Now that is not an irrational or unscientific attitude. All scientific development has taken place on that basis. Newton saw the apple fall down from the tree (and not go up as it should have because of the earth's spin). Observing that phenomenon, he believed that there was an unseen force working on that apple which pulled it down. On that belief or faith, he worked and discovered all the wonderful scientific laws and phenomena that laid the foundation of modern science. To come to recent times, whoever saw the atom or will ever see it? And yet believing that the unseen atom exists, because of certain evidence on the subject, the wonders of the atomic science have been revealed.

Lesson from Life

Take man's own daily life. He eats and drinks because he believes that they will do him good or satisfy his hunger and thirst. But little does he know that in that food or drink may lurk germs which may make him very ill or kill him. Similarly, man travels in the belief that he will reach his destination safely. If he could foresee an accident to his body or limb, or his being crushed to death in a collision, he would not travel on that bus, train or aeroplane. Parents marry off their beloved daughter in the belief that she will be happy. If they could see beforehand her life-long misery or suffering that may follow, they would not commit her to it. A businessman makes a deal in the belief that it will benefit him. He does not, in fact he cannot, see beforehand what will be the result.

A doctor prescribes a medicine or an operation. Believing in him, we take that medicine or accept the operation. And yet either may kill us. We are prepared to believe in a doctor who can be ill-informed, or may make an honest or careless mistake, and be killed. But we will not believe in Allah, Who can never make a mistake because He is All-Knowing, and undertake fasting. We must have reasons or proof.

Practical Proof

Well, let us have the proof. The verse I have quoted says that fasting was prescribed for those before us too — not fasting for a few days only, or partial self-denial of certain foods only, as exists in other communities today. The Holy Quran says that this variation is due to the loss or corruption of divine teachings in other religions. Fasting was prescribed for them too as in Islam.

Let us take the first claim of the Holy Quran that fasting was prescribed in all religions. This is borne out by history. To cite only one authority, the "Encyclopaedia Britannica" says: "It would be difficult to name any religious system in which it (fasting) is wholly unrecognised." The variation of motives for fasting makes no difference to the rigours of fasting. But the duration and nature of the self-denial do. Let us take the three great religions other than Islam viz., Christianity, Buddhism and Judaism. It is clear from the Bible that Moses as well as Jesus fasted fully for 40 days! As for Mahatama Buddha, he fasted until he was reduced almost to skin and bones as we see in his statues.

Now the testimony of millions of prophets, saints and virtuous people is that fasting is good, in fact a must, for self-purification. Could there be a better proof? These were truthful men who spoke from personal experience. And the world at large saw the transformation in them.

Scientific Reason

But the Holy Quran does not rest its case on such overwhelming evidence only. It goes on to say: "So that you may guard against evil." Now this is the special beauty of the Holy Quran, not to be found in other revealed books. It gives reasons for any injunction given. It gives the objective for which any obligation is laid on man, so that he may act by conviction, and know the goal which he has to seek. A Muslim does not fumble in the dark. He knows what he has to seek; and he can judge his performance by the end result.

The result he seeks in fasting is that he may be enabled to guard against evil. Now why should that be such a difficult task that he should have to undergo the rigours of fasting for one whole month? To guard against evil successfully is in fact a very, very difficult achievement. Even in this age of reason, education and enlightenment, we see evil all around us. Even the so-called civilized nations of present day are seething with crime, sin and even unnatural offences. Education, moral codes and legal enactments are of no avail. The public opinion, far from inhibiting crime and vices, adjusts itself to them. Why is this all so when man's reason, his good sense, and even his religion tell him that crime and sin are bad?

Animal Urges

The answer is that man is driven by the animal within him. Man shares with the animals his physical body. That is why scientists try our medicines on animals first, before giving them to man. Since the animals and man have the same basic physique, the desires and passions which arise from the physical body are basically the same between man and animals. The animal urges within man are necessary to drive him to all action, but alike all animals they have to be trained and tamed.

Taming the Animal

Now how do you tame an animal? Ask any circus manager. He will tell you that animals are tamed by denying them food and drink. Sex in the case of animals is seasonal. In the case of man it is perennial. That is why Islam has required that man should deny himself food, drink and sex during fasting. Study the life of all animals. Their only aim in life is to indulge in food, drink and sex. Man is superior to all creation. In him lodges the divine spark of the soul which can make him acquire divine virtues. Hence said the Holy Prophet: "Learn the morals
TWENTY REASONS WHY MEMBERS OF THE LAHORE AHMADIYYA MOVEMENT BELIEVE THAT HAZRAT MIRZA GHULAM AHMAD SAHIB DID NOT CLAIM TO BE A PROPHET

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

1. “My claim is not of prophethood (nubuwat); on the contrary, the claim is of being a saint (muhaddath) which has been advanced by the command of God” (Izala Ahkam, p. 421).

2. “In conclusion, there is no claim of prophethood on my part either. The claim is only of being a saint (wali) and a Reformer (muajaddid)” (Majmau’ Iththarat, vol. ii, p. 290).

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

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

Second Argument
If Hazrat Mirza Sahib had been a claimant to prophethood, he could not have given the following interpretation of the title Khataam an-Nabiyyeen (Seal or Last of the prophets) applied to the Holy Prophet Muhammad in a famous verse (33:40) of the Holy Quran:

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

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

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

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

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

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

Fourth Argument
If Hazrat Mirza Sahib had claimed to be a prophet, he could not have written that the revelation-of-prophets wahi nubuwat or wahi rizalat terminated with the Holy Prophet Muhammad. This, however, was exactly what he wrote:

1. “It is my belief that the revelation-of-prophets wahi rizalat began with Adam and closed with Muhammad mustafa, peace and blessings of God be upon him” (Majmau’ Iththarat, vol. ii, p. 230).

2. “We believe in the finality of prophethood of our master and leader the Holy Prophet, peace and blessings of God be upon him. And it is not the revelation-of-prophets wahi nubuwat, but the revelation-of-saints wahi wilayat which is received by the saints under the shadow of the prophethood of Muhammad by perfect obedience to him, peace be upon him. In this we do believe. Any person who accuses us of going further than this, departs from honesty and fear of God” (Majmau’ Iththarat, vol. ii, p. 151).

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

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

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

1. “Has it ever happened in the world that God should have so helped an imposter that he could be making a false claim about God for eleven years to the effect that His revelation as granted to saints (wahi wilayat and wahy muddaddathiyat) comes to him, and God would not cut off his life vein” (Ainah Kamalat Islami, p. 323).

2. “I have noticed that at the time when revelation, in the form of revelation-of-saints (wahi wilayat), comes to me…” (Barakat al-Dua, p. 19).
Seventh Argument

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

1. “I do not confirm any of my revelations but only after testing it by the Holy Quran, for I know that anything opposed to the Quran is falsehood and heresy.” (Anāk Komālat Islām, p. 79).
2. “It was not until I had tested my revelations by the Holy Quran and authentic Sayings of the Holy Prophet, and had supplicated humbly and tearfully at the door of the Almighty Lord of the worlds, that I brought this matter on my tongue.” (Hamamat al-Bushra).
3. “I have made it an essential rule that I do not rest content with my visions or revelations unless the Quran, the Holy Prophet’s example, and his authentic Sayings support them!” (Mafhuzat, Part IV, p. 203).
4. “A revelation of a saint, or revelation of believers generally, is not an argument unless it accords and agrees with the Holy Quran.” (Izala Aukham, p. 629).

Eighth Argument

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have called himself a follower and subordinate of the Holy Prophet Muhammad (S.A.W.) as he has written:

1. “Almighty God says (in the Holy Quran): wa ma arsal-na min rasul-in illa li-yada a bi-izn Allah, that is to say, every messenger (rasul) is sent to be a master and a leader, not to be a follower and subordinate of someone else.” (Izala Aukham, p. 569).
2. “No messenger (rasul) comes into the world as a follower and subordinate. In fact, he is a leader, and follows only his revelation which is sent to him through Gabriel.” (Izala Aukham, p. 576).
3. “I have not made any sort of claim to prophethood (nabuwat). This is your mistake, or perhaps you have some motive in mind. Is it necessary that a person who claims to receive revelation should also be a prophet (nabi)? I am a Muslim, and fully follow Allah and His Messenger (Jang-e Muqaddas, p. 67).

Ninth Argument

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

1. “Apart from these arguments, the second coming of Jesus is also barred by the verse: wa lakin rasul-Allah wa khatam an-Nabiyyin (i.e. Muhammad is the Messenger of God and Last of the Prophets); and also by the Holy Prophet’s Saying: La Nahiyja ba di (There shall be no prophet after me). How could it be permitted that, despite our Holy prophet, peace and blessings of God be upon him, being the khatam al-anbiya (Last of the Prophets), some other prophet should come sometime and the revelation of prophets commence again” (Ayyam as-Sail, p. 47).
2. “In the verses al-yuumah akmal-tu la-kum dina-kum (This day have I perfected for you your religion), and wa lakin rasul-Allah wa khatam an-Nabiyyin God has clearly terminated prophethood with the Holy Prophet Muhammad, peace and blessings of God be upon him, and has stated unequivocally that the Holy Prophet is the Last Prophet... But those people who would have Jesus return to this world believe that he shall come with his prophethood and for a full forty-five years the angel Gabriel shall come to him with the revelation-of-prophets. Now tell us how, under this belief, anything would be left of the termination of prophethood and the ending of the revelation-of-prophets? In fact, one would have to believe that Jesus is the last of the prophets” (Tuhfa Golarziya, p. 83).

Tenth Argument

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

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

Eleventh Argument

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

1. “Don’t level false allegations against me that I have claimed to be a prophet in the real sense... It is true that, in the revelation which God has sent upon this servant, the words nabi, rasul and mursal occur about myself quite frequently. However, they do not bear their real sense: ‘To each the terms he uses.’ So this is the terminology of God, that he has used these words. We believe and acknowledge that, according to the real meaning of nubuwat (prophethood), after the Holy Prophet Muhammad no new or former prophet can come. The Holy Quran forbids the appearance of any such prophets. But in a metaphysical sense God can call any recipient of revelation as nabi or mursal. Have you not read those sayings of the Holy Prophet in which occur the words rasulu rasul-illahi (messenger of the Messenger of God)? The Arabs to this day call even the message-bearer of a man as a rasul, so why is it forbidden to God to use the word mursal (messenger) in a metaphorical sense? Do you not even remember from the Quran the words (of some non-prophets) fa-
2. “By virtue of being appointed by God, I cannot conceal those revelations I have received from Him in which the words *nubuwwat* and *risalat* occur quite frequently. But I say repeatedly that, in these revelations, the word *mursal* or *rasul* or *nabi* which has occurred about me is not used in its real sense. (Footnote: Such words have not occurred only now, but have been present in my published revelations for sixteen years. So you will find many such revelations about me in the *Barahin Ahmadiyya*.) The actual fact, to which I testify as the leading witness, is that our Holy Prophet, peace and blessings of God be upon him, is the Last of the Prophets, and after him no prophet is to come, whether an old one or a new one ... But it must be remembered that, as we have explained here, revelations from God sometimes contain such words in a metaphorical sense about some of his saints; however, they do not apply in a real sense” (*Anjam Atham*, footnote, p. 27).

**Twelfth Argument**

If Hazrat Mirza Sahib had claimed to be a prophet, he would not have denied in his books and speeches making a claim to real prophethood, taking the words *nabi* (prophet) and *rasul* (messenger) as being in a metaphorical sense, for the metaphorical cannot be real. He wrote:

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

2. “When God speaks to someone very frequently, and reveals to him his knowledge of the hidden matters, this is prophethood (*nubuwwat*) but it is not real prophethood” (*Ma'fuzat Ahmadia* vol. x, p. 421).

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

**Thirteenth Argument**

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

1. “The epithet *nabi* of God’ for the Promised Messiah, which is to be found in *Sahih Muslim* etc as having come from the blessed tongue of the Holy Prophet, is meant in the same metaphorical sense as that in which it occurs in Sufi literature as an accepted and common term for Divine communication. Otherwise, how can there be a prophet after the last of the Prophets?” (*Anjam Atham*, footnote, p. 27)

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

3. “These words are by way of metaphor, just as in Hadith also the word *nabi* (prophet) has been used for the Promised Messiah ... And he who discloses news of the unseen, having received it from God, is known as *nabi* in Arabic. The meaning (*of* *nabi*) in Islamic terminology is different. Here only the linguistic meaning is intended” (*Arbaaen* no. 2, p. 19, footnote).

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

**Fourteenth Argument**

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

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

2. “There is no doubt that this humble servant has come from God as a *muḥaddath* for the Muslim nation” (*Tawzih Maram*, p. 18).

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

4. “As our Leader and Messenger, peace and blessings of God be upon him, is the Last of the Prophets, and after him no prophet can come, the *muḥaddathī* have been substituted for prophets in this religion” (*Shahadat al-Qurn*, p. 24).

**Fifteenth Argument**

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

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

2. “I cannot be called only ‘prophet’, but a prophet from one angle and a follower from another. (Huqiqat Al-Wahy, footnote, p. 150).

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

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

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

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

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

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

3. “By rasul (plural of rasul) are meant all those who are sent, whether a messenger, or prophet, or saint” (Shahidat Al-Quran, p. 23).

4. “In the capacity of being sent by God, the prophet (nabi) and the saint (muhaddath) are on a par. And just as God has named prophets as the ‘sent ones’ (mursal), so has He also named the saints as the ‘sent ones’” (Shahidat Al-Quran, p. 27).

5. “My claim is not of prophethood (nabwataat); on the contrary, the claim is of being a saint muhaddath which has been advanced by the command of God” (Izala Aslam, p. 421).

6. “My intention from the beginning, which God knows well, is that this word nabi does not mean real prophethood, but denotes only a saint (muhaddath)” (Majmu’u’ Ishtiharat, vol. i, p. 97).

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

1. “My prophethood is a reflection of the Holy Prophet Muhammad, peace and blessings of God be upon him. It is not actual prophethood” (Huqiqat Al-Wahy, footnote, p. 150).

2. “This title (of nabi) was bestowed upon me in the sense of reflection (zill), not in the real sense” (Chashma Ma’rifat, footnote, p. 324).

3. “Remember well that the fruits of true obedience (to the Holy Prophet) are never wasted. This is a point of Taawunf (spiritual side of Islam). If the rank of zill had not existed, the saints would have died. It is this perfect obedience and the rank of zill and burooz (becoming a reflection or image of the Holy Prophet) which made Bayazid (famous Muslim saint, d. 877 A.D.) call himself ‘Muhammad’. Upon his so saying, the verdict of heresy was pronounced against him seventy times over, and he was exiled from the city. In brief, the people who oppose us are unaware of these facts” (Badr, 27 October 1903).

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

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

6. “Sainthood (wilayat) is the perfect reflection (zill) of prophethood (nabwataat)” (Huqajat Ullah, p. 24).

7. “The prophet (nabi) is like the real object, while the saint (vaki) is like the reflection (zill) (Luqajat an-Nur, p. 38).

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

1. “All prophets have believed that the burooz (‘image’) is a full picture of its original, so much so that even the name becomes one” (Ayk Chalati Ka Izolah).

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

3. “It is customary with Muslim scholars that they call burooz as qadam (footsteps), and say, such and such a person is in the footsteps of Moses, such and such is in the footsteps of Abraham” (Luqajat an-nur, p. 1).
4. “The whole Muslim nation is agreed that a non-
prophet takes the place of a prophet as a bureo (image). This is the meaning of the Holy Prophet Muhammad’s saying: Ullama Ummati ka-anbiya Bani Israil, that is, the savants from among my followers are the likes of the prophets. See that the godly savants as prophets” (Ayyam as-Salih, p. 163).

5. “Being a bureo implies the negation of its own
existence. Hence prophethood and apostleship by
way of bureo does not infringe the seal of the finality
of prophethood (with the Holy Prophet)” (Ayk Ghalati
Ka Izaalah)

6. “As the image of a person’s face is seen in the
mirror, though that face has its own independent
existence; this is called bureo” (Tafisir Surah Faitba, p.
330).

Nineteenth Argument

After the death of Hazrat Mirza Ghulam Ahmad Sahib
in May 1908, the headstone fixed over his grave in
Qadian by his followers bore the inscription given below:
“Janab Mirza Ghulam Ahmad Sahib Qadiani, Chief
of Qadian, the Promised Messiah, Mujaddid of the
Fourteenth Century, date of death 26th May 1908”

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

Twentieth Argument

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

1. “I wish to make it clear to my Muslim brothers that
if they are unhappy at these words, and their hearts
are perturbed by them, they should consider these
words to have been amended... so that instead of the
word nabi (prophet), wherever it occurs, they should
take muhaddith (saint) to be understood in its place,
considering it (the word nabi) to have been deleted”
(Majmu’a Ithiharat, vol. 1, p. 313).

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

3. “As such words nabi, rasul, even though they are used in
a metaphorical sense, cause dissonance in Islam leading
to very bad consequences, they must not be
used in our community’s common parlance and daily
language. It should be believed from the bottom of
the heart that prophethood has terminated with the
Holy Prophet Muhammad, peace and blessings of
God be upon him, as God has said: wa lakin rasul-Allahi
wa khatam an-Nabiyyen (He is the Last of the
Prophets). To deny this verse, or to look upon it as of
no consequence, is really to separate oneself from
Islam... It should be born in mind that I make no
claim beyond that of being a servant of Islam, and
whoever ascribes to me something contrary to this is
fabricating falsehood against me.” (Letter dated 17
29).

Conclusion

If Hazrat Mirza Sahib had claimed to be a prophet,
how could he have:
i. declared that the Holy Prophet Muhammad
(S.A.W.W.) was the Last of the Prophets,
ii. explained the Holy Prophet Muhammad’s Saying La
Nabiyya Ba di as meaning that no prophet, new or
old, can come after the Holy Prophet.
iii. denied being a prophet in the real and actual sense of
the word,
iv. written that his revelation was of the type granted to
Muslim saints (i.e. wahy wilayat), not the type
granted to prophets (wahy nubuwat).
v. taken the words prophet (nabi) and messenger (rasul)
to be used in a metaphorical sense when referring to
himself,
vi. forbidden his community to apply these words to him
in common usage,

vii. denied strongly ever having made a claim to
prophethood (nubuwat); and

had the tombstone erected over his grave by his
followers immediately upon his death contain the words
‘Mujaddid of the fourteenth century’?

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

THUS SPOKE THE HOLY PROPHET peace and
blessings of God be upon him

‘Umar said, the Messenger of Allah, (peace and
blessings of Allah be upon him) said: ‘When the night
comes on from there and the day departs on this side and
the sun goes down, the one who is fasting should break the
fast.” (Bukhari, 30:43)

Anas said, the Holy Prophet, (peace and blessings of
Allah be upon him) said: ”Have the meal before dawn,
for there is blessing in the meal before dawn.” (Bukhari,
30:20)

Abu Hazim said that he heard Sahil ibn Sa’d saying, I
used to have my meal before dawn in my family, then I
used to hasten to overtake the morning prayer with the
Messenger of Allah, (peace and blessings of Allah be upon
him). Bukhari, 9:27)

‘Abd Allah ibn ‘Amr reported on the authority of the
Prophet, peace and blessings of Allah be upon him, He
said: “A Muslim is he from whose tongue and hand
Muslims are safe, and a muhajir (lit., one who flies from
his home) is he who forsakes what Allah has forbidden.”
(Bukhari, 2:3).

When a man dies he ceases to act. So he cannot add to
the reward he has already gained. But there are three
things that continue to add to his reward even after his
death. They are:

(i) A lasting charity, (ii) a literary work that is good
use to people. (iii) A pious son who prays for the
solace of his father’s soul. (Mishkat, H. No. 192)
FASTING IN ISLAM
Cont’d from page 2
of Allah.” And the Holy Quran says: “Allah’s colouring, and who is better in colouring than Allah?” (2:138) Allah’s colouring are His sublime attributes.

The animal urges within man, if brought under control and given the right direction, can lead to his moral and spiritual development. This is a big subject in itself, but it has been beautifully explained in “The Teachings of Islam” by the late Hazrat Mirza Ghulam Ahmad Sahib, to which I would refer the reader.

The Religion of Nature
Islam, which is the religion of nature, recognizes the great use to which the animal urges of man can be put if they are properly tamed and guided. Allah, being the Perfect Creator, has not created them in vain. But they have to be tamed. And like all animals, they can be tamed only through fasting i.e., self-denial of food, drink and sex for one month only, and that too during the day-time. That is as far as the taming of the animal within man is concerned. As for guidance after taming the Holy Quran also provides it. Read the opening verses of the Holy Quran: “I, Allah, am the Best Knower. This Book, there is no doubt in it, is a guide to those who guard against evil.” (2:1 to 2).

The Holy Quran accordingly tells us not only what the evil features or development of human action or human nature can be, but it also teaches us how to avoid them. In the latter class is fasting which enables man to tame the animal urges within himself and thus avoid exceeding the Divine limits, beyond which lies evil. It is because man cannot benefit fully from the Divine guidance provided in the Holy Quran unless he first tames the animal urges within himself by fasting that has been prescribed or made obligatory for him. Hence the month in which the Holy Quran was revealed was selected for this exercise in self-discipline; “The month of Ramadan is that in which the Quran was revealed, a guidance to men and clear reason for the guidance and a Distinguisher (between good and bad).” (2:183)

The Goal
Now every guidance is towards a goal. What is that goal of the guidance contained in the Holy Quran? Allah, Himself, no less. Hence the next verse says: “And when My servants ask thee concerning Me, surely I am nigh.” (2:186). The verse goes on to say that Allah should be sought particularly in the Tahajjud prayer in the early hours of the morning, which is facilitated by the believer having to get up for his pre-dawn meal during the fasting.

This in a nutshell is the great wisdom and vital importance of the institution of fasting in Islam.

ERRATUM
We request the many people who hold a copy of our publication “True Facts About The Ahmadiyya Movement,” by Maulana Hafiz Sher Mohammed, to rectify a typographical error on page 2 of the book. Paragraph 2 reads: “Mr Tayo has given extracts from Hazrat Mirza Sahib’s books where the Founder has used the words nabi and rasul for himself. These quotations do show that…..”

The second sentence should read: “These quotations do NOT show that…..”

Please insert the word NOT between do and show in your copy.

AHMADIYYAT
IN PRACTICE

1. The religious leaders of all the nations and their sacred scriptures should be respected.

2. All the companions of the Prophet, all the Imams (they may belong to any school of thought) all the saints and mujaddids (renovators) should also be respected.

3. All the schools of thought in Islam should be considered various branches of a tree. There might be several differences on minor points but all of them agree on the Quran and the Prophet Muhammad.

4. Obedience to the law of Shari’ah and Islamic traditions should be respected. Moreover, one should abstain from all evil customs and habits and accept completely the authority of the Quran.

5. Sympathy should be shown to all men, they may belong to any religion, country, race or nation.

6. One must consider every Muslim as one’s brother and should try to help him as far as possible in one’s power.

7. The service of Islam should be carried on in cooperation with the Imam and the Mujaddid of the age and under his instructions. For the reformation of all mistakes from the community one should work with great religious zeal and courage.

8. Islam, the Book of Islam and the Messenger of Islam should be defended against all attacks.

9. For the propagation of Islam one should consider oneself as an ambassador in the way of God. The Revelation of God and the message of Islam should be carried to all the nations of the World.

10. One should spend a part of one’s time and property for the defence and propagation of Islam.

11. For the Religion of God all kinds of troubles, misfortunes and humiliations should be cheerfully borne.

12. The religion should be held above the World. The love of God and the Prophet Muhammad, the devotion to the cause of Islam and goodwill for mankind in general and for the community of Muhammad in particular should be given priority over everything else on one’s life.
A Comparative Study

BELIEFS OF THE TWO SECTIONS OF THE AHMADIYYA MOVEMENT

Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is Khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.

2. The Holy Quran is the final Shariah (code) for the world.

3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.

5. Mirza Ghulam Ahmad never changed his claim, views or definition of prophethood in 1901 with the Publication of Ek Ghalati ka Izala.

6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.

7. Any one who professes faith in the Kalima - La-ilaha illa illahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) — is a Muslim and not a kafir.

8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims kafirs.

9. Marriage relations with non-Ahmadi are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A., L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is Khatam al-Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of belief with regard to prophethood was the poster Ek Ghalati ka Izala.

6. Belief in the mission of Mirza Sahib as a prophet is essential for becoming Muslim.

7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.

8. It is not permitted to say prayers behind any Imam who does not recognise Mirza Ghulam Ahmad’s claims.

9. Marriage relations with non-Ahmadi are not permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Nabuwat.

11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a young man in his teens at the time of his noble father’s death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.
OUR BELIEFS

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur’an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl bai’t), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi’i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh ‘Abdul Qadir Jilani, Khwajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of Tusawwaf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet’s sayings about mujaddids and muhaddaths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the tradition, believe in Hadrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha ill-allah, Muhammad-ur rasul Allah (“there is no god but Allah, Muhammad is the Messenger of Allah”) and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Isha’at Islam Lahore believe in acting according to God’s Book the Holy Qur’an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha’at Islam Lahore has not only been proclaiming these beliefs but, for sixty-five years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan subcontinent have borne witness to this fact.

SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

“I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha illallah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that “he is the Messenger of Allah and Khatam al-Nabiyyin” (the Qur’an, 33:40). I swear to this statement as many times as the Holy Qur’an, and as many times as there are excellency of the Holy Prophet in God’s eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death.”

“In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam.”

SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

“I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. “O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God’s punishment for those who deceive His creatures by swearing falsely in His name.”

SWORN DECLARATION OF MAULANA SADR-UD-DIN, HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

“Knowing God to be present and to be our witness, we state on oath that from the beginning we have believed, and we still believe, that no prophet, neither a new one nor a former one, can come after the Holy Prophet Muhammad.”
رخصائے کے مہابدوکی دعاوین

قرآن کریم کی دعاوین

رخصائے ہوئی، جنہیں میں بیٹھ کر، ہونے والی مدد نے۔

ہم آپوں صلی اللہ علیہ وسلم کے نام میں دعائیں کرتی ہیں،

کہ آپوں نے ہماری کامیابی کی تعیینات میں مدد کی۔

کہ آپ ہم سے ایک عوامی ذمہ داری کی کامیابی کی تیاری کرتے ہیں۔

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صدق اورا طاعت ای کامیابی کا صلسلہ ذریعہ

معمین

اشاعت حضرت محمد ص这样的话

صدق اور طاعت


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