



“ Hazrat Mirza Ghulam Ahmad Sahib of Qadian never Claimed Prophethood[in the light of his own writings]”

AAJIL

After our Holy Prophet Muhammad (peace and blessings of Allah be upon him) no other Prophet can come. To attribute claim to Prophethood to Hazrat Mirza Ghulam Ahmad Sahib is a gross forgery. The religion of Islam is based on the Unity of God and on the Finality of Prophethood of Prophet Muhammad (peace and blessings of Allah be upon him). Unity of Godhead demands Unity of humanity, and for this reason, when Allah perfected the religion, then on one hand He taught humanity this lesson of Unity and on the other hand also declared the Finality of Prophethood for the sole reason that all worshipping one God ought to gather under the banner of one religion. For this reason with the words "La ilaha illallah" (There is no god but Allah). Allah decreed that it be also added and proclaimed that "Muhammad ar-Rasullullah" (Muhammad is His Messenger). This became the tenet of faith. Unless faith is based on the combined effect of both these parts, religion or faith in religion would remain incomplete. For if the reason for founding Islam has been the Worship of one God so it has been also the acceptance of our Holy Prophet Muhammad (peace and blessings of Allah be upon him) as the Final and Seal of Prophets with it.

For when the Kalima (Tenet of Faith) was declared to be the foundation of the Religion of Islam, then as long as this retains the Kalima (Tenet of Faith), there can never be another Prophet within the fold of Islam or for the followers of the Prophet Muhammad (peace and blessings of Allah be upon him) or otherwise. If there can be another Prophet then it would be necessary that instead of the Prophethood and Messengership of Prophet Muhammad (peace and blessings of Allah be upon him) the Prophethood and Messengership of that other Prophet would have to be accepted and followed and consequently the basis of the religion of Islam would alter and through this the religion itself must alter. And further it cannot be maintained that only by word of mouth belief in the Prophethood and Messengership of that Arabian Prophet Muhammad (peace and blessings of Allah be upon him) be declared, yet in one's heart it be maintained that the Prophethood and Messengership of yet another prophet after him must essentially be accepted.

In fact, the Lord and the Ruler in Islam is one and the only Most Glorified God, and as the Almighty God, is the only God in Islam and through this, there being no possibility of Polytheism to be included, likewise the Prophet of Islam is one in his personality endowed with all the beauties of humanity and all the perfections of all previous Prophets (on all of whom may be peace and blessings of Allah).

At this juncture a few answers to questions from the writings of Hazrat Mirza Ghulam Ahmad Sahib (the Promised Messiah) would be appropriate and these are given hereunder:

Question # 1:

Is it written in the Holy Quran that no other Prophet can come after the Holy Prophet Muhammad (peace and blessings of Allah be upon him)?

Answer:

Hazrat Mirza Sahib has declared that in view of the Holy Quran no Prophet can come after the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and he wrote:

(i) After the declaration in the Holy Quran "Khatam-al-Nabiyyin", the coming of another Prophet, whether a new one or the coming of an earlier one, is completely forbidden" (Izala Auham, p. 761).

(ii) The 21st verse [33:40] is this: "Muhammad is not the father of any of your men, but he is the messenger of Allah and the Seal of the Prophets."

The verse declares openly that after our Holy Prophet Muhammad (peace and blessings of Allah be upon him) there will not come in this world any other Prophet. (Izala Auham, p. 614).

(iii) Similarly in reference to verse "alyauma akmalu lakum deenakum" (This day have I perfected for you your religion) and the verse "walaakin rasulallah wa Khatam al-nabiyyin" (but he is the messenger of Allah and the Seal of the Prophets) clearly shows that the line of Prophethood has been concluded and sealed by our Holy Prophet Muhammad (peace and blessings of Allah be upon him) and these clearly show that our Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Seal of the Prophets. (Tuhfa Golarwiyah, p. 51).

(iv) The words of the Holy Quran are final and in its Glorious verse "wa laakin rasulallah wa Khatam al-nabiyyin (but he is the messenger of Allah and the Seal of the Prophets) confirms that in truth and in fact that on our Prophet Muhammad (peace and blessings of Allah be upon him) Finality of Prophethood was made. (Kitab-ul-Bariya, p. 184.)

(v) In the circumstances when Allah has issued an edict that there will not be any prophet coming after thee then contrary to that command would He send Jesus. (Ik Galti ka Izalah, p. 14).

(vi) The Quran clearly declared that Prophet Muhammad is the Seal of the Prophets, yet my unjust opposition intend and attempt to prove that Hazrat Isa (Jesus) (peace and blessings of Allah be upon him) is the seal of the Prophets and they assert that the "Masih" mentioned in the Sahih Muslim etc. referred to as "Nabi" would be in fact a true prophet in the factual religious terminology. (Kitab al-Bariya, p. 191).

(vii) If Allah has truthfully declared and the promise ("Khatam al-Nabiyyin" contained in the verse relating to the seal of the Prophets) is correct then after the death of Holy Prophet Muhammad (peace and blessings of Allah be upon him), Angel Gabriel has forever been forbidden to bring prophetic revelations. (Izala Auham, p. 577).

Question #2:

Did Prophet Muhammad (peace and blessings of Allah be upon him) say that there was no Prophet after him?

Answer:

Certainly. Hazrat Mirza Sahib wrote:

(i) That Prophet Muhammad (peace and Blessings of Allah be upon him) repeatedly said that no Prophet will come after him and the Hadith "la Nabiya Badi" (There is no Prophet after me) was so renowned and accepted that no one ever questioned the truth of this. (Kitab ul Bariya, p. 199).

(ii) Do you know not that Allah the Most Gracious and Merciful without reservation declared "my Prophet Muhammad (peace and blessings of Allah be upon him) is the Khatam al-Nabiyyin and my Prophet Muhammad (peace and blessings of Allah be upon him), as an explanation of the Quranic verse, said, "la Nabiyya Badi" (there is no Prophet after me)." (Arabic Translation - Hamamat-ul-Bushra, p. 74).

(iii) In this way the Holy Prophet (peace and blessings of Allah be upon him) by declaring, "There is no Prophet after me," has closed the doors for the appearance of any new Prophet or of the re-appearance of any old Prophet forever. (Ayyam us-Sulh, p. 152).

Question # 3:

What is the belief in Islam about the Khatam-e-Nabuwat (Seal of the Prophets)?

Answer:

Hazrat Mirza Sahib said that:

(i) The belief in Islam is that after our Prophet Muhammad (peace and blessings of Allah be upon him) no Prophet will ever come. (Kashfulghita, p. 26).

(ii) In Islam after Hazrat Muhammad (peace and blessings of Allah be upon him) no other Prophet can come. (Raz Haqiqat, p. 16).

(iii) After the Khatam-e-Nabuwat in Islam no other Prophet can come. (Raz Haqiqat, p. 16).

(iv) In Islam the door of Prophethood has been closed and this has been Sealed. Allah the Almighty has asserted "Walakin Rasullah wa Khatam al-Nubiyyin" (but he is the Messenger of Allah and the Seal of the Prophets) and in the Hadith "la Nabiya badi", 'There is no Prophet after me'. And if some other Prophet, new or old, will come, then how can our

Prophet Muhammad (peace and blessings of Allah be upon him) remain the Khatam al-Nabiyyin. (Ayyam-us-Sulah, p. 74).

(v) Allah the Almighty will never tolerate such disgrace and dishonour for the followers of the Holy Prophet (peace and blessings of Allah be upon him) nor will He permit such a disrespect for His Beloved Khatam-al-Ambiyya at any moment of time. That by sending a prophet, it would necessitate the descending of Angel Gabriel and thus overturn the very foundation of Islam, in spite of the fact that Allah has promised that after the Holy Prophet (peace and blessings of Allah be upon him) no other Prophet would be sent. (Izala Auham, p. 586).

Question # 4:

In regard to Khatam-e-Nabuwat, what was the personal belief of Hazrat Mirza Ghulam Ahmed Qadiani (may peace be on him)?

Answer:

In relation to the Khatam-e-Nabuwat his Holiness declared his own belief in the following manner:

(i) I accept and believe that the Holy Prophet (peace and blessings of Allah be upon him) was the Khatam al-Nabiyyin (Seal of the Prophets) and have perfect faith and know this and on this assertion have absolute faith that my Holy Prophet (peace and blessings of Allah be upon him) is the Khatam al-Ambiyya and that after our Holy Prophet (peace and blessings of Allah be upon him) for the followers no other Prophet will come. (Nishan Asmani, p. 30).

(ii) Can one be such a despicable forger that on the one hand himself to claim to have faith in the Holy Quran and believe in the verse "wa laakin rasulallah wa Khatam an-nabiyyin" (but he is the messenger of Allah and the Seal of the Prophets) as Allah's words and yet say that he also is a messenger and prophet after the Holy Prophet. (peace and blessings of Allah be upon him)? The real truth is that on oath I bear witness that my Holy Prophet (peace and blessings of Allah be upon him) is the Khatam al-Ambiyya (Seal of the Prophets) and after him, no other prophet will come, whether new or old. (Anjam Atham, p. 27).

(iii) With heartfelt faith, one should understand that Prophethood on our Holy Prophet (peace and blessings of Allah be upon him) has been sealed as Allah Almighty has asserted "wa laakin rasulallah wa Khatam an-nabiyyin" (but he is the messenger of Allah and the Seal of the Prophets). To refuse to accept this verse or to view this contemptuously is, in fact, separating oneself from Islam. Any person who refuses to accept this is a transgressor and he treads on a dangerous situation. He also is in a dangerous situation, like the Shias, transgressing against a fundamental belief. One ought to know that Allah Almighty has brought all prophethood and messengership to an end in the Holy Quran and on the Holy Prophet (Akhbar al Hakam, August 1899).

(iv) " Prophethood without Code is also closed.

Muhiuddin Ibn Arabi wrote, 'That Prophethood with Code is forbidden but the other is permissible.' But our religion is that Prophethood of all types is closed." (Malfuzzat, Part 6, p. 347).

(v) There has been revelation made to me that the only true religion is Islam and doubtless the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the only chosen one. Thus as Allah Almighty is one and alone, likewise our Holy Prophet (peace and blessings of Allah be upon him) is one and only prophet who is to be obeyed. Consequently, there is no Prophet after him (peace and blessings of Allah be upon him) and no one is his partner and he is the one to have ended Prophethood. (Minan ar-Rahman, p. 20).

Question # 5:

When the belief of Hazrat Mirza Sahib was that no Prophet can come after the Holy Prophet (peace and blessings of Allah be upon him), then why did he write "I receive revelations"?

Answer:

The revelations which come to humanity from Almighty Allah are of two kinds. One that is made to Prophets (may peace be on all of them) "WAHY NABUWAT", and the other which is made to Saints known as "WAHY WALAYAT", as he stated:

(i) I believe that Prophetic revelations (Wahy Risalat) commenced from Prophet Adam (peace be on him) and ended on Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him). (Tabligh Risalat, Vol. 2, p. 20).

(ii) O people! O those calling themselves the descendants of Muslims! Do not become the enemy of the Holy Quran and do not acclaim a new continuity of Prophetic revelations after the Khatam an-Nabiyyin and be humble before that Allah in Whose presence you would appear. (Asmani Faisala, p. 15).

(iii) It is obvious that if only one such revelation was permitted and only one phrase was brought by Angel Gabriel who then again remained silent, then even this would be contrary to the Finality because then the Seal of the Finality would be broken and Prophetic revelations will commence, and as such, whether little or much, the revelation would be the same. (Izala Auham, p. 577).

(iv) I have seen that this revelation in all respects is only in the form of Sainly revelation (Wahy Wilayat) that is revealed on me. (Barakat-ud-Dua, p. 21).

(v) Not prophetic revelations (Wahy Nabuwat) but Sainly revelations (Wahy Walayat) through the shadow of the Prophet Muhammad (peace and blessings of Allah be upon him) and by obedience to the Holy Prophet received by the saintly followers of the Holy Prophet (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. (Tabligh Risalat, Vol. 6, p. 2).

Question # 6:

If Hazrat at Mirza Sahib has not been a claimant to prophethood, then why did he, in reference to himself, use the words "Zilli", "Baroozi", "Ummati" and "Majazi" Nabi (Prophet)?

Answer:

As a matter of fact, these terms are not of the Holy Quran or of any of the Hadith. About 600 years after the demise of the Holy Prophet (peace and blessings of Allah be upon him) the mystics of Islam created these terms. In the Holy Quran and Hadith the words "Khilafat", "Walayat", "Imamat" and "Muhaddassiyat" are referred. These same words have been termed "Zilli" (Shadow) "Baroozi" (Partial), (follower Saint) and "Majazi" (metaphorical) by the Mystics. Then, accordingly, whoever claims to be a "Zilli" or "Baroozi" in fact, is not in the category of Prophets. He, in reality, is only a Saint. The words "Zilli" and "Baroozi" Nabi (Prophet) to the mystics were only synonymous words to Walayat and Imamat. This is what Mirza Sahib wrote:

(a) Wallayat proper is "Zill e-Nabuwat" (Hujjat Ullah, p. 14)

(b) On this truth the consensus of opinion of all the mystics is uniform that "Wallayat" is "Zill e-Nabuwat" (Lujjatun Noor, p. 38).

(c) Prophethood is a reality and Wallayat is like a shadow. (Karamaat Sadikin, p. 85).

(d) All the Ummat agree with one consent that a non-prophet 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 as-Sulh, p. 164).

(e) The fact of being a barooz denotes the negation, of his own existence. (Ek Ghalti ka Izalah).

(f) So this thing that he has been called Ummati (a disciple) as well as Nabi (a Prophet) indicated that he will be endowed with the two dignities of discipleship and prophethood, just as it is essentially necessary to have them in a Muhaddas. But the Lord of prophethood has but one dignity within him, the dignity of prophethood. In short, Muhaddasiyyat is doubly-dyed with both these colours (Izalah-i-Auham, p. 532).

(g) Sometimes, in Divine revelations, such words are used in a 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 Divine Communion; otherwise what sense can there be in the coming of a prophet after the Last of the Prophet (Khatam al-Anbiya). (Anjam-e-Atham, p. 28).

(h) The use of this word nabi does not mean a real (haqiqi) prophet, but only as signifying a Muhaddath, which the Holy Prophet has explained as meaning one who is spoken to by God

(Announcement signed on 3rd Feb. 1892 C.E. at Lahore).

(i) This humble servant has never laid claim to prophethood or messengership in the real sense of the term. To apply a word in its non-real (ghair haqiqi) sense or to use it in conversation in its ordinary literal sense does not amount to heresy (kufr) (Anjam Atham, 1898 C.E., p. 27, foot note).

(j) Allah 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 Quran has brought the Shari'ah to the point of perfection. (Mawahib ar-Rahman, 14th Jan., 1903, pp. 66,67).

Therefore "Zilli", "Baroozi", "Ummati", "Majazi" Nabi (Prophethood) in reality is another name of "Walayat" and "Muhaddasiyat" and these words do not refer to real prophets.

Question # 7:

If any person claims to be a Prophet after the Holy Prophet Muhammad (peace and blessings of Allah be upon him) what is the verdict of Hazrat Mirza Sahib in regard to such a claimant?

Answer:

If any person claims Prophethood after the Holy Prophet Muhammad, in regard to such a claimant, the Promised Messiah has said as follows:

(i) After our Lord and master, Muhammad Mustafa (may peace and blessings of Allah be upon him!) the last of the messengers (Khatm al-mursalin) - I regard any claimant to prophethood and messengership to be a liar and an unbeliever (kafir) (Ishtihar 2nd Oct., 1891 C.E.).

(ii) I look upon anyone who denies the finality of prophethood (Khatm-nabuwat) to be a heretic and outside the pale of Islam. (Taqrir Wajib al-flan at Delhi, 23rd Oct., 1891 C.E.).

(iii) We also curse the claimant to prophethood. (Majmu'ah Ishtiharat, p. 224).

Question # 8:

The connotation in which Hazrat Mirza Sahib has employed the word "Prophet" in reference to himself -- as any other saint (Wali-ullah) similarly called himself a "Nabi" (Prophet)?

Answer:

From amongst the followers of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) there have been many Saints (Aulia) who employed the words "Nabi" (Prophet) and "Rasul" (messenger) to themselves.

(i) For instance Abdul Qadir Jilani (peace be on him) said: "On high I was the one with the light (Nur) of Holy Prophet Muhammad (peace and blessings of Allah be upon him). In the revelations of Allah the Almighty therein was my Prophethood (Nabuwat). (Kasidah Ruhi). I was absorbed in the Messenger of Allah and in that period I was not Abdul Qadir but I was Muhammad (Salif ur-Rabbani, p. 100).

(ii) Hazrat Farid Shakar Ganj (peace be on him) said: I am Ali, I am Wali (Saint), I am Nabi (Prophet) (Daily Nawae Waqt, 4th July, 1964).

(iii) Hazrat Maulana Rum (peace be on him) said with respect to his Spiritual guide, "O my disciple, the saint of his times is a prophet." (Masnawi Daftar Panjam).

(iv) Hazrat Sheikh Shibli (peace be on him) relates: "Two persons approached Hazrat Abu Bakar Shibli (peace be on him) to accept baiat (pledge). To one of them he said: Say "La ilaha illallah Shibli Rasullallah" (There is no God but Allah and Shibli is his messenger). That person said: "La haula wala kuwwata ilia billah" (May Allah forbid. There is none and none has the All power except Allah). Hazrat Shibli (peace be on him) hearing this also repeated the same words. The other inquired, "Why did you (Hazrat Shibli) repeat those words? On questioning by Hazrat Shibli (may peace be on him) why the other had recited those words, the other asked for pardon and mercy, saying that he recited those words because he had come to accept baiat on the hands of a pious person but found that he had already forsaken the Shariah. Hazrat Shibli (may peace be on him) replied that he (Hazrat Shibli) also recited those words because he had mistakenly divulged a blissful secret to an ignorant person. (Tazkira Ghausia, p. 291).

(v) Hazrat Sayed Ameer Sahib Mauza Kotha, District Peshawar, had revelation in which he was referred to as a "Nabi" (Prophet). On this Saint (may peace be on him), on the 21st day of Rajab, revelation in the following words were received:

"O Prophet! Fear Allah and do not obey the unbelievers, Surely for you in the messenger of Allah there are pure examples. (Nazmumud dorar fi sil kisseyar, p. 152).

It is in similar connotation Hazrat Mirza Sahib for himself has employed the words "Nabi" (Prophet) and "Rasul" (messenger). If all these respected personages, in view of having employed these terms in relation to themselves as "nabi" and "Rasul" yet did not become Prophets in fact, then Hazrat Mirza Sahib also cannot be acclaimed a Prophet but only one who had been similarly absorbed in the love of the Prophet (Fana Fir Rasul) as he had written:

(a) This name has been accorded to me in the state of being absorbed in the love of the Prophet (Fana Fir Rasul).

(b) Up till today, in the great mystics of Islam, there has not been any conflict amongst those who have preceded, that within this faith appearances of those who would resemble prophets would continue in the manner our Holy Prophet (peace and blessings of Allah be upon him) had foretold in respect to spiritual and learned religious leaders as glad tidings that "The learned in my followers would resemble the Prophets of the Tribe of Israel." And Hazrat Bayazid Bustami Quds Sirrahu's pure words appear in Tazkirat-al-Aulia. Hazrat Farid-ud Din Attar Sahib also wrote in other accepted books of authority that he asserted: "I am Adam, I am Sheesh, I am Noah, I am Ibrahim, I am Moses, I am Jesus, I am Muhammad (may peace and blessings of Allah be upon him and all his brethren). (Izala Auham, p. 259).

(c) "Lahore May 25th, 1908 -- A man from the Frontier came and accosted the Founder impertinently. Upon this the Founder said "I have neither substituted another formula of faith of my own nor have I enjoined another kind of prayer. To follow in the very footsteps of the Holy Prophet is my full faith and conviction. This word of Nabuwat (prophethood) which has been used is from God. The person to whom matters are revealed in abundance, by way of prophecy from God, is called a prophet. God is known by His signs and for this purpose Godly-savants are raised. It is written in the Mathnawi:

'O my disciple, the saint of his times is a prophet.' Muhiyud Din ibn-i-Arbi has also written to the same effect. Hazrat Mujaddid (Ahmad of Sirhand) has also expressed his belief like it. Would you then call all of them kafirs? Remember this institution continues till the last day". (Badr, 1908).

Hakim Hazrat Maulana Noor-ud-Din (peace be on him) stated (in reply): "If you are prepared to listen then I can produce and show thirteen authoritative proofs of the statements of Reformer Saints (Aulia) of having employed the terms "Nabi" and "Rasul". How can you dare say that within the last 13 hundred years no one had used these words!" (Akhbar Badar, 13th Sept., 1908).

Question # 9:

If the claim of Hazrat Mirza Sahib is not as a claimant to Prophethood, then what is his claim?

Answer:

Hazrat Mirza Sahib in relation to the claim has said:

(i) When the end of the 13th Century [Hijrah] arrived and the rise of the 14th Century [Hijrah] commenced then Allah the Almighty, through revelation, informed me that "You are the Mujaddid of this Century". (Kitab ul Bariah, Footnote p. 201).

(ii) After a few years had elapsed, through revelation from High I was clearly informed that the "Masih" that was promised from the beginning to the followers (Ummat) and who was also the last "Mahdi" to appear in Islam when wickedness had spread itself far and wide would appear to obtain direct guidance from Allah and guide people from being left astray. He has been appointed as the one to obtain from Allah the spiritual food in an enlightened form and serve it to satisfy humanity; the announcement about whom had been given by the Holy Prophet (peace and Blessings of Allah be upon him) thirteen hundred years ago; I am that person. (Tazkira Sahadatain, p. 1).

(iii) I am a Muhaddath (Reformer-Saint) of Allah. I am the appointed one from Allah. I am a Muslim from amongst the Muslims, who for the 14th century has come in the likeness of the "Masih-ibn-Mariam" [Messiah, the son of Mary]. A Mujaddid of the religion from the Lord of the Heavens and the Earth. I have come. (Tabligh Risalat, vol. 2, p. 21).

(iv) This must be remembered, that the claim of being the Promised Messiah 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 Messiah or the like of Moses, are justified for him. (A'inah Kamalat Islam, (20th Feb., 1853 C.E.) p. 340).

(v) In this age, who is the Imam of the age to whom all the Muslims and dreamers and the learned are obliged to obey as commanded by the Almighty Allah? Through the grace and favour of Allah the Almighty, I now fearlessly declare that I am the Imam of this age. (Zarurat-ul-Imam, p. 24).

(vi) This obedient Servant's claim of being a Mujaddid and of being of the resemblance of "masih" [Messiah] and the claim to be the recipient of revelation with the Almighty's Grace is bringing to an end the eleventh year. (Nishan A'smani, p. 34).

(vii) Not the least any claim towards Prophethood but only a claim to Wallayat (Saint) and that of Muhaddathyat (Reformer). (Majmua Ishtiharat, p. 223).

(xi) O wise ones! You ought not to be surprised that Allah the Almighty, at a time most needed as this and when history demanded it, revealed a light from High and to one of His creatures for general welfare and in particular for the adherents of the tenet of the faith of Islam; and the propagation of the Light of the Best on High and in support of the Muslim, sent to clear their misconceptions for the purpose for which He has sent in this world. If you are astonished over the incident, such a surprise ought to have been reflected on the fact if the abundantly clear prophecy of our beloved sinless Prophet (peace and blessings of Allah be upon him) had remained unfulfilled when he had said that on the head (that is on the commencement) of every century, Allah the Almighty will create such a one from His creatures that would revive the religion If you are true believers, then be thankful and prostrate before Him. Your forefathers awaited for the arrival of such a one and they passed away, but you have been fortunate enough to have seen that time. It is now for you whether to respect it or not. Whether to take advantage of this or not. It is entirely in your hands. I will, time and again, continue to relate and from this declaration I shall not cease that I am the one that has been sent in time for the reformation so that religion may be instilled afresh in the hearts of men. (Fateh Islam).

Question # 10:

Both Ahmadiyya Anjuman Ishaat-e-Islam and Jama'at Rabwah accept Mirza Sahib as their party leader and Imam. Then what are the significant differences between them?

Answer:

There are many differences between the beliefs of those two Jamaats, but the main being two particular differences as are denoted hereunder:

- (a) Did the Founder of Ahmadiyya Movement Hazrat Mirza Ghulam Ahmed (peace be on him) claim to be a Prophet?
- (b) Did he ever declare that those who did not accept him were heretics (Kafirs) and as such were outside the fold of Islam?

The Rabwah Jamaat Believes:

- (i) That the Promised Messiah (Hazrat Mirza Sahib) was in fact a Prophet.
- (ii) All Muslims who have not taken the pledge (baiat) to the Promised Messiah (Hazrat Mirza Sahib) even though they have not even heard the name of the Promised Messiah -- such Muslims are heretics (Kafirs) and outside the fold of Islam.

"I accept that these are my beliefs." (Ayina Sadaqat, p. 35. Author Mian Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa the Second, Rabwah).

- (iii) Because we accept Hazrat Mirza Sahib as a prophet and non-Ahmadi do not accept him as a prophet, therefore, by virtue of the teachings of the Quran that refusal to accept belief in any prophet is heresy (Kufr) - non-Ahmadi are heretics (Kafirs). (Al Fazal, 26-29 June, 1922).

- (iv) Every person who believes in Moses but denies Jesus, or believe in Jesus but denies Muhammad, or believes in Muhammad but denies the Promised Messiah (Mirza Sahib), such person is not only a heretic (Kafir) but a fully pledged heretic and outside the fold of Islam (Kalematul Fasal, p. 28 - Mirza Bashir Ahmed Sahib).

The Beliefs of the Ahmadiyya Anjuman Ishaat-i-Islam are:

- (a) We believe in the Unity of Godhead of Allah and believe in the Messengership of Hazrat Muhammad (peace and blessings of Allah be upon him), the Messenger of Allah.
- (b) We believe that the Holy Prophet Muhammad (pbuh) is the Khatam an-Nabiyyin and the last Prophet, and in the words of Mirza Sahib "On this we have our firm belief that our Prophet (pbuh) is Khatam al-Ambiyya and after our said prophet, for the followers, there will never come any other prophet whether new or old" (Nishan A'smani, p. 28).

We consider any person who denies the Finality of Prophethood to be a heretic and being outside the fold of Islam. (Majmua Ishtiharat, vol. 4, p. 333).

"We believe that Prophetic Revelations commenced on Hazrat Adam Safiullah (peace be on him) and ended on the chosen one, Muhammad Mustafa (peace and blessings of Allah be upon him). (Majmua Ishtiharat, vol. 4, p. 333). I also curse the claimant of Prophethood.

(c) We believe that Quran is the last and perfect Book of Allah, of which no command has been abrogated nor any shall ever be abrogated to the day of resurrection.

(d) We believe, as our faith, that "Angels are truthful (in existence). The day of gathering (resurrection) is to come and the day of reckoning is to come and Heaven and Hell exist." (Ayam Sulah, p. 86).

(e) We believe in the tenet of faith "la ilaha illallah Muhammadur Rasullallah" (There is no God but Allah, Muhammad is His Messenger) and believe that Prayer (Namaz), Fasting (Roza), Pilgrimage (Hajj) and Charity (Zakaat) as being the pillars on which the religion has been founded.

(f) We believe in all the Prophets and all the scriptures, the truth of which is confirmed by the Holy Quran.

(g) We respect all the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and all the religious Imams, may these Imams be of Ahle Sunnat School of thought or Shia and any companion or Imam or Muhaddath or Mujaddid. And if any person despise any of them we too look upon such a person with despise.

(h) We believe as our faith that "If any person reduces one iota of the Shariat (law) of Islam or increases it an iota or disobeys the obligatory commands and causes disorder, such a person is a faithless one and an apostate."

(i) We believe in the regular order of the Almighty Allah and accept all the permanent commands received through His Holy Prophet as obligatory. Having accepted all the commands as commands, we undertake to fully obey same, provided all the pious believers have been unanimous in their obedience. And those beliefs of the Ahle Sunnat which have received unanimous opinion in accepting as Islamic, we believe in accepting those as such. (Ayam us Sulah, p. 86-87).

"We maintain the religion of the Muslims in our hearts, We are slaves of the Khatam-al-Mursaleen. (Seal of the Prophets)".