

Claims and status of Hazrat Mirza Ghulam Ahmad

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Summary

In this presentation it is explained by extensive references from the writings of Hazrat Mirza Ghulam Ahmad that he claimed to be a *mujaddid* (reviver of faith) and *muhaddas* (one spoken to by God who is not a prophet) of the *Umma* of the Holy Prophet Muhammad, like such figures who had arisen before him among the Muslims. He did not claim to be a prophet; in fact he vehemently denied the allegation of claiming to be a prophet and reiterated his belief that no prophet, new or old, can come after the Holy Prophet Muhammad. The true significance of certain terms which cause misconceptions about his claim is explained, and it is shown that he has not claimed prophethood in his much misrepresented booklet *Ayk Ghalati Ka Izala* ('Correction of an Error').

Hazrat Mirza Ghulam Ahmad says about followers who exaggerate the status of their religious leader:

“In this *Sura* [Fatiha] Muslims have been taught by way of indication that they should not, like the Jews, hasten to deny the Promised Messiah, and issue *fatwas* against him based on pretexts, and call him ‘accursed’; otherwise that same curse will overtake them. *Similarly, they should not, like the Christians, become foolish friends and ascribe unjustified attributes to their spiritual leader.*”

— *Tuhfah Golarwiya*, page 16 (RK 17:111)

“At this delicate point most of the ordinary people stumble and slip, and it is exactly as a result of these errors that thousands of saints and holy men and prophets have been elevated to the position of God. The fact is that when spiritual and heavenly talks reach the public, they cannot understand their true significance. Ultimately, they distort their meaning somewhat *and take metaphor to be reality, and become involved in serious error and misguidance.*”

— *Government Angrezi aur Jihad*, p. 4, 5 (RK 17:26, 27)

1. Mujaddid of 14th century *hijra*

- He was a *mujaddid* like the *mujaddids* who appeared in Islamic history (Ref: 1)
- He reaffirmed claim of being *mujaddid*:
 - In last major book, one year before death (Ref: 9)
 - In statement made just one day before death (Ref: 10)
- Promised Messiah is no more than a *mujaddid* (Refs: 2–8)

References from statements of Hazrat Mirza Ghulam Ahmad

RK = *Ruhani Khaza'in*, the 23 volume collection of books of Hazrat Mirza Ghulam Ahmad
 MI = *Majuma Ishtiharat*, collection of published announcements of Hazrat Mirza.
 Rabwah editions.

1. “Then, when the thirteenth century came to a close and the fourteenth century was about to dawn, God the Most High informed me by revelation:

You are the Mujaddid of this century.”

— *Kitab al-Bariyya*, 1898, p. 183. RK 13: 201.

Promised Messiah is a *Mujaddid*:

2. “The question remains as to what is the evidence in support of this claim of mine to be the Messiah? Let it be clear that it is confirmed by the authentic reports that, at the time of the mischief spread by Christianity, the man who would appear as the *Mujaddid* at the head of the century, in order to uproot the evil of the worship of Jesus, he is the *Mujaddid* who has been called ‘Messiah’. Afterwards, by misunderstanding the Hadith reports, people came to believe that Jesus himself would descend from heaven to become the *Mujaddid* of the century, and would come at the head of the century, the majority of the *Ulama* holding that it would be the fourteenth century [*Hijra*]. But the error of this view is that the real intent of the Holy Prophet Muhammad was that the *Mujaddid*, from among the *mujaddids* of this *Umma*, who would have to come to the aid of Islam to defend it against the Christian onslaughts, shall have the name ‘Messiah’ because of his work of the reformation of the Christian religion.”

— *Kitab al-Bariyya*, 1898, p. 198. RK 13: 216.

3. “Among the arguments in decisive Hadith reports which confirm the authenticity and truth of the claim of this writer is also the report regarding the appearance of *mujaddids* which

finds a place in *Abu Daud* and *Mustadrik*, i.e. for this *Umma* a *mujaddid* would appear at the head of every century, and would reform the faith according to the needs of the Muslims. The words ‘he will reform for them’ in this report show clearly that at the head of every century a *mujaddid* will come who will reform the *prevailing* evils.

Now when a fair-minded man ponders carefully as to what were the most dangerous evils prevailing at the head of the fourteenth century, for whose reform the *Mujaddid* had to have the powers, then it is clearly found that the very great evil which destroyed hundreds of thousands of people is the evil of the Christian preachers. No intelligent man and sympathiser of Islam will deny that it should be the main duty of the *Mujaddid* of this century to break the cross and destroy the arguments of the Christians. When the breaking of the cross is the duty and work of the *Mujaddid* of the fourteenth century, then it has to be admitted that he himself is the Promised Messiah, for according to the Hadith reports it is also the sign of the Promised Messiah that he will be the *Mujaddid* of the century and his work would be to break the cross. In any case, if the present-day Muslim religious leaders reflect, while adhering to honesty and religion, then they will most certainly have to admit that the work of the *Mujaddid* of the fourteenth century is the breaking of the cross. And since this is the work which is reserved for the Promised Messiah, hence it follows, of necessity, that the *Mujaddid* of the fourteenth century must be the Promised Messiah.”

— *Kitab al-Bariyya*, 1898, p. 263-264. RK 13:302, 303.

4. “At this point, the critic also writes that God has stated, ‘This day I have perfected for you your religion and completed My favour to you’ (5:3), and he raises the objection that since religion has reached perfection and the favour has been completed, there is then no need of a *mujaddid*, or of a prophet. But it is regrettable that, by believing this, the critic has raised an objection against the Holy Quran itself, for the Quran has promised the appearance of *khalifas* among the Muslims, as has just been mentioned, and said that in their times the faith shall be consolidated, uncertainty and trepidation shall depart, and security shall be established after fear. ...

When have we said that *mujaddids* and saints (*muhaddases*) come into the world to remove something from the religion or to add to it? On the contrary, we say that when, after the passage of a period of time, the dust of corrupted notions settles upon the holy teachings, and the face of the pure truth is hidden, then to show that beautiful face there come *mujaddids*, Divinely inspired saints and spiritual *khalifas*. ... they do not come to abrogate the religion, but to display its shine and brilliance.”

— *Shahadat-ul-Quran*, 1893, p. 43-44. RK 6: 339-340.

5. “The Quran is certainly a reservoir of all knowledge, but that does not imply that all the knowledge in it should be disclosed in just one age. On the contrary, corresponding to the kinds of problems that are faced the appropriate Quranic knowledge is disclosed, and corresponding to the issues of every age, for the resolving of those issues spiritual teachers are sent who are the heirs of the messengers and who attain the qualities of the messengers by way of image (*zill*). And the *mujaddid* whose work bears striking similarity to the appointed task of one of the messengers (*rasul*), is called by the name of that messenger (*rasul*) in the sight of Allah.”

— *Shahadat-ul-Quran*, 1893, p. 52. RK 6: 348.

6. “The fact is that God Almighty sends a prophet or a *mujaddid* according to the nature of every prevailing trouble. Thus, just as in the time of Jesus the Jews had lost all their qualities, and had nothing left but cunning, deceit and mere verbosity, and had come under the sway of the Roman empire due to their own wickedness and disorganisation, the Romans not being blamable for conquering the country, precisely this is the condition of the Promised Messiah’s time given in the Holy Quran. ... For this reason, the *mujaddid* of this century came in the likeness of Jesus, and was called the Promised Messiah because of intense similarity. This title is not a fabrication, but was required because it was so appropriate in the prevailing circumstances.”

— *Shahadat-ul-Quran*, 1893, p. 64-65. RK 6: 360-361.

7. “Secondly, the perfect and complete likeness between the *khilafat* to the Holy Prophet Muhammad and the successorship to Moses renders imperative the coming of the Promised Messiah, as is understood from the following verse: ‘God has promised to those of you who believe and do good that He will surely make them successors (*khalifas*) in the earth as He made those before them to be successors’ (24:55). This clearly conveys that a *mujaddid* must come bearing the name of the Messiah in the fourteenth century (*Hijra*), ... the coming of a *mujaddid* at such a time, who has the name Promised Messiah and who restores the original state of faith.”

— *Shahadat-ul-Quran*, 1893, p. 67-68. RK 6: 364-365.

8. “Besides this, all the characteristics of the present age are loudly proclaiming that the *mujaddid* of this century should be the Promised Messiah because all the signs of his age, as fixed by the holy word of God, have been fulfilled in this time.”

— *Shahadat-ul-Quran*, 1893, p. 77. RK 6: 373.

9. In *Haqiqat-ul-Wahy*, written and published one year before his death, he wrote:

“First sign: [Having quoted hadith about *mujaddids*], God will raise for this *umma* at the head of every century a man who will revive for it its religion. The 24th year of this century is now passing and it is not possible that the saying of the Holy Prophet Muhammad should fail. If someone says that if this hadith is true then tell us the names of the *mujaddids* of 12 centuries, the answer is that this hadith has always been accepted by the learned men (*ulama*) of the *umma*. and if it is declared fabricated at the time of my claim then these *Maulvis* should be asked that it is true that many of the great scholars of hadith have themselves claimed to be *mujaddid* in their times, and many have declared someone else as *mujaddid*, so if this hadith is not true then they were not being honest. It is not necessary for us to know the names of all the *mujaddids*. That comprehensive knowledge belongs only to God the Most High. ... Tell us how many prophets have come in every nation from Adam to the Holy Prophet Muhammad. If you can tell us that, we will tell you about the *mujaddids*. ... So until, in the face of my claim, another claimant can be presented fulfilling the same characteristics, my claim stands proved that the Promised Messiah who is the *Mujaddid* of the Last Days is none other than myself.”

— *Haqiqat-ul-Wahy*, May 1907, pp. 193-194; RK 22: 200-201.

Claims to be *mujaddid* one day before death.

10. This statement was reported in the Ahmadiyya newspaper *Badr* under the title: “Need for a *Mujaddid*”.

“A man from the North West Frontier Province asked the question: ‘*What shortcoming had remained in the religion [of Islam] which you came to complete?*’ Hazrat Mirza Ghulam Ahmad replied:

‘There is no shortcoming in the commandments. Prayer, *Qibla*, *Zakaat*, and *Kalima* are the same. After the lapse of some time, laxity creeps into the fulfilling of these commandments. Many people become oblivious of the perfect Unity of Allah. So He raises a servant who makes the people adhere to the Shari‘ah anew. Listlessness sets in after a hundred years. About a hundred thousand Muslims have already turned apostate, and you think no one [i.e. a Reformer] is needed yet? People are forsaking the Holy Quran. They have nothing to do with the *Sunna* of the Prophet. They consider their customs to be their religion. Still you think, nobody is needed’.”

Then, answering a later question by him, as to what reformation he had brought about, he said in his answer:

“To correct these errors and to draw attention towards Allah, it has been promised that a *mujaddid* will arise at the head of every century. If a *mujaddid* was not required in every century, but, as you think, the Holy Quran and the Ulama were enough, then this is an objection upon the Holy Prophet Muhammad. People perform *hajj*, give *zakat*, keep fasts, yet despite this the Holy Prophet still said that a *mujaddid* will come after a hundred years. Even my opponents admit this. If there was no need in my time, then this prophecy becomes false.”

— 25 May 1908; RK no. 2, 10: 451-453.

2. Muhaddas

- ***Muhaddas* is term used by Holy Prophet for one of those “to whom Allah speaks, but are not prophets” (hadith in Bukhari).**
- **Hazrat Mirza claimed to be *muhaddas* as opposed to claiming to be a prophet.** (Ref: 1–6)
- **Promised Messiah is no more than a *muhaddas*** (Ref: 7, 8)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “I have not claimed prophethood, nor have I said to them that I am a prophet. ... I did not say anything to the people except what I wrote in my books, namely, that I am a *muhaddas* and God speaks to me as He speaks to *muhaddases*.”
— *Hamamat al-Bushra*, 1894, p. 79; RK 7: 296-297.
2. “O brothers, I have been sent as a *muhaddas* from God, to you and to all those on earth. ... and He has sent me at the head of this century”
— *Ainah Kamalat Islam*, 1893, p. 367; RK 5: 367.
3. “I am not a prophet but a *muhaddas* from God, and a recipient of Divine revelation so that I may re-vitalise the religion of the Holy Prophet, and He has raised me at the head of the century.”
— *ibid.*, p. 383; RK 5: 383.
4. “There is no claim of prophethood. On the contrary, the claim is of sainthood (*muhaddasiyyat*) which has been advanced by the command of God.”
— *Izala Auham*, 1891, pp. 421–422; RK 3: 320.
5. “I firmly believe that our Holy Prophet Muhammad, peace be upon him, is the *Khatam al-anbiya*, and after him no prophet shall come for this nation (*umma*), neither new nor old ... Of course, *muhaddases* will come who will be spoken to by God, and possess some attributes of full prophethood by way of *zill* (reflection), and in some ways be coloured with the colour of prophethood. I am one of these.”
— *Nishan Asmani*, 1892, p. 28; RK 4: 390-391.
6. “If it is said that in the Mosaic order those who were raised for the advocacy of the faith were prophets, and Jesus was also a prophet, the reply is that the prophet (*nabi*) and the saint (*muhaddas*) are on a par in terms of being sent (*mursal*). Just as God has called prophets as *mursal*, so has He termed saints as *mursal*. ...
... by ‘messengers’ are meant those who are sent, whether such a one is an apostle (*rasul*), prophet (*nabi*) or saint (*muhaddas*). As our Master and Apostle, may peace and the blessings of God be upon him, is the *Khatam al-anbiya*’ (Last of the Prophets), and after him there

cannot come any prophet, for this reason saints have been substituted for prophets in this *Shariah*.”

— *Shahadat-ul-Quran*, 1893, p. 27-28. RK 6: 323-324.

Promised Messiah no greater than *muhaddas*

7. “It must be remembered that the claim of being the Promised Messiah is no greater than the claim of being a recipient of revelation from Allah and a *mujaddid* from Allah. It is obviously clear that whoever holds the rank that God speaks to him, he can be named from Allah as ‘like of Messiah’ or ‘like of Moses’; all these titles are allowed for him.”

— *A’inah Kamalat Islam*, 1893, p. 340; RK 5: 341.

8. “God has promised that no *rasul* shall be sent after the Holy Prophet Muhammad, and the students of Hadith have surely made an extremely grave error in believing, by just seeing the word ‘Jesus’ or ‘son of Mary’, that the very same son of Mary, who was a *rasul* of God, shall descend from heaven. It did not occur to them that his coming is tantamount to the departure of the religion of Islam from this world. In *Sahih Muslim* there is a hadith about this, namely, that the Messiah shall come as a *nabi* of God. Now if, in a symbolic sense, by ‘Messiah’ or ‘son of Mary’ is meant a member of the Muslim community who holds the rank of *muhaddas*, then no difficulty arises.”

— *Izala Auham*, 1891, p. 586; RK 3: 416.

3. Wahy Nubuwwat versus Wahy Wilayat – 1

- ***Wahy Nubuwwat* is revelation exclusive to prophets. A man cannot be a prophet unless he receives *wahy nubuwwat*.**
- ***Wahy Nubuwwat* is closed after Holy Prophet Muhammad: not even one word of it can come. So no *rasul* (messenger) or *nabi* (prophet) can come after him.** (Refs below)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “According to the explanation of the Holy Quran, *rasul* is he who receives the commands and tenets of the religion through Gabriel. But a seal has been put upon *wahy nubuwwat* since thirteen hundred years ago. Will this seal then break?”
— *Izala Auham*, 1891, p. 534; RK 3: 387.
2. “After the *Khatam an-nabiyyin*, the Holy Quran does not allow the coming of any *rasul*, whether he is a new one or a former one, because a *rasul* receives knowledge of religion through the agency of Gabriel, and the coming of Gabriel as bringing *wahy risalat* has been closed. It is self-contradictory that a messenger (*rasul*) come into the world, but not be accompanied by *wahy risalat*.”
— *Izala Auham*, 1891, p. 761; RK 3: 511.
3. “It is obvious that if it is supposed that the angel Gabriel can now descend with even one sentence of *wahy nubuwwat* and remain silent thereafter, this would still contradict the finality of prophethood, for when the seal of finality is breached and *wahy risalat* again starts to descend, it matters not whether the amount is little or much. Every wise person can understand that if God is true to His promise, and the promise given in the *Khatam an-nabiyyin* verse, which has been explicitly mentioned in the Hadith, that now, after the death of the Prophet of God, peace and the blessings of God be upon him, Gabriel has been forbidden forever from bringing *wahy nubuwwat* — 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 Auham*, 1891, p. 577; RK 3: 411-412.
4. “If we allow the appearance of a prophet after our Holy Prophet, we would have to allow the opening of the door of *wahy nubuwwat* after its closure. And this is wrong, as is not hidden from the Muslims. How can a prophet come after our Holy Prophet, when revelation has been cut off after his death, and God has ended the prophets with him?”
— *Hamamat al-Bushra*, 1894, p. 20; RK 7: 200.

4. Wahy Nubuwwat versus Wahy Wilayat – 2

- **Hazrat Mirza claimed only to receive *wahy wilayat*, not *wahy nubuwwat*.** (Ref: 1)
- **Placed his revelation in same category as that of the non-prophets, e.g. Moses' mother, Mary, Companions of Holy Prophet. See his book written in 1902, published 1909.** (Ref: 2)

References from statements of Hazrat Mirza Ghulam Ahmad

1. "Let it be clear to him that we also curse the person who claims prophethood. We hold that 'there is no god but Allah and Muhammad is the Messenger of Allah', and believe in the finality of prophethood of the Holy Prophet Muhammad. And it is not *wahy nubuwwat* but *wahy wilayat* received by the saints (*auliya*) through the Prophethood of the Holy Prophet Muhammad due to their perfect following of him, which is what we believe in. If anyone accuses us of going beyond this, he departs from honesty and fear of God.

In brief, there is no claim of prophethood from my side either, only the claim of sainthood (*wilayat*) and reformership (*mujaddidiyya*)."

— Reply to Maulvi Ghulam Dastgir, January 1897; MI 2: 297-298.

2. "Then considering that the mother of Moses received sure revelation, and by fully believing in it she cast her baby in the place of destruction, and she was not considered by God to be guilty of the crime of attempted murder, is the Muslim *Umma* inferior to the women of the Israelites? Likewise, Mary also received sure revelation, and by trusting in it she cared not for (the criticism of) her people. Pity, then, on this forsaken *Umma* which is inferior to these women. In these circumstances, this *Umma* could not be the 'best of nations', but the worst of nations and the most ignorant of nations. Similarly Khizr, who was not a prophet, was granted Divine knowledge. If his revelation was doubtful, and not sure, why did he kill a child unjustly? And if the revelation of the Companions of the Holy Prophet Muhammad, to the effect that his dead body ought to be washed, was not sure and definite, why did they act upon it?"

To conclude, if a man, due to his blindness, denies my revelation, then if he is nonetheless called a Muslim, and is not a secret atheist, it should be part of his belief that there can be sure and definite Divine revelation, and that just as in previous religious communities many men and women used to receive God's revelation, even though they were not prophets, in this *Umma* too it is essential that sure and definite revelation should exist, so that it does not become the least of the nations instead of the best of the nations."

— *Nuzul al-Masih*, written 1902, published 1909, p. 89; RK 18: 467.

5. Claims of Hazrat Mirza

- ***Mujaddid* or Reformer, like the mujaddids before him, e.g. Mujaddid Alif Sani**
 - ***Muhaddas* or recipient of revelation without being a prophet, e.g. Hazrat Umar**
 - ***Khalifa* of Holy Prophet Muhammad, like Hazrat Abu Bakr**
 - ***Wali* or saint, e.g. Sh. Abdul Qadir Jilani**
 - ***Imam* or spiritual leader, e.g. Muin-ud-Din Chishti**
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6. The finality of prophethood - 1

- **Hazrat Mirza Ghulam Ahmad declared again and again that the Holy Prophet Muhammad is the *Khatam an-nabiyyin* (or *Khatam al-anbiya*), and that this means that no prophet whatsoever can come after him, neither old nor new. (Ref: 1–8)**
- **He gave this as an argument to prove that the prophet Jesus cannot return in person.** (Ref: 9, 10)
- **He used the words “unconditionally” and “absolutely” about the ending of prophethood with the Holy Prophet Muhammad.** (Ref: 11, 12)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “The Holy Prophet had repeatedly said that no prophet would come after him, and the hadith ‘*There is no prophet after me*’ was so well-known that no one had any doubt about its authenticity. And the Holy Quran, every word of which is binding, in its verse ‘he is the Messenger of Allah and the *Khatam an-nabiyyin*’, confirmed that prophethood has in fact ended with our Holy Prophet. Then how could it be possible that any prophet should come after the Holy Prophet Muhammad, according to the real meaning of prophethood? This would have destroyed the entire fabric of Islam.”
— *Kitab al-Barriyya*, p. 184, footnote. *RK* vol. 13, pp. 217-218.
2. “In brief, God by naming the Holy Prophet as *Khatam an-nabiyyin* in the Quran, and the Holy Prophet himself by saying ‘*There is no prophet after me*’ in Hadith, had settled the matter that no prophet can come after the Holy Prophet, in terms of the real meaning of prophethood.”— *Kitab al-Barriyya*, p. 185, footnote. *RK*, vol. 13, p. 218.
3. “I firmly believe that our Holy Prophet Muhammad is the *Khatam al-anbiya*, and after him no prophet shall come for this Muslim people, neither new nor old.”
— *Nishan Asmani*, p. 28. *RK*, vol. 4, p. 30.
4. “The Holy Quran does not permit the coming of any messenger (*rasul*) after the *Khatam an-nabiyyin*, whether a new one or an old one.” — *Izala Auham*, p. 761. *RK*, vol. 3, p. 511.
5. “The actual fact, to which I testify with the highest testimony, is that our Holy Prophet is the *Khatam al-anbiya*, and after him no prophet will come, neither any old one nor any new one.”— *Anjam Atham*, p. 27, footnote. *RK*, vol. 11, p. 27.
6. “It does not befit God that He should send a prophet after the *Khatam an-nabiyyin*, or that He should re-start the system of prophethood after having terminated it.”
— *Ainah Kamalat Islam*, p. 377. *RK*, vol. 5, p. 377.

7. “The Holy Quran, in the verses, ‘*This day I have perfected for you your religion*’, and ‘*He is the Messenger of Allah and the Khatam an-nabiyyin*’, has ended prophethood with the Holy Prophet Muhammad. And it has said in plain words that the Holy Prophet is *Khatam al-anbiya*.”

— *Tuhfa Golarwiya*, p. 83. *RK*, vol. 17, p. 174.

8. “Allah is the Being Who ... made Adam and sent messengers and scriptures, and last of all sent Muhammad, may peace and the blessings of Allah be upon him, who is the *Khatam al-anbiya* and the best of messengers.”

— *Haqiqat al-Wahy*, p. 141. *RK*, vol. 22, p. 145.

9. In his book *Izala Auham*, Hazrat Mirza Ghulam Ahmad has in one place quoted and then translated into Urdu the *Khatam an-nabiyyin* verse of the Quran (ch. 33, v. 40). He has translated the term *Khatam an-nabiyyin* as meaning:

the one to end the prophets (Urdu: “*khatam karnai wala hai nabiyon ka*”).

After this, he then comments:

“This verse also clearly argues that, after our Holy Prophet Muhammad, no messenger shall come into the world. Therefore, it is proved perfectly manifestly that the Messiah, son of Mary, cannot return to this world.”

— *Izala Auham*, p. 614. *RK*, vol. 3, p. 431.

10. “The fact that our Holy Prophet is the *Khatam al-anbiya* also requires the death of Jesus because if another prophet comes after him, he cannot remain the *Khatam al-anbiya*, nor can the type of revelation given to prophets be considered as terminated. The return of Jesus is not mentioned anywhere in the Holy Quran, but the ending of prophethood is mentioned perfectly clearly. To make a distinction between the coming of an old prophet [i.e. Jesus] and a new prophet is mischievous. Neither the Hadith nor the Quran make such a distinction, and the negation contained in the hadith report ‘*There is no prophet after me*’ is general. What audacity, boldness and insolence it is to depart from the clear meaning of the Quran, in pursuit of one's feeble conjectures, and believe in the coming of a prophet after the *Khatam al-anbiya!*”

— *Ayyam as-Sulh*, p. 146. *RK*, vol. 14, p. 392-393.

11. “ ‘Muhammad ... is the Messenger of Allah and the *Khatam an-nabiyyin*.’ Do you not know that the Merciful Lord has declared our Holy Prophet to be the *Khatam al-anbiya* **unconditionally**, and our Holy Prophet has explained this in his words: ‘*There is no prophet after me*’, which is a clear explanation for the seekers of truth.”

— *Hamamat al-Bushra*, p. 81-82. *RK*, vol. 7, p. 200.

12. “By saying ‘*There is no prophet after me*’, the Holy Prophet Muhammad closed the door absolutely to any new prophet or the return of any old prophet.”

— *Ayyam as-Sulh*, p. 152. *RK*, vol. 14, p. 400.

7. The finality of prophethood - 2

- He wrote: “How could it be possible that any prophet should come after the Holy Prophet Muhammad, according to the real meaning of prophethood? This would have destroyed the entire fabric of Islam.” (*Kitab al-Bariyya*, p. 184, footnote)
 - He wrote that the coming of a prophet is: “tantamount to the departure of the religion of Islam from this world.” (*Izala Auham*, p. 586)
 - Also affirmed finality of prophethood *when denying the allegation that he claimed to be a prophet.*
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8. Denial of claiming to be a prophet - 1

- He called the allegation (that he claimed to be a prophet) as being: **a fabrication, a slander** against him (Ref: 1, 2)
- He said he too, like his opponents, **cursed anyone who claimed to be a prophet** (Ref: 3)
- He said that any claimant to prophethood after the Holy Prophet Muhammad is:
 - **a liar and unbeliever,** (Ref: 4)
 - **without faith,** (Ref: 5)
 - **a wretched imposter** (Ref: 6)
- He **invoked curses** on those who alleged that he claimed to be a prophet (Ref: 7)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “I believe also that the Holy Prophet Muhammad is the best of messengers and the *Khatam an-nabiyyin*, and those people **have fabricated a lie against me who say that this man claims to be a prophet.**”

— *Hamamat al-Bushra*, p. 8. *RK*, vol. 7, p. 184.

2. “By way of a fabrication, **they slander me by saying that I have made a claim to prophethood.** But it should be remembered that all this is a fabrication. Our belief is that the Holy Prophet Muhammad is the *Khatam al-anbiya.*”

— *Kitab al-Barriyya*, p. 182, footnote. *RK*, vol. 13, p. 215.

3. “Let it be clear to him that **we also curse the person who claims prophethood.** We hold that ‘there is no god but Allah and Muhammad is the Messenger of Allah’, and believe in the finality of prophethood of the Holy Prophet Muhammad.”

— *MI*, 1986 edition, vol. 2, pp. 297-298.

4. “I have heard that some leading *Ulama* of this city Delhi are giving publicity to the allegation against me that I lay claim to prophethood. ... I respectfully state to all these gentlemen that these allegations are an entire fabrication. **I do not make a claim to prophethood.** ... After the Holy Prophet Muhammad, **I consider anyone who claims prophethood and messengership to be a liar and unbeliever.**”

— Statement issued in Delhi, 2 October 1891. *MI*, 1986 edition, vol. 1, pp. 230-231.

5. “Other allegations made against me are that ‘this man denies the *Lailat al-Qadr* and miracles and the *Mi`raj*, and further that he makes a claim to prophethood and denies the finality of prophethood.’

“All these allegations are entirely untrue and false. ... Now I make a clear and plain affirmation of the following matters before Muslims in this house of God: I believe in the finality of prophethood of the *Khatam al-anbiya*, may peace and the blessings of Allah be upon him, and I consider the person who denies the finality of prophethood as being **without faith** and outside the pale of Islam.”

— Speech in Delhi Central Mosque, 23 October 1891. *MI*, 1986 edition, vol. 1, p. 255.

6. “Can a wretched imposter who claims messengership and prophethood for himself have any belief in the Holy Quran? And can a man who believes in the Holy Quran, and believes the verse ‘*He is the Messenger of Allah and the Khatam an-nabiyyin*’ to be the word of God, say that he is a messenger and prophet after the Holy Prophet Muhammad?”

— *Anjam Atham*, p. 27, footnote. *RK*, vol. 11, p. 27.

7. “If the objection is that I have made a claim to prophethood, and such a thing is heresy, what else can I say except that may the curse of Allah be upon liars and fabricators.”

— *Anwar-ul-Islam*, p. 34. *RK*, vol. 9, p. 35.

8. “Question: In the booklet *Fath-i Islam* you have made a claim to prophethood.

“Answer: There is no claim of prophethood. On the contrary, the claim is of sainthood (*muhaddasiyyat*) which has been advanced by the command of God.”

— *Izala Auham*, pp. 421-422, *RK*, vol. 3, p. 320.

9. “Look how far this is from a claim to prophethood. O brother, do not think that what I have said contains even a whiff of a claim to prophethood. ... God forbid that I should claim prophethood after God has made our Prophet and master Muhammad, peace be upon him, as the *Khatam an-nabiyyin*.”

— *Hamamat al-Bushra* p. 83. *RK*, vol. 7, p. 302.

10. “I make no claim to prophethood. This is your mistake, or you have some other motive in mind. Is it necessary that he who claims to receive revelation also becomes a prophet?”

— *Jang Muqaddas*, p. 67. *RK*, vol. 6, p. 156.

9. Denial of claiming to be a prophet - 2

- He asked:

“How could I claim prophethood when I am a Muslim?”

(Ref: 1)

- He declared “before Muslims in this house of God” that:

“I believe in the finality of prophethood” (Ref: 2)

- He made sworn statement in debate, signed by witnesses:

“I lay no claim whatever to actual prophethood.” (Ref: 3)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “One of the objections of those who call me *kafir* is that they say: This man claims prophethood and says I am one of the prophets. The answer is that you should know, O brother, that I have not claimed prophethood, nor have I said to them that I am a prophet. But they were hasty and made a mistake in understanding my words ... It does not befit me that I should claim prophethood and leave Islam and become an unbeliever ... How could I claim prophethood when I am a Muslim?”

— *Hamamat al-Bushra*, p. 79. *RK*, vol. 7, pp. 296-297.

2. “Now I make a clear and plain affirmation of the following matters before Muslims in this house of God: I believe in the finality of prophethood of the *Khatam al-anbiya*, may peace and the blessings of Allah be upon him, and I consider the person who denies the finality of prophethood as being without faith and outside the pale of Islam.”

— Speech in Delhi Central mosque, 23 October 1891. *Majmu`a Ishtiharat*, 1986 edition, vol. 1, p. 255.

3. “Be it known to all the Muslims that ... I lay no claim whatever to actual prophethood.”

— From Announcement signed by witnesses in *MI* volume 1, pages 312 to 314.

10. Why allegation/misconception grew that he claimed to be a prophet

1. As he claimed to be the Promised Messiah, and Jesus the Messiah had been a prophet, it was thought that he too was claiming to be a prophet.
2. The words *nabi* (prophet) and *rasul* (messenger) occurred about him at some places in his writings and revelations.

11. Answers: 1

- Answer to first point already given, that Promised Messiah is no more than a *mujaddid* and *muhaddas* — a non-prophet. (See Slides 1, 2)
- Another detailed answer was given by him right at the point when he made his claim. (Ref: 1)
- The statement “a *muhaddas* is in one sense a prophet” in the above reference was further clarified by him in a sworn, witnessed statement. (Ref: 2)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “If the objection be raised here that, as the Messiah (Jesus) was a prophet, his like should also be a prophet, the first answer to this is that our leader and master (the Holy Prophet Muhammad) has not made prophethood a necessary condition for the Messiah to come. On the other hand, it is clearly written that he shall be a Muslim, and shall be subject to the *Shariah* of the Quran like ordinary Muslims, and he shall not go further than declaring that he is a Muslim and the imam of Muslims. Besides this, there is no doubt that this humble one has come from God as a *muhaddas* for the Muslim nation, and a *muhaddas* is in one sense a prophet. Although he does not possess full prophethood, nonetheless in a partial sense he is a prophet because he has the honour of being spoken to by God, matters of the unseen are disclosed to him, and his revelation, like that of prophets and messengers, is protected from the interference of the devil.”

— *Tauzih Maram*, 1891, pages 17-18; RK 3: 59-60.

2. “Be it known to all the Muslims that all such words as occur in my writings *Fath Islam*, *Tauzih Maram* and *Izala Auham*, to the effect that a *muhaddas* is in one sense a prophet, or that being a *muhaddas* is partial prophethood or imperfect prophethood, are not to be taken in their real sense, but have been used according to their root meaning in a straight-forward way; otherwise, I lay no claim whatever to actual prophethood. On the other hand, as I have written in my book *Izala Auham*, page 137, my belief is that our leader and master Muhammad *mustafa* — may peace and the blessings of God be upon him — is the last of the Prophets.

“So I wish to make it clear to all Muslim brothers that, if they are displeased with these words and if these words give injury to their feelings, they may regard all such words as amended, and instead consider me to have used the word *muhaddas*. For I do not like to create dissension and discord among the Muslims.

“From the beginning, as God knows best, my intention has never been to use this word *nabi* as meaning actually a prophet, but only as signifying *muhaddas*, which the Holy Prophet has explained as meaning ‘one who is spoken to by God.’ Of *muhaddas* it is stated in a saying of the Holy Prophet: ‘Among the Israelites who were before you, there used to be men who were spoken to by God, though they were not prophets, and if there is one among my followers, it is Umar.’

“Therefore, I have not the least hesitation in stating my meaning in another form for the conciliation of my Muslim brethren, and that other form is that in every place instead of the word *nabi* the word *muhaddas* should be understood, and the word *nabi* should be regarded as having been deleted.”

— 3 February 1892; MI 1: 313-314.

12. Answers: 2

- **In other detailed statements, at a later time, he has also explained the use of ‘prophet’ and ‘messenger’ for a non-prophet:**
 - **In a book in January 1897** (Ref: 1)
 - **In a letter written and published in August 1899** (Ref: 2)

References from statements of Hazrat Mirza Ghulam Ahmad

1. A man calling himself *insaf talb* (‘seeker of justice’ or ‘fair-minded’) raised the objection that although Hazrat Mirza Ghulam Ahmad was a Muslim and it was wrong to call him *kafir*, yet his followers had also gone to the extreme of regarding him as a prophet. Hazrat Mirza replied to him as follows:

“There is a contradiction in his statement. On the one hand he says very kindly that it is wrong to call a Muslim as *kafir*, and on the other he says about me that my followers really believe me to be a messenger of Allah and that I have claimed prophethood in fact. If his first view is right, that I am a Muslim and believe in the Holy Quran, then this second view is wrong in which he says that I myself claim prophethood. And if his second view is right, then the first is wrong in which he says that I am a Muslim and believe in the Holy Quran.

“Can a wretched imposter who claims messengership and prophethood for himself have any belief in the Holy Quran? And can a man who believes in the Holy Quran, and believes the verse ‘He is the Messenger of Allah and the *Khatam an-nabiyyin*’ to be the word of God, say that he too is a messenger and prophet after the Holy Prophet Muhammad?”

“*Insaf Talb* should remember that I have never, at any time, made a claim of *nubuwwat* or *risalat* [prophethood or messengership] in the real sense. To use a word in a non-real sense, and to employ it in speech according to its broad, root meaning, does not imply heresy (*kufr*). However, I do not like even this much, for there is the possibility that ordinary Muslims may misunderstand it.

“However, 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. (*Author’s 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 book *Barahin Ahmadiyya*.) The actual fact, to which I testify with the highest testimony, is that our Holy Prophet, may peace and the blessings of God be upon him, is the *Khatam al-*

anbiya and after him no prophet is to come, neither an old one nor a new one.

...

“But it must be remembered that, as we have explained here, sometimes the revelation from God contains such words about some of His saints in a metaphorical and figurative sense; they are not meant by way of reality. This is the whole controversy which the foolish, prejudiced people have dragged in a different direction. The name 'prophet of God' for the Promised Messiah, which is to be found in *Sahih Muslim* etc. 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 the recipient of Divine communication. Otherwise, how can there be a prophet after the *Khatam al-anbiya?*”

— *Anjam Atham*, footnote, pages 26 - 28, published January 1897; RK 11: 26-28.

2. In a letter written by Hazrat Mirza, which was also published at the time of writing, he said:

“The situation is that, although for twenty years I have been constantly receiving Divine revelation, often the word *rasul* or *nabi* has occurred in it. For example, there is the revelation: ‘He it is Who sent His messenger (*rasul*) with guidance and the true religion’, and the revelation: ‘the champion of God in the mantle of the prophets’, and the revelation: ‘A prophet came into the world but the world accepted him not’. (*Author’s Footnote: Another reading of this revelation is: ‘A warner (*nazir*) came into the world’, and this is the reading which was given in *Barahin Ahmadiyya*. To avoid causing trouble, the other reading [which says ‘prophet’] was not given.)*

“However, that person is mistaken who thinks that by this prophethood and messengership is meant real prophethood and messengership, by which the man concerned possesses authority over the Shariah. In fact, by the word *rasul* is only meant ‘one sent by God,’ and by the word *nabi* is only meant ‘one who makes prophecies,’ having received intimation from God, or one who discloses hidden matters.

“As these words, which are only in a metaphorical sense, cause trouble (*fitna*) in Islam, leading to very bad consequences, **these terms should not be used in our community’s common talk and everyday language.** It should be believed from the bottom of the heart that prophethood has terminated with the Holy Prophet Muhammad, may peace and the blessings of God be upon him, as God Almighty says: ‘He is the Messenger of God and the *Khatam an-nabiyyin*.’ To deny this verse, or to belittle it, is in fact to separate oneself from Islam. The person who exceeds the limit in rejection is in the same dangerous condition as the one who, like the Shiah, exceeds the limit in acceptance. It should be known that God has ended all His prophethoods and messengerships with the Holy Quran and the Holy Prophet. I have come into

the world, and have been sent into it, merely as a servant of the religion of Islam, and not to discard Islam and create some other religion. One must always protect oneself from being waylaid by the devil, and have true love for Islam, and must never forget the greatness of the Holy Prophet Muhammad.

“I am a servant of Islam, and this is the real reason for my coming. The words *nabi* and *rasul* are figurative and metaphorical. *Risalat* in the Arabic language is applied to ‘being sent’, and *nubuwwat* is to expound hidden truths and matters upon receiving knowledge from God. So, bearing in mind a significance of this extent, it is not blame-worthy to believe in the heart in accordance with this meaning.

“However, in the terminology of Islam, *nabi* and *rasul* mean those who bring an entirely new Law (*shariah*), or those who abrogate some aspects of the previous law, or those who are not called followers of a previous prophet, having a direct connection with God without benefit from a prophet. Therefore, one should be vigilant to see that the same meaning is not taken here, because we have no Book but the Holy Quran, and no religion but Islam. We believe that our Prophet, may peace and the blessings of God be upon him, is the last of the Prophets, and the Holy Quran is the last of the Books. Religion should not be made into a children’s game, and it should be remembered that I make no claim contrary to that of being a servant of Islam. The person who ascribes to me the contrary is making a fabrication against me. We receive grace and blessings through our Holy Prophet, and receive the benefit of knowledge from the Quran.

“It is, therefore, pertinent that no person should entertain anything in his heart contrary to this direction; or else he shall be answerable for it before God. If we are not servants of Islam, then all our work is in vain and rejected, and shall be called to account.”

— Letter dated 7 August 1899, published in *Al-Hakam*, vol. 3, no. 29, 17 August 1899.

13. How word ‘prophet’ is used for a non-prophet: 1

Prophet:	Non-prophet:
<p>A prophet is a prophet according to the <u>technical definition</u> of this concept in Islamic law and terminology.</p> <p>A prophet is, quite obviously, a prophet in the <u>real</u> sense.</p>	<p>1. For a non-prophet (saint), the word ‘prophet’ is used in its <u>linguistic, literal</u> or dictionary sense, as word of the Arabic language.</p> <p>2. For a non-prophet the word ‘prophet’ is also used in a <u>metaphorical</u> sense.</p>

Hazrat Mirza clearly distinguished between:

Prophethood in the real sense, according to the technical definition of prophet in Islamic law, which applies to a prophet

AS OPPOSED TO

the linguistic, literal or metaphorical use of the word prophet for one who is a saint, not a prophet.

References from statements of Hazrat Mirza Ghulam Ahmad

1. “Do not level false allegations against me that I have claimed to be a prophet in the real sense. ...

“We believe and acknowledge that, according to the real meaning of *nubuwwat* (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 metaphorical sense God can call any recipient of revelation as *nabi* or *mursal* (prophet or messenger). Have you not read those Sayings of the Holy Prophet in which occur the words: *rasulu rasul-illah* (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 for God to use the word *mursal* (messenger) in a metaphorical sense too?...

“I say it repeatedly that these words *rasul* and *mursal* and *nabi* undoubtedly occur about me in my revelation from God, but they do not bear their real meanings. And just as these do not, similarly the Promised Messiah being called *nabi* 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 *Khatam an-nabiyyin*, the Holy Prophet Muhammad. According to the real meaning, no new prophet nor an ancient prophet can now come.”

— *Siraj Munir*, pages 2 - 3, published March 1897, *RK*, vol. 12, pages 4, 5.

2. “I am a servant of Islam, and this is the real reason for my coming. The words *nabi* and *rasul* are figurative and metaphorical. *Risalat* in the Arabic language is applied to ‘being sent’, and *nubuwwat* is to expound hidden truths and matters upon receiving knowledge from God. So, bearing in mind a significance of this extent, it is not blame-worthy to believe in the heart in accordance with this meaning. However, in the terminology of Islam, *nabi* and *rasul* mean those who bring an entirely new Law (*shariah*), or those who abrogate some aspects of the previous law, or those who are not called followers of a previous prophet, having a direct connection with God without benefit from a prophet. Therefore, one should be vigilant to see that the same meaning is not taken here, because we have no Book but the Holy Quran, and no religion but Islam.”

— Letter dated 7 August 1899, published in *Al-Hakam*, vol. 3, no. 29, 17 August 1899.

3. “These words (prophet, etc.) are used by way of metaphor, just as in Hadith also the word ‘prophet’ has been used for the Promised Messiah. It is obvious that he who is sent by God is His envoy, and an envoy is called *rasul* in Arabic. And he who discloses news of the unseen, having received it from God, is known as *nabi* in Arabic. The meanings in Islamic terminology are different. Here only the linguistic meaning is intended.”

— *Arba'in*, published December 1900, No. 2, p. 18, footnote.

4. “Here the words *rasul* and *nabi* which have been used about me in the revelation from God, that he is the messenger and prophet of God, are meant in a metaphorical and figurative sense.”

— *Arba'in*, No. 3, p. 25, footnote.

5. “God speaks to, and communicates with, His saints (*auliya*) in this *Ummah*, and they are given the colour of prophets. However, they are not prophets in reality (*haqiqat*).”

— *Mawahib-ur-Rahman*, published January 1903, pp. 66, 67.

6. “And I have been called *nabi* (prophet) by Allah by way of metaphor, not by way of reality (*haqiqat*).”

— *Haqiqat al-Wahy*, Supplement, p. 64.

14. How word ‘prophet’ is used for a non-prophet: 2

Prophet:	Non-prophet:
1. Possesses <u>full and perfect</u> prophethood.	1. Possesses the <u>imperfect, partial</u> prophethood of a <i>muhaddas</i> . (The word ‘partial’ or <i>juzw</i> comes from Hadith which says that the visions and good news given to a believer are a <i>part</i> of prophethood.)
2. In spiritual literature of Islam, the term <u>asal</u> or ‘ <u>original</u> ’ prophet is used.	2. In spiritual literature of Islam, terms such as <u><i>zill, burooz</i></u> , meaning image or reflection of the original, are used for non-prophets.

1. Hazrat Mirza Ghulam Ahmad clearly distinguished between:

Prophethood in the real sense, according to the technical definition of prophet in Islamic law, which applies to a prophet

AS OPPOSED TO

the linguistic, literal or metaphorical use of the word prophet for one who is a saint, not a prophet. (Ref: 1–3)

2. Hazrat Mirza Ghulam Ahmad clearly wrote that it is a saint, a non-prophet, who is known as the *zill* or *buurooz* (image or reflection) of a prophet. It is a non-prophet who is termed as a ‘prophet by way of *zill*’ or ‘*zilli* prophet’. (Ref: 4–8)

References from statements of Hazrat Mirza Ghulam Ahmad

1. “It is absolutely clear from all these indications that he [the Messiah to come] will not have the attribute of full prophethood in the actual and real sense. However, imperfect prophethood will be found in him, which in other words is known as *muhaddasiyya*, and

contains in itself one element from among all the elements of full prophethood.”

— *Izala Auham*, p. 533.

2. “The possessor of full prophethood can never be a follower (*ummati*), and it is absolutely prohibited by the Quran and Hadith that the man who is called messenger (*rasul*) of God in the fullest sense could be a complete sub-ordinate and disciple of another prophet. Almighty God says [in the Holy Quran]: ‘*We did not send any messenger but that he should be obeyed by God’s permission.*’ That is, every messenger is sent to be a master and leader, not to be a disciple and sub-ordinate of someone else. However, a *muhaddas*, who is a ‘sent one’, is a follower and also, in an imperfect sense, a prophet.”

— *Izala Auham*, p. 569.

3. “In a partial sense the door of revelation and prophethood is always open for this blessed *Umma*. However, it should be remembered with presence of mind that this prophethood which continues forever is not full prophethood but, as I have just explained, it is only a partial prophethood which in other words is named by the term *muhaddasiyya*. It is obtained by obedience to the Perfect Man who contains within himself all the qualities of full prophethood, that is, the person possessing all the praiseworthy qualities, namely, our Leader and Master Muhammad, may peace and the blessings of Allah be upon him.”

— *Tauzih Maram*, p. 10.

***Zill* and *Burooz* are terms for non-prophets**

4. “I firmly believe that our Holy Prophet Muhammad is the *Khatam al-anbiya*, and after him no prophet shall come for this *Umma*, neither new nor old. Not a jot or iota of the Holy Quran shall be abrogated. Of course, *muhaddases* will come who will be spoken to by God, and possess some attributes of full prophethood by way of reflection (*zill*), and in some ways be coloured with the colour of prophethood. I am one of these.”

— *Nishan Asmani*, May 1892, p. 28.

5. “The prophet is the real thing, and a saint is the *zill*.”

— *Karamat as-Sadiqeen*, August 1893, p. 85.

Hazrat Umar was a *zill* of Prophet Muhammad

6. “An example is the prophecy of our Holy Prophet Muhammad that the keys to the treasures of the Qaisar and Kasra have been placed in his hand, whereas it is clear that the Holy Prophet had died before the fulfilment of this prophecy, seeing neither the treasures of the Qaisar and Kasra, nor the keys. But as it was destined that Hazrat Umar receive those keys, and the person of Hazrat Umar was, as it were, the person of the Holy Prophet Muhammad by way of *zill*, therefore in the realm of revelation the hand of Hazrat Umar was considered to be the hand of the Messenger of God, the Holy Prophet.”

— *Ayyam as-Sulh*, August 1898, p. 35.

7. “Corresponding to the issues of every age, for the resolving of those issues, spiritual teachers are sent who are the heirs of the messengers [*rusul*, plural of *rasul*] and who attain the qualities of the messengers by way of *zill*. And the *mujaddid* whose work bears striking similarity to the appointed task of one of the messengers, is called by the name of that *rasul* in the sight of Allah.”

— *Shahadat al-Quran*, September 1893, p. 52.

8. “Objection: Only a prophet can be the like of a prophet.

“Answer: The entire Umma is agreed that a non-prophet takes the place of [or deputises for] a prophet by way of *burooz*. This is the meaning of the hadith report: 'The ulama of my Umma are like the Israelite prophets'. Look, the Holy Prophet has declared the ulama to be like prophets. One hadith says that the ulama are the heirs of the prophets. Another hadith says: Among my followers, there will always be forty men who take after the heart of Abraham. In this hadith, the Holy Prophet has declared them to be the likes of Abraham.”

— *Ayyam as-Sulh*, August 1898, p. 163.

15. ‘Prophet’ with or without Shariah – 1

- **Terms *prophet with a shariah* and *prophet without a shariah* are not found in Quran or Hadith.**
- **Quran (6:83-90; 4:163) mentions all prophets in the same way, without indicating some as *with shariah* and some *without shariah*.**

Quotations from the Holy Quran

“Surely We have revealed to you [O Muhammad] as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon ...” (4:163)

Chapter 6, verses 83 to 86 mention the names of: Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zacharias, John (Yahya), Jesus, Elias, Ishmael, Elisha, Jonah and Lot. Then it is said about all of them:

“And We chose them and guided them to the right way. ... These are they to whom We gave the Book and authority and prophethood.” (verses 88, 89).

16. ‘Prophet’ with or without Shariah – 2

- Every prophet followed his own revelation (*wahy nubuwwat*), **first and foremost**.
- His revelation was **supreme** over any previous *shariah*.
- So every prophet had authority over *shariah*, even if he did not bring a completely new *shariah*.
- The term ‘prophet without a *shariah*’ **was coined by Islamic scholars to mean a *muhaddas*, a non-prophet who is spoken to by God through *wahy wilayat* (which is subordinate to *shariah*).**

References from statements of Hazrat Mirza Ghulam Ahmad

Hazrat Mirza Ghulam Ahmad writes that a prophet in Islamic terminology has authority over the *shariah* and this meaning must not be attached to his (Hazrat Mirza’s) claim:

“However, in the terminology of Islam, *nabi* and *rasul* mean those who bring an entirely new Law (*shariah*), or those who abrogate some aspects of the previous law, or those who are not called followers of a previous prophet, having a direct connection with God without benefit from a prophet. Therefore, one should be vigilant to see that the same meaning is not taken here, because we have no Book but the Holy Quran, and no religion but Islam.”

— Letter dated 7 August 1899, published in *Al-Hakam*, vol. 3, no. 29, 17 August 1899.

17. Quote about all prophets being with shariah – 1

- **According to Hazrat Mirza, those who receive revelation without *shariah* are saints, not prophets. He writes:**

“The point is worth remembering that to call the denier of one’s claim as *kafir* is only the privilege of those prophets who bring a *shariah* and new commandments from God. But apart from possessors of *shariah* (*sahib-i shariah*), all the others who are *muhaddas*, no matter how high a rank they may have with God, and be exalted with the robe of Divine revelation, no one becomes a *kafir* by denying them.”

— *Tiryaaq al-Qulub*, October 1902, p. 130, footnote.

- **This shows that apart from prophets with a *shariah* any one else is a *muhaddas*. So the term ‘prophet without a *shariah*’ means not a prophet but a *muhaddas*.**

18. Quote about all prophets being with shariah – 2

- **Hazrat Mirza Ghulam Ahmad writes:**

“God speaks to, and communicates with, His saints in this *Umma*. They are given the colour of prophets, but they are not prophets in reality because the Holy Quran has completed all the requirements of the *shariah*. They are given nothing but the understanding of the Quran; they do not add to the Quran, nor take anything away from it.”

— *Mawahib ar-Rahman*, January 1903, p. 66.

- **He says here that prophets are not needed because the *shariah* is complete. Prophets would only be needed if the *shariah* required to be completed or corrected.**
- **This shows that the term ‘prophet without a *shariah*’ refers only to saints in this *Umma* who are “given the colour of prophets, but they are not prophets in reality”.**

19. ‘Correction of an Error’ leaflet

- In November 1901, Hazrat Mirza Ghulam Ahmad published a short leaflet entitled *Ayk Ghalati Ka Izala*.
- It was written because an Ahmadi, when faced with the objection that your leader claims to be a prophet, replied: **Even the word ‘prophet’ does not occur in his writings.**
- Hazrat Mirza writes in the very first line of this leaflet:

“Some people in our Movement who are not well-acquainted with my claim and the arguments relating to it — not having had the occasion to study my books carefully, nor having stayed in my company for a sufficient length of time to complete their knowledge — in some instances in response to an objection of the opponents give a reply which is entirely against facts.”
- He says that if that Ahmadi had read his previous writings carefully or learnt by staying with him in previous years, he would have been well-acquainted with his claims. So Hazrat Mirza is reaffirming his previous statements about his claims as being right and correct.

20. ‘Correction of an Error’ leaflet

- The Qadianis allege that in this leaflet he has announced a new claim and changed his claim from that of non-prophet to that of prophet.
- If he is putting forward a new claim or changing his previous claim, how can he say that there are some people who are not well-acquainted with his claim because they haven’t studied his previous teachings?

21. Same claim

- **Everything he wrote in *Ayk Ghalati Ka Izala* about his claim, he had written it before and had been making it clear that it meant a non-prophet.**
- **In this leaflet he uses Sufi terms like ‘a reflection of the Prophet’ (*zill*), ‘one completely submerged in the Prophet’ (*fana*), ‘manifestation or image of the Prophet’ (*burooz*) to denote someone who is totally and entirely representing the Holy Prophet and not himself.**
- **All these terms he had used previously, and explained that they refer to a saint in Islam and not to a prophet.** (See Slide 14)

22. Last words of leaflet

- **The last words of *Ayk Ghalati Ka Izala* are the following:**

“Hence the person who maliciously accuses me of claiming prophethood and messengership is a liar and evil-minded. It is the form of *burooz* which has made me a prophet and a messenger, and it is on this basis that God has called me *nabi* and *rasul* again and again, but in the sense of *burooz*. My own self does not come into it, but that of the Holy Prophet Muhammad, may peace and the blessings of God be upon him. It was on this account that I was called ‘Muhammad’ and ‘Ahmad’. So prophethood and messengership did not go to another person. What belonged to Muhammad remained with Muhammad, peace and blessings be upon him.”
- **These words show that:**
 - **Anyone accusing him of claiming to be a prophet is a liar, malicious and evil-minded.**
 - **He mentions “the sense of *burooz*” and that is a non-prophet.**
 - **He says “I was called ‘Muhammad’ and ‘Ahmad’ ”. By being called Muhammad and Ahmad he did not actually become Muhammad and Ahmad. By being called *nabi* and *rasul* he did not actually become a prophet.**

- **“Prophethood and messengership did not go to another person” but remained with the Holy Prophet Muhammad. It means that no one else (meaning Hazrat Mirza) becomes a prophet, but that he reflects the true image of the Prophet Muhammad to the world.**

23. Qadiani claims about this leaflet – 1

- **The Qadianis assert that Hazrat Mirza Ghulam Ahmad is announcing in this leaflet that he claims to be a prophet and:**
 - **They allege that he is declaring that his previous denials (during the last ten years, 1891 to 1901) of claiming to be a prophet were mistaken.**
 - **They allege that while being a prophet for these ten years he had been wrongly denying that he was a prophet.**
 - **They allege that his earlier denials were incorrect because he did not know what is a prophet. So (according to the Qadianis) although he was a prophet, but he believed and kept on announcing that he was not a prophet.**

24. Qadiani claims about this leaflet – 2

- **Mirza Mahmud Ahmad, the Qadiani leader, wrote:**

“The issue of prophethood became clear to him in 1900 or 1901, and as *Ayk Ghalati Ka Izala* was published in 1901, in which he has proclaimed his prophethood most forcefully, it shows that he made a change in his belief in 1901. ... It is proved that the references dating prior to the year 1901 in which he has denied being a prophet, are now abrogated and it is an error to use them as evidence.”

— book *Haqiqat an-Nubuwwat* by Mirza Mahmud Ahmad, published March 1915, page 121.

25. Qadiani claims about this leaflet – 3

- The points shown on the last two Slides (alleging a *change* in the claim of Hazrat Mirza Ghulam Ahmad) were loudly proclaimed by the Qadianis for many years and they used to put them forward in arguments.
 - But later on, they allowed them to be quietly forgotten, and they now just present this leaflet only to try to show that he claimed to be a prophet.
 - What the Qadianis must prove is that in this leaflet he *changed* his claim from non-prophet to prophet and that he admitted being wrong in his denials of prophethood made before.
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26. Absurd implications of Qadiani views - 1

- The Qadiani allegation that Hazrat Mirza Ghulam Ahmad *changed* his claim in *Ayk Ghalati Ka Izala* to that of being a prophet, leads to some very absurd conclusions. These are listed below.
 - A “prophet” does not know for 10 years (1891 to 1901) out of 17 years (1891 to his death in 1908) that he is a prophet.
 - During these ten years, his rejectors correctly understand his claim and (rightly) accuse him of claiming prophethood.
-

27. Absurd implications of Qadiani views - 2

- The claimant *wrongly* denies his status for ten years, even taking an oath in a mosque to declare that he does not claim to be a prophet.
- While being a prophet, he says: I *curse* anyone who claims to be a prophet and I regard him as a liar, faithless and an imposter.
- So who would be the accursed, the liar and the imposter?

28. Absurd implications of Qadiani views - 3

- Then, when one of his followers tells someone in an argument that he does not claim to be a prophet, he writes a leaflet criticising the follower for:
 - Giving the wrong answer
 - Not reading his previous books properly.
- He should be apologising to his followers, saying, all these years I gave you the wrong teaching, and this is why you have been giving wrong answers to the opponents!

29. The point is: Did he change his belief?

- The Qadianis agree that, till publishing this leaflet in 1901, he had been denying claiming to be a prophet.
- So the only question to be settled is whether in this leaflet:
 - Has Hazrat Mirza Ghulam Ahmad changed his claim as alleged by the Qadianis,
 - or has he reaffirmed the claim he expressed previously?

30. Sworn declaration of 70 Ahmadis – 1

- **In around 1915, when the Qadiani leader Mirza Mahmud Ahmad first made the allegation that Hazrat Mirza Ghulam Ahmad had changed his claim in this leaflet in November 1901 (from that of non-prophet to that of being a prophet), a sworn declaration was issued by seventy Ahmadis who had joined the Movement before November 1901 announcing that:**

“We do swear by Allah that the idea never even entered our minds that the Promised Messiah made a change in his claim in 1901 or that his previous writings, which are full of denials of a claim to prophethood, were ever abrogated; nor, to our knowledge, did we ever hear such words from the mouth of even a single person until Mirza Mahmud Ahmad made these statements.”

31. Sworn declaration of 70 Ahmadis – 2

- **Read the full declaration below:**

“We, the undersigned, declare on oath that when Hazrat Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyya Movement, announced in 1891, that the prophet Jesus was dead according to the Holy Quran, and that the ‘son of Mary’ whose advent among the Muslims was spoken of in Hadith was he [Hazrat Mirza] himself, he did not lay claim to prophethood.

However, the Maulvis misled the public, and issued a *fatwa* of *kufr* against him by alleging that he claimed prophethood.

After this, the Promised Messiah declared time after time in plain words, as his writings show:

- that to ascribe to him a claim of prophethood was a fabrication against him,
- that he considered prophethood to have come to a close with the Holy Prophet Muhammad,
- that he looked upon a claimant to prophethood, after the Holy Prophet, as a liar and a *kafir*.

- and that the words *mursal*, *rasul*, and *nabi* which had occurred in some of his revelations, or the word *nabi* which had been used about the coming Messiah in Hadith, do not denote a prophet in actual fact, but rather a metaphorical, partial or *zilli* prophet who is known as a *muhaddas*. After the *Khatam an-nabiyyin*, the Holy Prophet Muhammad, no prophet can come, neither new nor old.

We also declare on oath that we entered into the pledge of the Promised Messiah before November 1901, and that the statements of Mirza Mahmud Ahmad, the head of the Qadian group, that though in the beginning Hazrat Mirza Sahib did not claim prophethood, but that he changed his claim in November 1901, and laid claim to prophethood on that date, and that his previous writings of ten or eleven years denying prophethood are abrogated — all this is entirely wrong and absolutely opposed to facts.

We do swear by Allah that the idea never even entered our minds that the Promised Messiah made a change in his claim in 1901 or that his previous writings, which are full of denials of a claim to prophethood, were ever abrogated; nor, to our knowledge, did we ever hear such words from the mouth of even a single person until Mirza Mahmud Ahmad made these statements. Allah is witness to what we have stated.”

32. Sworn declaration of 70 Ahmadis – 3

- **No Qadiani (or anyone else) was ever able to counter this statement by testifying on oath that as an Ahmadi he came to know in November 1901 that Hazrat Mirza, by publishing *Ayk Ghalati Ka Izala*, was withdrawing or abrogating his previous statements, of the ten-year period 1891 to 1901, in which he had clearly denied claiming prophethood and, as against this denial, claimed to be a *muhaddas*.**
- **Not one person, not even Mirza Mahmud Ahmad himself, could state on oath that in November 1901 he came to know that Hazrat Mirza Ghulam Ahmad was announcing a change in his claim.**

33&34. What it all means

Those who accept him as mujaddid believe that:

1. Anyone professing the *kalima* is our Muslim brother.

2. Purpose of accepting Hazrat Mirza Ghulam Ahmad is to follow Islam better and to serve the cause of Islam.

3. Prophet Muhammad is the focal point of the unity of Muslims.

4. A *mujaddid* is a *khalifa* (deputy) of the Prophet Muhammad, and such *mujaddids* and *khalifas* shall continue to come forever because the Prophet Muhammad is the everlasting Prophet.

Those who accept him as prophet believe that:

1. Anyone professing the *kalima* must also declare belief in Hazrat Mirza sahib as prophet, otherwise he or she is an unbeliever and a non-Muslim outside the religion of Islam.

2. Purpose of accepting Hazrat Mirza Ghulam Ahmad is to become a Muslim.

3. Unity of Muslims cannot be based on the person of the Prophet Muhammad but on the prophet who has now appeared after him.

4. *Mujaddids* and *khalifas* of Prophet Muhammad can no longer come because they have been replaced by *khalifas* of the prophet who has now appeared after Prophet Muhammad.
