



The Light — U.K. edition

February 2007

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum: Our next meeting —

Date: **Sunday 4th February 2007**

Time: **3.00 p.m.**

Speaker: **Dr Jawad Ahmad**

Topic: **Life and work of Hazrat Mirza**

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

New moon sighting again

True to previous form, there was again muddle and confusion in the fixing of the date of the new moon for the month of the *haji* and *'Id-ul-Adha* in December last. The U.K. Jama'at had, more than two years ago, set the date of this *'Id-ul-Adha* as 31st December 2006 on the basis of the new moon evening being 21st December, and hence the 1st of the month being 22nd December.

The website www.moonsighting.com, a reliable Muslim astronomical resource of moon sighting times, announced before the start of that Islamic month that:

“The Astronomical New Moon is on Wednesday December 20, 2006 at 14:00 Universal Time. This crescent moon is impossible to be seen in all the continents on Wednesday, December 20.”

(see: www.moonsighting.com/1427zhj.html)

When the time came to look for the crescent, the same website as usual published (on the above webpage) reports from around the world by various observers. One such report was headed:

Dr. Salman Zafar Shaikh (of New Jersey, USA) reported from Riyadh, Saudi Arabia:
About Official Saudi Report

This report was as follows:

“ I am currently in Riyadh. Yesterday - Wednesday, Dec 20 evening I went with the official Riyadh Moon sighting committee. Of course there was no chance of Hilal anywhere here and the 6 Official Hilal sighting committees of Saudi Arabia (near Makkah, Riyadh, Qassim, Hail, Tabuk and Asir), each of which includes an Islamic Scholar, an Astronomer, a City council representative and volunteers) all reported negative sighting, as expected. Even the Moonset was before Sunset in Saudi and that is why even the Ummul Qura Calendar also put DhulHijja start for Friday, Dec. 22 and Eid ul Adha for Dec. 31, 2006.

But unfortunately, as is often the case, Saudi Justice Dept. has announced start of Dhul-Hijja incorrectly for Thursday, Dec 21; Hajj on Dec 29, and Eid-al-Adha on Dec 30. Also I met the Br. Hamza Al-Muzani (Saudi writer) who had written in Saudi ‘Al-Watan’ Newspaper of Thursday, 10 DhulHijja 1425 AH in the article *Testimonies of the Impossible* that last year Eid ul Adha witnesses were found to be over 80 years old. ... Also, this year the false start of Ramadan and Eidul Fitr was due to the well known early witness: AlKhudayri from Huta Sudayr, Saudi Arabia! He is also one of the claimants this time for DhulHijja start.”

It seems a farce in the first place that a committee of such experts should go to find the crescent on an evening when, as stated in this report, “there was no chance of Hilal anywhere here”! Yet even when the lack of appearance of the moon was confirmed by these distinguished officials, the ironically named Saudi “Justice” Department announced false evidence that the crescent had been sighted.

After the Saudi announcement was made, and followed by some in the U.K., we were again asked by well-meaning friends why we were holding ‘Id on 31st December, and not 30th. The above report is clear evidence of *false* declarations on numerous occasions issued from that country of the start of the lunar month. How is it, then, that people persist in questioning us on every occasion why we are not holding ‘Id on the Saudi announced date?

This reminds us of two episodes, one true and the other a well-known story. The true one is that some decades ago when the leader of a Muslim sect repeatedly committed moral indiscretions and this was pointed out to his followers, some of them replied: Even if we see our leader committing sin with our own eyes, we will say that our eyes are wrong. The other is the well-known fictional story of the naked emperor. He was wearing nothing, but all his subjects looking on at him were absolutely convinced that he was dressed in finery, just

because he had told them so, even though they could see that he had no clothes on. Unfortunately, it seems to be human nature that people are inclined to accept as true whatever the powerful and mighty say, no matter how much evidence may be presented against it. ■

Would Muslims want to kill Mary and baby Jesus today?

Letters in The Independent

On 23rd December 2006, *The Independent* national daily newspaper of Britain, reported on incidents in which pregnant Palestinian women in the West Bank, while suffering pains of childbirth, have been prevented from reaching hospital by checkpoints of the Israeli military. It being close to Christmas, the newspaper raised the following hypothetical question on its front page: “What would happen if the Virgin Mary came to Bethlehem today”, to give birth to Jesus? Would she have to endure the same distress as these pregnant Palestinian women?

The Independent was, of course, holding the Israeli authorities responsible for causing this brutal suffering of the innocent. However, on 26th December a bizarre letter from a reader, one Dr Denis MacEoin, was published as follows:

“Sir: Johann Hari asks: ‘What would happen if the Virgin Mary came to Bethlehem today?’ She would not last 24 hours. Hamas activists would kill her and Joseph for the crime of being Jews. If she concealed her religious identity, morality brigades would gun them down as adulterers, or her own family would polish her off in an ‘honour’ killing for having become pregnant outside wedlock.

If she escaped that, Muslim radicals, faithful to Koranic doctrine would put her to death as a heretic for claiming to be the Mother of God, and would execute the infant Jesus for his pretension to be the Son of God. The three Magi would be beheaded as star worshippers and the angel Gabriel sent back to heaven for re-training in Islamic theology. ...”

In response the Editor of *The Light, U.K. Edition*, wrote the following letter to the newspaper:

“All Muslims believe Mary and Jesus to be among the most holy of religious figures

that have ever appeared and accord to both of them the highest respect. Contrary to the wholly false and defamatory allegation by Dr Denis MacEoin today (26th December, Letters), it is absolutely impossible that any Muslim could even contemplate killing Mary and the baby Jesus if they really did appear. Moreover, according to the Quran and all Muslims, Mary would not claim to be the Mother of God nor would Jesus claim to be the Son of God; therefore the question cannot arise of executing them for these pretensions. Further, considering that the Quran explicitly exonerates Mary of the charge of becoming pregnant outside wedlock, and no Muslim in the world can ever contemplate making this accusation, no 'morality brigade' of Muslims could possibly try to punish her.

Dr Denis MacEoin has ignored, or possibly wishes to conceal, the fact that the man who wanted to slaughter the baby Jesus was, of course, Herod, King of the Jews. Therefore, one may plausibly claim that it would be today's successors of Herod, i.e. the government of the state of Israel, who would be anxious to kill the baby Jesus if his birth was taking place today. Indeed, they would be only too keen to ensure that they did not fail like their predecessor Herod. And in this day and age, as in those times, Jesus, Mary and Joseph would need to seek shelter in the now Muslim country of Egypt!"

Although this letter was not published, another reader's letter in refutation of Dr MacEoin was published from one P.J. Stewart of Oxford on 30th December. It began as follows:

"Sir: Can Dr MacEoin (letter, 26 December) really not know that Jesus and his mother are honoured in the Koran, and that the virgin birth is attested in the Sura named in her honour? Does he truly imagine that Mary called herself the 'Mother of God' or that any Jewish woman could claim anything so blasphemous in the eyes of her faith?"

Thus Dr MacEoin's attempt to portray Muslims as those who would be bound to kill Mary and Jesus has completely backfired. Muslims regard Mary and Jesus as entirely innocent of the charges mentioned. Those who would wish to kill Mary for adultery and kill her and her son for claiming Divinity is the nation in whose support Dr MacEoin wrote his letter. ■

101 book collection by an anti-Ahmadiyya organization

A friend from the U.S.A. has drawn our attention to a website khatm-e-nubuwwat.org representing an anti-Ahmadiyya organization, called, as usual, a *Khatm-i-Nubuwwat* (Finality of Prophet) Movement. This website provides online access to a library of 101 books against the Ahmadiyya Movement. The authors of these books are well-known opponents of the Ahmadiyya Movement from the Indian subcontinent over the past hundred years. What we wish to note here about these authors is that some of them have also written books against other authors in the same list, condemning them as holding un-Islamic beliefs, so much so that they accuse them of being no better than Ahmadis!

Among these books are some by Maulana Muhammad Yusuf Ludhianvi and one book by the famous Maulana Syed Abul Ala Maudoodi. Now it so happens that the same Maulana Yusuf Ludhianvi has also written a book about differences between various Muslim sects entitled *Ikhtilaf-i Ummat aur Sirat-i Mustaqim* ('Differences among Muslims and the Right Path'). In this book he has devoted sixty pages to denouncing the religious beliefs of Maulana Maudoodi.

Before that, right at the beginning of his book, Maulana Yusuf Ludhianvi discusses three main beliefs of Shiah Muslims and concludes:

"A consideration of just these three doctrines shows that the Shiah creed has no connection with Islam." (p. 21)

Having condemned the Shiah creed as having *no connection* with Islam, he moves on to those Muslims of the Indian subcontinent who practise various "innovations" that have been introduced into Islam. Maulana Yusuf Ludhianvi writes that such Muslims have been misled by the devil. How the devil misleads them is described by him as follows:

"Satan knows so many [false] arguments by which he can prove the lawful to be unlawful, and the wrong to be right, that even Mirza Ghulam Ahmad of Qadian and his followers would regard him as a master of this." (p. 102)

So, says the Maulana, the innovation-practising Muslims, who in fact constitute the majority of Muslims in India and Pakistan, are following the devil who is a far greater master of the art of misguiding people than Mirza Ghulam Ahmad was!

Therefore, in Maulana Yusuf Ludhianvi's view, those Muslims must be much more misguided than we Ahmadis are.

As to his sixty pages in refutation of Maulana Maudoodi (pp. 122–183), he quotes from the latter's writings to show that Maudoodi has insulted and made derogatory remarks about: (1) prophets of Allah such as Moses, (2) wives of the Holy Prophet Muhammad, (3) companions of the Holy Prophet, and (4) renowned figures in later Islamic religious history, such as commentators of the Quran, founders of Islamic jurisprudence and other scholars and saints including *mujaddids*. He reaches the following conclusion:

“If Maulana Maudoodi's story is accepted, then this *Umma* does not remain the best of nations but becomes the worst of nations ... Anyone who believes in the permanence of Islam, and the binding teachings of the Quran and Sunna, and the truth of the Holy Prophet Muhammad, cannot for a moment believe in this confused thinking of Maulana Maudoodi.” (p. 142)

Maulana Yusuf Ludhianvi's most interesting observation comes when he brackets Maulana Maudoodi with Ahmadis and with another movement regarded by him as false, that of G.A. Pervaiz of Lahore. He writes:

“Pervaiz claims that all his views are based on the Quran and Sunna, and the Qadiani *umma* claims that whatever they say is based on the Quran and Sunna. Exactly the same is the claim of Maulana Maudoodi, that he takes everything directly from the Quran and Sunna. ... By what criterion can we judge that Maulana Maudoodi's views are correct but those of Pervaiz or the Qadianis are wrong? That criterion and standard is the understanding of the Quran and Sunna expounded by the great leaders in Islamic history, which is right. Whatever goes against this is wrong. As opposed to this, the Qadianis, Pervaiz and Maulana Maudoodi himself do not accept this standard; in fact, they want to break it and in understanding the religion they do not want to be indebted to anyone else from the past or present. ... This is the basic point on which I differ with Maulana Maudoodi.” (p. 156–157)

Thus Maulana Yusuf Ludhianvi believes that Maulana Maudoodi's interpretations of Islam have *no more validity* than the Ahmadiyya interpretations. To conclude, we say that no value whatsoever

can be attached to these authors' 101 books against the Ahmadiyya Movement, when these same writers are also denouncing various other Muslims as being far removed from Islam and following the devil; and moreover, some of them are accusing their fellow anti-Ahmadiyya *Ulama* of being no better than Ahmadis and in fact of being worse! ■

Pilgrimage to the Holy City of Mecca

by Bushra Ahmed

It was early in February in 2003 that we made plans to do Hajj. That's my Father, mother and I. I would like to mention my personal experience of Hajj and some major historical facts about it.

A point to note here is that women cannot go alone to Mecca; they must travel with *Mahram* (a male: husband, father or brother). This condition applies to both Hajj and Umrah.

Let me explain the difference between Hajj and Umrah. Umrah consists of certain rituals carried out that allow one to remember parts of historical and religious events. But hajj consists of extra activities which mark Eid-Al-Adha. Hajj is one of the pillars of Islam, performed annually and is compulsory if affordable. Umrah can be done anytime of the year and is optional.

A few weeks before we proceeded to Hajj, my mother had dreamt of the Ka'ba. And coincidentally at meetings with other acquaintances during the same trip, some said they also had similar dreams. No such experiences for me; however, going to hajj was a dream come true!

The night before our departure, I remember thinking to myself how can one carry out procedures so challenging physically and mentally and simultaneously think of Allah at the same time. Will you not forget the presence of Allah while being caught up in the midst of the procedures of the rituals of Hajj. But it is true Allah is the All-Knowing, for once you get there only a hajji can tell you how you look on in awe at the first sight of the Ka'ba. The Ka'ba alone evokes feelings of such depth that it is indescribable, let alone the rest of it.

Early morning we arrived at the airport. Here we met up with some of our group members and ascended the plane altogether. As we descended on our flight stop-over we wore our *Ihram* (specially prescribed hajj attire). *Ihram* is adopted at Miqat. This means a certain radius around the Ka'ba inside

which we should be appropriately dressed. Also two Rakat nafal was offered immediately on wearing Ihram. Then the talbiyah is recited several times:

Labaik Allahuma laibaik. Labaik la sharika laka. Labiak. Innal hamda wannimata laka wal mulk. La sharika lak. Here I am, O Allah! Here I come. Here I am. Thou art without Partner. Here I am, Praise and Blessings are Thine, and the Kingdom (of heaven and earth). Thou art without Partner.

This is recited after Miqat, as also continuing to travel to the city of Mecca and finally entering the Sacred City.

On arrival at Mecca we freshened up in the hotel and proceeded to Haram Shareef which is the mosque at which the Hajj and Umrah is performed. This consists of the *Tawaaf* meaning circumambulating the Ka'ba 7 times, each time reciting a prayer. This can be in any language; this is at your discretion. As you start your Tawaaf there is a green neon light fixed at a corner of the Ka'ba clearly visible from the walking area of Tawaf. This indicates where to start and where to finish marking one completion of the Tawaf. In the olden days they would try to remember which gate they started as landmark to complete a Tawaf (all the doors or gates are named).

The next step of the Umrah is the walk between Safa and Marwa. These are two hills between which Lady Hagar ran to find water for her thirsty child Ishmael. As Lady Hagar ran between the two hills she recited prayers and as she smacked the floor, a spring of water gushed forth so much so that she exclaimed for it to stop: "Zam Zam". With the passage of time this is where Mecca came to be established. Nomads began to slowly settle by this water. This is the origin of zam zam and drinking zam zam is part of the formality of the Umrah.

After that two nafal is offered by the golden door of Maqam-i Ibrahim (or the door of Ibrahim). However, due to difficulty in cramped space due to performance of Tawaf it is permissible to offer it while the door is in sight at a distance.

On the 8th day of Dhul-Hajj after Fajr prayer one needs to perform what is known as Tawaf-e-Qadum. This is in preparation for proceeding to Mina. To take this journey on foot is more rewarding, although it is not a necessity.

Arriving at Mina, Zuhr and Asr prayers are combined. Immediately after, all have to leave for Arafat, a place between Mina and Mudzalfah. The legend elaborates that here on a Hill in the Valley of Arafat that after separation Prophet Adam and Eve

were reunited. It is believed that here we all will rise up on the Day of Judgment which will then be extremely hot and suffocating. Fountains overhead spraying cool water evaporates in a matter of seconds due to the humid conditions. A place especially known for the acceptance of supplication, we prayed there to our hearts' content all the way up until sunset. It was a spiritually uplifting experience.

After sunset we travelled to Mudzalfah to arrive nearer Maghrib time and in this time we are supposed to read Maghrib and Isha combined. This is where Prophet Adam and Eve spent their night of Remembrance. But it is commanded to sleep here on the grass in the open. We lay there under the cover of a starry and moonlit night with a gentle cool breeze blowing on our bare faces. This nocturnal event was serene and peaceful. It satisfied our souls.

After fajr prayers, we must prepare to travel back to Mina to perform the rite called *Rami*. This involves stoning the devil symbolically represented by three pillars erected adjacent to one another. It is those three places where the devil stood and tempted Prophet Abraham. It is a symbol of fighting the devil residing within us. Rami brings out excess energy. And people often return quite energetic and refreshed. It brings out the good side with vigor in every pilgrim. It is permissible to have somebody else throw your stones for you, especially if the area is overcrowded. At our time there was an influx of participants and fellow hajj travelers from our group kindly complied to this.

On the 10th Dhul Hajj, Eid-al-Adha is celebrated. This marks the end of Hajj itself. To celebrate one must bathe early in the morning and offer an animal for sacrifice. After that we travelled back to Mecca to perform Tawaf-al-Widah (Farewell Hajj). Then finally, the icing on the cake, you travel to Medina and it is a relief from the busy hustle and bustle of Mecca. Even the Holy Prophet stated that he loved the tranquility of Medina. We stayed in Medina for three days and tried to offer most of our prayers in Masjid-e-Nabwi.

Hajj is one of the pillars of Islam and if one can afford it one must perform it once in a lifetime. The sigh of relief on its completion is not that the exhausting burden is over but the achievement of something so deeply religious has been accomplished. This is as close as one can get to sharing the history of religious figures and treading the same ground as they once did and to feel respect for them by learning more about them and adopt their inner goodness. ■

Starting the New Year

*Talk on 6 January 2007
at Darus Salaam, London*

by **Habiba Anwar**

I am sure all of you have come across the phrase “New Year’s resolutions” before. The tradition of making New Year’s resolutions is often one that is associated with the West. By many it is even considered to be a Christian idea. But in fact, if you look at the history behind this concept, it goes all the way back to before Christ. The story goes something like this: Janus was a mythical king of the early Romans and he was placed at the head of the calendar. Allegedly, Janus had a distinctive characteristic, and that was his two faces. One was on the front of his head and one on the back. With them, Janus could look back on past events and forward to the future. Janus became the ancient symbol for resolutions and for looking and learning from the past in order to look into the future. The Romans even named the first month of the year after Janus. Hence the name January. He was their god of beginnings.

Now, thousands of years later, this tradition is still going strong. The first week of January sees millions of pounds spent on advertising for slimming products, nicotine patches, detox kits and other such things. You will find articles galore on the best diets to try. Even more amusing than the actual resolutions being made is the knowledge by the people making them that they won’t stick to them for long. It is almost like an annual custom that everyone adheres to superficially, but hardly anyone actually takes it seriously. This is obvious from the resolutions themselves. They tend to involve some sort of material gain. You will hardly hear of resolutions that delve into the realm of spirituality. It is all about losing weight and feeling great. It is about temporarily giving up alcohol to reenergize your organs, and be capable of handling even more when the next party rolls around. Yes, this indeed is the Western concept of new year’s resolutions.

But where people are wrong is when they assume that Islam doesn’t offer us any equivalent, or something better in the shape of reforming ourselves in the new year. Let us take a look at modern religion and its take on the future. When you enroll in an institution, or belong to a particular profession, you will almost certainly have a code of conduct in place that you have to abide by. Universities have one. Lawyers, doctors and other

professionals have to adhere to one, and you risk losing your license to practice if you don’t. Parallel to that, religious systems and philosophical systems, whether they are conceived or revealed, all claim a code of conduct for human beings too. But the interesting thing to note is that apart from the Islamic code of conduct, no other religion actually encourages you to plan ahead, and think about your future. Every religion, including Islam, tells you that the future is in God’s hands. But Islam also tells us that we ourselves have a large role to play in planning our future. Divine assistance from Allah only comes through our sincere and true efforts, and only when we take the necessary steps in order to achieve our goals. And that’s when our future becomes placed in his hands.

Changing and re-evaluating ourselves is something that is very much a part of Islam. And the best thing is Islam has never limited this to a particular time of year. We should be making resolutions all the time. On the 1st of January, people look back on the year that has passed and think of what they would like to do better in the year ahead. An Islamic way of life encourages you to do that every morning; to look over what you did yesterday, and what you are going to change and do better today.

This constant reevaluation of ourselves, and constant desire to become better individuals, is what makes Muslims different from others. Muslims are hopeful people. When you have no goals and no aspirations to do anything with your life, you are a person living in a hopeless state. And what happens to people who live like that? Well we have hundreds and thousands of people suffering the consequences of living hopelessly in the West today. A deep rooted sense of depression takes over and it is something that is very difficult to recover from. And being hopeful is not just something that separates us from people of other religions. It is also what separates us from animals. Animals act purely on instinct and without any patience. Humans, on the other hand, plan and aim towards their goal, and have something fundamental that animals do not: hope.

These days, however, it is difficult to say how much hope is left even in us Muslims. There seems to be a pessimistic attitude surrounding the Muslim world. We have lost hope. We have lost the confidence in ourselves to bring about change. And the most unfortunate thing is that we do have the power to change the world. The world has never been in such a desperate state of instability as it is right now. And this is not something that’s negative. In fact it is an advantage to us because when we live

in an already stable system, that's when it is truly difficult to change things. Ask yourself what effect one person's actions can have on a large, stable society. The answer is no effect. But where there is instability, great change can be bought about from even one individual's small actions. Unstable societies *need* change, they are looking for change. And such instability comes from no one else but Allah. He is the one who moves and unsettles things. And creates opportunities for us to change things. But like I said, we have lost the confidence in ourselves and in our faith to grab these opportunities. Instead we are moving alongside the instability and becoming unstable ourselves.

This year why don't we make real resolutions, not just about our appearances and not just resolutions that will give us a temporary gain for ourselves, but let us think on a wider scale, let us look at the bigger picture. I am sure you will be familiar with a famous quote that says "aim for the stars and maybe you will reach the sky". Maybe our first new year's resolution this year should be to instil confidence in ourselves and our faith to aim higher, and to open our eyes and really see that we can do so much to make improvements around us. All we have to do is try. ■

Can a prophet come after Prophet Muhammad?

Qadiani Jama'at accepts beliefs rejected by Hazrat Mirza Ghulam Ahmad

After the early period of Islamic history, a wrong belief had crept up among Muslims to the effect that the prophet Jesus was alive in heaven and would descend among Muslims in the remote future. Islamic scholars were then faced with the difficulty that the coming of a prophet conflicted with the teaching that the Holy Prophet Muhammad was the *Khatam-un-Nabiyyin* or "the Seal of the Prophets" (the Holy Quran, 33:40), which the Holy Prophet had himself explained as meaning the Last of the Prophets. So these scholars, writing over many centuries, made the coming of Jesus an exception to the rule that no prophet could come after the Holy Prophet, and they asserted that he could come because he would not appear as an independent prophet but as a follower of the Prophet Muhammad.

When Hazrat Mirza Ghulam Ahmad began his reform work as *Mujaddid* of the Muslim *Umma*, God illuminated his mind with the knowledge that,

according to Islam, Jesus is dead, not alive, and will not return to this world. Among the reasons Hazrat Mirza *sahib* put forward as to why Jesus cannot return is that no prophet can come after the Holy Prophet Muhammad. Hazrat Mirza *sahib* declared that the finality of prophethood of the Holy Prophet Muhammad was an absolute, unconditional and unbreakable principle, and it could not be compromised by creating exceptions or loopholes to circumvent it. Therefore, he interpreted the so-called "return of Jesus" as the arising of a *Mujaddid* and saint of the Muslims who would not be a prophet. It was, thus, as a **non-prophet** that Hazrat Mirza *sahib* made his claim to be the "Promised Messiah".

When the builders of the Qadiani Jama'at, shortly after the death of Hazrat Mirza *sahib*, devised the notion that he was a prophet, they sought support in the interpretations of those Muslim scholars of the past who were trying to allow the return of Jesus. These were the interpretations that were rejected by Hazrat Mirza *sahib*. When these scholars regarded it as permissible for a prophet to come after the Holy Prophet Muhammad, they meant that Jesus could return. The Qadiani Jama'at presents their views as if they said that a prophet would emerge from among the Muslims.

This background brings us to a recent article in the Qadiani Jama'at organ *Al-Fazl International* dated 15–21 December 2006 by one Zafarullah Khan Tahir, teacher at the Ahmadiyya Jami'a, Rabwah, written in reply to an anti-Ahmadiyya critic. Discussing the Holy Prophet being the *Khatam-un-Nabiyyin*, he writes:

"All Muslim sects believe that after the Holy Prophet Muhammad no such prophet can come who can abrogate the law of the Quran or establish his own authority. Along with this, the entire *Umma* is agreed that in the last ages when most of the *Umma* becomes misguided and divided into sects, at that time for the reform of the *Umma* a Messiah, prophet of God, must come and his coming is most certainly not against the verse of *Khatam-un-Nabiyyin* nor would it make any difference to the Holy Prophet's finality of prophethood. Exactly this is also the belief of the Ahmadiyya community." (p. 9, col. 3)

It is a completely false impression created by the Qadiani Jama'at, as in this extract, that Muslims believed that some figure called a Messiah would arise who would have to be a prophet. It was not some unspecified *Messiah, prophet of God*, that Muslims thought would come but they believed that the prophet Jesus himself would come.

The above writer goes on to say that his Jama'at believes in the Holy Prophet as *Khatam-un-Nabiyyin*, and in support he quotes the following statement by Hazrat Mirza Ghulam Ahmad:

“Our belief, which we hold in this life, and upon which by the grace of God we shall depart from this world, is that our leader and master, Muhammad *mustafa*, may peace and the blessings of God be upon him, is the *Khatam-un-Nabiyyin* and the best of the messengers...” (*Izala Auham*)

What the writer does not know, or perhaps is not willing to disclose, is that in the above book Hazrat Mirza *sahib* not only affirmed that he and his followers believe the Holy Prophet to be *Khatam-un-Nabiyyin* but he has also explained the meaning of this term. In this same book *Izala Auham*, he quotes the *Khatam-un-Nabiyyin* verse of the Quran (33:40), and then translates it into Urdu as follows:

“Muhammad is not the father of any man from among you, but he is the Messenger of Allah, **and the one to end the prophets** [Urdu: *khatam karnai wala hai nabiyon ka*].” (p. 614; bolding ours)

and he continues:

“This verse also clearly argues that, after our Holy Prophet, no messenger shall come into the world.”

This book contains many other such statements:

“Every wise person can understand that if God is true to His promise, and the promise given in the *Khatam-un-Nabiyyin* verse, which has been explicitly mentioned in the Hadith ... then no person at all can come as a messenger after our Holy Prophet.” (p. 577)

“The fact that our Holy Prophet is the *Khatam-un-Nabiyyin* prohibits the coming of any other prophet.” (p. 575)

“The Holy Quran does not permit the coming of any messenger after the *Khatam-un-Nabiyyin*, whether a new one or an old one.” (p. 761)

“God the Most High would never tolerate such disgrace and humiliation for this *Umma*, nor such an insult and affront to His chosen Prophet, the *Khatam-ul-Anbiya*,¹ that by sending a messenger with whom it is essential that angel Gabriel must come,

He should oust the religion of Islam, while He has promised not to send any messenger after the Holy Prophet Muhammad. The readers of Hadith have certainly made a serious error in presuming, by seeing the word ‘Jesus’ or ‘son of Mary’, that that very same son of Mary who was a messenger of Allah shall descend from heaven. It did not occur to them that his coming would be tantamount to the demise of Islam from the world.” (p. 586)

The writer of this article quotes Hazrat Mirza *sahib* to prove that he believed the Holy Prophet to be the *Khatam-un-Nabiyyin*, but he completely rejects the meaning of this term given by Hazrat Mirza *sahib* in the very same book! This is typical of the misleading arguments used by the Qadiani Jama'at. They take terms used by Hazrat Mirza *sahib* and give them a meaning quite opposite to the meaning that he has clearly explained.

Also in the same book Hazrat Mirza *sahib* answers the objection that he was claiming to be a prophet. He writes:

“There is no claim of prophethood. On the contrary, the claim is of sainthood which has been advanced by the command of God.” (*Izala Auham*, pp. 421-422)

The writer goes on to say: “No one, even up to today, has considered that the coming of the Messiah, prophet of God, after the Holy Prophet Muhammad, in the days of the decline of his *Umma*, is contrary to the verse about *Khatam-un-Nabiyyin*, or declared it as being against the concept of the finality of prophethood as taught in the Quran and Hadith”.

No one up to today? It was, in fact, Hazrat Mirza *sahib* who wrote as follows:

“The *Ulama* of this age of corruption suffer from severe misconceptions in comprehending the real and true meaning of this prophecy, and due to gross misunderstanding they have gathered embarrassing contradictions in their beliefs. ... on the one hand they declared the Holy Prophet Muhammad as the *Khatam-ul-Anbiya* while on the other hand they also maintained the belief that after the Holy Prophet a prophet is yet to come...” (*Kitab-ul-Bariyya*, p. 188-189)

It is, according to Hazrat Mirza Ghulam Ahmad, an “embarrassing contradiction” in the beliefs of the *Ulama* that they considered that a prophet could come after the Holy Prophet Muhammad while calling the Holy Prophet as *Khatam-un-Nabiyyin*!

¹ *Khatam-ul-Anbiya* is the same term as *Khatam-un-Nabiyyin*.