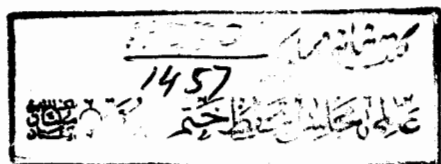


# ISLAM VERSUS AHMADIYYAH IN NIGERIA

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DEDICATED TO  
THE GLORY OF ALLAH  
AND THE CORRECT UNDERSTANDING OF ISLAM  
USHERED INTO THE WORLD  
BY THE LAST AND SEAL OF THE PROPHETS  
MUHAMMAD-UL-MUSTAFA  
ON WHOM BE CONTINUED PEACE  
AND BLESSING OF ALLAH MOST HIGH

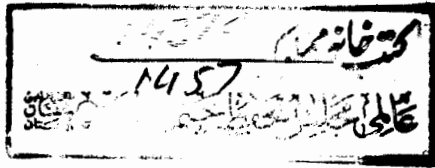
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## The Ahmadiyyah Problem in Nigeria\*

When a group of young and educated Nigerian Muslims wrote in 1916 to India and invited Ahmadiyyah into this country, hardly did they know the details of the organisation they were introducing into their fatherland. They came in contact with the Movement through their wide reading coupled with their burning desire to see Islam progress in their country. Such young and educated Muslims were bored by the way their elders were then practising Islam. Unlike some of their number at that time, they saw no sense in converting into Christianity because of the unbecoming practices of their elder Muslims; rather, they considered it better to improve Islam within than bolt out of it. Consequently, when they read of the progress of the Ahmadiyyah Movement in Islam, and also of its fascinating interpretation of Islamic tenets and precepts, they were naturally attracted to the Movement and invited it into the country without fully understanding its claims and purport.

This lack of adequate knowledge about the Ahmadiyyah Movement in Islam, founded in Qadian, India, by Mirza Ghulam Ahmad, was evident in the

\*Published in the *Sunday Times*, Nigeria, on 20 January 1974.

fact that when one of the young educated Nigerian Muslims who originally invited the Movement here went to Britain for further studies, and thereby came in contact with Indian Ahmadis who resided then in Britain, he studied them at first hand and returned home only to withdraw his membership of the Movement. This was the late al-Haj L.B. Augusto of blessed memory.

Furthermore, the history of the Movement in this country has, more often than not, been fraught with intermittent strains and stresses leading to several court cases and eventual schism. A number of individuals had left the Movement only to inaugurate other similar Muslim bodies which have thrived to the overall advantage of Muslims all over the country. An example was the late Mr. Boonyamin Gbajabiamila who spearheaded the founding of the Young Ansaruddeen Society known today as the Ansar-ud-deen Society of Nigeria.

The schism that occurred within the Movement in 1939 gave rise to two distinct groups, both of which have stuck to the use of Ahmadiyyah as their identity among other Muslim groups in the country. Prior to the schism, the Movement had paid the oath of allegiance to the headquarters in Qadian, India, and some of its internal wranglings were referred there. With the schism, however, a group broke all relationship with the headquarters even though its members stuck tooth and nail to their respect for, and belief in, the founder of the Movement, Mirza Ghulam Ahmad. This group retained the original nomenclature of the organisation and

continued to be known as the Ahmadiyyah Movement in Islam, Nigeria Branch. The eventual dropping of the word "Branch" is understandable.

The second group, on the other hand, which ironically remained loyal to the headquarters changed its own name into Sadr Anjuman Ahmadiyyah Qadian, Nigeria Branch. Because of the clumsiness of this name, the group is better known today as the Ahmadiyyah Muslim Mission, Nigeria. The headquarters has, subsequent to the partition of India, been removed to Rabwah in Pakistan. It is, therefore, to Rabwah that the Mission looks for guidance in all religious and organisational matters. For convenience, the two groups are often referred to as the Movement and the Mission, respectively.

Even though Ahmadiyyah has been in this country for close to sixty years, I make bold to say that up till now the vast majority of the adherents of the organisation, within both the Movement and the Mission, are still in the dark about the details of its teachings as well as about its purport. For example, it was only very recently, when stiff opposition to Ahmadiyyah started to rear its head in this country, that certain high-ranking Ahmadis knew for the first time that Mirza Ghulam Ahmad claimed to be a prophet. There are many members of the two groups today who become members only because they were attracted by the organised ways in which the groups carried out their functions. I can recollect very vividly certain elder members of the Mission who said that what had attracted them to Ahmadiyyah in the first instance was the show of brother-

hood that pervaded all its activities.

Many members of the two groups also became members only because their children attended Ahmadiyyah schools, and at adulthood such children followed the footsteps of their parents. Even among the general body of Nigerian Muslims, the erroneous idea prevails that the only difference between Ahmadis and non-Ahmadi Muslims is that these drop their arms when they pray while those fold theirs at prayer. This error often stands in favour of Ahmadiyyah because whenever non-Ahmadi Muslims from this country perform Pilgrimage to Mecca and Medina they discover that most Muslims the world over fold their arms at prayer and, therefore, the impression was formed that the Ahmadis are correct in their mode of prayer, hence Ahmadiyyah was right.

Although many Nigerian Ahmadis are ignorant of the details of Ahmadiyyah beliefs and practices, nevertheless there is a sizable minority among them who are fully aware of what they have accepted in Ahmadiyyah. This minority group forms the leadership of the two factions of the sect in this country, and it is to them that this article is primarily addressed, with the view to considering the implications of Ahmadiyyah beliefs and practices and consequently deciding whether or not a rethinking is necessary over what we have tacitly accepted. I happened to belong to the minority group, having been born and bred an Ahmadi forty-four years ago.

Newspaper reports said recently (e.g. *Daily Times*, 19 December 1973), during the operation for

the last *Hajj*, that a spokesman of the Saudi Arabian Embassy claimed that the Ahmadis did not accept the Prophet Muhammad as their leader. If the report is correct, then it should be noted that the claim is far from the truth. Ahmadis believe in, and doggedly follow, the Prophet Muhammad without any shadow of doubt whatsoever. In point of fact, it is their extreme regard for Muhammad (P. B. O. H.) which is landing them in troubled waters with other Muslims. The Ahmadis regard the Prophet Muhammad so great that they felt that he must have a follower-prophet in the manner that Jesus Christ followed Moses among the Jews. Consequently, they propounded a theory which resulted in the recognition of Mirza Ghulam Ahmad as a prophet after Muhammad. This is in contradistinction to the clear statement of the Qur'ân (33 : 40) that Muhammad is the Seal (i. e. the Last) of all Prophets.

The Ahmadis, like other Muslims, actually believe that Muhammad is the last of all Prophets in line with the Qur'ânic statement, but they argue that it is a special kind of prophethood, i. e. the law-bearing prophethood, that has ended. By this, they mean that no other Prophet would come who will bring a Scripture since the Qur'ân is the final Book from God to man. They continue to say, however, that follower-prophets who will not bring any Book will still appear from time to time as need be. A number of complications arise from this theory.

(a) If, as the Ahmadis claim, Ghulam Ahmad is to Muhammad as Jesus Christ was to Moses, then how do we explain the fact that Jesus Christ came

with a Scripture (the *Injil*) as believed by all Muslims, including the Ahmadis themselves? Does it not follow that Ghulam Ahmad should necessarily bring a Scripture? Otherwise the theory that Ghulam Ahmad followed Muḥammad in the Muslim dispensation in like manner that Jesus Christ followed Moses in the Jewish dispensation will fall flat.

(b) The Ahmadis often quote the Prophet Muḥammad as having said that Jesus Christ (i.e. the Prophet 'Īsā) would return to the world as the Mahdī. They, therefore, claim that Mirza Ghulam Ahmad is the Mahdī who has come in the spirit of Jesus Christ. If this is true, then it follows that Mirza Ghulam Ahmad should also bring his own Scripture like Jesus Christ did; otherwise, the comparison between the two becomes incongruent. It, therefore, belies the Ahmadiyyah belief that Ghulam Ahmad fulfils the Second Coming of Jesus Christ.

(c) To support the idea of follower-prophet, the Ahmadis quote the *ḥadīth* credited to the Prophet Muḥammad that he said, on the death of his son Ibrāhīm: "If Ibrāhīm had lived, he would have been a Prophet." From this *ḥadīth*, Ahmadis infer that the Prophet Muḥammad hinted at the possible continuation of Prophethood after himself. But they find it difficult to see the other possible inference from the same *ḥadīth* that it was precisely because there would be no other prophet after the Prophet Muḥammad that God had caused his sons, including Ibrāhīm, to predecease him. This is why the Qur'ān (33:40), which calls the Prophet Muḥammad the Seal (or Last) of the Prophets, also emphasises the

fact that he had no son. It declares: "Muhammad is not the father of any of your men; but he is the Messenger of Allah and the Seal (or Last) of the Prophets, and Allah knows everything."

It is principally this theory of follower-prophethood after the Prophet Muhammad that has alienated the Ahmadis from the other Muslims all over the world. What should be realised is that the theory, if allowed to be firmly established, is more likely to cause both confusion and disintegration among the Muslims than consolidate Islam and unify the Muslims. For if a prophet appears from among the Muslims today some Muslims will accept him while others will reject him. If those who accept him retain the name Muslims, what will the rejectors be called? Should another prophet appear later from among this new kind of Muslims, men's experience has shown that some of them will accept him while the others will reject him. Such disintegration will have no end, *If, however, the follower-prophet proclaims a new religion, then that religion will not be Islam, and both he and his followers will not be Muslims.*

On the other hand, if Muslims settle their minds on the fact that the Prophet Muhammad is the Last and Final Prophet, they can then concentrate on stabilising and consolidating Islam in their own way. This was one of the reasons why the earlier Muslims had been able to bequeathe Islam to us intact as we have it today. To accept the theory of follower-prophet as propounded by Ahmadiyyah can only lead to a disruption of the edifice of Islam which earlier Muslims had painstakingly erected.

I am aware that the Movement, within the context of Nigeria, and certain other Ahmadis, e.g. the Lahoris, do reject the idea of follower-prophethood and claim that Ghulam Ahmad is only a *Mujaddid*, i.e. a Reformer. It should be pointed out, however, that non-Ahmadi Muslims do not make any difference between the two groups. This is why the Saudi Arabian Government treats them alike. The Government's argument for this action is simply that if there is any major difference between the two groups, why do they bear the common name Ahmadiyyah? To all non-Ahmadis the name Ahmadiyyah derives from its founder's name, i.e. *Ahmad* of Ghulam Ahmad. In the Arabic language, Ahmadiyyah means "that which belongs to Ahmad". Even though Ghulam Ahmad himself claimed that the name was derived from the second name of the Prophet Muhammad which is Ahmad, no intelligent person will accept this claim except on faith. The name Ahmadiyyah is definitely closer to Ghulam Ahmad than to Muhammad. If, for example, Ghulam Ahmad had borne a completely different name, the connection of Ahmadiyyah with Muhammad's Ahmad can then be feasible. This, therefore, leads to the problem of the changing of name which is currently rocking the Movement in Nigeria.

To my mind the change is necessary for the following reasons:

(a) Whenever Ahmadiyyah is mentioned on the global scene, the most readily understanding of it is that it refers to those who follow Mirza Ghulam Ahmad and believe him to be a prophet. Another

name for them, used by their opponents, is *Qadianis*, which derives from the name of the birth-place of Ahmadiyyah, i.e. Qadian in India.

(b) Whether we like it or not, Ahmadiyyah is either going to fade away and remain only in history books like Mu'tazilah, or end up in another religion distinct from Islam.

What many Nigerian Ahmadis do not know is that the top-notchers of Ahmadiyyah long to see it develop from Islam as Christianity had developed from Judaism. They are attracted by the historical incident of the Christians who became great after centuries of persecution. Consequently, the Ahmadis are always on the lookout for a time when Ahmadiyyah may be embraced and supported by a King or a State Government, just like the Christians were given a boost by Constantine I. This, indeed, is why Ahmadis stick so much to the comparison between Moses and Jesus Christ on the one hand, and Muhammad and Ghulam Ahmad on the other.

One major difference lies, however, between the early Christians and the present-day Ahmadis. This is the honesty of one, and the apparent dishonesty of the other. It is a fact of history that when the early Christians faced Jewish opposition, notwithstanding the fact that they were originally Jews themselves, they wasted no time in declaring themselves as a separate and distinct entity. They met at Antioch, reviewed the opposition they suffered, and stuck to their guns: they called themselves Christians (Act, 11: 26), meaning the followers of Jesus the Christ. They made no attempt to hide under the

canopy of Judaism ; rather they declared their stand and faced the consequences. Paul is reported to have said, when the Early Church was rejected by the Jews: "Lo ! we turn to the Gentiles" (Acts, 13 : 46). This is a straightforward and honest attitude to opposition.

I think it is high time the Ahmadis made their stand clear to the world. Are they Muslims, or a distinct group originating from among the Muslims ? If they are Muslims, then they have to follow the consensus of Muslim opinion and abandon the idea of follower-prophethood after the Prophet Muḥammad ; co-operate with other Muslims to stabilise and consolidate Islam. They are highly needed for this duty ; and they can perform the duty well only by associating with other Muslims rather than alienating them through strange beliefs and practices. If the Ahmadis are a distinct group and a new formation, then let them stand clear from other Muslims and declare their identity, so that those who will embrace Ahmadiyyah will know from the start that they are entering a new religion rather than having a wrong impression of being Muslims.

(c) There is no doubt whatsoever that Mirza Ghulam Ahmad claimed to be a prophet, even though belatedly, unlike previous Prophets of God described, in the Qur'ān. For example, when the Prophet Muḥammad called on people to give him their oath of allegiance, he did so as the Prophet and Messenger of God (see *Sūrat al-Fath*, i.e. Chapter 48, of the Qur'ān. In terms of initiation which Ghulam Ahmad claimed to have been revealed

to him by God, on the other hand, there is no mention of prophethood in it whatsoever. This is a very valid point indeed in relation to Ghulam Ahmad's claim to prophethood. Since, however, he made the claims in his books, then it is only wise and proper that those who do not believe in his prophethood should keep clear of the name he gave his followers.

(d) It is certainly not enough to retain the name Ahmadiyyah just because Ghulam Ahmad is believed only as a *Mujaddid*. This is because he was not the only *Mujaddid* in Islam. Many reformers of Islam had appeared at different times before him and each of them had carried out specific duties for the overall progress of Islam. None of them had claimed prophethood. It is not a condition in Islam that a reformer should by himself form a distinct group and give it a distinct name. No reformer of Islam had done that before Ghulam Ahmad. The greatest, so far, of the reformers of Islam was al-Ghazzālī; he never formed a distinct group with a distinct name. In point of fact, it has been said by earlier Muslim scholars that if there were to be a Prophet after Muḥammad, it would have been al-Ghazzālī. He never claimed prophethood in spite of the great impact he has made on Muslims and their thought. In point of fact, much of what Ghulam Ahmad says in his writings, other than his theory of follower-prophethood, reflects al-Ghazzālī's thought and influence.

I am conscious of the fact that certain Ahmadis are afraid either to criticise Ahmadiyyah or even

change the nomenclature to another only because of what people would say. For example, there are members of the Mission who are prepared to suffer in silence than criticise the Mission's leadership only because they fight shy of seeing any further schism in the Nigerian Ahmadiyyah community. So also are there members of the Movement who fight shy of changing its name only, because people had known them by that name for a long time, hence they would rather stick to it against all odds as a demonstration of genuine and sincere faith. Certain others consider the possibility of change as a loss of face. All these are simply a demonstration of human frailties. God, Himself, requires that sincere faith should be based on sound judgment and wisdom (Q. 16: 125). It is, indeed, not the name that a group of Muslims bear that matters; rather, it is their piety that counts before God. "The most honourable among you in the sight of God are those of you who are most pious" (Q. 49: 13). Moreover, there is no point in bearing a name that is open to confusion with another which may lead to misrepresentation.

Having, so far, considered the problem of belief posed by Ahmadiyyah, it is necessary to cast a glance at an obnoxious Ahmadi practice which infuriates other Muslims. It is the practice of not praying behind non-Ahmadi *imāms*.

This practice, from all indications, is a direct affront to the social and religious norms of Islam. All Muslims, including the Ahmadis, are agreed that in addition to the religious and spiritual advan-

tages inherent in the Islamic mode of worship, there is also the social advantage which is no less important. In point of fact, the Muslim prayer presents the most constant and regular form of social contact to the adherents of Islam. By it they have the opportunity of meeting one another at least five times a day at the level of their immediate mosque environments. Then, once a week, on Fridays, they meet on a larger scale in the Central Mosque, and again twice a year, on the occasions of the two Muslim festivals, they meet on a still larger scale than hitherto. The *Hajj* finally provides the opportunity for the largest possible gathering of Muslims once a year on the plain of 'Arafāt where the two daily afternoon prayers are observed in congregation. The social, religious and spiritual opportunities inherent in these gatherings are better experienced than imagined.

By the Ahmadi doctrine and practice of not praying behind non-Ahmadi *imāms*, a wedge is automatically placed between the general body of Muslims on the one hand and the Ahmadis on the other.

This is indeed a monstrous way of ruining a social opportunity offered Muslims by God Himself. It is, therefore, unthinkable that God should have revealed this doctrine of disunity to Mirza Ghulam Ahmad, as certain Ahmadis claim, when it is the same God, glorified be He Most High, Who hasen joined all Muslims to hold fast to His chord and be not disunited (Q. 3 : 103). Certainly, whenever any alleged revelation to Ghulam Ahmad contradicts a text of the Qur'ān, that revelation must be rejected.

This, indeed, is the directive given to all Muslims by the Prophet Muḥammad (P.B.O.H.) himself who said that whenever any saying credited to him contradicts any text of the Qur'ān, such saying must necessarily be rejected. This also should be the yardstick by which the claims of Ghulam Ahmad should be gauged.

Along with contradicting the Qur'ān, the Ahmad-iyah doctrine of not praying behind other Muslims also contradicts an authentic directive of the Prophet Muḥammad as contained in the *ḥadith* of Ibn Mājah, *Fitnah*, 8; also Hanbal, IV, 278, 357 and 383. In the *ḥadith*, the Prophet Muḥammad is reported to have said: "My community will not agree over an error; incumbent on you (i.e. Muslims) is (the decision) of the great majority. Whoever keeps aloof from the Community to the measure of a handspan, he has indeed taken off the noose of Islam from his neck." This *ḥadith* is certainly clear enough to need any explanation; nevertheless, an illustration will make it clearer.

Let us consider, for example, a great assembly of Muslims numbering hundreds of thousands like those who converge yearly in Mecca for the Pilgrimage. All of them stand together to pray to God. Then all of a sudden there emerges a small group of say a hundred or even a thousand people standing distinctly apart from the larger congregation and trying to observe the same prayer as the larger group. The smaller group will automatically arouse the indignation of the larger for the smaller group is either indicating that it is *not* a part of the larger

one, or it is simply being arrogant and disdainfully proud.

These Islamic injunctions are known to the leaders of Ahmadiyyah, but the irony of it is that the leaders quote them to their followers as if they concern Ahmadis alone. What is not often realised by the leaders is that the injunctions had preceded Ahmadiyyah in existence. They cover all Muslims including the Ahmadis, hence they are binding on all adherents of Islam. As the Ahmadis would apply the injunctions in order to put right any dissentient members of their group, so also are the injunctions valid to call back the Ahmadis, as a group within Islam, to abandon their separatist tendencies.

Their doctrine of not marrying their daughters to non-Ahmadi Muslims also comes under this category. In supporting this doctrine, they refer to the Islamic injunction that Muslim women should not be married to non-Muslims. By analogy, therefore, it means that Ahmadis consider non-Ahmadi Muslims as Muslims consider non-Muslims. If, therefore, Ahmadis consider themselves as Muslims, then this doctrine indicates that Ahmadis, as Muslims, consider non-Ahmadi Muslims as non-Muslims. They can justify the doctrine only if Ahmadiyyah is declared as an entity different from Islam, otherwise the doctrine is both unjustifiable and indefensible. If, therefore, the Saudi Arabian Government, or any Government for that matter, should consider Ahmadiyyah as non-Islamic, and the Ahmadis as non-Muslims, who can conveniently blame them, knowing the full facts?

Because of their extra beliefs and practices, the Ahmadis put themselves in a very difficult position in relation to the tenets of Islam. They genuinely declare the *Kalimat-ush-Shahādah* (i.e. the Islamic Creed), and by that they are Muslims. But along with it they add strange beliefs and doctrines which are alien to Islam. That Ahmadiyyah has brought better organisation into the practice of Islam in Nigeria, there is no doubt whatsoever. That they are in the forefront among the Muslims all over the world in propagating Islam, there is also no doubt. But the fact that whenever they convert people into their fold they do not lay before them all the facts of their beliefs and practices in relation to Islam borders on a display of dishonesty. I am sure that so much of the contents of this article will be news to the vast majority of Ahmadis in this country.

It is indeed high time that the top-notchers of Ahmadiyyah made their stand unmistakably clear to the world at large. They cannot remain Muslims if they harbour un-Islamic beliefs and doctrines, such as indicate their keeping other Muslims at an arm's length. To remain Muslims, and be universally recognised as such, Ahmadis will need to shelve their ideas alien to Islam; otherwise the majority of the Muslims will be justified to declare them (the Ahmadis) and all those who bear the name Ahmadiyyah as outside the Abode of Islam.

I am not sure that the headquarters of Ahmadiyyah in Pakistan will ever retrace their steps. They are too engrossed in their theories extraneous to Islam for them to beat a retreat. I could have raised

all the points in this article with them internally without any publicity; but experience over the years has shown that such criticisms will automatically earn the critic either a long-term boycott or an outright excommunication. With any of these, no other member will be prepared to listen to him, and non-members will also naturally adduce that it was the discipline meted out to him that makes him talk. I have stated my point of view, God is my witness, purely because of my awareness of the responsibility incumbent on me towards my fellow Nigerian Muslims in particular, and the world Muslims at large. My intention is not to oppose Ahmadiyyah; I have lived in it long enough to have a soft spot for it in my heart. But that notwithstanding, whenever a clash of opinion arises between Islam and Ahmadiyyah it behoves me to declare for Islam without mincing words.

As I indicated earlier, this article is addressed principally to the two Ahmadiyyah groups in Nigeria. Both in this country and all over the world Ahmadiyyah is at a crossroad. There is no gainsaying the fact that we all respect Mirza Ghulam Ahmad for what he had done for Islam. Many non-Ahmadi Nigerian Muslims also respect him. Ahmadiyyah has indeed brought enlightenment to the Muslims of this country, and we are grateful to God Almighty for that. We must, however, ascertain where our loyalty lies; is it parochially to Ahmadiyyah, or generally to Islam? I am sure that *all* Nigerian Ahmadis will answer in favour of Islam. I have said *all Nigerian Ahmadis* advisedly, knowing fully well

that a handful will answer for Ahmadiyyah ; but in answering for Ahmadiyyah, what they mean is the cliché that Ahmadiyyah is the True Islam, as if God or the Prophet Muḥammad made any distinction in the nomenclature of Islam. The Qur'ān (5 : 3) says: "Today have I perfected your religion for you (i.e. Muslims), completed My favours unto you and I am pleased that Islam should be your religion." A Christian convert to Ahmadiyyah once argued that Ahmadiyyah was not Islam but the True Islam. If that is correct, then the religion ushered to the world by the Prophet Muḥammad and supported by the Qur'ān is *Islam* without any qualification. To qualify the name is tantamount to introducing another religion.

It will, therefore, be necessary for interested members of the two Ahmadiyyah groups in this country to come together in the interest of Islam mentioned in the Qur'ān (5 : 3) quoted above. They will necessarily need to abandon the name Ahmadiyyah because of the confusion to which it leads. As already made clear earlier, it will not be in the interest of any group to stick to the name Ahmadiyyah only on the basis of believing Mirza Ghulam Ahmad as a *Mujaddid* and nothing more. In order to correctly bear that name, the bearers must necessarily believe in Ghulam Ahmad's claim to prophethood unless the claim is officially shelved by his followers, the possibility of which is very remote indeed. In point of fact, the concentration of Ahmadiyyah leadership today is to gear their interpretation of the Qur'ān towards proving Ghulam Ahmad a

prophet.

The latest example of this is contained in the recent interpretation of the term *Khātim-un-Nabiyyin* (the Seal or Last of the Prophets) as used in the Qur'ān, by the current Supreme Head of the Ahmadiyah Movement all over the world, the *Khalifat-ul-Masīh* III. The interpretation is contained in *The Truth*, Vol. XXII, No. 40 of Friday, 21 December 1973, pp. 4, 9 and 10. The interpretation reflects the trend which Ahmadiyah is taking in order to prove the follower-prophethood of Ghulam Ahmad at all cost. In it, the *Mi'rāj* (Ascension) of the Prophet Muḥammad is used to prove that he is the last of the Prophets only spiritually and not physically, and that, therefore, prophets could still come after him. It is surprising, however, to note the excesses expressed in attempting the proof.

For example, as the Christians say of Jesus Christ, the *Khalifat-ul-Masīh* III says of the Prophet Muḥammad: "His status is on the throne of God the Almighty, on the right hand of his Lord and this is the *Maqāmi-Muḥammadiyyah*. In this sense, he is the last and the most glorious Prophet. We believe him to be the last of the Prophets, according to the last stage of spiritual heights achieved by him as was shown in the *Mi'raj*" (pp. 9 and 10). In this statement, the Prophet Muḥammad is made to share the throne of God with Him. From the point of view of Islam, this is nothing short of blasphemy. It is sacrilegious, and it is disappointing that it has come from the mouth of the *Khalifat-ul-Masīh*. The idea, as contained in the article

referred to, is to prove that since the Prophet Muḥammad is "on the throne of God" (p. 10) above the seventh sky, it will not contravene his status of *Khātim-un-Nabiyyin* if any of his followers becomes a prophet of any rank from the first to the seventh sky.

What Ahmadiyyah claimed before concerning the status of Ghulam Ahmad was that he ranked with Jesus Christ as a follower-prophet to Muḥammad as Jesus Christ was to Moses. In the article under reference, the Khalifat-ul-Masīḥ III has raised Ghulam Ahmad in rank above Jesus Christ. He places Jesus Christ on the second sky and Ghulam Ahmad on the seventh sky along with the Prophet Ibrāhīm. This is another excessive trend, indeed, in the theoretical development of Ahmadiyyah.

In interpreting the Qur'ān 17 : 82 which says to the Prophet Muḥammad, and which he used on the occasion of his triumphant entry into Mecca : "Say : The truth has come and falsehood has vanished away . . ." the Khalifat-ul-Masīḥ III says as follows : "The word 'Truth' refers to Allah, the Holy Qur'ān, and the person of the Holy Prophet (SAW), as commented by the Promised Messiah (Peace be on him)" (p. 9).

One wonders how many Ahmadis will ponder this statement instead of glossing over it. Does it not reflect the influence of the Christian doctrine of Trinity, i.e. God the Father, the Son and the Holy Ghost? These are apparently replaced by Ahmadiyyah with Allah, the Qur'ān and the Prophet Muḥammad to represent the "Truth". The statement is

tantamount to the same three-in-one like Christians say—another apparent blasphemy, from the point of view of Islam.

How the "Truth" in the Qur'anic statement "The truth has come" can be interpreted to mean that Allah has come beats one's imagination, for Allah has always been there, present and existing. What the statement refers to is the truth of Islam which was the new religion being introduced to the pagans of Mecca.

As I have already emphasised, there is no intention of minimising the contribution which Ahmadiyah has made to the progress of Islam all over the world. It has spurred Muslims out of their lethargy and has encouraged organised Islam much better than hitherto. It has succeeded to the extent that other Muslims have borrowed a leaf from it. All these should bring satisfaction to the Ahmadis, both the leaders and the followers. Their success in this way should not, however, blindfold them to the excesses to which they are prone as a group within Islam. They should completely avoid the apparent urge to impose themselves on the universal Islam. If they are Muslims along with the others, they should realise that a part cannot make a whole. If they look forward to becoming a group distinct from the Muslims, let them honestly declare to the world, keep to themselves and face the consequences. Theirs will not be the first separatist movement in the history of Islam. The Khawārij and the Mu'tazilah had preceded at certain points in history. God Almighty has promised to protect Islam (Q. 15 : 9) and He has

never failed to keep the promise. How He will continue to do so is best known to Himself. In conclusion, may peace be unto those who follow the guidance (Q. 20 : 47). It may interest my readers to know that before writing this article I observed the *Is-tikhārah* prayer specially for it, and that subsequent to that I never placed my pen on paper without first praying for God's guidance.

## Ahmadiyya—Problem or Blessing?\*

The analysis of Ahmadiyya belief and practice, done by Dr. Ismail Balogun in his article "The Ahmadiyya Problem in Nigeria," published in *Sunday Times* on January 20, 1974 is highly confusing, and misleading for the general readers who do not know the real stand of Ahmadiyya and its pattern of belief. In virtue of the fact that the article came in the wake of the action of Saudi Embassy against the members of Ahmadiyya Community by putting ban upon them from performing the Holy Pilgrimage and the controversy has now entered a delicate stage, I deem it necessary to explain the stand of Ahmadiyya and discuss the points raised against it in the above-mentioned article.

Ahmadiyya community was founded in 1889 A.D. by Hazrat Mirza Ghulam Ahmad of Qadian, India, who claimed to be the Promised Messiah, and Mahdi, whose advent was prophesied by the Holy Prophet Mohammad (peace and blessings of Allah be on him). He explained his spiritual office to be an Ummati and Zilli Nabi, i.e. follower prophet, who has been vouchsafed this rank due to his obedi-

\*An official reply by the Ahmadiyya Mission in Nigeria, published in *The Truth* of Monday, 11 February 1974.

ence, and subservience to the Holy Prophet of Islam (SAW). He elucidated the point in his writings that Islam is the final religion for mankind, and the Holy Quran is the final Book and Law, for the sons of man there is no Messenger and Mediator except Mohammad, may peace and blessings of Allah be on him. No independent and Law-bearing Prophet can come after the Holy Prophet of Islam (SAW), to supersede him, or abrogate his Shariah. There is no approach open to God's benefactions but through the mediation of the Holy Prophet Mohammad (SAW). Complete annihilation in the love of the Holy Prophet Mohammad (SAW), and perfect obedience to his teachings can lead to the attainment of highest spiritual rank of prophethood. Such claimant of prophethood does not infringe the prophethood of Mohammad (SAW) because the claimant of such prophethood is neither self-subsisting nor independent. He derives all that is good in him not from his self but from the Holy Prophet Mohammad (SAW). It is this kind of prophethood which the Founder of Ahmadiyya Community claimed. Furthermore he wrote strong arguments and proofs based on the Holy Quran about the natural death of Isa bin Maryam (Peace be on him), who is wrongly believed to be physically alive by the Muslim masses, and traditional theologians. He described that the prophecies of the Holy Prophet Mohammad (SAW) about the coming of the Prophet Messiah among the Muslims are in fact pointing towards the advent of a *Masil-i-Isa*, i.e. the man resembling the Messiah of Israel, in his spirit, and mission, and these pro-

phesies are fulfilled in his own person. The Founder of Ahmadiyya Community described his mission to remove the faults and wrong practices from among the Muslims, and guide them towards the true Islamic teachings, which they have forgotten, and to decide and judge between the internal conflicts of Muslims regarding their religious interpretations and practices. Secondly, he described that the sole object of his advent was to serve Islam, and to propagate it among the people of different faiths and to defend it from the strong attack lauched against it by Christianity and other irreligious philosophies. He claimed that it is only Islam which serves the real purpose of religion, because it guarantees living contact with God in this very world through Divine revelation and all other faiths are dead in this respect. He prophesied that in the result of his efforts which would be carried on after him by his community, the message of Islam would reach the fore-corners [*sic.*] of the world, and within the course of three centuries Islam would gain its absolute dominance over all other indeologies. The Community, since the time of its iception, has been facing strong opposition from the religious quarters coupled with frequent expressions of hostilities amounting to abusive speeches, physical assaults, and killings against its members. The Muslim masses are usually misled by self-fabricated, and strange allegations made against Ahmadies, on the part of religious Ulema to bias their minds against the Community. Despite this hostile attitude, the Community has been spreading in the Muslim world as well as

in the non-Muslim countries, wherein the result of the efforts of Ahmadiyya missionaries a considerable number of Christians, Buddhists and the people of other faiths have embraced Islam. Building of mosques, in Europe, America, and Far East and translating the Holy Quran in different languages of the world is a special feature of its activities.

It is indeed a historical blunder on the part of the newly-found disciple of the critics of Ahmadiyyat that the late Alhaj L.B. Augusto brought the Jama'at to Nigeria. It is true that the mission started in 1916 but the credit of pioneering is due to all members and office-bearers of the Muslim Literary Society whose president and Secretary were Late L.B. Augusto and Alhaj B.A. Fanimokun, who is still an Ahmadi till today. It was the entire membership who unanimously resolved to transform their organisation to a branch of Ahmadiyyat Movement in Islam after being impressed by their beautiful interpretation of Islam especially the appearance of a peaceful Mahdi and Promised Messiah unlike the fiery and bloody Mahdi, holding sword in his hands, preached by orthodox Ulema. It is therefore strange to learn now that the early Ahmadies in this country were ignorant of the claims of Hazrat Ahmad. This spurious contention could have been excused if there has not been continuous link with the World Centre of Ahmadiyyat as it is evident that as far back as 1921 Missionaries have been coming to this country, such that elderly non-Ahmadi Muslims are familiar to the beliefs of Ahmadiyyat being preached by early Ahmadi missionaries like late Maulana

A R. Nayyar and Maulana F.R.Hakeem. (God may bless their souls).

*Ignorant Ahmadies.* The article under discussion is based on the assumption that the majority of Ahmadies do not actually know the details of Ahmadiyya teachings, and purport, especially the claim of the Founder of Ahmadiyya to be a Prophet has been brought into lime light only recently. The assumption, I should say, is far from the fact, as sufficient circumstantial evidence can be furnished against it. Had Ahmadiyya Community been a secret society, the claim could have been given some thought. On the other hand, for the last fifty years Ahmadiyya has been paying its full attention towards publicising its views through books; pamphlets and the weekly paper "Truth." Wherever the Ahmadiyya communities are established, its members are holding public lectures, to deliver the message of Ahmadiyya. The Saturdays are usually featured with such activities, inviting a lot of fiery questions from the public. It is this kind of evangelical efforts by which even the general public knows well about the basic points about the belief of Ahmadies, that Isa bin Maryam has died a natural death, and the Founder of Ahmadiyya claimed to be a prophet. I wonder how Ahmadies themselves can be ignorant of their belief, which even their opponents know about them.

The article continues that it is actually the organised activities, and brotherly attitude of Ahmadies which has attracted the people to join them without knowing much about their belief. Similarly their

practice of folding hands while praying also falls in their favour when the people see the same practice in Mecca. I accept that the above-mentioned factors have contributed towards bringing the people closer to Ahmadiyya, but not the manner it has been expressed in the article. A great many people are attracted due to certain factor, and then they start investigating about Ahmadiyya, which ultimately leads to its acceptance. Early history of Islam bears a sufficient testimony that a considerable number of people accepted Islam, without knowing a bit about it. They were only attracted due to something or the other. The following incident supports the idea.

“The Holy Prophet (SAW) on his way back from an expedition against NAJD stayed with his companions in a valley. The Holy Prophet (SAW) hanged his sword on a tree and slept under it, and his companions were also scattered under the trees and rested. Thereupon came a man and got hold of the sword of the Holy Prophet (SAW) and awoke him, and asked him, ‘Who can save you from me now?’

“The Holy Prophet (SAW) gave an affirmative reply: ‘Allah.’ The man staggered and the sword fell down, and then the Holy Prophet caught hold of it and asked the man, ‘Who can save you now from me?’ He said, ‘Nobody.’ The Holy Prophet (SAW) just told him to get up and go away. The man was so impressed that he declared himself to be Muslim there and then, and then he went to his own people and invited them towards Islam”

Muslim, *Kitabul Fazail*, Ibn Ishaq),

The above-mentioned incident is evident enough that the man embraced Islam without knowing a bit about its belief, and principles, but he saw the truth in the manner of the Holy Prophet of Islam (SAW). The history of Islam is full of such examples, and there is no wonder if we find such cases in Ahmadiyya, as well.

As a matter of fact, the idea that people join Ahmadiyya without knowing its purport is ruled out by the fact that the Ahmadiyya Community has been the target of criticism. The opponents of Ahmadiyya have left no stone unturned in their effort of defaming the belief and practice of Ahmadiyya. Fantastic kinds of rumours, and false propaganda is always heard among the masses against Ahmadiyya. The report attributed to the spokesman of Saudi Embassy that Ahmadies do not recognise the Holy Prophet Mohammad (SAW) as their spiritual leader, is one of the examples. In such an atmosphere nobody would join Ahmadiyya unless his suspicions are fully dispelled and he reaches a point of conviction regarding the Ahmadiyya belief.

*Khatam-un-Nabiyyin*. The article lays a strong emphasis on a major conflict between the Ahmadies and the other Muslim sects, on the interpretation of *Khatam-un-Nabiyyin*, i.e. Seal of Prophets, as mentioned in the Holy Quran (33 : 40). The article under discussion has expressed the same popular view that *Khatam* (Seal) means the "last," and nothing else. According to this interpretation, the

verse of the Holy Quran describing the Holy Prophet Mohammad (SAW) as the *Khatam-un-Nabiyyin* only refers to his being the last among all the prophets in the sense that no prophet can ever appear after the Holy Prophet Mohammad (SAW). Since the Ahmadies believe the Founder of Ahmad-iyya Community to be a prophet, so as a logical inference it is frequently alleged that Ahmadies do not regard the Holy Prophet Mohammad as *Khatam-un-Nabiyyin*. This is one of the major disputes between the Ahmadies and the other Muslim sects. The irony of the orthodox belief is that despite their conviction that no prophet can appear after the Holy Prophet (SAW), they are still waiting for the advent of "Prophet Isa" to contradict their own belief. The fact brings the conflict to the level, that all the Muslims are waiting for the appearance of a "prophet" after the Holy Prophet Mohammad (SAW) while the Ahmadies believe that he has already come.

As the conflict is based on the word *Khatam*, it is necessary to know the correct and real sense of the word.

*Mufridat Raghib*, an authentic dictionary of Quranic vocabulary, explains the word as follows:

"*Khatam* (Seal) is derived from *Khatm*. It has two-fold meanings, i.e. (1) to make impression or imprint, just as the impression made by a seal, and (2) the imprint such formed by a stamp (this is the basic meaning of the word). Sometimes, it signifies the prevention or protection from something derived from the seal over books, and chapters (which pro-

fects what is in writing). Sometimes, the meaning 'to reach the end of the thing,' are also derived from it."

It is evident from this description that the real meaning of the word *Khatam* is "to make impression or imprint," and all other meanings are mere derivations, which are used only sometimes. So the word *Khatam* would mean "something which makes impression". When this word is joined with the plural forms, such as *Khatam-ul-Aulia* (Seal of Righteous), *Khatam-U-Shuara* (Seal of Poets) and *Khatam-un-Nabiyyin* (Seal of Prophets), then it would mean "somebody whose impression can make the righteous, poets, or prophets, respectively". So the Holy Prophet Mohammad is the seal of Prophets, because under his spiritual impression people can be raised to prophethood, and not in the sense that his seal acts as an obstruction for further continuation of prophethood. This explanation proves that the Holy Prophet Mohammad (SAW) being *Khatam-un-Nabiyyin*, has prophet raising quality, and his exalted personality is not an impediment in the way of continuation of prophethood among his own followers. The following verses of the Holy Qur'an support the continuation of prophethood in Islam.

"And whoso obeys Allah and this messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these" (4 : 70).

"O children of Adam ! if Messengers come to you from among yourselves, rehearsing My signs unto

you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve" (7 : 36).

Such Messengers who may appear after the Holy Prophet Mohammad (SAW) must necessarily be the follower of his Shariah, the Holy  $\text{Q}$ uran, as they are vouchsafed this spiritual rank through the obedience of the Holy Prophet Mohammad (SAW) and not independently which subsequently implies that he is the last law-bearing Prophet. Nobody will ever come to supersede him or abrogate his law.

It must be noticed that to restrict the meaning of "Khatam" to "last" is neither supported by the dictionary as it is not the real meaning of the word, nor is it according to the Quranic interpretation as the verse (7 : 36) in categorically prophesying about the appearance of Messengers in future. The meaning "last" which is of secondary significance, as it is a mere derivation from the real sense of the word, can only be adopted by believing the Holy Prophet Mohammad (SAW) as the last Law-bearing Prophet. This is the meaning to which all the Muslim scholars and divines in the past have agreed. Let me quote a few of them.

1. Imam Ali al-Qari (died 1014 Hijra) a towering divine of Hanafi section of Muslims says :

"The meaning (of Khatam-un-Nabiyyin) is that no prophet will come after him, who will abrogate his Millat, or he is outside his Ummah (*Mauzoat Kabir*, p. 59).

2. Sheikh Mohyuddin Ibne Arabi (died 638 Hijra) says :

“The prophethood that was terminated with the person of the Prophet of Allah (SAW) was no other than the Law-bearing prophethood, and not prophethood itself” (*Futuh-at-i-Makkia*, Vol. 2, p. 3).

He continues: “Prophethood is open to people till the Day of Judgment, while only Law-bearing has stopped” (*Futuh-at-i-Makkia*, Vol. 2, p. 100).

3. Imam Shirani (died 927 Hijra) says: “The statement... There shall be no prophet after me, simply means that there shall be no such prophet after him as bears a new law” (*Al'yawaqeeet-wal-Jawahir*, Vol. 2, p. 2). He continues: “Remember this earth shall never be devoid of living prophets. He (i.e. The Holy Prophet) is the pole of the world of humanity. There may be a thousand more prophets” (*Al'yawaqeeet-wal-Jawahir*, Vol. 2, p. 60).

4. Hazrat Ayesha, the holy spouse of the Holy Prophet (SAW), cautioned against the possible wrong interpretation in the following words:

“Say that he is the Seal of Prophets, but do not say that there is no prophet after him” (*Takmila Majma'al Bihar*, Vol. 4, p. 85).

Besides, a number of sayings of the Holy Prophet Mohammad (SAW), the following Hadith recorded by Ibn Maja, one of the six authentic books of hadith, points positively towards the possibility of the continuation of prophethood: When Ibrahim, the son of the Holy Prophet (SAW), died in his childhood, the Holy Prophet said: “If he had lived long, he must have become a true Prophet” (Ibn Maja, *Kitab-ul-Janaiz*). Ibrahim the son of Holy Prophet (SAW) died five years after the revelation of the

verse of Khatam-un-Nabiyyin.

Dr. Balogun has remarked about the above cited Hadith, that Ibrahim was predeceased because there would be no other prophet after the Holy Prophet (SAW). The very words of the Hadith are self-explanatory, that it is the "death" of Ibrahim which prevented him from attaining the prophethood, not the so-called interpretation of the "Seal of Prophets". Had it been true, the Holy Prophet (SAW) would have said, "Even if he had lived long, there would be no possibility of his becoming a prophet". The suggested inference is highly unreasonable, when it is known that a prophet is appointed by God Himself, and nobody snatches prophethood from Him. Ibrahim was not forcefully acquiring prophethood from God to spoil His plan, so to leave no choice for God but to predecease him. On the other hand if it had not been the plan of God to make him a prophet, he could not be a prophet even though he lived long. The great Muslim divine Imam Ali Qari remarks on this Hadith.

"Had Ibrahim lived and become a prophet he would be among the followers of Holy Prophet. It would not contradict the Divine word Khatam-un-Nabiyyin, which only means that there shall be no prophet abrogating his Law or being from outside his Ummah". (*Mauzuat-e-Kabir*, p. 58, 59).

I can only wonder upon what the article has remarked that the idea of follower-prophethood is alien to Islam, when the Holy Quran, the Hadith, the verdict of prominent Muslim divines are unanimously expressing the same view. The theory is

completely exploded when we find the Holy Prophet Mohammad (SAW) repeatedly prophesying about the appearance of 'Prophet Messiah' in the later days, as mentioned by all authentic books of Hadith. The Muslim scholars have ever been holding fast to all such prophecies up to this time. The Founder of Ahmadiyya Community proved that the Messiah of Israel has died, and the prophecy is fulfilled in his own person, as he is the Masil-i-Isa, in resemblance with the Isa of Israel. The idea has the support of many Muslim scholars in the past centuries. Sheikh Mohiyuddin Ibn Arabi writes :

"The appearance of Isa alaihisalam, in the later days, will be in a different person" (*Tafsir Arais-ul-Bayan*, Vol. 1, p. 262).

Imam Siraj-ud-Din Ibn-al-Wardi writes :

"It is believed by a section that the appearance of Isa will be through a man, who resembles him in rank and honour. It is in the same manner that we call a righteous person with the name 'Angel,' and a bad man with the name 'Satan'. This is spoken in term of 'resemblance'" (*Kharida-tul-Ajaib*, p. 214).

The resemblance of the Holy Prophet (SAW) with Prophet Moses (Peace be on him) is described by the Holy Quran in the following verse :

"Verily, We have sent to you a Messenger, Who is a witness over you, even as We sent a Messenger to Pharaoh" (73 : 16).

The Quran further describes the resemblance of the believers with the wife of Pharaoh, and Mary (66 : 12, 13). The Holy Prophet (SAW) has foretold that condition of Muslims would become exactly

like the condition of Israelis (Tirmidhi, *Kitabul Iman*) Hence, there is no wonder if the Holy Prophet Mohammad (SAW) has called the man with the name Messiah and Isa, who would guide the Muslims in the state of their utter resemblance with the Israel nation, to perform a Messianic job.

The article under discussion stresses on the point that the resemblance between the Founder of Ahmadiyya Community and Messiah cannot be established, unless he brings some scripture like Injil, which was given to Isa bin Maryam (Peace be on him). It must be borne in mind that neither Prophet Isa brought a new Law, nor the Promised Messiah was to bring any new Law. Prophet Isa followed the Mosaic Law, Torah, and the Promised Messiah was to follow the Holy Quran. Injil, to which the Holy Quran has referred, is not the present day four gospels, which were compiled years after Jesus. Famous dictionary Aqrab interprets the word 'Injil' as 'good news,' which were revealed to Jesus, and also quoted by the Holy Quran as follows:

"And call to mind when Jesus, son of Mary said, O children of Israel, surely I am Allah's Messenger unto you, fulfilling which was before me of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad" (61 : 7).

Jesus was given the glad tidings of the coming of the Holy Prophet of Islam (SAW) in his revelations, and not a new Law. Similarly the Promised Messiah was to get revelation from God, and not a new Law. There is no scope of any new Law or Shariah after the Holy Quran. There is not a single

Muslim divine, who believes that the Promised Messiah would be bringing something abrogating or adding something to the Holy Quran. Imam Ali Qari (died 1014 Hijra) writes :

“There is no discrepancy between the two, that he (Messiah) will be a Prophet, and a follower of the Holy Prophet (SAW) for the purpose of explaining the commandments of his Shariah, and to strengthen its way, even though he does so through his revelation” (*Mirqat Shar'a Mishkat*, Vol. 5, p. 564).

*Basis of Disunity.* The article continues to emphasise on the point that the idea of follower Prophet is alien to Islam, and it causes disintegration among the Muslims, while after abandoning it, Islam can be stabilised. We have observed that the idea has never been alien to Islamic teachings, according to the Holy Quran, Hadith, and the verdict of prominent Muslim scholars. If the idea is true, then we have to accept it, disregarding the conflict or disunity it might create. Is it not a fact that every new reform causes an immediate disunity among the people? Is it legitimate to form a unity on a wrong conception, and abandon the truth because a number of people might disagree? Perhaps this way of thinking will lead towards abandoning the Islamic Faith, or the very idea of religion because it causes disintegration among the people.

Furthermore, is there any kind of unity existing among the Muslims? Is there no other difference among them apart from the idea of follower prophethood? Muslims are divided into scores of sects

and sub-sects, on the basis of their different interpretations of Islamic teachings. Starting from the existence of God to the performance of ablution for prayer, the opinion of Muslim scholars is sharply divided on each and every point. Why are the Hanafis, Malikies, Hanbalies and Shafais found among the Muslims? What has divided them into Sunnis, Shias, Tijaniyas and Quadriyas? Ahmadies, holding the idea of follower-prophethood are hardly one percent of the whole Muslim World. What is, then, the cause of the deeply rooted disintegration in the rest of 99 percent of the Muslims? I will advise Dr. Balogun to apply his formula of consolidating and stabilising Islam in the 99 percent of the Muslims who are free from the disintegrating factor of the idea of follower-prophethood, and I assure him that his efforts will cause another disintegration, because some will agree with him and some will not.

*Ahmadiyya Community.* Hazrat Mirza Ghulam Ahmad, the Holy Founder of Ahmadiyya Community, chose the name "Ahmadiyyah Muslim Jama'at" for his followers, to distinguish them from other sects of Muslims. He described the name "Ahmadiyya" as containing a deep spiritual significance. The Holy Prophet of Islam (SAW), had two names; Moḥammad and Ahmad. The name Moḥammad (SAW) being Jalali (Majestic) in nature, made its full expression through his companions in early days of Islam, while his name "Ahmad" being Jamali in nature, i.e. characterised by affection, love, kindness, and peace, would make

its full manifestation in the latter days through his spiritual son the Promised Messiah. On the basis of this description, he named his follower with the name Ahmadiyya Muslims, after the name "Ahmad" of the Holy Prophet (SAW). Mujaddid Alf Sani, a great Muslim Reformer of Indian Sub-continent (12th century Hijra), describes it as following (MAKTOOBAT) :

"At that time Haqiqat-i-Mohammadi will get the name of Haqiqat-i-Ahmadi."

It is highly regrettable that the article under discussion insists that the name has been adopted after the name of the Founder of Ahmadiyya, when the Founder of Ahmadiyya has himself described it to be after the name of the Holy Prophet (SAW). We can see no reason for this suspicion, and we have nothing to say but :

"O ye who believe ! avoid much suspicion, for suspicion in some cases is a sin" (Holy Quran, 49 : 13).

I can only wonder on what the article has remarked that no intelligent person will accept this explanation except on faith, because the explanation given by the Founder of Ahmadiyya is really meant for those who have faith in him, otherwise those who have rejected him will reject his explanation, as well. Every sect among the Muslims have adopted some name for itself, and it has a right to do so. A considerable number of them derive their names, from the names of their spiritual leaders, they have accepted for the interpretations of Islam they have done. The prominent examples in this country are

Tijaniyya and Qadriyya, after the names of Ahmad Al-Tijani, and Abdul Qadir Jilani, respectively. I cannot understand this intolerant attitude, which allows all the Muslim sects to bear names for them, but only scorns the name "Ahmadiyya". It is true that simply the name does not matter, unless the man demonstrates virtue and piety, as a "Muslim" without exercising Islamic teachings cannot be discharged of his duties, but this does not mean that the name "Islam" has no significance. Similarly the name "Ahmadiyya" carries a great significance for those who have accepted it, because it is a token of world-wide struggle for the propagation, and revival of Islam, in this age.

The article under discussion disapproves the necessity of a separate community, on the assumption that no reformer has ever formed a distinct community in Muslims. A mere study of Islamic history rejects the idea expressed in the article. The phenomena of the formation of new communities is [*sic*] markedly visible in the Muslim history. A great many mystical movements, and Sufi orders have been rising in the past history. In different parts of the Muslim world, originating from personalities of spiritually highly placed individuals, people were initiated into these movements, under certain conditions. They sought spiritual guidance from the Holy Founders of their respective orders, and from their successors after them. Some prominent movements are Qadri order of Abdul Qadir Jilani (471 Hijra), Suhrawardiya of Shababuddin Suhrawardi (589 Hijra), Shadhiliya of Nuruddin al-Shadhili (539) and

Tijaniya of Ahmad al-Tijani (1150 H.). Imam Ghazali also followed a mystical training. (See his book *Al-Munqidh min al-delal.*)

The Holy Prophet Mohammad (SAW) has described the purpose of the advent of the Promised Messiah and Mahdi, as to act as a judge to decide about the internal conflicts of Muslims and to propagate Islam in the world (Bukhari, *Kitabul Anbiya*, Abu Daud, *Kitabul Malaham*). It is natural that those who will follow him have to be organised as a community, to carry on his mission. The following hadith of the Holy Prophet (SAW) also refers to the formation of an organised community.

“My Ummah will be divided into 73 sects. Only one of them will go to Paradise, and that will be a Jama’at i.e. a community” (Ibn Maja, *Kitabul Fitn*).

Every sect of the Muslims claim to be the “one” referred to, in this Hadith. This nevertheless is positively confirmed by it, that it is a well distinct community which is approved by the Holy Prophet (SAW).

Another wrong conception on which the article has based its argument is that the Ahmadies are looking out for a time when some state government or some king would embrace Ahmadiyya to give boost to its propagation, just as Constantine I gave boost to Christianity. We believe that by the grace of Allah, our strength lies in our sacrificing spirit and not in the support of any king. The progress Ahmadiyya has made under the teeth of strong opposition, is indeed not through the support of any government, but because of the spirit lying

therein. This spirit is the real capital of Ahmadiyya and the support of the world powers with all their wealth can not match with it. History of Christianity reveals that after the acceptance of Christianity by Constantine I, the pagan customs and Greek mythology made their way into Christian doctrine, resulting in absolute distortion of the real message of Jesus. This is in fact a dark chapter in the history of Christianity because it marks the extinction of real faith, no matter the number increased.

The article admires the stand of Christians, who established their separate identity from Jews, in the result of their opposition, by diverting their efforts towards Gentiles (Acts, 13 : 46). I can only say that this step was a sheer violation of the command of Jesus, who described his mission to be only for Israelites (Mt 15 : 24). He gave a clear instruction that "Go not into the way of Gentiles" (Mt. 10 : 56). Ahmadiyya stands for the revival and propagation of Islam in this age. If it is opposed, it does not mean that we should step out of the fold of Islam. It is astonishing to read that the article, at one place, describes the Ahmadies to be in the forefront in propagating Islam, and then demanding from them to go out of its fold.

*Ahmadi Practice.* The article strongly criticises the practice of Ahmadies, of not praying behind non-Ahmadi Imam. The practice is not peculiar to Ahmadies only. A number of Muslim sects observe the same principle, otherwise there would not have been existing a great many mosques label-

led with the title of the sect, to which they belong. A mere survey of one city can reveal the fact that the members of each sect have built their own mosque, because they want to hold their congregational prayers, and Juma services, separately. This trend can well be observed on tribal, and geographical basis, as well.

The reason why Ahmadies have adopted this principle is that we regard it necessary that there should be a harmony in the religious beliefs, and interpretations, between the Imam and his followers in the prayer. There is a deep spiritual significance of the spiritual condition of the Imam, in the congregational prayer. This is why the Holy Prophet (SAW) has disapproved the prayer being led by a man who is disliked by the people praying behind him (Ibn Maja). Every sect of Muslims believes its own religious interpretations to be correct and that spiritual progress cannot be achieved except through following its way. Similarly Ahmadies believe that the living faith can not be acquired except through following the Imam of the age, whom we accepted. Hence there is no question of praying behind an Imam who rejects the source of living faith, and even calles us Kafir.

The example cited in the article about the seeming abominable scene, which would be created by the Ahmadies, if they pray separately in Kaaba, during Hajj, is a misrepresentation of the real position. A number of sections of Muslims hold their congregational prayers separately, especially the followers of Shia sect always hold separate congrega-

tional prayers during Hajj, in Kaaba, without causing any trouble. For a long time, four separate congregations of Hanafi, Hanbali, Shafai and Maliki sects used to be held in Kaaba, in the days of Othman Empire. I see no reason why it should arouse any indignation, in those who claim to be the true followers of the Holy Prophet (SAW). The Holy Prophet (SAW) allowed a delegation of Christians who came from Najran, to pray in his own Mosque of Medina (Ibn Is'haq). This behaviour of the Holy Prophet (SAW) is quite different from that expressed in the article, which speaks of the cropping up of indignation on that ground.

Ahmadiyya Community has a definite object, policy, and programme of action, and, so it is entitled to organise its affairs, so that maximum result may be obtained. Due to the fact that we give priority to religious interests in case of Marriage, so in the interest of the girl, her parents are advised to seek for her a husband from her own community. This practice is also found in many Muslim sect, and denomination.

*Kufr and Islam.* The article under discussion raises the point of Kufr and Islam, with the verdict that since the Ahmadies add extra beliefs and practices to Islam, although they recite KALIMA SHAHA DAT, so the majority of the Muslims has a right to declare them out of the pale of Islam. The statement is based on a number of fallacies.

The Holy Prophet (SAW) defines Islam as follows:

"Islam is based on five fundamentals: To witness

that there is no God save Allah and that Mohammad is His Prophet; to offer prayers; to give Zakat; to perform Hajj and to fast in Ramazan" (Bukhari).

Any community which holds fast to these principles, is Muslim, and the reckoning of the truth of its belief is with God and not with anybody else.

The idea that a certain community can be driven out of Islam, due to its own interpretations or practices which are not in agreement with the majority of the Muslims, is absolutely false from the very basis. The reason is obvious, because every sect of Muslims is distinguished from the other due to its own interpretations, and practices, to which the rest of the Muslims do not agree. As the number of sects in Islam now is more than seventy so, as a logical inference, it is understandable that each and every sect holds to certain belief and practice which are contrary to the belief and practice of majority. If this be the ground of putting the label of KUFRA, then all the sects would go out of Islam. It will not be out of place to quote the observations of the Court of Inquiry constituted by the Pakistan Government in 1953, to inquire into the disturbances staged against Ahmadiyya. The learned Judge after interviewing the leaders of all the sects remarked :

"Keeping in view the several definitions given by the Ulama, need we make any comment except that no two learned divines are agreed on this fundamental. If we attempt our own definition as each learned divine has done and that definition differs from that given by all others we unanimously go out of the fold of Islam. And if we adopt the definition

given by any one of the Ulama, we remain Muslims according to the view of that Alim but Kafirs according to the definition of every one else" (Report of the Court of Inquiry, p. 218).

It is not only the Ahmadiyya which is the target of edicts of KUFR, but all the sects have been facing the same accusation from the others. For example I can mention here a book "Al-anwar ar-Ruhaniya" published in Medina, by Abdul Rahman bin Yusuf, Mudir, Darul Hadith, which discusses ten beliefs of Tijaniyya sect and proves it to be out of the fold of Islam. Imam Ghazali has cautioned against this trend in the following words :

"Only that person is Kafir who disbelieves in the Holy Prophet Mohammd (SAW).

"All these sects are not Kafir because they do not disbelieve. To commit fault in the interpretation is not the reason of KUFR. It is established that by proclaiming LA ILAHA ILLALLAH, man's life and property become sacrosant, and thus he cannot be called a KAFIR" (*Al-Iktisad*, p. 111).

The article lays special emphasis on the importance of the majority in Islam. I wonder how the idea escaped from the mind of the learned author, that majority carries no significance in religious matters, nor it is a yardstick to determine the truth of a belief. The Hadith of Holy Prophet (SAW) describing his Ummah to be divided into 73 sects, out of which only one is to be saved (*Tirmidhi*) reflects the position of majority in this regard.

It is unfortunate to learn that the author is confused on the term "Ahmadiyyat or the True

Islam.” It simply means that the interpretation of Islam done by Ahmadiyya is true. Every sect has done its own interpretation of the Islamic teachings and it claims it to be true. It is not the matter of choosing between Islam and Ahmadiyya. What somebody has to do is to find out which one out of scores of interpretations of Islam done by various sects is really true. Putting qualifying word with Islam is not very strange. The Holy Prophet (SAW) used the words “good Islam” and “better Islam” (Bukhari *Kitabul Iman*).

*Sermon of Hazrat Khalifatul Masih III.* The article, in its closing remarks, criticises the contents of the sermon of Hazrat Khalifatul Masih, supreme Head of Ahmadiyya, published in the *Truth*, Vol. XXI, No. 40. The first point attacked by the article is that the Holy Prophet (SAW) is the last due to last stage of the spiritual height achieved by him. We have discussed in detail about the status of Khatam-un-Nabiyyin. In support of what Hazrat Khalifatul Masih related, I can refer to the opinion of a great Muslim divine Imam Fakhruddin Razi, who writes in his commentary: “Essentially, the term Khatam signifies the best. Do you not see that the Holy Prophet is the best of Prophets, because he is the Khatam-ul-Anbiya”? (*Tafsir Kabir*, by Razi, Vol. VI, p. 31) The best means nothing but the last and final stage of spiritual progress.

Secondly, the description of the status of the Holy Prophet (SAW) on the throne of God by His right hand side has agitated the author. A number of metaphorical expressions are used to describe the

deep spiritual relation of the Holy Prophet (SAW) with God. No sensible man interprets them literally. The Holy Quran speaks of the Holy Prophet (SAW) in these words:

“He was on the uppermost horizon. Then he drew near to God. Then he came down to mankind, so that he became as it were, one chord to two bows or closer still” (53:8). “Those who swear allegiance to thee, indeed swear allegiance to Allah” (48:11).

A lot has been written about the spiritual union of the Holy Prophet (SAW), and God, Almighty, by the Muslim saints, including al-Ghazali (in his book *Mishkat al-anwar*). To call it blasphemy is an expression of ignorance, and irresponsible conduct.

The third question pertains to the meaning of the verse “Say, The truth has come and falsehood has vanished.” How can the “truth” refer to God, Quran, and the Holy Prophet at the same time as mentioned in the sermon? The Holy Quran uses this word for all three of them as:

“Allah is the Manifest Truth” (24:26). “Thou (the Holy Prophet) stand as manifest truth” (27:80). “This is Our Book; it speaks with truth” (45:30).

It is the beauty of Quranic text that it conveys a number of meanings in a single word. God’s coming is not objectionable. It means the manifestation of God’s power, otherwise there is no physical existence of God. The Holy Quran also uses such expressions as:

“Allah exalted him to Himself” (4:159)

“I am going to my Lord” (37:100).

Fourth point which the writer has raised against

the sermon, is about the status of the Promised Messiah and Mahdi which has been described to be on the seventh heaven by the side of Hazrat Ibrahim (Peace be on him). The question is not that Ahmadies suggest a higher status for the Promised Messiah. The real question is, what status the Holy Prophet (SAW), and the divines of his Ummah have described about him. The Muslims have ever been giving the same status to the Promised Messiah and Mahdi which the Ahmadies give to the Holy Founder of Ahmadiyya because they believe that he is the same person to whom the prophecies are referring. The Holy Prophet (SAW) describes about the coming Messiah in his Ummah, in the following words:

“Prophets are all brothers. Their mothers are different but their father is one. And I am nearest of all to Isa bin Maryam, as there is no prophet between him and me. He will surely come to you. He will break the cross, kill the swines, and stop the jiziyya. Allah will cause all the religions to die in his age, except Islam” (Musnad Ahmad bin Hanbal, Vol. 2, p. 437).

The above mentioned Hadith is self evident, that the status of the coming Promised Messiah is nearest to the Holy Prophet (SAW) among all other prophets. This is a fact, which is believed by the Muslim scholars. Imam Ibn Sirin is reported to have said:

“It is quite likely that he would be higher than many prophets” (*Hujajul Kiranah*, 386, Nawab Siddiq Hassan).

Similarly the famous book *Sharah-e-Nasoos al*

*Hakam*, printed in Egypt describes :

“The Mahdi who will appear in the later days, will be subordinate to the laws and Shariah of the Holy Prophet (SAW), and in respect of his extent of knowledge and in his position, all the prophets and Walees will be below him” (p. 25, 53).

When as a matter of principle all the Muslims believe the same thing about the Promised Messiah and Mahdi, then how can the stand of Ahmadiyya be criticised, and why should it be called an excessive trend? There are two things which make the status of the Promised Messiah and Mahdi higher than the others. First, being a spiritual son of the Holy Prophet (SAW) he perfectly reflects the spiritual excellence of the Holy Prophet (SAW) who is at the highest point of spiritual progress. Secondly, the scope of his mission is to propagate Islam throughout the world, as the Hadith mentions that all religions will die away in his age (Abu Daud, Kitabul Malahim). No prophet before the Holy Prophet (SAW) was ever commanded to address the whole world. The Hadith describes that the Promised Messiah would face Dajjalic forces and disorder, which would be so strong that all the prophets have warned against it (Tirmidhi). Is it possible that the threat of such a disorder be greater than that faced by any prophet before the Holy Prophet (SAW), but the person to face it, be lower in rank than all of them? The Holy Quran describes the Ummah of the Holy Prophet (SAW) to be the best of all (3 : 111) The Holy Prophet (SAW) describes the learned Ulema of his Ummah to be similar to the Prophets of Bani Israel.

When the learned Ulema and scholars are ranked with the previous prophets, why cannot the Promised Messiah be ranked above them? This is definitely not an excessive trend.

This is the reality of the criticism done by Dr. Balogun, on the sermon of the Head of Ahmadiyya Community. I can only say that a very shallow depth of knowledge, and religious understanding is visible through his criticism, and by doing so, he has committed intellectual, moral and spiritual suicide, which is very fatal indeed.

I cannot help wondering ever the confused thinking of the writer about the role played by Ahmadiyya, and then drawing a false conclusion from it. . . .

The writer remarks:

(1) Ahmadies believe in and doggedly follow the Prophet Mohammad (SAW) without any shadow of doubt whatsoever.

(2) Ahmadiyya has brought a better organisation in Nigeria, there is no doubt whatsoever.

(3) They are in the forefront among the Muslims all over the world in propagating Islam, there is no doubt.

(4) It has spurred Muslims out of their lethargy and has encouraged Islam much better than hitherto.

In the perspective of these "doubtless" realities, the author concludes:

"The majority of the Muslims will be justified to declare all those who bear the name 'Ahmadiyya' as outside the abode of Islam."

He also predicts:

“Ahmadiyya is either going to fade away and remain only in history books, or end up in another religion distinct from Islam.”

I leave it for the readers to comment that how far the above mentioned four facts justify the conclusion and prediction of the author. There have been many who wished and predicted so, and they themselves have faded away in history, and Ahmadiyya is on the way of progress. Has not the time come for the people to know that the message of Ahmadiyya is a great blessing for them? Peace be on them who follow the guidance.\*

\*The rejoinder above has been faithfully copied as contained in the newspaper in which it was published, *without any emendation whatsoever.*  
—I.A.B.B.

## Islam Vs Ahmadiyyah\*

### *What It Is All About*

There is currently a universal upsurge against the followers of Mirza Ghulam Ahmad of India who, before his death in 1908, distinguished himself and his adherents with the name Ahmadiyyah.

The upsurge is principally among the Muslims who consider that the Ahmadis are stealthily trying to usurp their right in the name of Islam.

The struggle is paramount in the Islamic Republic of Pakistan because it is there, more than anywhere else, that the Ahmadiyyah pinch is most greatly felt since it affects them not only religiously but also politically.

As her full nomenclature indicates, Pakistan was created on the basis of Islam. Consequently, her Constitution stipulates, among other things, that the highest political post of the country must be filled by a Muslim.

This directive was not meant to serve as religious intolerance; rather its aim was to protect the interests of Islam which has always been the State religion of Pakistan.

One or two comparisons will suffice here in order

\*This paper of the Author was published in the *Sunday Sketch*, Nigeria, on 25 August 1974.

to make the situation clearer. For example, the monarch of Great Britain is not only the Head of State but also the Defender of the Christian Faith.

Even if the country's constitution does not specifically stipulate that the monarch must always be a Christian, his/her function as the Defender of the Christian Faith automatically, and understandably, requires that the Head of the State of Great Britain must necessarily be a Christian.

The State of India can serve as another example. It may be argued that a Muslim has at one time or another been the President of that country even though the vast majority of the population have always been Hindu.

That notwithstanding, the fact must be realised that ultimate power in India does not lie with the President, but with the Prime Minister who has always been a Hindu since independence.

The constitutional requirement of Pakistan that the highest political post should be filled by a Muslim does not also mean that non-Muslims in the country are downtrodden. On the contrary, barring the proviso already explained, they have equal rights with their Muslim fellow citizens.

In order to sustain the proviso, however, the adherents of religions other than Islam, who live in the country, are registered as minority groups for political purposes, such as electing the Prime Minister.

Such grouping does not affect them adversely whatsoever in their social or economic rights.

It was, indeed, in order to safeguard the proviso

## Islam Vs Ahmadiyyah\*

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It is paramount in the Islamic Republic of Pakistan because it is there, more than anywhere else, that the Ahmadiyyah pinch is most greatly felt by them not only religiously but also

The nomenclature indicates, Pakistan was founded on the basis of Islam. Consequently, her constitution stipulates, among other things, that the highest political post of the country must be filled by a Muslim.

This was not meant to serve as religious intolerance, whether its aim was to protect the interests of the majority or has always been the State religion of Pakistan.

Such comparisons will suffice here in order to illustrate the point.

\*The Author was published in the *Sunday Sketch*, Nigeria, 1970.

also that Pakistani Muslims have ever since the country's independence cried out to their government that Ahmadiyyah should be declared a minority religion, and that the Ahmadis should be recognised as belonging to the minority groups from among whom neither Prime Minister nor President can be elected.

This is because the vast majority of Muslims all over the world do not recognise Ahmadiyyah as part of Islam, and the Ahmadis as Muslims. Let us consider the arguments for and against this stand of the world Muslims against the Ahmadis.

In this exercise, my aim is to shed further light on the problem posed by Ahmadiyyah, particularly in this country, because it is not unlikely that our law courts may eventually have to be called upon to settle a case which may arise from the problem. It will be necessary for the deciding judge(s) to be familiar with the full facts of Ahmadiyyah. Moreover, certain interested people have been trying to impute motives and portraying the problem as political interference of one country with the peace among the Muslims of Nigeria. This is certainly not so. The fact that Ahmadiyyah presents a universal problem to all the Muslims of the world rules out such a political interference. It is, therefore, necessary also for the rulers of Nigeria to know the facts in good time.

My article entitled "The Ahmadiyyah Problem In Nigeria" published in the *Sunday Times* of 20 January 1974 sparked off some controversy on the subject. Some members of the Ahmadiyyah Mission in Nigeria went all out to defend their stand as

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against the overwhelming majority views of the  
 Muslims. Their retorts were largely published  
 their weekly newspaper, *The Truth*, a few appeared  
 in the *Sunday Times*, and one which cunningly as-  
 sumed the apparent role of a peacemaker appeared  
 in the *Sunday Sketch* (17 March 1974). The official  
 replies of the Mission appeared both in the *Sunday  
 Times* of 10 February 1974 and in *The Truth* of  
 Monday, 11 February 1974. By and large, all the  
 subsequent retorts of the individual members of the  
 Mission were simply repetitions of different aspects  
 of the official reply. Consequently, the official reply  
 gave out practically all the most important points  
 considered to be in support of the Ahmadiyyah  
 stand. It is, therefore, necessary to treat the points  
 one after the other, because the Mission has only  
 tried to blindfold the people with their arguments.

*Khātam-un-Nabiyyīn*. The first important point  
 raised by the Ahmadiyyah Mission is the explana-  
 tion of the expression *Khātam un-Nabiyyīn* as used  
 for the Prophet Muhammad in the Qur'ān (33 : 40).  
 The argument says: "*Mufridāt* of Imām Rāghib, an  
 authentic dictionary of Qur'ānic vocabulary, explains  
 the word as follows:

"*Khātam* (Seal) is derived from *Khatm*. It has two-fold  
 meanings, i.e. (1) to make impression or imprint, just as the  
 impression made by a seal, and (2) the imprint such formed by  
 a stamp. [This is the basic meaning of the word.]

"Sometimes, it signifies the prevention or protection from  
 something derived from the seal over books, and chapters [which  
 protects what is in writing].

"Sometimes, the meanings 'to reach the end of the things'  
 are also derived from it."

After giving this quotation the Mission goes on to conclude that "the Holy Prophet Mohamad is the seal of prophets, because under his spiritual impression people can be raised to prophethood, and not in the sense that his seal acts as an obstruction for further continuation of prophethood."

One important and relevant question that the Mission's quotation from the *Mufriāat* of Imām Rāghib raises is to know what this author understands from the *Khātam-un-Nabiyyīn* mentioned in the Qur'ān to be.

Since the book is an authentic dictionary of Qur'ānic vocabulary, as admitted by the Mission, then it stands to reach that after giving the different possible meanings of the word *Khātam*, the book must also say clearly which of the meanings is applicable to the Qur'ānic usage of the word.

This, indeed, is an intelligent follow-up to the explanation because, after all, the book specifically is a dictionary of Qur'ānic vocabulary and not a general dictionary.

The fact, however, is, that, true to its aim, the book gives the Qur'ānic meaning of the operative word *Khātam*, from among the possible meanings; but in order to deceive and blindfold their readers, the Ahmadiyyah Mission suppressed the meaning and gave their own unfounded interpretation.

In point of fact, what the author does is to give the appropriate meaning of the word *Khātam* within the context in which it is used in different parts of the Qur'ān. When it comes to the expression *Khātam-un-Nabiyyīn*, the book says: "Because it put an end

to prophethood, that is, he *the Prophet Moḥammad* [italics mine] completed it by his coming." All the explanations on *Khātām*, including the partial quotation by the Ahmadiyyah Mission, are contained on pages 205 and 206 of the book entitled *al-Mufridāt fi-Gharīb al-Qur'ān* by al-Ḥusain b. Muḥammad, popularly known as al-Rāghib al-Iṣbahānī. This is for anybody who is interested to check it up.

In order to blindfold their readers still further, the Ahmadiyyah Mission quote two portions of the Qur'ān to support their mistaken view that prophets will continue to come in Islam after the Prophet Muḥammad. These are Q. 4 : 70 and 7 : 36. (It should be noted that the Ahmadiyyah Mission numbered the verses of the Qur'ān higher by one than the numbering of most other editions of the Quran. Hence where they quote Q. 4 : 70 and 7 : 36, the references are respectively to 4 : 69 and 7 : 35 in most others )

In their obsession to prove the prophethood of Ghulam Ahmad at all costs, they surprisingly and shamelessly twist the meaning and interpretation of certain verses of the Qur'ān to suit their set purpose. One of such twistings is their translation of the Quran 4 : 70 (i.e. 4 : 69). They say: "And whoso obeys Allah and *this messenger of His . . .*" [italics mine]. What the Ahmadiyyah Mission translate as "and this messenger of His" is in Arabic *war-rasūl* which, by all standards, means "and the Messenger" or "and the Apostle". It *cannot* mean any other thing. What the Mission have actually translated, outside the Qur'ānic context, is *wa rasūlahū hādihā*, meaning

“and this messenger (or apostle) of His”. If this practice of the Mission were to be pursued to its logical conclusion, then it means an attempt on their part to interpolate the Qur’ān: a grievous offence indeed from the Islamic point of view. For if the English translation of the Qur’ān, as rendered by the Ahmadiyyah Mission, alone were published, so much of that translation will be found to be different from the original text. Is it not high time that all Nigerian, nay African, Muslims who associate with the Ahmadiyyah Mission reconsidered their association, if they are genuinely interested in Islam ushered to the world by the Prophet Muḥammad on whom be peace and blessings of God Most High?

The Ahmadiyyah Mission (they are also called Qadianis) have interpolated the first part of this verse only in order to follow it up with their misinterpretation of the whole verse to suit themselves. The whole verse reads as follows: “Those who obey Allah and the Messenger are with those on whom Allah has bestowed favours from among the prophets, the truthful ones, the martyrs and the righteous ones: those are in a beautiful company.”

In misinterpreting the verse, the Qadianis claim that by obeying the Prophet Muḥammad (P.B.O.H.) a person can rise to the dignified position of a prophet. They say: “such Messengers who may appear after the Holy Prophet Mohammad (SAW) must necessarily be the followers of his Sharīḥ, the Holy Quran, as they are vouchsafed this spiritual rank through the obedience of the Holy Prophet Moham-

mad (SAW) and not independently which subsequently implies that he is the last law-bearing prophet. Nobody will ever come to supersede him or abrogate his law."

The reason for this misinterpretation is only to prove that Ghulam Ahmad was a prophet and a messenger of God as against the overwhelming opinion of Muslims including that of the Prophet Muḥammad himself. One wonders why the Mission did not inform the world of the interpretation of the verse by "authentic dictionary of Quranic vocabulary" like *Mufridāt* of Rāghib; or what the books of *Ḥadīth* and renowned commentaries of the Qur'ān say about the verse. The Qadianis cannot certainly deny the knowledge of what these authorities of Islamic teachings and expositions have put down for posterity on the verse.

Commenting on the verse, Ibn Kathīr (Beirut edition, 1969) says on page 522 of Vol. I as follows:

"That is, whoever acts upon what God and His Messenger have enjoined; and avoids what God and His Messenger have forbidden, then, God, Sublime and Glorious, will make him live in His noble dwelling and grant him companionship with the prophets, then with those enumerated after them who are the truthful ones, then the martyrs, then the generality of the believers who are the righteous ones that behave well both secretly and openly. Then God Most High praises them by saying 'Those are in a beautiful company.'"

Many books of *Ḥadīth*, including those of Muslim, Ahmad b. Hanbal, and others give the incident which led to the revelation of the verse.

It is related that one of the Anṣār in Medina

came to the Prophet Muhammad one day with a sad countenance.

So, the Prophet asked him the reason for his sadness :

“Fellow, why do I see you sad ? ”

“O Prophet of God, I thought of something ”

“What is it ?”

“We come to you day and night, looking at your face and keeping you company ; whereas tomorrow you will rise with the Prophets and we will not be able to reach you.”

The Prophet gave him no reply, then Angel Gabriel brought the revelation of the verse, saying that those who obey God and the Messenger shall, on the Day of Judgment, be with the Prophets, etc.

These are straightforward commentary and reason for the verse. They are, indeed, clear enough to need any further elucidation. I only wish that the Ahmadis could reflect properly and reject the religious indoctrination that the Maulvis have so successfully bedevilled them with. ❖

Certainly no one or group of persons can deceive all the people for all the time. There must be a stop to it one day. Nigerian Ahmadis, please reflect and reconsider.

As for the Mission's reference to Qur'ān 7 : 36 (i.e. 7 : 35), it is the same story of misinterpretation out of context in order to buttress their erroneous view on the continuation of prophethood after the Prophet Muhammad.

## Islam Vs Ahmadiyyah

*This is Mere Diversion*

says Dr A. R. Bhutta \*

Once again, Dr. Ismail Balogun has come out (*Sunday Sketch* on August 25, 1974) to criticise Ahmadiyya in wake of another persecution which they are facing this time in Pakistan.

One would have expected the writer to say something against the show of force in religion, but, instead, he has tried to divert the public attention from the inhuman treatment which is being shown to Ahmadies currently, and has, in fact, supported and encouraged this persecution, by accusing that Ahmadies are "usurping the rights of Muslims".

It is the basic human rights that Ahmadies are fighting for and one can only be grateful to the learned writer for not suggesting that Ahmadies are "usurping the rights of mankind" in the name of human-beings. Otherwise "no intolerance" is intended against them.

It has been alleged that Ahmadies misinterpret and twist the meaning of some verses of holy Quran, so as to suit their view point but no convincing evidence has been given in this respect.

All that the writer could say was that "The

\*Published in the *Sunday Sketch*, Nigeria, on 8 September 1974.

Messenger" has been translated as "this messenger" while he agrees that the messenger referred to in both cases is specifically the same holy prophet of Islam.

So where is the misinterpretation and what is the twist? No one knows better than him that "Alif-Lam" added to the word "Rasool" in the verse (4:70) is meant to specify the messenger and in English this purpose of specification can be served better by translating it as "this messenger," than as "the messenger".

Nevertheless, it is heartening to note that the learned scholar has encouraged an intelligent approach to the verses in the light of authentic commentaries and teachings of Islamic scholars of the past.

Let us examine these verses in this light and see who is deviating from the path of these divines.

(1) The principal controversial point between "Ahmadi" and "non-Ahmadi" Muslims is the interpretation of term "Khatamun-Nabiyyin". Ahmadies say that it means a prophet that is perfect, supreme and at the highest and last stage of "excellence" while other Muslims insist that it means "prophet that" comes last of all or "at the end" in respect of time.

It may be noted that the word "last" is used sometimes to mean "supreme" or "highest," just as "supreme court" may be called the "last" court of appeal, or a customer may offer the "last price" for an article, meaning, the "highest price" he will pay.

In this sense, Ahmadies agree that the term may mean "last," that is, "supreme" and "highest in rank," but they do not agree that it means "last" in respect of time, as is believed by other Muslims.

Let us now try to know what the term really means and find out what God actually wanted to tell the "mankind when He gave this 'title' to the holy prophet".

Needless to say, we should find the facts and face them without caring which side is supported by the facts.

The term "Khatamun-Nabiyyin" is a combination of two words "Khatam" (Seal) and "Nabiyyin" (prophets). We know that when two words join together to make a phrase, they do not necessarily give their literal meaning.

"IBNE," means "son" and "sabeel" means "way," but when the two join together to make the term "IBNE-SABEEL" it does not mean "son of the way"; it means "traveller".

The real sense of the phrase is determined by grammar, by its usage in language and by the context in which it is used. This fact is too common in every language and too well known to every educated person to need any further elaboration.

We also agree on this obvious fact that the term "Khatamun-Nabiyyin" has been used in praise of the holy prophet and grammatically it is "Mura-kabe Ezafi" (compound phrase): "Khatam" is "Muzaf" and "Nabiyyin" is "Muzaf eleh".

Now it is an established and unchangeable rule of Arabic grammar and language that when the

word "Khatam" is used in praise of a person, and its combining word (Muzaf-Eleh) is a "group of talented people (like "poets, teachers, investigators"), it never means "the last" or "at the end" in respect of time.

It always means that the person called "Khatam" is "perfect," "supreme" and top-most in that group of talented people. The Islamic literature is full of such instances and NOT A SINGLE example can be cited against this rule.

To quote some, "Khatamu-Shura" (Khatam of poets) never means last or end of poets, it means the top-most and perfect poet.

KHATAMU-MUFASAREEN ("Khatam" of commentators) never means the end or last-born commentator, it only means the best and perfect of all commentators.

Similarly, the word "Khatam" has been used with many other groups of talented people, like "Muhaqqaqeen" (investigators), "Muhadaseen" (reporters), "Hukkaam" (officers), "Mualameen" (teachers) and "Auliyya" (friends of God).

In none of these phrases "Khatam" means "the end" or "last-born"; it only means the best, perfect and supreme of all in that particular talent which belongs to the group.

It may be noted that when "Khatam" is not used in praise of a person, and its "Muzaf-Eleh" (combining word) is not a "group of talented people," then it does mean "last" or "end," in respect of time. Because in that case it is used not to praise the person for any talent, but as a mere statement of a fact.

For example "Khatamul-Aulad" (Khatam of sons) will mean last-born, because "to be born" is not a "talent" and the term is used not to praise the boy but merely to point out the fact that he is the youngest son.

Again, term "Khatamul-Muhajireen" (Khatam of migrators) will mean "last one to migrate," because "to migrate" is not a talent, nor is the term used to praise the last migrator.<sup>1</sup>

But, as I have mentioned above, when the term is used in "praise of a person," and the combining word (Muzaf-Eleh) is a "group of talented people," it never means the "last one" or "the end" in respect of time: it always means that he is the best, perfect and has excelled others in that particular talent and has reached the last and the highest grade of excellence.

In light of the above mentioned facts, the real meaning of "Khatamun-Nabiyyin," therefore, can only be the "perfect," "supreme chief" and most excellent of all the prophets, and not the "last one" in respect of time.

The title clearly shows that the holy prophet is chief of all the prophets that appeared before him and that no prophet superior or greater than him can ever appear after, but appearance of Prophet junior and subordinate to the holy Prophet is not contrary to the title.

1. The Ahmadis make the mistake of regarding prophethood a talent rather than a grace of God (Q. 62:4). If they are correct, can they, therefore, say that the Qur'an is derived from the talent of the Prophet Muhammad? One should not be surprised, however, if they say so, because that is the idea of non-Muslims about the Qur'an.—I.A.B.B.

The above meanings of "Khatam" are also supported not only by well-known scholars of Islam but also by holy prophet himself.

The holy prophet is reported to have said to Hazrat Ali that: "O! Ali, you are 'Khatamul-Auliyya' just as I am 'Khatamul-Anbiyya' (*Tafseer-Safi*, p 111)

Here, the holy prophet could not be telling Ali, that he was the "last" "Wali" and there could be no "Wali" after him. The saying could only mean that Ali was a perfect and "supreme" "Wali" just as the holy prophet was the perfect and supreme "Nabi".

Again, the holy prophet says: "I am the chief of prophets who are before me and after me" (Delmi).

This is exactly what the title means. Hazrat Ayesha, the holy wife of the holy prophet, advises us that: "Say that he is seal of prophets but say not that there is no prophet after him" (*Durre-Manthur*, Vol. 5, p. 104; also *Takmila Majmaal Bihar*, Vol. 4, p. 85).

Now, if "Khatam" of prophets means the "last" prophet and there could not be any prophet after him, then why not say so?

Hazrat Sheikh Mohyuddin Ibne Arabi (died 638 Hijra) says: "The prophethood that was terminated with the person of prophet of Allah was no other than the law bearing prophethood and not the prophethood itself" (*Futuh-at-e-Makkia*, Vol. 2, p 3).

Hazrat Sheikh Ahmad Sarhindi (died 1034), Mujadded Alaf Sani, regarded by many as the greatest reformer before the advent of promised messiah says: "Attainment of the rank of prophet-

hood, by his followers in the way of Allegiance and as legacy after the advent of the 'Khatam-Un-Nabiyyin' ('seal of prophets') does not contravene his finality" (*Maktoobat*, Vol. 1, p. 432).

Hazrat Shah Waliula Muhaddis (died 1176 Hijra), a great reformer in Islam, says: "Prophets ended with him in such a way that there shall not be after him one whom Allah the holy invests with Law" (*Tafhimat-i-Ilahiyya*, Vol. 2, p. 72).

Hazrat Maulvi Muhammad Qasim Nanotovi (died 1297 Hijra) says: "If a prophet appeared after the holy prophet it would in no way affect his finality" (*Tahzirunnas*, p. 28).

Imam Fakhar-Uddin Razi (died 606 Hijra) writes: "It is essential for a 'Khatam' to be Supreme. Look! Just as our holy prophet was declared 'supreme' on account of being 'Khatamun-Nabiyyin' so is 'the man' declared supreme on account of being 'Khatam' of all the physical creatures" (*Tafseer-E-Kabeer*, Vol. 6, p. 31).

Allama Ibne-Khaldoon (died 809 Hijra), writes: "The perfect 'Wali' is declared as 'Khatamul-Auliyya,' that is one who receives that stage, which is the extreme of 'willayat'. Just as Hazrat Khatamul-Anbiyya received that excellent stage which is the extreme of prophethood" (*Muqadama Ibne-Khaldoon*, pp. 271, 272 Egypt).

Hazrat Maulana Jalaluddin Rumi (dies 672 Hijra) says: "He (i.e. holy prophet) has been declared khatam (i.e. the seal) for he had no peer in virtue before him nor shall there be one after him" (*Musnavi Rumi*, Vol. 6, p. 8).

Hazrat Imam Shirani (died 972) says: "The statement . . . 'there shall be no prophet after me' simply means that there shall be no such prophet after him as bears a new law" (*Al'y-waqeet-wal-Jawahir*, Vol. 2, p. 2).

Allama Zurqani (died in 1122 A.H.) in *Sharah Ma Waibal Loduunnia*, (Vol. II, page 163), writes that the word Khatam means perfection and an adornment.

The above references are too clear to need any explanation and explain the real meaning of Khatamun-Nabiyyin beyond any shadow of doubt as understood by scholars of Islam, that lived in the past.

Let us however have a look on the verse 33 : 30 which reads : "Muhammad is not the father of any of your men; but he is the messenger of Allah and the seal of the prophets, and Allah knows everything."

The use of the word "but" in the verse is noteworthy. "But" is used to join two sentences and it always serves "to remove any doubt or objection that may possibly arise from the first sentence".

If we interpret the "seal of prophets" as "last prophet," the information given in the verse can be briefed as follows: "Muhammad is not the father of any son but he is the last of prophets." Or "Muhammad is at the end of his 'lineage' but he is at the end of prophets." Or "Muhammad has no son after him but he has no prophet after him."

Read the above sentences again and see that the use of "but" is absolutely wrong because both parts of each sentence have something negative in them.

In all these sentences, use of "but" demands that if there is anything "negative" in the first statement, the other statement should contain something positive or vice versa.<sup>2</sup>

If certain fact is denied in the first statement, the use of "BUT" demands that this denial should be compensated by acknowledging some similar fact in the other statement.

Now let us suppose that the "seal of prophets" means supreme, chief, head and top-most prophet, and read the same sentences again: Muhammad is not the father of any son but he is father (head) of prophets: Or Muhammad is at the end of his lineage but he is at the top of the prophets, or Muhammad has no sons after him but he has prophets as "sons" after him.<sup>3</sup>

The use of "BUT" is absolutely correct in these sentences because the doubt that arises by denying one fact in the first statement has been removed by acknowledging some similar or even better fact in the other statement.<sup>4</sup>

It may be remembered that a prophet is the father of his followers and the wives of the prophets are "mothers" of the followers, as stated by Quran.

With this fact in view, read the verse again and see that when God said: "Muhammad is not father of any man," He denied the physical "fatherhood,"

2. Is this requirement not satisfied by the first sentence above? It, certainly, confirms the Muslims' view that "Muhammad is not the father of any son but he is the last of prophets". This is, indeed, a sentence in which both negative and positive statements are joined together with the conjunction "but".—I.A.B.B.

3-4. The sentences are far-fetched. They only reflect the fantasy of the Ahmadis on Ghulam Ahmad's prophethood —I.A.B.B.

but He compensated this loss with a Big "BUT" that he is "Father of a nation" as messenger of Allah and "father of prophets" as a "seal of prophets".

The "seal" here could never mean the "last," it can only mean "the seal" which "issues" something, because it is the physical "issues" of the prophet that are denied in the first part of the verse: the second part, therefore, must necessarily acknowledge the existence of spiritual issues.

Therefore, what God really wants to tell the mankind is, that although Muhammad is not the father of any man (and has no physical son) but he is the "father of a nation" (and has spiritual sons) and above all he is the "father of prophets" thus having prophets as his spiritual sons.

Please note that every prophet is the father of his followers and the words "messenger of Allah" in the verse made the holy prophet only the "father of his followers" in common with other prophets. It is the next term "seal of prophets" which exalted him above all as "father of prophets," or as "issuer" of prophets.

The other verse (4: 70) of the holy Quran also supports this meaning of the "seal of the prophets". It tells us that the obedience of God and the holy prophet will enable his followers to be with the "blessed people" which are prophets, truthfals, the "martyrs" and "the righteous".

The company of "blessed people" can only mean that the followers of Islam be blessed with these four ranks. If we suppose that it only means the physical company and not in rank, then we will have to believe that no Muslim can even attain the rank of

“truthfuls,” “martyrs” and “righteous people,” and this obviously is ridiculous.<sup>5</sup>

Whatever the interpretation of “company” we make, it will apply to all the four groups alike. If we deprive the followers of Islam from the rank of prophets we will have to deprive them from the other three ranks also and if we give them the three ranks of “truthfuls,” “martyrs” and “righteous,” the fourth rank of prophets will also become attainable, because the word “company” applies to all the four groups alike.

This is what the great “Imam Raghīb” has said while explaining this verse. He says: “Similarly, one who follows Allah and holy prophet and gets the rank of a prophet, Allah will include him in the group of prophets and one who gets the rank truthful Allah will include him in group of truthfuls (*Al Behrul-Momeet*, Vol. III, p. 287 as quoted by Abu Hayyan).

Let us read these verses with this explanation in mind, may be we will understand: Why Muhammad is the top-most and supreme prophet, why he was telling that prophets can appear after him and why all the scholars and saints of Islam that lived in the past, agreed that the followers-prophets can come after him.

The following reference may explain further.

Maulana Muhammad Qasim Nanautovi (born in 1248, and died in 1297 A H) was the founder of Deoband. He says: “The common people think that the holy prophet was Khatam in the sense that he

5. See further explanation on this verse in the nextchapter but one.

came after the old prophets and he is the last in point of time, but it will be clear to men of understanding that coming first or last in point of time is in itself no excellence.

“The holy prophet is not possessed of the fatherhood of any man in its general sense but the spiritual fatherhood of followers as well as prophets does belong to him” (*Tahzir-un-nas*, page 3 and 10)

I have discussed above the meaning of verse 33 : 30 and 4 : 70. I have quoted the references of the most respected scholars of Islam that lived in the past and I have not quoted a single sentence from Ahmadiyya literature.

I appeal to all scholars of Islam in general and to Dr. Ismail Balogun in particular to kindly enlighten the public how these references came to be written before “Ahmadiyya” was born. I hope they will come out with the truth and try to save our souls without caring to save their faces.

# Dr. Balogun Hasn't Said Anything New

Says M A. Taiwo\*

The article of Dr. Ismail Balogun on "Islam vs Ahmadiyya" which appeared in the SUNDAY SKETCH of August 25 is like the Richards Constitution, the same old beer in a new bottle, for, it adds no new revelation to his January 20 1974 epistle to the Muslims.

That we have been able to read him once again, and possibly still more on the topic is not beyond expectation.

At the onset, Dr. Balogun refers to the word "Khattam" seal, and says that the interpretation being given to it by the Ahmadis is contrary to the view of the author of *Mufridat al-Raghib*—a dictionary of Quranic Vocabulary.

The heart of the matter, however, is that the author of the dictionary in question having stated the different meanings of the word (as Dr Balogun has rightly pointed out) went further to expatriate that there were two categories of prophets—the law-bearers and the non-law-bearing ones.

It is the former categories which the author says the word "khattam" "seal," applies to; and this he says had terminated by the advent of prophet

\*Published in the *Sunday Sketch*, Nigeria, on 8 September 1974.

Muhammad while the latter categories, the author maintains, would continue till the end of time.

It may interest readers to know at this juncture that it took myself and Dr. Balogun almost three hours to peruse that portion of the dictionary in his office on one Saturday and we were both satisfied with the commentary of the author as aforementioned<sup>1</sup>

But in a bid to intrigue the judges whom he says he was trying to enlighten with his article, Dr. Balogun kept a sealed lip on the whole commentary of the author as regards the categories of prophets to whom the word may or may not apply.

One will observe also that in order to arouse the gullibility of the Muslim world, Dr. Balogun has all along been clinging only to the doctrine of finality of prophethood but logically glossed over another important aspect of the case which he knows too well that if faithfully dealt with can open the shelter on some peoples' eyes.

For example, the Ahmadis maintain that all the authentic Hadiths of Prophet Muhammad foretell the second coming of Prophet Isa and the coming of Mahdi at the latter part of the Day.

Whether Dr. Balogun and other Muslims believe Ghulam Ahmad to be the fulfilment of these prophecies is not the question, but he should have done the Muslims a world of favour if he has, among other things, explained: whether or not he believes in these Hadiths regarding the second advent of

1. This is a blatant lie in many respects. See the next but one chapter below.—I.A.B.B.

Prophet Isa (Jesus). If his answer is yes, he should tell us when; and why Prophet Isa should have come after Prophet Muhammad when God has already said in the Quran that he (Muhammad) is the last prophet.

If Prophet Isa is to reappear in the world would he have to be derogated of the title of prophethood and become Mr. Isa?

If one can succeed deceiving the people into believing that there will be no other prophet after Muhammad, no amount of trickery can convince them to discard the hope of seeing prophet Isa and Mahdi at the close of the Hour.

God addressed all mankind through Prophet Muhammad in Quran 7: 36, saying: "O children of Adam! if messengers come to you from among yourselves, rehearsing my signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve." Here, God bade Prophet Muhammad to assure humanities that messengers would unceasingly be coming to them, which, in other words, means prophets.

But Dr. Balogun did not tell us whether this revelation is meant for the dead or the subsequent generation after Muhammad.

The interpretation of Dr. Balogun on Quran 4: 70 goes to show that a Muslim, no matter how he might obey Allah and His Messenger, cannot aspire to the rank of the Righteous, the Truthful and the Prophets.

Whereas the Ahmadis hold that if a Muslim could obey Allah and His Messenger, he will not only be

with the Righteous or the prophets but could easily aspire to the rank.

Quran 5 : 70 also support the view when it says : "And those who believe in Allah and His messenger they are the Truthful and the witnesses in the sight of their Lord. . . ." Moreover, if God says in the holy Quran that we (Muslims) are the best of mankind and yet with our obedience to Allah and His messenger we could not become a righteous and truthful people but only be tolerated to be with them then it is left to my readers to ponder on how reasonable this idea is.

The way things are moving now I'll only like to appeal to the people of wisdom to keep a watchful eye on those who criticise in one way or the other.

Because it would have been viewed with serious mind if other people had criticised the Ahmadi community ; but like Prophet Moses who could not bring the Israelites down to the promised land, Dr. Balogun's present criticism is nothing short of skitting and cannot be justified.

To bring my readers into certainty, I'll now quote from a speech he delivered at the Ahmadi Youth Conference in October 1972. He (Dr. Balogun) said : "It may be pointed out with all humility and modesty that the explanations given by Ahmadiyyat concerning the teachings of Islam are increasingly being acceptable to the enlightened and well educated Muslims—whether young or elderly ; even though some fanatic Muslims still brood over the existence of Ahmadiyya in the world.

"Already, attempts are being made by certain

elements in the country to oppose Ahmadiyyat here as had been done elsewhere in the world. Such opponents of Ahmadiyya here should reflect and learn a lesson from what their predecessors in the opposition had suffered.

“They should realise that a tree that has been planted by God can never be uprooted by any man however mighty he might be. If they carry out any plot, perhaps that is God’s plan by which the Nigerian Ahmadis should come together. Man proposes while God disposes. He will certainly not abandon them who continue to struggle rightly in His way” (Sure !!) Parenthesis mine.

How a person can be a bearer of this type of revelation and at the same time be the victim of it leaves much to be desired !<sup>2</sup>

On the whole, I should only like to remind here, in consequence, the fact that we have repeatedly been appealing to whoever has any axe to grind to meet us at a public debate whereby we could be able to invite the Press and the Public. Some have ventured an answer to this challenge only to cancel it on the eve of the appointed day.

My prayer is that Allah may grant our critics the courage to come out and have their say rather than mere newspaper campaign which cannot benefit millions of illiterate Muslims of this country.

2. See the next chapter but one below.—J.A.E.B.

## Further Explanation on Qur'an 4: 69(70)

In his rejoinder (*Sunday Sketch* of 8 September 1974) to my article, "Islam versus Ahmadiyyah" which appeared in the *Sunday Sketch* of 25 August 1974, Mr M.A. Taiwo says as follows :

"The interpretation of Dr. Balogun on Quran 4: 70 goes to show that a Muslim, no matter how he might obey Allah and His Messenger cannot aspire to the rank of the Righteous, the Truthful and the Prophets. Whereas the Ahmadis hold that if a Muslim could obey Allah and His Messenger he will not only be with the Righteous or the prophets, but could easily aspire to the rank. Quran 5: 70 also support (*sic*) this view when it says : 'And those who believe in Allah and His messenger they are the Truthful and the witnesses in the sight of their Lord. . . .'"

My aim with the present exercise is to explain the verse further to Mr Taiwo and others like him whom I believe are genuinely in search of the truth about Ahmadiyyah in case God may, out of His mercy, grant them better understanding and show them the right way. My prayer for such people is that, after having granted them understanding and shown them the right way, God may help them to be courageous enough to abandon the wrong way and follow not the untrue. I looked in vain for it in many editions of the Qur'an. The nearest thing to it, which I found in the Ahmadiyyah edition of the Qur'an, "publish-

ed under the auspices of Ḥadīrat Mirzā Bashīr al-Dīn Maḥmūd Aḥmad, Second Edition, 1965," says for Qur'ān 5 : 70 as follows :

"Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear nor shall they grieve."

This translation is true to the Arabic text. I wonder from where has Mr Taiwo got his own translation of Q. 5 : 70 ? Was it an attempt to use a false translation in support of a false idea and a false argument ?

Now, let us consider the verse contained in Qur'ān 4 : 69 (70) in the Ahmadiyyah edition of the Qur'ān). It says :

ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين  
والصديقين والشهداء والصالحين وحسن أولئك رفيقا -

"Those who obey Allah and the Messenger are with those on whom Allah has bestowed favours from among the prophets, the truthful ones, the martyrs and the righteous ones: those are in a beautiful company."

In order to understand the language used in the context correctly, it is necessary to refer to a verse similar to it in the Qur'ān (19 : 58) which says, after giving information about some Prophets :

أولئك الذين أنعم الله عليهم من النبيين من ذرية آدم

"These are they on whom Allah bestowed favours, from among the prophets, of the seed of Adam. . . ."

The bone of contention between the Ahmadis and the Muslims on the Qur'ān 4 : 69 (70) is the correct meaning of the Arabic word *ma'a* used in the context. The Muslims say that by the word is meant that those who obey God and the Messenger will associate

with the Prophets, etc., without necessarily being Prophets, etc., themselves. In other words, they are *Muṭī'ūn*, "the obedient ones".

The Ahmadis, on the other hand, say that the word *ma'a* as used in the context means "shall be among" the Prophets, etc., in the sense that they too can become prophets even after the Prophet Muḥammad (SAW).

If we cast a glance at Q. 19 : 58 again, we will see that the word *alladhīna* follows *ulā'ika* immediately, whereas in Q. 4 : 69 the words are separated by *ma'a*. The difference lies in the fact that in Q. 19 : 58 the Prophets are talked of whereas that is not the case with Q. 4 : 69. It, therefore, reflects the difference in ranks between the two sets of people concerned, i.e. the *Muṭī'ūn* (obedient ones) and the *Nabiyyīn* (Prophets).

In translating the word *ma'a* in Q. 4 : 69 to mean "with," the question arises : are the obedient ones talked of not "among" the *Ṣiddiqīn* ("truthful ones"), the *Shuhadā'* ("martyrs") and the *Ṣāliḥīn* ("righteous ones") mentioned after the *Nabiyyīn* right one of Islam? (Do not let them deceive you with Q. 61 : 6 and 7 that Aḥmad will be invited to accept Islam. Their interpretations of these verses in relation to Ghulam Ahmad are false. Aḥmad in Q. 61 : 6 is the Prophet Muḥammad [SAW] and nobody else.)

It is necessary to explain the verse Q. 4 : 69 further because : (a) it is one of the most important verses on which the Ahmadis base their idea of the prophethood of Ghulam Ahmad.

(b) There are certain erroneous statements made by Mr Taiwo to which I need to call his attention for future guidance both for him and others. Let me start with the second reason.

(1) Mr Taiwo talks of aspiring to the rank of the prophets. The question arises therefrom : do people aspire to the rank of Prophet or is prophethood not a grace from God ? Certainly, as the Qur'ān is very explicit on this, e.g. Q. 62 : 4, prophethood is always a grace of God. It is, indeed, not expected of any believer whatever to *aspire* to prophethood. This idea of aspiring to prophethood is one of the wrong notions that the Ahmadiyyah missionaries had implanted into the minds of their followers. It is, indeed, un-Islamic ; and it is one of the ways by which the missionaries mislead the Muslims. I wish the people could understand.

(2) I wonder if Mr Taiwo ever checked his quotation under Qur'ān 5 : 70 before he rushed to press. His quotation is certainly "Prophets" ?

The answer is that in the context they are not meant to be "among" them with the use of the word *ma'a*. Rather, they form their own rank which is that of the *Muṭi'in* ("obedient ones").

A proof of this argument will be realised if we consider the obedient ones mentioned in the Qur'ān 4 : 69 with the martyrs mentioned in the same verse. We know that martyrs (*Shuhadā'*) are those who died in the cause of religion. Until a person has died he cannot be regarded a martyr. If we say, therefore, that the obedient ones are among the

*Shuhadā'* (martyrs) even though they are still alive, will that be true? Certainly it will not, whereas it is the same word *ma'a* which indicates the relationship between the obedient ones and the Prophets, the Truthful, the Martyrs and the Righteous mentioned in the verse.

It, therefore, follows that in translating and interpreting the word *ma'a* in that context we should give the meaning that will fit into all the categories mentioned in the context. If an interpretation appears to fit into one or more of the categories, but does not fit into the other(s), then that interpretation should be rejected in favour of the one that fits equally into all the categories. This is why the word in Qur'ān 4 : 69 should be translated as "with" instead of "among".

The idea being conveyed in the verse is that, as far as the granting of God's grace is concerned, those who obey God and the Messenger (i.e. the Prophet Muḥammad) will be grouped together with the Prophets, the Truthful, the Martyrs, and the Righteous.

It does not necessarily mean, however, that their rewards will be exactly the same. This should be left entirely to God. He will reward people as He finds necessary. What is meant is that those groups of people will be the successful ones in consideration of success and failure. It is like the case of students after an examination. Some of them will pass while others will fail. Those who pass will do so at different levels, e.g. first, second, third, etc., or

first class, second class, upper division, etc. Nevertheless, they will all be grouped together as the successful one. This, indeed, is the analogy of the Prophets, the Truthful, the Martyrs, the Righteous, and the Obedient as indicated in Qur'ān 4 : 69.

As the last student among the successful ones cannot claim to be in the first position, so also the obedient believer cannot claim to be a Prophet. Consequently, the claim to prophethood by Ghulam Ahmad must necessarily be rejected.

May peace be with those who follow the guidance.

## Why I Renounced Ahmadiyyah\*

In his rejoinder (*Sunday Sketch*, 8 September 1974) to my article on "Islam versus Ahmadiyyah," Mr M.A. Taiwo reports an address which I gave to the Ahmadiyyah Youth Conference in October 1972. He wonders "how a person can be a bearer of this type of revelation and at the same time be the victim of it."

In point of fact, subsequent to my critical articles on Ahmadiyyah, a number of well-meaning people have wondered why I criticised the mission, into which I was born and bred, in public.

Some also queried why I had to wait until after the age of forty before I made my views on Ahmadiyyah known. These are pertinent questions for which an answer is desirable.

*Method.* In my childhood, I was brought up to revere the Indo-Pakistani Ahmadiyyah missionaries who guided and controlled our religious activities. When the missionaries came to our elders and, through the elders, to us, we believed all that they told us *in toto* because of the implicit confidence we had in them.

Their preachings appeared plausible to us, and we accepted their arguments in good faith. They

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made references to Islamic books in order to substantiate their claims, and we accepted the references without cross-checking them because of our confidence in them.

Their method was to alienate us against the orthodox Muslims in whom they found faults in the way they practised Islam. The missionaries claimed to present "the true Islam" to us in the name of Ahmadiyyah.

They often impressed on us that the stiff opposition which Ahmadis suffered in India before the partition, and subsequently in Pakistan, was a conclusive proof of the truth of Ahmadiyyah. After all, no prophet is readily accepted in his own town or country. This also appeared plausible to us, hence we followed them with unalloyed confidence.

It was, indeed, with such confidence that I addressed the Ahmadiyyah Youth Conference in October 1972. Subsequently, certain events made me reconsider the hitherto accepted claims of Ahmadiyyah with a view to cross-checking their references.

My aim was actually to strengthen myself against the gathering opposition to Ahmadiyyah. As a University scholar, I was conscious that my pronouncement in support of Ahmadiyyah must necessarily be backed up with authentic references to Islamic sources.

In my cross-checking of the Ahmadiyyah missionaries' references, however, my findings were rather disappointing.

*References.* Consequent upon my first article on

the Ahmadiyyah problem in Nigeria (*Sunday Times*, 20 January 1974) the Ahmadiyyah Mission members wrote extensive rejoinders which gave me a further opportunity to examine, independently, more Ahmadiyyah claims and views than hitherto.

I must say before God and man that the more I scrutinise the claim and the purported references for them, the more I discover that the Ahmadiyyah Mission are deceiving the world and playing on the ignorance of many of their followers.

In many cases, they quote authors who are explicitly opposed to Ahmadiyyah ideas; but so cleverly do they quote that they often give the impression that the authors support Ahmadiyyah views.

Examples of such distortions abound in the quotations made by Dr Bhutta in his rejoinder (*Sunday Sketch*, 8 September 1974) to my article. It may interest readers to know that Dr Bhutta is himself a Pakistani Ahmadiyyah medical missionary.

It is only by going to the source references and reading what the Ahmadis had quoted within the context in which they are set that the reader, and the seeker after truth, will realise how much the Pakistani Ahmadiyyah missionaries try to deceive the world.

In my last article, I called attention to how Raghīb's *Mufradāt*, an authentic dictionary of the Qur'ān, had been dishonestly quoted out of context.

It should be noted that Dr Bhutta did not contradict me on this point. On the contrary, he avoided the point and jumped to another part of my

exposition only to fumble on Arabic grammar.

If he still insists that "Alif-Lām" (the definite article) is translatable into "this" in the English language, then he certainly needs some more tutoring in the Arabic language.

To the layman, the copious references made by Dr Bhutta in his rejoinder appear rather impressive. But to the trained Islamic scholar, a systematic analysis of the references shows that they are either quoted out of context or many of them are unreliable.

This is also true of the references made in the official Ahmadiyyah rejoinder to my first article (*vide The Truth*, Monday, 11 February 1974).

For example, an often-quoted "tradition" by the Ahmadis in support of Ghulam Ahmad's claim to prophethood is that 'Ā'ishah, the wife of the Prophet Muḥammad (SAW), says: "Say that he is seal of prophets but say not that there is no prophet after him."

The two references always made for this quotation are *Durr-i Manthūr*, Vol. V, p. 104: and also *Takmilah Majma' al-Bihār*, Vol. IV, p. 85.

It should be pointed out that these references are not the universally accepted references on the sayings of the Prophet and his Companions.

For the benefit of my readers, there are six universally recognised authentic books of *Ḥadīth*, and three others which have gained widely accepted reputation for one reason or another.

The first six authentic authors are Bukhārī,

Muslim, Abū Dāwūd, Ibn Mājah, Tirmidhī and Nasā'ī. The next three books are *Muwattā'* of Mālik b. Anas, *Musnad* of Aḥmad b. Ḥanbal and an anthology of all the foregoing contained in *Mishkāt al-Maṣābiḥ*.

*Traditions.* These books are known and revered as important books of traditions in Islam throughout the Muslim world. The first two of them, *Ṣaḥīḥs* of Bukhārī and Muslim, are the most important books in Islam after the Qur'ān.

All other books of *Ḥadīth* are either extracts from some or all of the listed books, or commentaries and glossaries on one or another of the books.

It must be noted that of all references made by Dr Bhutta to the Prophet and his wife, none is taken from any of the universally recognised books of *Ḥadīth*.

Anyway, even though the supposed *ḥadīth* from 'Ā'ishah is worthless and unreliable, since it has become rather high in the estimation of the Ahmadīs, let us consider the weight of authentic traditions against it. It should be remembered that the Ahmadīs quote the *ḥadīth* in order to prove that Khātam-un-Nabiyyīn does not mean the last of the prophets in respect of time.

In conveying the meaning of this term, the Prophet Muḥammad (SAW) gave an illustration as follows as contained in *Ṣaḥīḥ Muslim, Faḍā'il*: 26: "The similitude of me and the Prophets is like that of a man who built a house, completed and perfected it, except for the place of a brick. People were

entering it and wondering about it saying: 'Were it not for the place of the brick.'" The Messenger of God (SAW) says: "I am the place of the brick. I came and I put an end to the Prophets."

A similar *ḥadīth* is contained in *Ṣaḥīḥ Bukhārī*, *Manāqib* : 18. So also is it in *Sunan* of Tirmidhī, and *Musnad* of Aḥmad b Hanbal.

Another section of *Ṣaḥīḥ Bukhārī* indicates, on the Prophet's authority, that the only characteristic of prophethood that remains after him is good dream.

*Functions.* The book reports as follows: "The Messenger of God, (SAW) says: 'Nothing remains of prophethood except glad tidings (*al-mubashshirāt*).' They say: 'What is *al-mubashshirāt*?' He says: 'Good dreams'" (Bukhārī, *Tā'bir* : Bāb 4).

From the above quotations of universally authentic *ḥadīth*, it becomes very clear that the Prophet Muḥammad's own understanding of Khātam-un-Nabiyyīn was that he was the highest and the last of all the Prophets of God, and that no other Prophet will come after him: at least, not within the Abode of Islam (*Dār-ul-Islām*).

In order to buttress their claim about Khātam-un-Nabiyyīn, the Ahmadis often quote the mystic Shaikh Muhyiddīn Ibn 'Arabī as saying: "The prophethood that was terminated with the person of the Prophet of Allah (SAW) was no other than the Law-bearing prophethood, and not prophethood itself" (*Futūḥat al-Makkiyyah*, Vol. II, p. 3).

This quoted statement appears on page 3 of the book which contains over 700 pages. The book does

not stop at the statement concerning the matter of prophethood.

On the contrary, it explains further at length, covering eleven pages, pages 252 to 262 inclusive, in the same volume, the different aspects of prophethood.

He says, among other things, that prophethood exists among both animate and inanimate objects. With regard to human beings, he classifies the Prophets into two : law-bearing prophets, and follower-prophets.

He explains the functions of each category and concludes in both cases that with the coming of the Prophet Muḥammad, both categories have ceased to appear.

He says that what would remain for Muslims after Muḥammad are speculators (*Mujtahids*) who would strive in their own different ways to explain the *Sharī'ah* to the people according to their understandings of it.

Such *Mujtahids*, he says, will NOT be called Prophets (Ibn 'Arabī, *al-Fuṭūḥāt al-Makkiyyah*, Vol, II, pp. 254 and 255). This is certainly known to the Pakistani Ahmadi missionaries, but they hide it from their followers deliberately in order to entrench their own false idea on prophethood.

This, indeed, was the book both Mr Taiwo and I discussed at length in my office, and NOT *Mufrīdat* of Jmām Raghīb, "a dictionary of Qur'ānic Vocabulary," as Mr Taiwo falsely claims.

He appeared to be astonished by what he found

in the book in comparison with what he used to know. Thanking me, he promised to have another look at the book.

I offered to lend him the one with me for some time but he said that he would borrow from elsewhere. That was the last I saw of him on the matter.

Another example of the distortions by the Ahmadis for their selfish ends is contained in their official rejoinder to my article already mentioned.

On page 5, column 2, of Monday, 11 February 1974 issue of *The Truth*, the Ahmadiyyah Mission quoted the following in support of the prophethood of the Promised Messiah: "There is no discrepancy between the two, that he (the Messiah) will be a Prophet and a follower of the Holy Prophet (SAW) for the purpose of explaining the commandments of his *Sharī'ah*, and to strengthen its way, even though he does so through his revelations" (*Mirqātī Sharḥ Mishkāt*, Vol. V, p. 564).

This quotation has been extracted from the explanation of the *ḥadīth* in which the Prophet Muḥammad had declared that there would be no other Prophet after him.

*Indication.* The *ḥadīth*, which is contained in *Mishkāt al-Moṣābiḥ*, reports that the Messenger of God says to 'Alī: "You are in the same position to me as Hārūn (Aaron) was to Mūsā (Moses): EXCEPT THAT THERE IS NO PROPHET AFTER ME" (capitals mine). The *Mishkāt* reports also that authentic books of *Ḥadīth* are agreed on this

tradition.

Now, in commenting on this authentic *hadith*, Imān 'Alī Qārī, who was deceitfully quoted by the Ahmadis, says: "In the commentary of Muslim, some scholars say concerning his [the Prophet's] statement, 'EXCEPT THAT THERE IS NO PROPHET AFTER ME,' that it is an indication that wherever 'Īsā b. Maryam [Jesus Christ] descends, he will descend as one of the arbitrators of this Community inviting people with the law [*Shari'ah*] of Muḥammad (SAW), and will NOT descend as a Prophet.

"I say that there is no inconsistency in his being a Prophet and being a follower to our Prophet (SAW) concerning the explanation of the rules of the *Shari'ah* and the improvement of his way even with revelation to him, as indicated by the saying of the Prophet: 'If Moses were alive he would have no choice but to follow me.'

"That is even though he is described as a Prophet and a Messenger; and in the absence of both of them (prophethood and messengership) there will not be any additional attainment.

*Interpretation.* "So, the meaning is that there will not be any new Prophet after him because he is the Seal of all the Prophets that had gone before [*Italics mine*].

"In it (the statement) is an allusion that if there were to be a Prophet after him, it would have been 'Alī; and it is not incompatible with what has clearly been related concerning the right of 'Umar

because the decision is hypothetical and suppositional.

"It is as if he (the Prophet) says : 'If there were to be a Prophet after me, a group of my Companions would have been Prophets ; but there is no Prophet after me.

"This is the meaning of the Prophet's (SAW) saying : 'If Ibrāhīm had lived, he would have been a Prophet.'

"As for the *ḥadīth* which says : 'The scholars of my Community are like the Israelites' Prophets. Memorisers like Zurkashī, 'Asqalānī, Ḍamīrī and Suyūṭī have clearly said that it has no basis."

This quotation is from the same book and on the same page referred to by the Ahmadiyyah Mission. That is : 'Alī al-Qārī : *Mirqāt al-Mafāṭīḥ Sharḥ Mishkāt al-Maṣābiḥ* p. 564.

It is clear from the quotation that the Mission has extracted what they thought would support their erroneous view from a commentary which, taken together, is explicitly opposed to the view.

This is in order to give the impression that the author supports their idea. In educated circles, such act is an errant distortion of an author's view and thought.

It contradicts the international law of copyright. It is, indeed, unacceptable as well as unbecoming of a mission that wants itself to be taken seriously.

From the Islamic point of view also, it is an abominable act. Consider, for example, Qur'ān 2 : 59 (also 7 : 162) which says : "The transgressor changed

the statement from that which was made to them; so We (Allah) sent a pestilence from heaven upon the transgressors, for their having gone astray." A food for thought indeed for the Ahmadis!

Along with substantiating the fraudulent distortions of the Ahmadis, that quotation also reveals the erroneous conception of the Ahmadiyyah Mission concerning the supposed second coming of the Prophet 'Isā (Jesus Christ).

Ahmadiyyah argument is that since 'Isā was a Prophet before he passed away, then he must be a Prophet whenever he comes back.

The fact that the Prophet Muḥammad says that there is no Prophet after him invalidates this Ahmadiyyah idea, at least from the Islamic point of view. The quotation above is also explicit on the false interpretation of the Ahmadis concerning the Prophet's statement about his deceased son Ibrāhīm.

It is not the *Hadith* alone that the Ahmadiyyah Mission distort: they also distort ideas contained in the Qur'ān. An example will suffice here.

In their interpretation of Qur'ān 62:3 (Ahmadiyyah Qur'ān 62:4), the Ahmadiyyah Mission say that it refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah Will Messrs Taiwo and Enahoro ask Dr Bhutta and his missionary colleagues, both here and in Rabwah, Pakistan, where has the Holy Prophet said that he would come the second time.

Or do they think that as the Prophet spoke of the second coming of 'Isā, he considered his own

“Second Advent” so unimportant that he did not make any mention of it whatsoever?

Or is it just the fantasy of the Ahmadiyyah Mission caused by their obsession to prove the prophethood of Ghulam Ahmad at all costs?

Furthermore, instead of being crossed with me, calling me names and making all sorts of conjectures about me because of my renunciation of Ahmadiyyah, let the Nigerian Ahmadis take my expositions to their Pakistani missionaries for verification or denial.

*Assertions.* If they deny my assertions, then demand from them the Arabic books (not Urdu translations) from which they took their quotations. Then let independent Arabic scholars translate the relevant sections within their context.

If I am proved wrong, let my father reject and disown me, and let the Ahmadis collectively curse and “crucify” me. But if I am proved right, then it becomes incumbent on all Nigerian Ahmadis, including my relations, both by blood and affinity, to reconsider their association with Ahmadiyyah, pray fervently to God Almighty as I have done to show them the way of Islam and help them to follow it.

May peace be with those who follow the guidance (Q. 20 : 47).

*Appendix I*

Subsequent to my first article entitled "The Ahmadiyyal Problem in Nigeria," I sent copies to a few Ahmadis, including the Amir of the Ahmadiyyah Mission in Nigeria, Maulvi Muhammad Ajmal Shahid, for their comments. In response, Maulvi Shahid sent me the following letter which speaks for itself. Below it are my comments.

**AHMADIYYA MUSLIM MISSION**

(Registered as "Nigeria Branch of the Sadr Anjuman  
Ahmadiyya, Qadian")

World Headquarters: RABWAH, Pakistan

45, Idumagbo Avenue

P.O. Box 418, Lagos

Telephone: 20602

Cable: Ahmadiyyat, Lagos

Dated 10th Feb., 1353 H.S.

1974 A.D.

Dear Dr. Balogun,

السلام عليكم ورحمة الله

I received the copy of your article which I have already read in the Sunday Times of 20th January, 1974. My simple comment on your articles is

ان الله وانا اليه راجعون

After all this is the announcement of the spiritual death of a brother.

You have come out with very obnoxious views, most of which you never discussed with me. If you still feel to discuss about it, I am ready anytime. . . . A detailed reply is attached for your benefit. Some extracts of it are published in today's *Sunday Times*.

May Allah always keep us on the right path.

Signed: M. Ajmal Shahid

M. JAMAL [sic.] SHAHID

AMIR

*Comments.* This letter confirms my belief, and that of many other Muslims, that Ahmadiyyah is a new religion other than Islam. For if it were Islam, or even a part of Islam like the Qādirīyyah, Tijānīyyah, etc., if a member leaves it for another sect or society within Islam, such a member should still be recognised as a full-fledged Muslim, both physically and spiritually. His repudiation of the Mission should not be tantamount to spiritual death as the Ahmadis often consider those who have different religious views from theirs.

The fact that the Ahmadis reckon all non-Ahmadis to have died spiritual death indicates that Ahmadiyyah is a *new* religion distinct from all other religions, including Islam. Consequently, to all those who still cling to Ahmadiyyah, mistaking it for Islam, let them reflect on Q. 3: 85 which says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن نَقْبَلَهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ -

“Whoever desires a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be among the losers.”

*P.S.*—The detailed reply attached to the Maulvi's letter was a copy of *The Truth* of Monday, 11 February 1974 to which attention has already been called.

*Appendix II*

From:  
Naseem Saifi, Editor  
Mahnama Tahrik-i-Jadid  
Anjuman Ahmadiyyah  
Rabwah  
Dated 4th November 1974

Dear Dr. Balogun,

Assalamo Alaikum.

I have read your articles in the Daily Times and the Sunday Sketch with great interest. I should like to say that your accusation that the Ahmadiyyah Missionaries are deliberately deceiving the people and that they are working for their selfish ends is the unkindest cut that you could give. You have been very close to the Missionaries—especially close to me—are you really sincere to yourself when you accuse us of this kind of things? I stayed in Nigeria long enough (20 years) for the people to know me—you may have had differences with the Missionaries—myself including—but they were all in the field of administration. I wonder what is at the back of your mind when you tell the people that the Missionaries are deliberately deceiving their people, or for that matter, all the people.

I am very much pained at this attitude of yours.

Please convey my greetings and also the greetings of my wife to your wife.

Wassalam.

Yours sincerely,  
N.M.N. Saifi

Above is a letter received from Maulvi Naseem Saifi who was an Ahmadiyyah missionary in Nigeria from 1945 to 1964 during which period he rose to the rank of the Chief Ahmadiyyah Missionary for West Africa. The letter speaks for itself. I have

included the letter here for the implication that the missionaries had done what they did because "they were all in the field of administration". Concerning the accusation of deceit mentioned in the letter, my relevant article on it is clear enough. See "Why I Renounced Ahmadiyyah" above.

### *Appendix III*

#### ANOTHER "PROMISED MESSIAH AND MAHDI" AMONG THE AHMADIS

In my first article entitled "The Ahmadiyyah Problem In Nigeria" I called attention to the fact that if the Ahmadiyyah idea of follower-prophethood were accepted by the Muslims, there would be no end to the continued appearance of such prophets, with disastrous effect on Islam. Subsequent to the article, I received among others letters from two Ahmadis: a Nigerian and a Pakistani.

The letters are reproduced in the next few pages as a confirmation of the fear expressed above. It is rather interesting to note from them the tendency towards prophethood and messiahship among the followers of Ghulam Ahmad even before the end of a century after his own claim.

One striking similarity between these two and their prototype, Ghulam Ahmad, is the curse they tend to call on those who disagree with them. This, to my mind, is another proof of the falsity of Ghulam Ahmad's claim to prophethood. If we compare his attitude to his opponents with how known Prophets of God treated their adversaries, Ghulam Ahmad will be found wanting in this respect.

For example, the record of his life written by his kith and kin shows that he always predicted the death of his opponents, both Muslim and non-Muslim; and he often boasted that such deaths were the signs of his truthfulness from God. Whereas Prophets of God such as 'Isā (Jesus Christ) and Muhammad, on both of whom be Allah's peace and blessings, acted differently to their opponents.

Instead of cursing them, even in the face of physical torture, the Prophets asked God to forgive their enemies "because they know not what they are doing". This was the case with Jesus

Christ when he was nailed to the cross, and also of Muḥammad when he was pelted with stones at Ṭā'if. This, indeed, is the correct attitude of Prophets of God to their opponents, unlike Ghulam Ahmad's own peculiar attitude as a "prophet".

In one of the letters below, the Nigerian Ahmadi concerned predicted a pestilence on Pakistanis in the fashion of the story of the People of the Elephant as related in Qur'ān (105:3 and 4). It should, however, be remembered that the story, as contained in the Qur'ān, is not meant to serve as a proof of the Prophet Muḥammad (SAW) since the incident took place in the year of his birth, long before he became a Prophet.

It should be noted also from the second letter of the Pakistani Ahmadi who claims to be the "Promised Messiah and Mahdi Servant of Allah" that another strange element is being introduced into the concept of prophethood. This claimant is a lady, by the name Majīdah Hāshim, hence she writes: "Spiritual manifestations of the attributes of Allah are feminine and in order to usher in the completion of the physical and spiritual Islam, it would only be in keeping with the harmony of Allah and the Law which never varies, that there be a feminine counterpart of all the prophets. Allah has created everything in pairs (36:37). . . ."

There is no mistaking the fact that this Ahmadi is paving the way to female prophets. That such idea is alien to Islam has no doubt whatsoever. Whether the course of such a degeneration should be regarded as the "True Islam" is a big poser to the Ahmadis anywhere they may be in the world.

I swear before God and man that I have no malice whatsoever against Ahmadiyyah or the Ahmadis. I strongly believe that every person is individually responsible to God for his/her faith and for whatever religion he/she follows. My main concern with this exercise is to declare in unmistakable terms my finding that Ahmadiyyah is *not* Islam. This is necessary because a number of Ahmadis in Nigeria had said it to my hearing on a number of occasions that my being an Ahmadi had contributed to their becoming Ahmadis when they did. This placed a heavy burden

on me when I came to discover the truth about Ahmadiyyah. This exercise is, therefore, among other things, aimed at removing this burden from myself. All praise is due to God Most High for His guidance.

*P.S.*—The letters follow on the next few pages. The portions to which special attention is directed have been italicised by me.  
—I. A. B. B.

*Open Letter*

Federal Crop Research Station  
 Umudike  
 P. M. B. 1026  
 Umuahia Ibeku  
 4-7-74

To: Dr. Bhutto  
 Pakistani Prime Minister  
 Pakistan

Thro' Pakistani Ambassador,  
 Lagos.

Thro' The Amir  
 Ahmadiyya Mission  
 Lagos

Dear Sir,

*A Timely Forbode on the  
 Degradation of Ahmadis in Pakistan*

Assalamo Alaikum w w.

Islam as we know it is a religion of peace but it has suffered from character assassination by its enemies who carried vile propaganda against it that it is a religion of the irresponsibles for it was spread with the use of sword and not by conviction.

The lovers of this great religion have since been making a lot of efforts in forms of research, writings and sacrifices in all forms to explain the true position to those who have been bamboozled so that they could see the beauties of the religion with a view to embracing it.

In spite of the efforts and sacrifices mentioned above, the enemies are still adamant. One of such is one Mr. John Biggs—Division member of parliament who at page 21 of a book he published in 1972 captioned "African Hope Deferred" said, "Armed with Koran and sword, their wanderlust fed by the works of Ptolemy translated into Arabic, the apostles of Islam constructed a vast, brilliant and cosmopolitan system which stretched

from Iberian Peninsula to the Indus Valley, and from the Caspian sea to South of the Sahara."

Now, the unprovoked attacks on the Ahmadis in your domain are lending support to the views of the past and present enemies of Islam that it is a religion of the irresponsibles.

The Quran categorically forbids the use of force in religion. There have been instances where the Holy Prophet Muhammad (SAW) and his first Khaliph, Sayidna Abu Bakar made some pagans and drunkards to accept Islam by being kind to them.

I want you to realise that the attacks against the Ahmadis is a calculated attempt to divert them from making further effort to convince the enemies of Islam through their researches and writings that Islam was not and is not being spread with sword, and the diversion is a bold step to disturb the work of God and the result is always disastrous.

There had been warnings to men before you against disturbing the cause of Allah, for example, Moses was sent to Pharaoh, the wife of Pontius Pilate was sent to him through a dream and even the wife of Julius Ceasar, after dreaming a dream, forbode her husband to beware of the Eyde's of March. And it came to pass.

What we in this part of the world want is intelligent arguments and reasoning to restore the bright features of Islam that have been painted in lewed colours by detractors and not wanton brutality and melee which do not solve anything.

Now, the Prime Minister, Sir, let us reason together; has the savage battering of the Ahmadis by your men convinced a disbeliever that your men are on the right path or scared them the more from the truth? Has it wiped off certain truths in the Quran and ahadith?

Do tell us in unmistakable terms the ways the recent action of your men helped Islam; if you are not able, then, stay the hands of your men and if they desist not, God of the weak will avenge the inhuman treatment meted to the Ahmadis in *your domain for I saw in my dream of Tuesday 2nd July, 1974 some birds with fire at their peaks perching on tops of the roofs of the houses of your men ready for action and one of them, perhaps the leader, struck you on the head with its fiery peak. And I saw a*

*group of people, perhaps the Ahmadis, being led away peacefully from your country and it appeared there was a curfew in your country.*

In conclusion you should be good enough as a "true Muslim" to tell us the result of the dastardly action of your men and its effect on Islam generally.

May Allah be in the minds of your people and in their thinking (amen).

Yours sincerely,  
G. A. Amuda.

P.S.—A copy of this letter was sent to me by the writer himself, for my information.—I. A. B. B.

Majida Hashim  
 1341 E. Price Street  
 Philadelphia, Pa. 19138  
 February 25, 1975

My Dear Brother,

Peace be upon those who follow the guidance.

I read your letter dated August 24, 1974 and the enclosed article and comment as follows :

The purpose of the Holy Quran is to furnish guidance to lead mankind out of every kind of darkness into light. In Al Fatihah it is prayed that "we be guided along the straight path, the path of those on whom Thou hast bestowed Thy favours." This is the path we seek and no other, in this search for our Creator, the Merciful, the Mighty, the Master of the Day of Judgement, we do not worship any Prophet, we worship what the Prophets worshipped, the One, the Sure, the Living who speaks to man today, just as always.

We lose sight of the path when we turn our attention to other than Allah which is the Goal. As Muslims it is incumbent on us all to believe in all Prophets and all revealed Books (that is inspired Books, whose Author is God), so belief in messengers, whether they be called reformers, messengers, Prophets is required and I affirm the truth of all of them. Of a truth is the fact that Prophets are raised to lead mankind, if the path to Allah was obvious there would be no need of Messengers at all. *In conformity to the Holy Quran I herewith outline the path that has been revealed to me by impression of the Seal of Prophethood given to me by the most perfect of men, Muhammad, peace and blessings of God be upon him.*

▽	△	▽
Perfection	Corruption	Perfection
Past	Present	Future
Freedom	Slavery	Freedom
Africa	America	Africa
Good	Evil	Good
Genesis	Exodus	Revelations

▽	△	▽
Physical	Moral	Spiritual
Unity	Division	Unity
Beginning	End	Beginning
Allah	Idols	Allah
Even	Odd	Even
Paradise	Hell	Paradise

It must be remembered the Holy Quran is also a Book of Premeasurement, we are just entering the Last Day, Judgement and then to the Resurrection and Life After Death.

*The Divine Plan of Allah has been revealed to me and I herewith put all down.*

In being mindful of our duty to Allah to worship your Lord who created you. This is the purpose for which we have been created. 56: 80 I cite as proof the falling of the stars, and that, if you only knew, is, very strong proof, that this is indeed a noble Quran. in a well preserved Book, into the meaning of which only the purified can penetrate. It is a revelation from the Lord of the worlds. . . .

Spiritual rebirth is the fulfillment of the highest good with full knowledge that God dwells within me and I am fulfilling the very purpose of my creation 30: 31 that I hold the mosque built on piety from the foundation of the world if mankind were mindful of their duty to Allah. I hold the water of life CUM, COME that Allah, has blessed for the worship of our Creator, Who creates, then causes you to die and causes you to be raised to life again.

The historical story of the Garden of Eden was truly Africa where humanity began, we were worshipping our Creator and this is the only true culture and civilization for spiritual development. But Allah caused us to be tried in that which we loved best. The African who now calls himself a European left Africa and forgot their Creator (Allah caused a covering over their Hearts) and on returning to Africa choose (by the Divine Plan) to enslave his brothers in order to carve out a civilization to glorify himself as God. . . .

The fall occurred with man's inhumanity to man and man tak-

ing himself by outward appearance to be Gods, when they in fact were servants. We worshipped the creature rather than the Creator in these past days of ignorance, when we divided ourselves into many parts, some worshippers of this idol, worshippers of ritual and ceremony, worship of money, the gold god, worshippers of clothes, wines, children, our own selfish desires, worshippers of stones, tombs and glorification of living men and dead, worshippers of all these things in ignorance of our true Creator.

*Now I warn of a grievous and painful chastisement if this course is continued.* Africa is the home of the hereafter deemed so by Allah, with no division, complete brotherhood and equality, living according to the nature of Allah and ourselves. Devote thyself singlemindedly to the Faith, and thus follow the nature designed by Allah, the nature according to which he has fashioned mankind. There is no altering the creation of Allah. That is the everlasting faith. But most people know not. 30: 31.

*I deliver to you the messages of your Lord and give you sincere advice and I know from Allah what you do not know.*

*My advent and purpose has been foretold in all scriptures as the spiritual fulfillment for all times. My main purpose is to manifest your Creator to all humanity, to bring about unity, universal brotherhood, universal love and the completion of Islam.*

It is time to put away childish things and know the Creator of us of the Most Gracious to mankind who is not grateful.

Allah has put together the human family with a rope that knows no breaking, so be not divided. Allah, called by any of the beautiful names, the Maker, the Fashioner, the Merciful, the Master of the Day of Judgement, the Knower, the Provider, the Sustainer, the Living. Thee alone do we worship and thee alone knows all of the needs of man before the thought.

Quranic prophecies

6 : 10

6 : 68

7 : 35

10 : 11

18 : 1-18

20 : 134-136

Biblical prophecies

Revelations 22 : 16-21

Revelations 3 : 7-14

Exodus 12 : 40-41

Galatians 3 : 15-20

II Timothy 1 : 3-7

Hebrews all

21: 109-113	Genesis 49: 10
35: 25	Isaiah 11: 1-12
49: 2	Acts 3: 21-24
2: 5	Deut. 18: 15-19
38: 2-15	John 14: 26
23: 116	Isaiah 5: 26-30
46: 10	Matthews 21: 33-44
85: 22-23	Isaiah 9: 6-7
73: 16	Daniel 2: 34-35
48: 11	

The door to the Kingdom of Heaven has been opened by the fulfillment of these prophecies.

Blessed be they who follow the guidance.

Sincerely

Majida Hashim

Promised Messiah and Mahdi

Majida Hashim  
 1341 E. Price Street  
 Philadelphia, Pa. 19138  
 March 10, 1975

My Dear Brother :

Peace be upon those who follow the guidance. Again in Al Fatihah we pray for guidance.

1. to the right path—the path that leads straight to Allah, which we attain by following the guidance when it comes.
2. the path of those on whom Thou hast bestowed Thy favours—those who have drank from the pure fountain of Wisdom and Knowledge by not rejecting the Messengers sent by Allah, by believing in the Revelation that is sent down.
3. those who have not incurred Thy displeasure, those who rejected the Messenger for many and varied reasons, principle being Allah has set a seal over their hearts and their understanding.
4. nor those who have gone astray—those who have taken the prophets for worship and do not worship what the Prophets worship 2: 166, 3: 80-81, 18: 103-104—those who follow their own conjecture with no knowledge of Allah, The fullness of Mercy, the Divine Plan of the all Knowing and the true purpose for which man has been created.

Allah's promise is true, so doubt not that Allah chooses whom He wills to deliver the message that leads mankind out of every kind of darkness into the light of true knowledge. *Spiritual manifestations of the attributes of Allah are forming and in order to usher in the completion of the physical and spiritual Islam, it would only be in keeping with the harmony of Allah and the Law which never varies, that there be a feminine counterpart of all the prophets. Allah has created everything in pairs. 36 : 37.*

A man could not have a true knowledge of the womb and the spiritual heavens without being guided by one on whom the angel Gabreal descended with the revelation—the knowledge of

the past, present and future and Allah reveals the knowledge  
the unseen 3: 180 to whom He pleases.

Peace be upon those who follows the guidance.

Sincerely  
Majida Hashim  
Promised Messiah and Mah  
Servant of Allah

*Appendix IV*

PAKISTAN REJECTS AHMADIS

*They are non-Moslems*

(A Report Contained in the *Daily Times*, Nigeria,  
of Wednesday 25 Sept. 1974)

Pakistan National Assembly and Senate have unanimously passed a resolution declaring members of the Ahmadiyya faith as "non-Moslems".

The Pakistan Penal Code is to be amended providing for punishment for Moslems who profess, practise or propagate against the concept of the finality of the prophethood of Prophet Mohammed.

An amendment to Article 260 adds a third sub-clause which says: "A person who does not believe in the absolute and unqualified finality of the prophethood of Mohammed, the last of the prophets, or claims to be a prophet in any sense of the word, or any description whatsoever, after Mohammed or recognises such a claimant as a prophet or a religious reformer, is not a Moslem for the purpose of the constitution or law."

Ahmadis now declared to be non-Moslems cannot become President or Prime Minister or hold certain high political offices.

The resolution reiterated that the life, liberty, property, honour and fundamental rights of all citizens of Pakistan, irrespective of the communities to which they belong, will be fully protected and safeguarded.

The Ahmadiyya faith was begun in what is now known as Pakistan in 1903 by a man called Ghulam Ahmad after whom the sect was named, and who claimed, and his supporters acknowledge, as a prophet and reformer.

All over the Moslem world, Ahmadis are regarded as non-

Moslem heretics.

The Council of the World Muslim League in 1970 passed a resolution which the Saudi Arabian Government accepted, banning Ahmadis from the cities of Mecca and Medina.

Recently, the Sultan of Sokoto, as president of the Jamatul Nasr Islam, appealed to all Moslems not to fraternise with or help the Ahmadis.

*Appendix V*

26th September, 1974

*Letter to the Editor*

The Editor  
Daily Times  
3, Kakawa Street  
Lagos

Dear Editor,

I shall be grateful if you can find space for the following item in your public opinion column, or in any other relevant part of your esteemed paper.

All praise is due to God Most High for guiding the Pakistan National Assembly and Senate over the matter of Ahmadiyya in their country. Congratulations to the Pakistani government also for following the guide. May peace and tranquility reign supreme in that country and mine. A word may be necessary here for the diehard Ahmadis in Nigeria, nay in the whole of Africa; perhaps they will see the light and follow the right path.

If Ghulam Ahmad, the founder of Ahmadiyya, had declared himself only as a reformer (*Mujaddid*) without arrogating prophethood to himself, he would have been acceptable to the Muslims. The fact that he claims prophethood spoils his case completely from the Islamic point of view, no matter whatever reformation he might have carried out.

An illustration of his case, and that of his followers, as a result of his prophetic claims, is that of a nursing she-goat or cow which supplies plenty of milk. Two buckets of milk are required. The first bucket was taken without any hitch. When the second bucket was full, before it could be taken away, the

animal passed some droppings or urine into the bucketful of milk. Certainly that second milk becomes useless and dangerous for human consumption. It must be rejected.

The two buckets of milk represent Ghulam Ahmad's teachings and claims respectively. Like the first bucket of milk, Muslims in India extolled Ghulam Ahmad's defence of Islam as a reformer. They encouraged and supported him at that time. But later, he took the Muslims' encouragement and support for granted. He claimed prophethood which is impossible within Islam, after the Prophet Muhammad, and so, like the second defiled bucket of milk, he was rejected.

His followers who remain adamant with the defiled bucket of milk are likewise rejected and considered by the Muslims to be outside the pail of Islam.

This is the reason why the Muslims of Pakistan rose against the Ahmadis, and also for the decision of the country on Ahmad-iyya. Naturally, the Ahmadis would want the world to believe that they are being persecuted in Pakistan without revealing their own double dealing to the world. If Ahmadis want to be recognised as Muslims, they will have to shed their belief in another prophet after the Prophet Muhammad. To hold fast to Ghulam Ahmad as a prophet makes their religion Ahmad-iyya, and not Islam.

I shall be the last person to deny the Ahmadis their fundamental human right to declare whatever religion they want for themselves. What no one will accept from them is to misrepresent a religion in the guise of another. It is indeed well known that Ahmad-iyya has so far gained its adherence only because of portraying itself as Islam whereas the basic claim of Ahmad-iyya is opposed to Islam. No one can be an Ahmadi without accepting Ghulam Ahmad as a prophet.

Another Ahmad-iyya trait that estranges them from the Muslims is the clever way by which they try to impose themselves on the Muslims. Knowing that they are not accepted by the Muslims, they try to keep educated members of their group in governmental key positions, and work indirectly through such

individuals for the interest of Ahmadiyya in the name of Islam. This is another reason why Pakistani Muslims kick against the Ahmadis of that country.

If we go by the historical development of Islam it will be realised that it will pay the Ahmadis better to declare Ahmadiyya as a new religion than to remain a parasite on Islam. From history, Muslims have their own way of weeding off such parasites from the tree of Islam.

If it is true that Ahmadiyya is Islam, why then are the Ahmadis converting Muslims into Ahmadiyya? Does such conversion not suggest that Ahmadiyya is a religion by itself? If Ahmadiyya is not a new religion, why are the Ahmadis taught by their Pakistani overlords that whenever an Ahmadi gets to a new place and finds no other Ahmadi around, he should not join the non-Ahmadi Muslims of the place in prayer, but should pray alone until he is able to convert others into Ahmadiyya and then pray in congregation with such converts? These are pertinent questions to the problem of Ahmadiyya. I wish that Nigerian, nay African, Ahmadis could reflect, and reconsider their association with Ahmadiyya. If it is Islam in which they are interested, they must realise that Ahmadiyya is not the answer.)

Yours sincerely,  
I.A.B. Balogun  
B.A., Ph.D. (London)

*Appendix VI*

THE AHMADIS\*

by

Alhaj A.S. Olatunde

For some months now, I have been quiet. My quietness has come as a result of a very serious study I embarked upon in connection with a burning question.

The question began with an article published by Dr. Ismail Balogun of the University of Ibadan a few months ago. It concerned the belief of the Ahmadiyya Jamat that the founder of the organisation was a kind of a prophet.

Dr. Ismail Balogun, who was born into the Ahmadiyya Community, advanced cogent arguments and reasons to support his rebuttal of the claim of Mirza Ghulam Ahmad to prophethood and the need to abandon the name Ahmadiyya to denote a class of Muslims.

A series of rejoinders came from many well-known Ahmadis. The most significant thing about the rejoinders is that they are unconvincing! They have been based on shifty premises.

Dr. Ismail Balogun came out again with a final reply to all the rejoinders. His final reply contained incontrovertible facts from various books of Islam and lexicons to support his stand that after the Holy Prophet Muhammad there has not been and there would never be another prophet of any kind, at least in so far as Islam is concerned.

I want to make my personal stand clear now. I support Dr. Ismail Balogun. I agree entirely with his findings. And with him I declare that Muhammad is the last prophet of God.

I also declare that I am not an Ahmadi. It is true that I have been closely connected with the Ahmadiyya Mission for many years. During the period of my association with them, the ques-

\*Published in the *Daily Sketch* of Friday, 8 November 1974.

tion of another prophet after Muhammad was never a point of interest in our discussions.

I am sure that with this, nobody will be in doubt any more about my stand. I want to remind all Muslims of an incident towards the close of the glorious life of the Holy Prophet Muhammad. It was the parting sermon he delivered on the Arafat in his last pilgrimage.

He said: "I am leaving unto you two noble things. So long as you will cling to them, you will never go astray. One of them is the Book of Allah and the other is the Tradition of His Apostle. Let him that is present tell unto him that is absent. Haply he that shall be told may remember better than he who hath heard it."

With me, the Book of Allah and the Sunnat of His Prophet are sufficient. I am a Muslim and anything that will tarnish my Islam is rejected with all my heart.

If there is any person or any group of persons who have been showing me any favour because they thought that I was an Ahmadi, I pray; they should now withhold or withdraw their favours. I shall be satisfied with whatever favours it will please Allah to bestow on me as a Muslim, pure and simple. May Allah open our hearts to His Truth. Amen.

## *Appendix VII*

### NOW, THE AHMADIS GET A NEW NAME\*

#### *Anwar-ul-Islam Movement*

The Ahmadiyya Movement-in-Islam has changed its name to Anwar-ul-Islam Movement of Nigeria—58 years after the movement was founded in the country.

The movement explained in Lagos yesterday that in deciding to change its name, it was guided by the provisions of a clause in its constitution which provides that "The Ahmadiyya Movement in Islam, as a spiritual revival in Islam, is not the name of a religion but of a body of Moslems."

Addressing a mass meeting of the movement's members at the Talimul Islam School, Elegbata, Lagos, yesterday, the vice-president of Anwar-ul-Islam Movement of Nigeria, Alhaji H.A.B. Fasinro, condemned those Moslems who refused to see reason in the change of the movement's name.

#### *Pilgrimage*

Alhaji Fasinro argued that it was baseless for such people to insist that since the name Ahmadiyya was acquired 60 years ago, it should not be changed even when it was in the interest of the movement to do so.

He observed that the other point of propaganda used by those opposed to a change was that the new name was acquired so that members of the movement would be able to go to Mecca and Medina on pilgrimage.

"The funny part of this accusation is that those who accused us of changing the name of the movement because of the pilgrimage to Mecca were the very people who changed even their own names in order to be able to go to Mecca. It is lawful

\*Published in the *Daily Times* of Monday, 25 November 1974.

when they do it, but unlawful when the movement followed their example," he added.

Alhaji Fasinro maintained that "even if the movement decided to change its name in order that its members might be able to fulfil one of the five pillars of Islam, they were following the footsteps of the Holy Prophet Muhammad."

Tracing the history of the movement since its inception in the country, the vice-president said, the movement was the first Moslem voluntary agency in Nigeria to establish primary and secondary schools.

He revealed that part of the erroneous doctrine which was brought with the movement and which was accepted by the members was the claim of Ghulam Ahmad as a prophet.

#### *Authentic*

The vice-president stated that because of the limited knowledge of the members, the claim to prophethood of Ghulam Ahmad was sustained by the missionaries from Pakistan by quoting "an Hadith" which had now been found not to be among those that were accepted as authentic.

Alhaji Fasinro emphasised that while the movement maintained that the Holy Prophet Mohammed was the last prophet, a sister organisation bearing the same name—Sadre Anjuman Ahmadiyya—persisted in the claim of prophethood for Ghulam Ahmad.

But he remarked that "it was not easy for anybody to distinguish between the Ahmadis who accept Ghulam Ahmad as a prophet and those who do not accept him as a prophet."

For this reason, added the vice-president, the executive committee of the movement in 1973 decided that the change of the name of the movement had become desirable.

The meeting passed a vote of confidence in the president of the movement, Alhaji Chief S.L. Edu, and his executive committee; and endorsed the decision to change the name of the movement to Anwar-ul-Islam Movement of Nigeria.

Other speakers at the meeting included the president, Alhaji Edu and two ex-presidents, Alhaji B.D. Oshodi and Alhaji

Baba'unde Jose.

Delegates from several parts of the country including Sokoto, Jos, Oshogbo, Ijebu-Ode, Oyo, Ibadan, Epe and Ikorodu attended the meeting.

الحمد لله الذي بنعمته تتم الصالحات  
والصلاة والسلام على خير خلقه  
محمد المصطفى خاتم النبيين و على آله وأصحابه أجمعين

توكلت على الله ربي وربكم جل جلاله و به توفيقى