

# THE REVIEW OF RELIGIONS.

Vol. XXI. | October & November, 1922. [No. 10 & 11.]

Editor, MUHAMMAD DIN, B.A.

## CONTENTS.

	PAGE
Our Mission Abroad	365
Notes and Comments	377
Atonement	387
Death and Life	390
The Chief Points of Difference Between the Ahmadiyya Community and the Orthodox Muslims	398
The Jews of Medina	412
Auto-Suggestion	420
Ahmad of Qadian	423
Monasticism	437

## QADIAN.

DISTRICT GURDASPUR, PUNJAB, INDIA.

Annual Subscription Rs. 6.—Single Copy, As. 8.

PRINTED BY L. DIWAN CHAND AT THE MERCANTILE ELECTRIC PRESS, LAHORE,  
AND PUBLISHED FOR SADR ANJUMAN AHMADIYYA BY SHAIKH ABDUR RAHMAN,  
QADIAN, DISTRICT GURDASPUR.

## AHMAD OF QADIAN.

## WAS HE A PROPHET?

Attempts are being made in certain interested quarters who call themselves Ahmadees to belittle the work of the Promised Messiah and deny him the title of a *Prophet*. This policy has been adopted in the first place to curry favour with the Non-Ahmadee Muslims with the sole purpose of getting financial aid. Secondly after seceding from the main body of the Ahmadees under the leadership of Hazrat Mirza Bashir ud-Din Mahmud Ahmad, the second successor to the Promised Messiah, this clique is trying its best not only to discredit the Qadian Ahmadiyya community in general, but it is also slowly and steadily shedding off some of the most distinctive features of the Movement. Wrangling about mere phrases is simply a cloak to disguise the true nature of their schismatic tendencies. The word *Nabi* or a *Prophet* has come in for too much disputations of late. We had no need to bring this question to the fore had it not been for the fact that this sinister misrepresentation is smuggling itself into those Ahmadiya communities that have only recently been formed. So we have been obliged to expose the hollowness of this imposture.

For the present we confine ourselves to reproducing elsewhere in this number an article from Volume XV of this journal, which is headed "the Chief Points of Difference Between the Ahmadiyya Community and the Orthodox Muslims" by Mirza Bashir Ahmad, M. A. This will amply show wherein lies the difference between the Ahmadiyya and the so-called Orthodox Islam.

Moreover as the difference of opinion about the interpretation of the word 'prophet' is based upon the writings of the Promised Messiah, therefore we reproduce here a literal translation of a small pamphlet written by the Promised Messiah himself on the very subject of disputation. It is headed *A Misconception Removed*. We need not worry the reader by giving our own interpretation, since the original is before him, and he

is best entitled to form his own opinion by carefully studying the very words of the Promised Messiah. If the reader comes across repetition and reiteration, the fault is all of the translator since the Promised Messiah who was master of the pen had the knack of repeating the same thing in a garb wholly new so as to give it the idea of originality, and the translator being unequal to the task, has not been able to do justice to it. Nay in being too literal he perhaps has taken away much that lends charm of an otherwise inimitable style. Anyway says the Promised Messiah.

#### A MISCONCEPTION REMOVED.

There are some people among our community who are not fully conversant with our claims and the arguments therefor. They have not had the opportunity to carefully go through our books, neither have they enjoyed a sufficiently long period of our company to enable them to perfect their information. Such people, sometimes, on hearing the objections of our opponents, give such answers as are altogether untrue and therefore in spite of their being the supporters of truth, it is they who have to suffer humiliation. For instance, a few days ago one of these people when faced with an objection from an opponent that the person at whose hands the former had sworn an oath of allegiance claimed to be a *Nabi* (prophet) and *Rasool* (messenger of God), turned it off with a mere denial of it which is not at all true. The fact is this that the holy revelations that I (constantly) receive contain such words as *Nabi* and *Rasool* and they occur not once or twice but hundreds of time. How can then such an answer that such words do not occur at all be true? Nay such words now occur more often and with greater frequency than before and with more distinctness. Even so far back as the days of the *Barahin-i-Ahmadiyya*—which is now well over 22 years, such words are to be met with in no little abundance in my revelations. For instance, the following revelations have been published in the *Barahin-i-Ahmadiyya*:

ه, الکذی ارسال رسوده بکھدی و دین الحق لیظہ، علی الدین (1)  
 God it is who hath sent His *rasool*\* with the *guidance* and a  
 religion of truth that He may make it victorious over every  
 other religion. Herein my poor self has been clearly called  
 a *rasool*.

(2) جوی اللہ فی حمل الانبیاء i.e., the messenger of God  
 in the garments of the prophets.

محمد رسول اللہ، الکذین آمنو اونہ شداء علی الکفار، رحمہم ابینہم i.e., Muhammad† is the apostle of God ; and his companions  
 are vehement against the infidels, but full of tenderness  
 among themselves. Herein I am addressed both as Muham-  
 mad and Rasool. (4) "A warner came unto the world." Another variant of this revelation is "A *nabi*" came into  
 the world.

Similarly in various other revelations given in the same  
 book I have been called by the name of *rasool* (an apostle). If it be said that Muhammad (peace be with him  
 and the blessings of God) being the seal of prophets,  
 no prophet can come after him, my answer is that  
 the way you make Jesus son of Mary come down (from  
 heaven) and be a prophet whose period of prophethood is also  
 to extend over to forty years so as to exceed the period of  
 our holy prophet's tenure of prophecy, such a succession of a  
 prophet whether it apply to a new one or to an old one  
 is impossible according to this your interpretation and  
 indeed such a belief is sinful and the (Quranic words)<sup>1</sup>  
 لآخر نبی بعده<sup>2</sup> and the tradition<sup>2</sup> وکن رسول اللہ و خاتم النبیین are  
 proofs positive of the falsehood of such a belief and we are  
 sternly opposed to such doctrines. Nay we have a firm and  
 perfect belief in this verse and we believe that the words  
 وکن رسول اللہ و خاتم النبیین i.e., he is the apostle of God  
 and the seal of the prophets, embodies a prophecy

\*Barabin-i-Ahmadiyya page 493

†Ibid

‡Ibid

1. Lit. and but the apostle of God

page 504 and the seal of the prophets.

page 504.

2. Lit. no prophet after me.

which our opponents are quite ignorant of. It is this that God says in this verse that the doors of prophecy are closed now for ever, and it is not at all possible for a Hindu, a Jew, a Christian or even a Nominal Moslem convincingly establish for himself the title of prophethood. All the doors leading to prophethood are closed except the door of *Seerat-i-Siddiqi* (lit. the way of the righteous) which means utter absorption in the prophet himself and the obliterating of one's personality and individuality. He who comes to God through this gateway has this mantle of power and spirit thrown over him, and this is the mantle of Muhammad's prophethood. Therefore for such an one to become a prophet does not in any way infringe the prophethood of Muhammad ; neither is it objectionable, for such an one is not a prophet by himself and an independent one but whatever he gets he does from that original source and fountain, and not for himself but for the glory of his master (*i.e.*, the prophet Muhammad —*صلَّى اللهُ عَلَيْهِ وَسَلَّمَ*—Ed. R.R.) That is why in heaven he too is known by the name of Muhammad and Ahmad which means that the prophethood of Muhammad comes to Muhammad himself and not to anyone else, though this delegation now is in spirit and power only. Therefore the verse مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّنْ رِجَالِنَا وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ لَيْسَ مُحَمَّدًا أَبَا أَحَدٍ مِّنْ رِجَالِ الدُّنْيَا وَلَكِنْ هُوَبَ الْرَّجَالِ الْآخِرَةِ لِنَهْ خَاتَمَ النَّبِيِّنَ وَلَا سَبِيلَ إِلَيْهِ فَيُرْضَ اللَّهُ مِنْ غَيْرِ تَوْسِطِهِ (*i. e.*, Muhammad is not the father of any one of the men in the worldly sense, but he is the father of the men in the spiritual sense alone, for he is the seal of the prophets, and without his mediation there can be no access to God's unbounded beneficences and bounties—Ed. R. R.)

In short, my prophethood is due to my being Muhammad and Ahmad and not by myself and this name I have received through my completely losing myself in the holy prophet *صلَّى اللهُ عَلَيْهِ وَسَلَّمَ* therefore my prophethood does not in any way affect the signification of *نَبِيٌّ خَاتَمٌ* i.e., the seal of the prophets. But, if Jesus,

son of Mary were to come down in person, that will, of course, make much difference.

It should be borne in mind that the word *nabi* in its root sense simply implies a person who gets his information from God and gives it to the world by way of a prophecy. (According to the Quranic terminology) it is necessary for a *Nabi* (prophet) to be a *rasool* (apostle), for if it were not so he can not get that clear and transparently pure knowledge from God, and (another) verse lays it down as a necessary condition\*. If, then, after our holy prophet صلی اللہ علیہ وسّلی اللہ علیہ we are to reject the appearance of a prophet in the sense (we have indicated) then of necessity we shall have to admit that the Moslems have for all times to come been deprived of direct communion with God, because the person at whose hands this giving of divine prophecies takes place, shall by implication deserve the significance implied in the word *nabi*. Similarly one who is sent from God will necessarily be styled a *rasool* (*an apostle, and a messenger of God*—Ed. R. R.) The only difference is this that after our holy prophet Muhammad صلی اللہ علیہ وسّلی اللہ علیہ there can be no such prophet who is to bring down a new Law, or who quite independently and without the mediumship of our prophet (peace be with him) and without that perfect association with the prophet of God which would entitle for him the names of Muhammad and Ahmad in heaven, attain to the rank and title of a prophet. And he who claims for himself such a position is indeed a pagan and an infidel. The fact is this that this significance of the term *خاتم النبیین* (seal of the prophets) necessitates that so long as there is even a shade of difference, and there is not that perfect losing of one's identity so as to perfectly associate one's self with the Holy Prophet and become merged in him so long such a claimant will be the violator and breaker

وَلَا يُنَزَّلُ عِلْمٌ إِلَّا لِنَبِيٍّ مِّنْ رَسُولٍ i.e. God does not at all reveal this knowledge of the future to any but him whom He has chosen for (His) apostle ship.

of that seal. But if a person loses himself in the seal of the prophets and so complete is that union and association that his utter obliteration and effacement of himself has earned for him even the holy prophet's name in heaven, and that Muhammad's face is reflected in the mirror of his heart, such an one deserves the title of a prophet (*Nabi*) without in any way infringing the sanctity and inviolability of the *seal of the prophets*, because that man is Muhammad and Ahmad in spirit. This second Muhammad is the likeness of the first Muhammad, and his name in heaven is the name of his great prototype. But Jesus (son of Mary) can never come down again without violating this seal, for his prophet-hood is separate and independent.

If a man cannot be a prophet (*Nabi*) in the spirit of another, then what do you mean by the Quranic verse ?

ا ه د نا ا لصرا ط ا لمسا ئيم صر ا ط ا لذ ين ا نعمت علیهم  
(lit. Guide us and lead us on the right path, the path of those on whom Thou hast conferred Thy bounties.)

Remember the Moslems have been promised all those good things which the previous prophets and righteous ones of God were blessed with. Among those bounties and favours are included prophecies and the foretelling of future events and it was owing to these prophecies that the heavenly messengers were called *nabis* (prophets). Yet the holy Quran precludes the door of prophecy to any save to a *nabi* (prophet) or a *rasool* as is evident from the verse فَلَا يُظْهِرُ عَلَىٰ غَيْدِهِ أَحَدٌ إِلَّا مِنْ أَرْضِنَا مِنْ رَسُولٍ Hence to become the recipient of clear and pure divine prophecies it is necessary that the recipient be a *nabi* (prophet) and the words علیهم نعمت clearly point to the fact that the Moslems cannot but enjoy this distinctive divine favour. Pure divine words of prophecy according to the dictum of the verse referred to above necessitate prophet-hood and apostleship both, whereas direct investiture is stopped ; hence we must admit that the door for the admission

of this divine Grace and Favour lies through *boruz*, *Zilliyyat fanasir rasool*, that is the raising of one in the power and spirit of another at one's utterly sinking and losing of personal identity in the latter and reflecting in one's self the latter's likeness to such an extent as to become his alternative go in the spiritual sense.

Hence it should well be borne in mind that such a prophet-hood I do not deny and it is in this sense that the Promised Messiah has been termed a prophet (*nabi*) in the *Saheehi Muslim*. If the recipient of divine revelations relating to future events is not to be termed a *Nabi* (prophet) I do not know what name would you call him by? If you say that such an one you would term a *Mohaddath*, I would like to point out that no Arabic lexicon can show *tahdeeth* in the sense of *giving of prophecies* which sense the word *Nabi* only conveys. (It would not be out of place to state here) that the word *Nabi* is common in both Arabic and Hebrew, only that in the latter it is pronounced *nahbi*, the short vowel sound in Arabic being lengthened in Hebrew. The Hebrew root is *nahba* (which like the Arabic not *naba*) means the announcement of a prophecy from God. It is not necessary that a *nabi* should in every case be a law-giver too. It is an act of divine grace and a bounty from Him by means of which events which are hidden in the womb of futurity are disclosed to the recipient of divine revelation. Now that I have during this long period received more than one hundred and fifty divine prophecies and I have witnessed their clear fulfilment how can I refuse and deny to myself the name of a *nabi* or a *rasool*? How can I reject and discard the names given to me by God? Or how can I be afraid of any one saving Him? I swear by Him who has sent me, and to Whom the ascription of a fabricated falsehood is a damnable sin, that He has sent me as the Promised Messiah and just as I believe in every verse of the holy *Quran*, so without any shade of difference I believe in every word of revelation sent

sdown to me and whose truth has been clearly established and made manifest by the repeated heavenly signs. I can stand up in (Kaaba) the house of God and swear that the holy revelation that comes to me is the word of the same God who sent down his words to Moses, Jesus and Muhammad (peace upon them all). The earth stood witness to me as well as the heavens. The heavens proclaimed that I was the vicegerent of God, just as the earth did. But to fulfil the old given prophecies it was necessary that I should have been rejected, disbelieved and utterly discarded at first. Those whose hearts are enveloped within several folds are not going to accept me. I know it, (for certain) however, that God will help me just as He has been helping His servants of old. There is none who can stand up against me for he is not divinely assisted.

(It would be well to remember) that wherever (in my previous books and pamphlets) I have disavowed any claim to prophethood (*nabuat*) or apostleship (*risalat*) I have only done it in the sense that I am neither a new law-giver nor an independent prophet. But I AM a prophet in the sense that I have benefited myself spiritually from my spiritual guide and secured his name and it is through his mediacy that I have attained access to the stage of direct communion with God wherein knowledge of future is given to a prophet.

Such a prophethood I never disclaimed for myself while God has also called me a *nabi* and *rasool* in the same sense. So even now I do not deny for myself such a prophethood and apostleship, and my own words (quoted from some previous writings) ﴿كِتَابٌ إِمَامٌ، زَيْنٌ، لَّهُ، مُحَمَّدٌ نَّبِيٌّ﴾ mean that I am not a (new) lawgiver, neither more nor less.

In this connection it would be worth remembering however, and never to be forgotten, that I am told by God that all these spiritual benefits that have accrued to me are not direct ; there is a (great) personality in heaven whose spiritual beneficence has been my constant companion,

i. e., Muhammad, the chosen prophet of God (Peace be with his soul). By him, and through his mediacy and under his name of Muhammad and Ahmad I am a *nabi* and *rasool*, that is an apostle as well as the recipient of divine revelation. In this way the *seal of prophets* is left intact, for I have got the same name owing to my perfectly reflecting his likeness in the mirror of love.

It would be foolish for a man to resent God's calling me a *nabi* and *rasool*, for my prophethood does not affect the divine seal in anyway. It is evident that just as I aver that God has called me by the names of *nabi* and *rasool*, similarly my opponents claim it for Jesus son of Mary who will follow our prophet (peace be with him) and as he is a prophet, therefore my opponents' statement is subject to the same objection as mine, i. e., that such a claim and name runs counter to significance of the *seal of the prophets*. But my explanation is that my prophethood and apostleship does not in any way contradict the significance underlying the *seal of the prophets*, for as I have stated on most occasions that according to the Quranic verse ﴿كَلَمْبَنْ لِكَلَمْبَنْ﴾, I am the *seal of prophets* in power and spirit. Twenty years ago God called me by the name of Muhammad and Ahmad and declared my personality as His, therefore his *seal of prophethood* do not in any way interfere with my prophethood, for a reflex or a copy can never stand apart from the original, and as I am Muhammad in power and spirit therefore the *seal of prophets* remains untouched, for the prophethood of Muhammad is confined to Muhammad alone. Anyway Muhammad is the

What a good solution it is, for neither does it run counter to the prophecy concerning the *seal of prophets* nor does it deprive (unjustly) all those persons who according to the verse ﴿كَلَمْبَنْ لِكَلَمْبَنْ﴾ were entitled to prophethood. But if Jesus whose period of prophethood antedated Islam by about 600 years were to come down from heaven, Islam would lose every thing, and the Quranic verse about the *seal of the prophets* would be discredited. (We know this explanation of ours will raise a storm against us, and we shall hear much reviling and abusing. Let them. Verily the unjust will find out what is to be their final lot.)

prophet and not anybody else, for I am a copy of Muhammad and as all his spiritual perfection and attainments have been mirrored into my reflecting receptacles, therefore I cannot be considered as in any way dissociated from him as a separate entity.

If you cannot accept me in this way, well, I can suggest another means for your accepting me. Your traditions record that the Mahdi would very closely resemble the prophet in his personal appearance, his general behaviour, as well as his name i.e., Muhammad and Ahmad and that he will come of the prophet's *Ahl Bait*\* (family). Some traditions say that he would be of the prophet which is a sure indication of the fact that so far as spirituality is concerned he would be the direct effusion of the prophet himself, a personation and incarnation (as it were) of his soul. There is a strong presumption here in favour of the above explanation in so far as the words expressing the relation subsisting between him and the prophet, going so far as to identify the names even, show it very plainly and convincingly that the holy prophet wishes it to be understood from his words that the Promised one was to be his own self in power and spirit just as Joshua was that of Moses. It is not necessary for the *borooz* to be a son or grandson of the great personage

Our ancestral records say that a great grandmother of ours came of the Sayyads, the descendants of Fatima (the daughter of the prophet ﷺ). The holy prophet has corroborated this evidence. In a (prophetic) dream he addressed me (in the words) سلامانْ اهْلُ الْكَبِيْرَتِ عَلَىْ مَشْرُبَ اِمَامٍ He has called me *Silman*, i. e., *two peaces*. *Silm* in Arabic is used for *peace*, that is, it is ordained that two the kinds of peace be brought about at my hands. The one is the internal peace which will put an end to all intestine discord and hatred and the other is the external peace which will disarm the non-Moslem aversion and turn them towards Islam by removing all causes of ill-will and by establishing the superiority of Islam over all other religions. It seems that the word *Silman* occurring in the tradition refers to me alone otherwise the real *Silman* is in no way the fulfiller of the prophecy about the *two peaces*. And I say it under divine revelation that I am of the sons of Persia (Beni Faras) and according to another saying of the prophet as recorded in *Kunzul Ummal* that Beni Faras are also Beni Israel and of the *Ahl-i-Bait*. Similarly there is an another prophetic manifestation vouchsafed to me and which is recorded in the *Barahin-i-Ahmadiyya* that Hazrat Fatima in that state of prophetic revelation took my head up and put it in her lap.

himself, though it is very necessary that the person representing the great personage in power and spirit should have directly been benefited spiritually from the great master himself and that between both there should have subsisted direct relation and affinity since the dawn of creation.

It is not at all in consonance with the exalted position of the holy Prophet to pass over the real significance and import that is necessary for the right understanding of the manifestation of *borooz*, and busy himself with the *not very important* signification that he (the Mahdi) would be his grandson in the direct line. What has it for to do with *borooz*? If such a connection was at all necessary why should he have adopted the imperfect and distant relationship of grandson through his daughter. Yet the holy Quran God rebuts the assumption of a direct lineal *fatherhood* for the holy Prophet. He speaks of his *borooz*, for if the manifestation through *borooz* had been unjustifiable, why should the companions of the Promised One have been included among the Companions of the Prophet. And it is a fact that the denial of *borooz* phenomenon implies the rejection of this verse. People who could not see beyond their material horizon gave it out differently. Some said that the Promised One would come from the line of Hasan; others would have him from Hussain; while yet the third group would see him in the Abbas line. But the holy Prophet means that like a son, he, the Promised One, will come to his own and inherit his paternal patrimony. He will inherit the prophet's name, manners, knowledge & his spirituality. In every way he would impersonate the prophet, and this he will do not of himself but through the Prophet, and being totally merged in him he will personify him and reveal his face. Just as in the reflex figure, it is necessary that along with the name, manners, behaviour, high noble qualities and his knowledge, he should inherit his title of the prophet, and this portrait cannot be perfect and complete unless every trait, especially the chief trait of prophethood, is depicted.

All the prophets of God are agreed upon this that the person in the power and spirit of another (*borooz*) is the exact copy of the original, so much so that even their names coincide. It is clear then that as *boroozi* names of Muhammad and Ahmad do not signify two distinct personalities, similarly the acquisition of the names of a prophet and apostle does not in any way conflict with the sense of the *seal of the prophets*, for the *borooz* is not a distinct personality. Hence Muhammad's prophethood is limited to Muhammad alone. All the prophets have argued upon the significance of the absence of duality from *borooz*, because it is only the *borooz* that exactly satisfies the poetic union of the lover and the beloved. Says the poet :

من تو شدم نو من شدی من تن شدم تو جان شدی  
 i. e. ذا کس ذگو ئى بعده ازین من دیگرم تو دیگرم  
 thou and thou me : I a body and thou a soul, lest one  
 should mistake thee and me for two different things. But if  
 Jesus were to come down, how would it be possible for him  
 to do without tampering with the seat ?

In short, the word خاتم الانبیاء i. e., *the seal of the prophets* is the impress by which the prophethood of Muhammad ﷺ has been established once for all and it is not possible for this seal to be broken. But it is possible that the holy Prophet may remanifest himself in spirit a thousand times and along with other points of perfection openly lay claim to prophethood (and yet the seal be left intact) for this spiritual remanifestation is a solemn pledge entered into by God in the following Quranic words :— وَآتَيْنَاهُ الْحُكْمَ لِمَنْ يَرِيدُ وَآتَيْنَاهُنَّا مُحَمَّداً، Moreover holy prophets can feel no resentment at their own spiritual remanifestation for the *manifestation* is their own reflex, but of course they cannot help resenting the presence of another. For instance, in the Night Journey (*the Apocalypse* of our holy prophet) Moses, finding that Muhammad had left him far behind, could not help shedding tears to show that he felt his inferiority bitterly. Hence if against His solemn undertaking to our holy Prophet God were to send down Jesus

son of Mary, how greatly would it injure his feelings. Therefore spiritual remanifestation *i.e.*, *borooz* does not at all conflict with the principle underlying *the seal of the prophets*, but the intruding of a foreigner does indeed strike at the root of Islam, and it is a slur upon the good name of our holy Prophet ﷺ that the work of killing the Antichrist could not be accomplished by any one save Jesus, son of Mary, while at the same time the truth of the verse ﴿خاتم النبیین، سرل اولیٰ، و سرل اولیٰ﴾, is jeopardised.

There is indeed a prophecy underlying the verse (*given above*) which is that prophethood has been sealed now for ever till the Day of Judgment and none but the spiritual remanifestation of the prophet (*borooz*) who is no other than the holy Prophet himself, enjoys the spiritual eminence to receive clear and distinct prophecies and knowledge about the future such as is given to prophets (*alone*) and as that *borooz* of Muhammad destined and appointed of old am I therefore I have been graced with the prophethood of the *borooz*. Now against this prophethood the world is powerless, because every other avenue of prophethood is closed, while his spiritual remanifestation who is a perfect reflex of his great prototype with all his powers complete has appeared. Now all other avenues leading to this fountain of spiritual waters are closed.

In a word the spiritual remanifestation of prophethood and apostleship does not at all clash with the idea of the *seal of the prophets* while the reincursion of Jesus into this realm defies and violates one of the fundamentals of Islam. There is not a trace of such a highly objectionable and contradictory notion in the holy Islam. And how can it be? It is at variance with the spirit of the Quranic principle. But the spiritual remanifestation is supported by the holy Quran—aye it is clearly stated in the words ﴿پیغمبر ای ای عباد﴾. There is a nice and subtle point touched by the verse in question. It clearly speaks of a people who have been placed in the same category as the Companions of the holy Prophet of Arabia, but the

subject of this spiritual remanifestation is not so well brought out by these words. I mean here the Promised Messiah through whose spiritual leading and training and discipleship this other people were to be raised to the level of the Companions of the Prophet ﷺ and like the latter they are supposed to undergo the spiritual training of the prophet himself. Well, this omission implies that the *subject of spiritual remanifestation* has no separate and distinct existence. Therefore this verse leaves him out as altogether non-existent and in place of this the Prophet himself is put forth (as the spiritual guide).

Similarly in the verse ۸۴، ۷۳ ﴿کلیلکی مکاری﴾ we are promised a spiritual remanifestation during whose ministry *Kausar* will materialise, that is, the fountains of divine blessings will overflow and true Muslims will overspread the earth. In this verse too the worldly offspring is thrown quite into the background, and a prophecy is given out concerning spiritual progeny. I am in a favourable position in this respect, for I am not only a Fatimite but also an Israelite, and as such both strains are blended in me. All the same I prefer the spiritual connection that is the *boroozi* connection.

Well, the sum and substance of what I have said is this that I am not a prophet in the sense which the illiterate and malicious folk ascribe to me. Yet I am a prophet and am an apostle in the sense I have described above. Therefore those who wickedly ascribe to me a claim for the position of an (independent) prophet, are guilty of uttering a falsehood and a dirty lie. It is only the *boroozi* (spiritual) aspect that has made me a prophet and it is on this account that I am repeatedly addressed by God as a prophet and an apostle. My own self has nothing to do with it ; it is Muhammad who is all in all. That is why I am named Muhammad and Ahmad. Hence prophethood has not changed hands ; Muhammad's trust is in Muhammad's custody. Eternal blessings be with him !

Mirza GHULAM AHMAD

of Qadian, 5th November 1901.