



*In the Name of Allah, Most Gracious, Ever Merciful*



# **U**MMATI **N**ABI

By

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## PREFACE

The Jamaat Ul Sahih Al Islam International has the pleasure to present before the world the enlightening arguments put forward by this humble self's disciple and hardworking *Dai-illallah* (Inviter to Allah) **Hazrat Mukarram Fazil Jamal Saheb** of Delhi (*born in Kerala, India*) on the subject of **“Ummati-Nabi”**.

The arguments put forward were initially due to a challenge in a circle of mail group members to either prove or contest the use of **“Ummati-Nabi”** by the Promised Messiah Hazrat Mirza Ghulam Ahmad of Qadian (as). The challenge also came with a **reward of US 100,000 Dollars** promised by one of the e-mailers and writer (of the book *“Reality of Ahmadiyya Khilafat”* – 2013 June), **Mr. Abdur Rahman Puthiyavalappil** of Dubai.

The present book offers all the seekers of truth an apercu of the nature of the challenge itself, as well as irrefutable arguments from the Quran, Sunnah, the writings of the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) and even the writings of the different school of thoughts in Islam and particularly the Jamaat Ahmadiyya itself (the Qadian Ahmadiyya Muslim Community, the Lahore Ahmadiyya Movement and Jamaat Ahmadiyya (*Haqiqi*)) to prove that indeed the term **“Ummati-Nabi”** has been used in a comprehensible way by the Promised Messiah of Islam (as) himself.

What is clear from the nature of the challenge and the subsequent arguments put forward by Hazrat Mukarram Fazil Jamal Sahib is that there is no “false” prophethood being mentioned by both the Promised Messiah (as) and the humble writer himself. Prophethood is “real” and cannot be false unless it is by a false claimant who has lied on being a prophet of Allah, which clearly the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) was not! If he was not a “real prophet”, why has he taken the pains to

explain in several of his books and writings that he was both an “Ummati” (follower of the Holy Prophet Muhammad (pbuh)) and “Nabi” (Prophet)?

If he was not a true prophet, then he would have remained silent on the subject and not dared to say in the name of Allah that he was indeed a prophet, a prophet from none other but the Muhammadan Ummah, exclusively from then on, from Islam. Indeed, he declared that he received divine revelations which addressed him as **Nabi** and **that he got this exclusive blessing from his special bond with the Noble Prophet of Islam, Seal of all prophets Hazrat Muhammad (pbuh).**

This book therefore opens the way for the rendering of the truth to be once and for all clear, a book which pays tribute to the excellences of the statuses of both our beloved prophet Hazrat Muhammad (pbuh) and the first of his follower-prophet as promised in the Quran (4: 70) promised to him, for his Ummah by the Lord of the Worlds, Allah (twa).

Therefore, may Allah open the inner eyes of the real truth-seekers, those who have a true desire to seek truth, and to recognise and accept it. And may Allah (twa) bless this humble and devoted disciple of mine, one who takes great pains so that the truth of Islam, and the Messiahs of Islam to be rendered clear for all hearts thirsty of the Divine. May Allah further increase his Knowledge, *Spiritual and Secular* for the benefit of the entire human race. *Insha-Allah, Ameen.*

**Munir Ahmad Azim**

Hazrat Muhyi-ud-Din Khalifatullah

**Jamaat UI Sahih AI Islam**

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# INTRODUCTION

The second half of the nineteenth century was a period of tremendous churning, in the temporal and material conditions of the world with the industrial revolution in Europe driving the need for capturing markets abroad and thus, most parts of the world coming under colonial subjugation at the hands of the new European empires. Even as material riches increased on a global scale, the decline and fall of religious mores and spiritual values was staring mankind in the face. It seemed as though there existed a direct correlation between scientific creativity and atheistic/ agnostic tendencies in society where religion was seen as meaningless ritual hindering mankind from its secular progress.

On the religious front, it was also a time characterized by the decline and fall of the Great Muslim powers in Asia and Europe and general spiritual stagnation in the Islamic world. The spiritual shine and intellectual appeal of Islam came under relentless attack at the hands of an ascendant Christianity, glittering with the zeal of the missionaries and the material power of the European empires. It was at this great moment in world history that **Hadhrat Mirza Ghulam Ahmad of Qadian (1835-1908)** rose on the religious horizon in defence of true spirituality and ethical belief in the Unity of God. He argued that true spirituality has deserted all religions because of the bad innovations introduced by misguided adherents who gave a golden opportunity to unscrupulous enemies of religion to mount a scathing attack on sublime religious practices and thus put the fort of true spirituality under siege.

Hadhrat Ahmad (as) claimed under the authority of Divine revelations he said he received from Allah, the Almighty that he was indeed the spiritual Guru, the Promised Massih and the Imam Mahdi as foretold in the traditions of many of the world's great faiths, including Hinduism, Christianity and Islam. He expounded the profound beauty

and deep meaning of the teachings of Islam, with incisive wisdom and consummate skill through his books and leaflets over a period of two decades. It is instructive to note that many prophecies of the Holy Prophet Muhammad (sa) regarding the revival of true spirituality and rejuvenation of the Islamic faith was fulfilled at his hands.

Through a deeper examination of the divine verities contained in the Holy Qur'an, Hadhrat Ahmad (as) proved that contrary to the prevailing orthodox understanding on the matter, the door of divine revelations will continue to remain open till the Day of Judgement and that the coming of His Messengers, whenever that happens, is a blessing of Allah for mankind. He persuasively argued that only through divine revelations that a true relationship with Allah (twa) can be established and made prophecies regarding the appearance of divinely guided souls in Islam in future as well. In some ways, the reiteration of the Divine prerogative of raising of Messengers in service of the cause of true spirituality at a time of His Choice was his most important contribution to the view of 'Islam' as the natural and universal religion of all times, propagated all through history by messengers who came to every community in the world.

Hadhrat Ahmad (as) founded the Ahmadiyya Community in Islam in 1889, one of the most remarkable events in the spiritual history of the Age. The extraordinarily powerful claims and compelling arguments of Hadhrat Ahmad (as), coupled with his magnetic personality and charisma and the great and mystical fulfilment of so many of his prophecies, attracted the attention of many seekers of divine verities and spiritual reality and assembled in its wake, a galaxy of eminent disciples in his Community.

## **THE LEGACY OF THE PROMISED MASSIH (AS)**

The Qur'an states:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢:٢١٤﴾

[2:214] “Mankind was a single Ummat, then Allah raised Prophets as bearers of good news and warning, and with them He sent the Book with the Truth, to judge between people in their disagreements. Yet it was only those (same people) to whom it was given who disagreed about it after clear Signs had come to them, out of envy towards one another. Then by His leave Allah guided those who believed to the truth people had differed about: Allah guides whoever He will to a straight path”

As the Qur'an indicates, differences of opinion and divergence of perception gradually creep into spiritual communities, often through mutual jealousy and other human frailties. Such weaknesses did engulf the world of Ahmadiyya Movement as well, with the passage of time, as followers of a Guide are not immune from leadership squabbles. After the death of the Promised Massih (as), his followers united together and established the institution of Khilafat, to take the message of Islam to the world.

After the Khilafat of **Hadhrat Maulana Hakkim Nur-ud-Din Sahib (ra) (1908-1914)**, however, what began as a tussle over the form and substance of 'leadership' took the garb of differences over questions of 'doctrinal' beliefs and their 'correct' interpretations. While one section of believers championed the supreme authority of the man-elected Khalifa over all temporal and spiritual matters, others within privileged the institutional framework of the Anjuman as the final decision making body, with the power, it was argued, to regulate and even curtail the orders of the elected Khalifa.

The respective dominant groups may have articulated their differences in terms of their ideological orientations regarding the true conception of the legacy of the Promised Massih (as), but the matrix of human fallibilities such as mutual envy and intense rivalry among the disciples cannot be really ruled out as forming the backdrop of the dissension within. Inevitably, the tensions led to a rupture and split in the Community, leading to the separation of ways of the disciples of the Promised Massih (as) and the formation of the two sections- the Qadian Ahmadiyya Muslim Community (AMC) and the Lahore Ahmadiyya Movement (LAM).

By positioning itself doctrinally away from the understanding and beliefs of the Ahmadiyya Muslim Community, the Lahore Ahmadiyya Movement seeks to self-consciously identify itself closely with the mainstream Islamic world. To bridge the distance that manifests between the orthodox beliefs and the doctrinal claims of the Promised Massih (as), the Lahore Ahmadiyya Movement engages in a process of theological interpretation so as to find accommodation and acceptance within the prevailing Muslim orthodoxy and its standards of legitimacy. Thus, they emphasise the ‘traditional’ Muslim beliefs concerning the appearance of a **“Mujaddid”** (Divine Reformer) to accommodate the spiritual claims of the Promised Massih (as). They seek to explain away the controversial aspects of Nubuwwat in his claims as these are unpalatable to the general Muslim Ummah in our times. They read down the claims in the writings of the Promised Massih (as) with precedential evidence of such understanding in the writings of the great saints of Islam in the past.

Thus, contrary to the understanding and express writings of the Promised Massih (as), the Lahore Ahmadiyya Movement and its ideological fellow-travellers and intellectual clones declare that **Nubuwwat of all kinds have come to an end** with the departure of the Holy Prophet of Islam (sa) and that no prophet of any type -*Shariah-bearing, Shariah-sharing or Shariah-teaching/following*- at all can or will be raised in the Ummat-e-



*Muhammadiyya*. They do not see any contradiction in their closing the gates of *Nubuwwat-e-Muhammadiyya* left wide open by the Promised Massih (as). According to this view, all writings of the Promised Massih (as) wherever he may have claimed to be a “Nabi” within the “*Ummat-e-Muhammadiyya*” must be taken as a metaphorical claim of a spiritual Khalifa or Mujaddid, devoid of any meaning in reality and without any validity in a “real” sense of a Divine Messenger!

## THE PAST AND PRESENT OF **KHATME-NUBUWWAT**

Interpretative foreclosure of an enduring Divine practice- (Sunnat Allah), i.e., raising of Divine Messengers according to Divine Will- through lexicological rigidism smacks of the arrogance of speculative knowledge fine-tuned by the intellectual classes in the times of Prophets of the past **“who disputed by means of false arguments that they might rebut the truth thereby” (40:06)**. Allah (twa) further says in the Qur’an, in the same Chapter: *“Joseph did come to you before with clear proofs, but you ceased not to be in doubt concerning that with which he came to you till, when he died, you said: ‘Allah will never raise up a Messenger after him’. Thus does Allah adjudge as those who transgress, and are doubters”*. (40:35).

Today, ‘Ahmadis’ themselves think ‘Nubuwwat’ is an ancient story even while they claim, they believe in over 1,24,000 Prophets who came to preach Tawheed in the past. Yet, they cannot tolerate the appearance of even one “Nabi” in the Ummat-e-Muhammadiyya as they think he threatens their world order and as such, he is, they imagine, the worst curse on the Ummah! As regards the theory of Khatme-Nubuwwat (ending of all types of prophethood), Muslims, including Ahmadis who believe in it, are only following the example of communities of the past who said the same. I wonder where our intellectualism, guessing and speculation, is leading or heading us on a matter that needs **certain and sure knowledge**. After all, **“true guidance is Divine guidance”**.

Listening to all the discourses on offer around the internet and in official publications of the various Ahmadi sects, I am all the more convinced that it is indeed the time of one (or more) **Ma’mur-min-Allah**. That Allah (twa) has absolutely no regard for lexicological extremism is evident from the fact that He bestows on His dear servant **even today** spiritual titles- **Rasulullah, Nabiullah, Khalifatullah, Muhyi-ud-Din, Mujaddid**, etc. Allah

(twa) has raised His Messenger in our times in the personhood of **Hadhrat Munir Ahmad Azim Sahib (atba) of Mauritius** and poured down all those spiritual titles on him. The purpose is not to fight with anyone over titles, but only to explain the sublime reality that Allah does what He wills and will place His Message wherever He wishes. **“He cannot be questioned as to what He does, but they shall be questioned” (21:23).**

It pays spiritual dividends to pause and reflect on the words of the Divine Messenger of the day, **Khalifatullah Hadhrat Munir Ahmad Azim Sahib (atba) of Mauritius:**

*“The people in the past have all closed the door of the prophets of God after the death of their respective prophet. In the Quran there is a mention of the closing of that door by the people after the coming of Hazrat Yusuf (upon him be peace) - Prophet Joseph, yet many prophets verily came after him, and each time Allah showed them how they were wrong in their judgment because Allah did not create man so that man decides the fate of the people himself. But He sends (divine) guides to them occasionally (Quran 2: 39) so that they may reconnect with Allah after their weaknesses and straying from the right path.*

*Therefore, this means that as long as there are men and women and children on earth, that is to say, the human race on earth, so every time they deviate from Allah and His way, His religion (Islam - the perfect religion) and His commandments - His Book (the Quran), then Allah will send His chosen guides to bring the Muhammadan Ummah and humanity in general back to the worship of one God, Allah and at the same time to break the idols by way of divinely inspired arguments so that the thirsty of divine truth hearts perceive this truth and embrace the pure religion of Allah in peace. For despite the thorns on their way, they will make many efforts, guided and helped by Allah Himself so that they come to recognize and accept and obey their spiritual leader, elected by Allah (not by man) to guide them to their real purpose: God, the One, the Sublime, Allah (Exalted is He in His Purity). Insha-Allah, Ameen.*

*I end with this verse of the Noble Quran, which represents the words of the messengers of Allah, the past ones and those who shall be until the Last Day: **“And our duty is only to convey the Message clearly.” (36: 18).** May Allah inspire you all with guidance, Insha-Allah, Ameen.” (Friday Sermon of September 06, 2013)*

## THE CONTROVERSY OVER “**UMMATI-NABI**”

Every Ahmadi Muslim believes that the Promised Massih (as) came with a Divine Mission to restore the teachings of Sahih Al Islam in the Latter Days. While Ahmadis of all denominational groups recognize and accept Hadhrat Mirza Ghulam Ahmad (as) of Qadian as the Promised Massih of the latter days, there is, however, great divergence among the followers today on various spiritual matters and also on the interpretation(s) of religious terminologies. The personal beliefs of the Promised Massih (as), actually held spiritual titles and his expressed views and interpretations thereof, are all areas on which the opinions differ among the followers and their varying sects.

In a recent series of conversations over e-mail, Ahmadi brothers of different denominational groups- *Jamaat-e-Ahmadiyya (Haqiqi)*, *Lahore Ahmadiyya Movement*, *Ahmadiyya Muslim Jamaat*, *Jamaat Ahmadiyya Al Muslimeen* and the *Jamaat Ul Sahih Al Islam*- shared a cacophony of views and explanations on a range of issues associated with the concept of *Nubuwwat* in history and its continuity in our present times. The meaning and scope, ambit and purpose of the spiritual titles, including the title of “*Ummati-Nabi*” became the focal point of these discussions.

Many of the participants debating *Ummati-Nabi* expressed their deeply held views, strongly and aggressively. Some of the brothers like **Dr. Rashid Jahangiri** and **Mr. Mushtaq Ahmed Malik** of the United States and **Mr. Abdur Rahman Puthiyavalappil** of Dubai are so convinced about their own viewpoints that they challenge the world, pledging substantial rewards for those who can “disprove” their ‘slippery’ thesis in accordance with the *purely subjective and continuously evolving criteria they promise to device with every counter-argument as we go along!*

Maulvi Muhammad Ali Sahib, the ideological genitor of the present disputants, after a forensic examination of all the writings of the Promised Massih (as), did not find the term “*Ummati Nabi*” objectionable and in fact, went on to **use the term repeatedly** in his writings, including in the book “**Prophethood in Islam**”. The ‘progenies’ and ‘off-shoots’ and ‘clones’ of his thought process now object to the genitor’s view regarding the acceptability of the term “*Ummati Nabi*” on the ground of ‘superior forensic research which escaped the genitor’ in the first place! Even after knocking down the Maulvi Sahib and insisting that only “*Ummati wa Nabi*” is acceptable, in terms of *implications* of this ‘research finding’, they are not moving an inch further from where the Maulvi Sahib has already left them.

It is, however, interesting to note that these contemporary scholars do not dispute the fact that Allah (twa) through hundreds of recurring, sublime revelations called or addressed the Promised Massih (as) by the titles “*Ummati*” as well as “*Nabi*”. They would also agree, when confronted with the evidence from the writings of the Promised Massih (as) that the two “titles” can be used as a **composite title**. They might as well agree that the Promised Massih (as) has taught them that wherever the title “*Nabi*” has been used against his name, it should be read as *Ummati-Nabi*, to denote specifically the fact that he received the grace of Nubuwwat through the fact of his being a perfect member/follower of Ummat-e-Muhammadiyya.

The challenge on *Ummati Nabi*, thus, as a strategy, adopts the policy of constantly shifting Goal-post in terms of its objectives. **The way in which the ‘goal-post’ is being perpetually shifted is as follows:**

- (1) They start by saying ‘*Ummati*’ and ‘*Nabi*’ are opposed to each other.
- (2) Hence, the titles ‘*Ummati*’ and ‘*Nabi*’ cannot occur together. So, you prove that the words can occur together!

(3) When you show them evidence of the Promised Massih (as) **in his writings**, endorsed the usage of ‘Ummati’ and ‘Nabi’ occurring together, they will simply shift the goal-post again!

(4) Now, you will be asked to prove that just as *Ummati* is “real”, prove also that ‘Nabi’ is “real”.

(5) When you tell them that “**real**” prophethood has multiple layers and that the Promised Massih (as) **in his writings** has ruled out only Law-bearing prophethood as ended while making it clear that *non-Law bearing prophethood will continue in the Ummat till the Day of Judgement*, they will declare **their arbitrary belief** that all kinds of prophethood has been ended by the Holy Prophet (sa).

(6) So, what begins as a “challenge” about the possibility of the composite title “*Ummati-Nabi*” in the **writings of the Promised Massih (as)** ends up as having nothing to do with it. In reality, the challenge is nothing but the vain-celebration of cerebral muzzle-flexing and transient material affluence. It cannot stand critical scrutiny of spiritually-oriented, empirical investigation.

(7) The more one examines the matter deeply, the conviction within grows further and further. Under the *Law of Shariah*, an independent *Nabi* of one dispensation cannot become an *Ummati* in another dispensation in a latter period. There is, however, no prohibition for an *Ummati of a Law-bearing Prophet* becoming a *Nabi of a non-Law Bearing character within the same dispensation*. In short, the historical/original Jesus (as), by virtue of the fact of his being an *independent Nabi in the Israelite dispensation*, cannot become an *Ummati-Nabi* among the Muslims of the latter days. On the other hand, the Promised Massih (as), by virtue of the fact of his being the perfect *Ummati of the Holy Prophet (sa)*, can be and is the *Ummati-Nabi, a Nabi of a non-Law Bearing character within the same dispensation*.

## THE ‘CHALLENGE’ ON ‘UMMATI-NABI’

### **A. Offer of Reward by Mr. Abdur Rahman Puthiyavalappu**

1. In his e-book entitled *Reality of Ahmadiyya Khilafat*, published on June 16, 2013. Mr. Abdur Rahman Puthiyavalappu writes as follows:

*“If any body can prove Masih Mauood(as) has claimed that he is an Ummati Nabi (the two words Ummati and Nabi occurring together) a reward of US Dollar 100,000/= is available for him (for the first claimant). See Chapter No. 41.”*

At the Chapter 41 of the e-book, entitled **“Reward of 100,000 U.S. Dollars.”**, on page no. 193, he again writes:

*“If any body can prove Masih Mauood(as) has claimed that he is an Ummati Nabi (the two words Ummati and Nabi occurring together) a reward of US Dollar 100,000/= is available for him (for the first claimant)”.*

On Page No 196, he repeats the challenge once again **WITHOUT ANY CHANGE IN THE** wording.

### **B. Challenge by Mr. Rashid Jahangiri**

In a mass-circulated e-mail, Rashid Jahangiri (addressing me) made the following **points** (omitting personal details and abusive/defamatory expressions wherever possible!):

1. MAHMUDIS PROPAGATE THE HIGHEST “CLAIM” BY HMGA THAT HE MADE CLAIM OF “UMMATI-NABI”. But these STUPID Mahmudis do NOT realize that **HMGA NEVER, NEVER, NEVER made any such claim.**

2. Don't you think if HMGA had intention of making such a claim he would have at least in ONE PLACE written that he claims to be a “Ummati-Nabi” .....?????????????  
THINK OVER. THINK OVER. THINK OVER. Now you realize that **HMGA NEVER, NEVER, NEVER wrote that he claims to be a “Ummati-Nabi”, this is the reason you did NOT provide reference otherwise you would have won US\$10,000/= and given it....**
3. HMGA was Ummati of Holy prophet Muhammad SAWS LIKE EVERY MUSLIM. Like those Muslims who Kill Qadianis are Ummatis of Holy Prophet Muhammad SAWS. period.
4. In Arabic language Nabi means person with whom Allah SWT communicates and tells prophecies of future and inform what will happen in future before time. Nabi could be anyone who receives prophecies from Allah SWT. Allah SWT called HMGA a Nabi because HE told HMGA about future events.
5. Allah SWT NEVER, NEVER, NEVER called HMGA an 'Ummati-Nabi'. Period.
6. In terms of Shariah Nabi can NOT be an Ummati. Because if that person becomes a Nabi then he starts HIS OWN Ummat.
7. Hazrat Musa AS Shariat was 'tooth for tooth and eye for an eye' Hazrat Eisa AS STARTED A NEW, NEW, NEW SHARIAT, that 'if someone slaps on face turn the other cheek for another slap'. So, Eisa AS was NOT, NOT, NOT 'Ummati-Nabi'. Eisa AS was NOT, NOT, NOT Ghair-Shari (without Shariah) Nabi.\
8. HMGA wrote if a person makes a change of one word in a Shariat of previous prophet than he starts NEW, NEW, NEW Shariat.



### **C. Viewpoint of Mr. Mushtaq Ahmad Malik**

“The two words UMMATI and NABI are opposite to each other in their meanings and can never be compounded together. Our question was whether there can be an UMMATI NABI or not, the question was whether Hazrat Masih Maud AS called himself an UMMATI NABI or not. If yes let us have the reference from his writings? If the answer is NO, then, no one else has the right to give his explanation.”

### **PERSPECTIVE ON THE NATURE OF THE CHALLENGE**

**The aforesaid statements of the Brothers are clear enough on where they stand on the debate on *Ummati-Nabi*. They are convinced that:**

- 1. The terms of ‘Ummati’ and ‘Nabi’ cannot be used together as it is against the Law of Shariah.*
- 2. If the Promised Massih (as) was indeed ‘Ummati-Nabi’, he would have spoken about it. The Promised Massih (as) has never claimed that Allah has addressed him with the titles ‘Ummati-Nabi’*
- 3. The Promised Massih (as) never approved of the usage/expression ‘Ummati-Nabi’ as a composite title.*
- 4. There is nothing extraordinary or special about the Promised Massih (as) being conferred the honour and status of ‘Ummati -Nabi’ as there thousands of saints in the Muslim Ummat who have reached this stage of spirituality.*

**In this personal study, I seek to review the propositions against the record of the writings of the Promised Massih (as) on the question of ‘Ummati-Nabi’.**

## **Proposition No. 1.**

### **UMMATI NABI IN THE LAW OF SHARIAH**

The terms ‘*Ummati*’ and ‘*Nabi*’ cannot be used together as it is against the *Law of Shariah*.

#### **A. The views of Lahore Ahmadiyya Movement/Jamaat Ahmadiyya (Haqiqi) brothers:**

“In terms of Shariah, Nabi cannot be an Ummati. Because if that person becomes a Nabi then he starts HIS OWN Ummat”. - *Rashid Jahangiri*.

“The two words UMMATI and NABI are opposite to each other in their meanings and can never be compounded together”. - *Mushtaq Ahmed Malik*

#### **B. These opinions are the intellectual clones of the official view of the Lahore Ahmadiyya Movement, which they have arrived at, based on a specific reading of the following statements of the Promised Massih (as). The statements are reproduced in the official Lahore Ahmadiyya Movement website:**

According to Hazrat Mirza, the terms ‘follower’ (ummati) and ‘prophet’ or ‘messenger’ (nabi, rasul) are opposite in meaning, and therefore, properly speaking, no person can be both a follower and a prophet.

#### **Hazrat Mirza defines an *ummati* as below:**

“An *ummati* is he who, without following the Holy Prophet Muhammad and the Holy Quran, was merely deficient, misguided and faithless. And then by following the Holy Prophet he attained faith and perfection.” (Barahin Ahmadiyya Part V, pp. 192–193)

**On the other hand, a prophet or messenger learns faith directly from God through revelation:**

*“According to the explanation of the Holy Quran, rasul is he who receives the commandments and beliefs of the faith through the angel Gabriel.”* (Izala Auham, p. 534)

**Hazrat Mirza explains clearly that Ummati and Rasul (or Nabi) have Opposite Meanings:**

1. *“The possessor of full prophethood can never be a follower (ummati), and it is absolutely prohibited by the Quran and Hadith that the man who is called messenger (rasul) of God in the fullest sense could be a complete sub-ordinate and disciple of another prophet. Almighty God says [in the Holy Quran]: ‘We did not send any messenger but that he should be obeyed by God’s permission.’ That is, every messenger is sent to be a master and leader, not to be a disciple and sub-ordinate of someone else.”* (Izala Auham, p. 569)
2. *“No messenger comes into the world as a disciple and sub-ordinate. Rather, he is a leader, and follows only his revelation which descends on him through angel Gabriel.”* (ibid., p. 576)
3. *“The meanings of rasul [messenger] and ummati [follower] are opposite to each other.”* (ibid., p. 575)
4. *“These two concepts [discipleship and prophethood] are opposite to each other.”* (Review Mubahasa, p. 8)

C. The Lahore Ahmadiyya Movement website also contains extracts from the books of the Promised Massih (as) where the concept of “*Ummati*” and “*Nabi*” are discussed. Consider the following:

The Promised Massih (as) writes in *Izalah Auham*, (Septembers, 1891), p. 349:

1. “Now, as far as the Israelite Messiah is concerned it has been clearly stated that he was a *Nabi* but the Messiah to come has been called an *Ummati* (follower) as is evident from the hadith *Imamu-kum min-kum* (your Imam from among you).

And the hadith: “*The learned from among my followers are like the Israelite prophets,*” hints at the coming of the like of the Messiah. Thus, according to this, the Promised Messiah being a *Muhaddath*, is also metaphorically a *Nabi*.”

2. *Ibid.*, p. 569:

“The possessor of perfect prophethood (*Nubuwwat-i tammah*) can never be a follower (*Ummati*). The clear and explicit teachings of the Quran and authentic Hadith strictly bar a perfect messenger to be a perfect subordinate (*muti*) and follower (*Ummati*) of another prophet. Allah has said: “And We sent no messenger but that he should be obeyed by Allah's command” (4:65). That is to say, every messenger is sent to be a guide (*muta'*) and an Imam. He is not sent with the object of becoming obedient and subordinate (*tabi'*) to another.

A *muhaddath*, of course, who is from among the sent ones (*mursalin*) is an *Ummati* as well as a *Nabi* but in an imperfect sense. He is a follower because he is totally obedient (*tabi'*) to the Shari'ah of Allah's Messenger and is the recipient of light from the lamp of his Messengership, and is also a prophet because God deals with him like prophets. God has made the *muhaddath* as an intermediary between prophets and nations. Although he is a perfect follower, he is also a prophet in one sense. And it is necessary

for a *muhaddath* that he should be the like of a prophet and acquires the name of that prophet from Allah Almighty.”

### 3. Ibid, pp. 575-579

“Many doubts arise if the Messiah, son of Mary, would be a perfect follower (*ummati*) at the time of his descent; because being a follower he cannot in any way be a messenger (*rasul*), for **the significance of a *Rasul* and *Ummati* is antithetical**. Moreover, the finality of our Holy Prophet precludes the coming of any other prophet.

**This restriction in fact does not apply to an apostle who receives his light from the lamp of the prophethood of Muhammad (peace and blessings of Allah be upon him), and lacks perfect prophethood.** In other words, he too is a *muhaddath* because on account of discipleship and annihilation in the Messenger (*fana fir-Rasul*) he is included in the person of *Khatam al-Mursalin* (Seal of the Messengers) as a part is never outside the whole. But Messiah, son of Mary, the recipient of Evangel, for which the descent of Gabriel was an essential requisite, cannot become a follower in any way because he would be bound to follow the revelation that would descend on him from time, to time”.

D. There are also other writings where the Promised Massih (as) has explained and endorsed ***Ummati-Nabi***. As against the case of Hadhrat Isa (as), the composite title “*Ummati-Nabi*” is not an antithetical concept when applied together in the sense of a perfect *Ummati* of the Holy Prophet (sa) becoming a *Nabi* within the *Ummat-i-Muhammadiyah* as a *non-Law bearing Prophet*:

(1) “It is the hallmark of a true religion that it enables its follower (*Ummati*) to become as such a *Nabi*. If the word *Nabi* is used for a person **in the sense that Allah grants him communion and communication and certain Unseen secrets are unfolded to him**, there is

no harm for an **Ummati** to become such a **Nabi.**” (*Brahin-i-Ahmadiyya*, Vol. V, (October 15, 1908) p. 139.

(2) The word *Nabi* in Arabic and in Hebrew means '**a person, who prophesies, after receiving revelation (ilham) from God.**' Now, **according to the Quran, the door of such a prophethood is not closed** -- and a person through obedience to and grace of the Holy Prophet (sa), may be honoured with divine communion and communication, and matters Unseen may be unveiled to him through divine revelation. What is the justification that such prophets are not to appear in this *Ummah*? I do not believe that a seal has been put on such prophethood. Prophethood which carries elements of new commands of *Shari'ah* which is independent of the Prophet Muhammad (sa), has, no doubt, been barred for ever. However, **a person held an Ummati in God's revelation to him and also called Nabi (by Him) is not against the teachings of the Quran**, because prophethood, by virtue of the followership of Muhammad, (sa), is in fact a reflection (*zill*) of the Holy Prophet's prophethood and is in no sense an independent prophethood.” (Ibid., p. 181)

(3) **Question:** “Some people argue that although, according to *Sahih Bukhari* and *Muslim*, the coming Messiah will be from this *Ummah* but in *al-Sahih* of *Muslim* he has been clearly named “**Nabiullah**”. How should we take it for granted that he will be from among this *Ummah*?

The answer is that all this **unfortunate error** has arisen (the word) *Nabi*. ***Nabi* means only recipient of knowledge of the Unseen through revelation of God and is honoured with divine communion and communication. The bringing of a new law (Shari'ah) is not necessary for him nor is it essential that he should not be an Ummati of a law-bearer prophet. Thus there is no harm in declaring an Ummati such a Nabi, particularly when the follower derives this grace from his Master-Prophet.** On the other hand, it is distressing if this *Ummah*, after the Holy Prophet (sa), is deprived of divine

communication till the Last Day. A religion or a prophet whose follower cannot win the favour of Allah and divine communication is not worth its name.” (Ibid., p.138-139)

(4) “No prophet in the earlier times happened to be an *Ummati* of a preceding prophet although he seconded his predecessor's religion and believed him to be true. This privilege is exclusive for the Holy Prophet (sa), that he is the Seal of the Prophets (*Khatam al-Anbiya*) in the sense that the excellences of prophethood have come to an end with him and there would be no law-bearer messenger after him nor any prophet from outside his *Ummah*. Anyone who now receives the blessing of divine communication receives it only through the blessings and mediation of the Holy Prophet (sa). Moreover, **this recipient is called an *Ummati* (follower) and not an independent, *Nabi*.** ... I am proud that the Prophet, whom I adhere to and follow, has been abundantly blessed by God. He surely is not God yet we have found God through his mediation. The religion we have inherited from him embraces all divine potentialities.” (*Chashmah Ma'rifat* (May 15, 1908), p. 9)

#### **E. My view:**

The intellectual class of Lahore Ahmadiyya Movement/ Jamaat Ahmadiyya (Haqiqi) has made a huge mistake in extrapolating/deducing a ‘legal abstraction’/normative principle that an ***Ummati cannot become a Nabi in the same dispensation*** from the writings of the Promised Massih (as) which discussed the terms-*Nabi* and *Ummati*- ***in the context of ruling out the possibility of a Nabi of one dispensation becoming an Ummati of another dispensation after two millennium.***

In the instant case, it should be noted that the pertinent question under discussion, most certainly, ***was not whether an “Ummati” can ever become a “Nabi” in the same dispensation under the Law of Shariah.*** The limited question under discussion is ***whether a Nabi of one dispensation can become the Ummati of a later dispensation*** after the expiry of two millennia. With a simple ‘twist’ in the language and emphasis, grossly

mistaken ideas emerge on the horizon that destroy the real objective, essential purpose and basic intent and natural ambit of the arguments of the Promised Massih (as).

The primary objective and purpose of the argument in the paragraphs cited by our brothers is to reject any possibility of the original/historical Isa Massih (as) who was an **Israelite Nabi** from descending/returning back to the earth, among the Muslims of this age (as most Muslims used to consider/believe in those times). The original/historical Isa Massih (as) was a possessor of *Nubuwwat-i tammah* or in other words, *independent prophethood and Allah (twa) bestowed upon him a Book*. In other words, the original/historical Hadhrat Isa (as) was a *Sahib-e-Shariah* (Law-Giver) among the Israelites and he cannot be an *Ummati* of another *Nabi* in an entirely different dispensation.

The Promised Massih (as) has clarified elsewhere that a possessor of *Nubuwwat-i tammah* is a **Law-bearing Prophet/ prophet in a real sense/absolute prophethood/independent prophethood**. In his book **Siraj-i Munir** (March 24, 1897) the Promised Massih (as) wrote:

“O ye the ignorants! Tell me what is the appropriate word in Arabic for one sent by God other than *mursal* or *rasul*. But remember that in God's revelation (*ilham*) it does not here carry the **real sense** (*haqiqi ma'ni*) **which is specific for the giver of law (*Sahib Shari'ah*)**”. (pp. 2, 5)

The second purpose is to assert that as per sacred *Ahadith*, the Promised Massih (as) among the Muslims of the latter days would be a perfect “*Ummati*” of the Holy Prophet (sa) and that such a status is a **condition precedent** for anyone to be bestowed with the great blessing of being raised to the august spiritual position. As the sacred traditions of the Holy Prophet (sa) regarding the Promised Massih of the latter days



indicate that he will be an *Ummati* as well as a *Nabi*, any chance of an *Israelite Nabi* making a journey across time and space to lead the *Ummat-e-Muhammadiyah* in the latter days is completely ruled out.

**Thirdly, the context of the discussion has to be kept in mind:** the Promised Massih (as) was examining the legal and moral (Shariah) validity of whether a *Nabi* of one dispensation (Israelite/Moosavi) can become *Ummati* of another dispensation (Islamic/Muhammadiyah), thereby reducing the God-given rank and status of a *Nabi* to that of an *Ummati*. No one will be able to find any support anywhere in the Qur'an for the theory that a *Nabi* of one dispensation will agree, or be forced, to reduce in rank so as to become an *Ummati* of another dispensation after two millennia. It is the idea of a *Nabi* of one dispensation becoming an *Ummati* of another dispensation in a later age that the Promised Massih (as) has completely ruled out the possibility thereof by declaring it as antithetical to the spirit of the Law of Shariah.

**A careful reading of the aforesaid statements of the Promised Massih (as) in the light of the principles of Shariah elicits the following points:**

1. A prophet of the past can never be a perfect subordinate (*muti*) and follower (*Ummati*) of another prophet in a later period. The Law of Shariah as evident from the *Qur'an and the Hadith* absolutely and completely prohibits **the physical appearance of a perfect Nabi of one dispensation of the past as an Ummati in a later generation of another dispensation**, after a gap of two millennia. As the possessor of perfect prophethood (*Nubuwwat-i tammah*) in the Israelite dispensation, Hadhrat Isa (as) can never descend physically as a follower (*Ummati*) in the Islamic dispensation of a later age.

2. Beyond this specific restriction to protect the natural law of human life-span on the face of earth, there are no bars for prophets of a later generation to follow or obey the sublime revelations of the past vouchsafed to previous prophets. **For the Qur'an**

indicates absolutely no problem in exhorting even a *Law-bearing prophet of a later generation to follow in the DEEN of a Master-Prophet of the past*. For instance, Allah (twa) **repeatedly** says in the Qur'an:

“And now We have revealed to you (Muhammad), **‘Follow the RELIGION (MILLAT) of Abraham** who was ever inclined to God and was not of those who set up equals to Him’”.  
(16:124; 2:136; 3:96; 6:162; 22:79; 4: 126; 2:131)

3. Every messenger is sent to be a guide (muta') and an Imam. He is not sent with the object of becoming obedient and subordinate (tabi') to another of a separate and distinct dispensation. However, if more than one Messenger is raised **simultaneously or successively in the same dispensation (Ummah/Qaum)**, there is no bar or prohibition in a messenger being obligated to **“assist”/ “strengthen”/ “follow and obey the command”** of the Master Prophet/principal Law-bearing Prophet as per the Law of Shariah/Qur'an (7:149-152; 20:30-36; 20: 92-94, 25:36; 28:35; 36:13-15).

4. It is instructive to note that to drive home the point that obedience to a Messenger is essential for followers, the Promised Massih (as) quoted **Verse 64 of Surah An-Nisa**. **In the very same paragraph where the Verse appears, the Qur'an emphatically declares the bounty of great Divine blessings for the rightly guided followers of prophets:**

<p>وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ أُولَٰئِكَ رَفِيقًا</p>	<p>[4:70] “And whose obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the <b>Prophets, the Truthful, the Martyrs, and the Righteous</b>. And excellent companions are these.”</p>
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5. Wherever the Promised Massih (as) examined the case of a perfect **Ummati** becoming a **Nabi**, he never found it an antithetical concept against the Law of Shariah,

except of course the question of a Law-bearing prophethood and independent prophethood being ruled out forever. Evolving the category of non-Law bearing prophethood as a type of Nubuwwat, the Promised Massih (as) found the raising of an Ummati Nabi (follower-prophet) among the Muslims as perfectly legal and valid.

The Promised Massih (as) defines **Ummati Nubuwwat/Non-Law Bearing Nubuwwat** as follows:

**“A Prophet is one who receives revelation from God and is honoured with converse with Him. It is not necessary that he should be the bearer of a new law or should not be the follower of a law-bearing Prophet. Thus no harm is done if a follower of the Holy Prophet (sa) is raised as such a Prophet, particularly when he receives all grace from the Holy Prophet (sa) himself.”** (Brahin-e-Ahmadiyya, Part V, RK, Vol. 21, pp. 306)

The Promised Massih (as) further writes:

In Arabic and Hebrew, the word Nabi (Prophet) means one who makes prophecies on the basis of revelation received from God. **As the Holy Qur'an does not close the door of Prophethood whereby a person through obedience to the grace of the Holy Prophet (sa) may be granted converse with God and may be informed of hidden matters through Divine revelation, then, what is there to stop the appearance of such a Prophet among the Muslims? We do not believe such Prophethood is barred. Only that Prophethood is barred which is accompanied by the commandments of a new Shariah, or claims to be outside the following of the Holy Prophet (sa). But a claim to prophethood by one whom Divine revelation describes as a follower of the Holy Prophet (sa) and who is also designated as a Prophet, is not contrary to the Holy Qur'an, in as much as Prophethood is a reflection of the Prophethood of the Holy Prophet (sa) and is not independent Prophethood”.** (Brahin-e-Ahmadiyya, Part V, RK, Vol. 21, pp. 351-352)

## **“UMMATI-NABI” IN THE HOLY QUR’AN**

No spiritual concept in Islam or in the *Law of Shariah* can be considered worth a discussion unless it emanates from the Qur’an. How does the Qur’an look at the question of ‘*Ummati Nabi*’? What better way to decide the matter than with the light of truth emanating from the greatest of Divine revelations ever to have come down for any Ummat on the face of earth? Those who oppose “*Ummati Nabi*” on not just ‘**ideological**’ grounds but also on **verbal/ terminological grounds** claim that such a terminology is an “oxymoron” and can never be found “**used together**” in a Divine revelation or in the Holy Qur’an.

When it was mentioned that the Qur’an contains the expression “*Ummati Rasul*”, the response was one of stunning shock and sheer disbelief, for they have, all along, been arguing that Qur’an or *Ahadith* does not contain the terms together:

“...check this verse and let us know if it contains the word ***Ummati***. Remember that the discussion has been about the term “***Ummati Nabi***”. Clarify and confirm that you are saying that this verse of the Quran says: ***Ummati Rasul***”.

Put differently, one of the basic misconceptions of our adversaries is that the words “***Ummati***” and “***Nabi***” or its equivalents “*Ummati*” and “*Rasul*” or its other equivalent terminologies-“***Ummati Shahid***”, “***Qaumi Hadi***”, etc.- have never occurred together in the Qur’an! As we shall see, the intellectual rigidism of rejecting *Ummati Nabi* tramples upon the evidence of ***express words used together and preserved*** in the greatest Book of Divine Revelations vouchsafed to mankind in all of human history.

The Qur’an uses several titles to refer to the Divinely-appointed Messengers or Prophets- ***Rasul, Nabi, Mursal, Shahid, Bashir, Nadhir, Hadi, Imam, Khalifatullah,***

**Khalilullah, Massih**, etc. While individual purity, impeccable ethics, personal piety and a firm and non-negotiable commitment to *Tawheed* form the personal background of **all** Divinely-raised souls, conferring of Messengership or Prophethood on a specific individual in a society (or more persons) is essentially meant for the benefit of the community or the people: to follow and be blessed; or to reject and be the accursed. In other words, the fortunes of the *Ummat* are very much connected organically to their reception and treatment of the *Nabi* among them.

It is instructive to note that the Holy Qur'an has not indicated any problem in the compounded usage of the terms "**Ummati Rasul**" together to refer to the phenomenon of Divine Messengers being raised among every *Ummat*. The Qur'an also uses the terms "**Ummati Shahid**" together to refer to the Divine Messengers who are guides of their peoples and would witness over them in the Hereafter. The Qur'an also speaks about "**Qaumi Hadi**" to indicate Messengers/Guides being raised among every people.

Look at the specific Verses of the Qur'an where the terminologies-"**Ummati Rasul/ Ummati Shahid/ Qaumi Hadi**" have been "**used together**":

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ [40:6] *The people of Noah and other groups after them denied Our Signs before these people, and every nation strove to seize their Messenger, and disputed by means of false arguments that they might rebut the truth thereby. Then I seized them, and how terrible was My retribution!*

مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۝

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا ۖ كُلَّمَا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبِعَدَا الْقَوْمِ لَا يُؤْمِنُونَ ﴿٤٥﴾

[23:45] Then We sent Our Messengers one after another. Every time there came to a people their Messenger, they treated him as a liar. So We made them follow one another to destruction and We made them mere tales. Cursed, then, be the people who believe not!

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۖ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾

[16:37] And We did raise among every people a Messenger, preaching: 'Worship Allah and shun the Evil One.' Then among them were some whom Allah guided and among them were some who became deserving of ruin. So travel through the earth, and see what was the end of those who treated the Prophets as liars!

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۚ فَإِذَا جَاءَ رَّسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٨﴾

[10:47] "And for every Ummah, there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged".

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝

[4:41] How then if We brought from each people a witness, and We brought thee as a witness against these people!

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾ [16:85] And remember the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted to make amends, nor shall they be allowed to solicit God's favour.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٩٠﴾ [16:90] And remember the day when We will raise up in every people a witness against them from amongst themselves, and We will bring thee as a witness against these. And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit to God.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٨﴾ [13:8] And those who disbelieve say, 'Wherefore has not a Sign been sent down to him from his Lord?' **Thou art, surely, a Warner. And there is a Guide for every people.**

## KINDS/TYPES OF NUBUWWAT

The Qur'anic usage of “**Ummati Rasul**” is *inclusive of and certainly indicates* “national messengers”/ “community prophets”/ “people’s witnesses” who were raised all through history in every land, whether they were **Law-bearing Prophets, Law-sharing prophets, independent prophets or non-Law bearing prophets** (follower-prophets). In his discussion of “*Ummati Nabi*”, the Promised Massih (as) was only discussing about the “**follower-prophets**”, a category of non-Law bearing prophets who would be raised in the Muslim Ummat till the end of times. By affirming the possibility of the continuity of non-Law bearing prophethood in the Ummat/ among the followers of Muhammad (sa), the Promised Massih (as) also wanted to *categorically rule out and reject the mistaken notion about the arrival of an independent prophet* like the historical/original Hadhrat Isa (as) descending within the Muslim Ummat.

In all of the Qur'anic verses cited above, Allah (twa) calls attention to His enduring practice of raising Divine Messengers among every people. From sacred *Ahadith* also, it is apparent that thousands of prophets have been raised in the past, to preach the Unity of God (*Tawheed*) and to keep the people away from *Taghutian* elements. The Qur'an speaks about some of the (1) **Law-bearing Prophets** and also mentions about (2) **Law-sharing prophets** who may be raised in the same generation to assist and help and strengthen the principal messenger and indicates the presence of (3) **independent prophets** as well- Prophets who may have come in the same dispensation, but may be given a Book. A classic example is Hadhrat Isa (as), who though he was raised in the Israelite dispensation as a Khalifa of Moses (as), was independent enough to be given the Gospel as the Law-Book for his times. Fourthly, there is also a larger category of **Non-Law bearing Prophets** who explained and taught the Scriptures among succeeding generations in their respective Ummat. As the Promised Massih (as) has clarified, “**A prophet is not necessarily a law-bearer, but Prophethood is a Divine gift through which matters of the unseen are revealed**”.



### 315 Law-Bearing Prophets

According to a long Hadith in *Musnad Imam Ahmad*, to a question on the number of prophets in history, the Holy Prophet (sa) replied: “**One hundred twenty four thousand**, from which **three hundred fifteen** were **Law-Bearing prophets**.”

The **Law-bearing prophets** bring spiritual guidance in the form of Divine Scripture/spiritual wisdom for the Ummat concerned and teach them wisdom and be a model for the people in practical good deeds. This kind of prophethood is known as **Haqiqi Nubuwwat** or **Tashree Nubuwwat** and is the real hard core of prophethood. Hadhrat Abraham (as), Hadhrat Musa (as) and Hadhrat Muhammad (sa) are excellent examples of the category of Master-Prophets/Ummat-Rasul. For instance, in **Divine revelation**, Allah (twa) named His friend Abraham (as) as “**Ummat**” and also “**Nabi**”:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَفِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾

Explaining this Qur’anic verse, the Promised Massih (as) states: “Abraham (as) was named “**Ummat**” (a people) in the Book of the Most Knowledgeable of all the knowledgeable” (16:121; vide *Ijazul Masih*, (pp. 128-135). Hadhrat Ibrahim (as) was also called “**Nabi**” in the same Book (19:42).

The Holy Prophet of Islam (sa) was, as we all know, a **Law-bearing, ‘national-prophet’** raised in the progeny of Hadhrat Abraham (as) as the fulfilment of the sublime prayer of the Great Patriarch (2:130; 62:3). He was asked by the All-Aware, Allah (twa) to **follow in the Millat of Abraham (as)** (16:124; 2:136; 3:96; 6:162; 22:79; 4: 126; 2:131).

For instance, Allah (twa) says in the Qur’an:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ ۖ خَفِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾ [16:124] And now We have revealed to thee, saying, ‘**Follow the way of Abraham who was ever inclined to God and was not of those who set up equals to Him.**’

The verse clearly indicates that in the Divine scheme of things, the essential mission of all prophets and Messengers is only to call their people to establish *Tawheed*. And as such, even a *Law-Giver Prophet of a later generation* being asked **to follow or obey** the *Millat* of an earlier prophet need not be incompatible with the mission of the later prophet, nor be seen as objectionable in any way. From the recurring verses in the Qur'an that speak about and ask us to completely obey the **Millat-e-Ibrahim**, one can only reach this conclusion.

### Law-sharing Prophets

From other verses in the Qur'an, it is also evident that sometimes more than one Messenger may be raised for the same Ummat in the same generation who are **Law-sharing prophets**. As per the Qur'anic evidence, Hadhrat Haroun (as) is a classic example of a **Law-sharing prophet** (20:31-37; 21:49; 37:115-123; 19:54) while confirming that Hadhrat Musa (as) is the principal and Master-Prophet (25: 36). Even as a Law-sharing Prophet more eloquent in speech than Hadhrat Musa (as), the spiritual mandate and responsibility of Haroun (as) was to **assist and help and obey the command** of his Master-Prophet, i.e., Musa (as) (7:149-152; 20:30-36; 20: 92-94, 25:36; 28:35). For instance, the Qur'an records Hadhrat Musa (as) clearly raising a couple of questions to his Law-Sharing Haroun (as):

قَالَ يٰهَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ  
 أَأَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِي ۚ [20:93-94] Moses said, "O Aaron, what hindered you, when you did see them gone astray, 'From following me? Have you then disobeyed my command?'

In short, it would not be disrespectful to suggest or against the *Law of Shariah* to acknowledge that Haroun (as) was a subordinate prophet raised to obey and follow the *vital instructions*, which were being revealed to the principal Law-bearing prophet of the day, Hadhrat Musa (as).

## Mustaqil Nubuwwat/Independent Prophethood

Allah (twa) says in the Holy Qur'an:

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ  
وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٥٧﴾

[5:47] And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing.

This is a category of prophets who were **raised independently while serving within the dispensation of the previous Law-bearing prophet**. For instance, Jesus (as) was an Israelite prophet within the Musavi Nubuwwat, yet Allah (twa) “gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah” (5:47). For all practical purposes, the **Mustaqil Nabi** is completely independent from the previous Law-bearing prophet to the extent of his being guided through Divine revelations and is bound to follow the original/previous Scripture to the extent preserved through the revelations vouchsafed to himself from the Almighty.

## Law-teaching (non-Law bearing) Prophets

The Qur'an also speaks about the category of **non-Law bearing prophets** who were raised in succession in the footsteps of one another in the same Ummat (2:254; 5:45; 17:56; 23:23-50; 36:15; 57:27-28). Their task is to be the custodian/guardian and preserver of the Law of Shariah in their times and to judge among their peoples with the Book of Allah, which was revealed to the Master-Prophet.

The Qur'an says:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ  
يُحْكُمُ بِهَا الَّذِينَ آسَلُمُوا الدِّينَ الَّذِينَ  
هَادُوا وَالرَّابِطُونَ وَالْأَحْبَارُ بِمَا  
اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ  
شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنَ

[5:45] Surely, We sent down the Torah wherein was guidance and light. **By it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allah, and because they were guardians over it.** Therefore fear not men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allah has sent down, these it is who are the disbelievers.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي  
ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي  
الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

[29:28] And We bestowed on him Isaac and Jacob, and We placed the gift of prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous.

Moreover, Allah (twa) says in the Qur'an:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ  
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ  
الْبَيِّنَاتِ وَالَّذِي لَهُ بِرُوحِ الْقُدُسِ أَفْكَلَمَا  
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ  
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا  
تَقْتُلُونَ ﴿٨٨﴾

[2:88] And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

## CONTINUITY OF PROPHETHOOD IN THE QUR'AN

*Allah chooses His Messengers from among angels, and from among men. Surely, Allah is All- Hearing, All-Seeing. [22:76]*

*Allah would not leave the believers as you are, until He separated the wicked from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His Messengers whom He pleases. Believe, therefore, in Allah and His Messengers. If you believe and be righteous, you shall have a great reward. [3:180]*

*“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; also 2:39]*

### COVENANT OF THE PROPHETS

The Qur'an confirms that a solemn pledge has been taken from the prophets: “God took a pledge from the prophets, saying, **‘If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?’** They said, ‘We do.’ He said, ‘Then bear witness and I too will bear witness.’ (Surah Al-Imran, 3:82).

And the Qur'an clarifies that such a pledge was taken from the Holy Prophet (sa) as well:

**“We took a solemn pledge from the prophets– from you [Muhammad], from Noah, from Abraham, from Moses, from Jesus, son of Mary–We took a solemn pledge from all of them:”** (Surah Al- Ahzab, 33:08)

**Allah has reminded this “covenant” in the following verse** exhorting people to fulfil their promise and believe in the prophet who hasn’t brought a new religion but calling them towards their own God they already believe in.

*Why is it that you believe not in Allah, while the Messenger calls you to believe in your Lord, and He has already taken a covenant from you, if indeed you are believers? (Surah Al-Hadid, 57:9)*

The **repercussions and consequences of breaking this covenant** have been mentioned in the following verse: *And those who break the covenant of Allah, after having established it and cut asunder what Allah has commanded to be joined, and act corruptly in the earth, on them is the curse of Allah and they shall have a grievous abode. (Surah Ar-Ra’d 13:26)*

### **HADHRAT MUHAMMAD (SA) AND THE COVENANT OF THE PROPHETS**

**“Abu Bakr stands at the highest eminence in this Ummat, except that a Prophet should rise among them.”** (Kanzul Haqaiq fi Hadith Khairil Khala'iq, Page 4)

“Abu Hureirah (ra) narrates that the Holy Prophet (sa) said: “What will be your condition when the son of Mary will descend among you and **he will be your imam?**” Another Report reads: ‘What would be your condition when son of Mary will descend among you and he will be **your Imam from among you?**’” - (Sahih Muslim, Kitab Al Iman, Vol. I, p. 136)

### **Two classical quotations one came across are as follows:**

An eminent Imam of the Hanafia School, Imam Ali Qari writes:

“In Hazrat Isa being a **Nabi**, and at the same time being an **Ummati** of the Holy Prophet, to serve and consolidate the Sharia, there is no obstacle involved, even irrespective of the fact that he might render this service to Islam on the basis of *wahyi* which might come to descend on him.” (Mirqat Sharha Mishkat, Vol. V, page 564)

Hazrat Muhy-ud-Din Ibni ‘Arabi writes:

“Hazrat Isa would be an arbiter among us, without a new Sharia; without doubt he would be a **Nabi**.”

While commenting on the verse “Wa Aakhirin Minhum Lammaa Yalhakkuu bihim” in Surah Jumu’ah (62: 4), the Promised Messiah (as) writes:

“**This verse embraces a prophecy in regard to the appearance of a Prophet, towards the latter days.** Otherwise there is no justification why people should be called Companions of the Apostle, born after the time of the Holy Prophet, who never saw him, or met him.” (Tatimma Haqiqatul Wahyi, page 67)

### **According to the Promised Massih (as):**

“Bear in mind that it is our faith that the last book and last law is the Holy Qur’an and that thereafter till the Day of Judgement, there is no law-bearing Prophet nor any recipient of revelation who is not a follower of the Holy Prophet (sa). This door is closed till the Day of Judgement, but **the door of revelation through following the Holy Prophet (sa) is ever open. Such revelation will never be cut off, but law-bearing Prophethood or independent Prophethood have been put to an end and will not be opened till the Day of Judgement. He who says he is not a follower of the Holy**

**Prophet Muhammad (sa) and claims that he is a law-bearing Prophet, or is a Prophet without bearing a law**, is like one who has been carried away by a fierce flood and is thrown aside and cannot recover himself till he dies. (Review bar Mubahatha Batalwi and Chakralvi, **Ruhani Khaza'in**, Vol. 19, p. 213).

The Promised Massih (as) further writes:

*“Thus it was established till the Day of Judgement, that a person who does not prove being his follower through true obedience and who does not devout his full being to obeying him, cannot become the recipient of perfect revelation. **Direct Prophethood has been ended with the Holy Prophet (sa) ; but Prophethood by way of reflection, which means the receipt of revelation through the grace of Muhammad (sa) will continue till the Day of Judgement** so that the door of perfection of mankind should not be closed and this sign should not disappear from the world that the high resolve of the Holy Prophet (sa) desired that the doors of converse with the Divine should remain open till the Day of Judgement and the understanding of the Divine, which is the basis of salvation, should not disappear”.* (**Haqiqat-ul-Wahi**, RK, Vol. 22, pp. 29-30).

“Let it be borne in mind that God's attributes are never suspended. He will always hear and always speak. This is an undeniable argument that His attribute of speaking will never cease like His attribute of hearing. And this proves that there will always be a group of people with whom God will communicate. **I fail to understand why people are often irritated on hearing the words 'Nabi'**. When it has been proved that the coming Messiah will be from among this *Ummah*, where lies the harm if God has named him 'prophet'? These people do not realise that he has been called an *Ummati* too and all the qualities of a follower are to be found in him. So, this appellation combines two distinct qualities. Jesus of Israel was never called *Ummati* while **God has, in my revelations, repeatedly called me an Ummati** as well as a **Nabi**.” (*Barahin-i Ahmadiyya*, vol. V, (October 15, 1908) p. 184.



**From the cited statements, the following facts are clear:**

1. *There shall be no law-bearing Prophet, nor any Prophet without bearing a law, will be raised from among the non-Muslims.*
2. *There shall be no law-bearing Prophet, nor an independent prophet from among the Muslims.*
3. *The Holy Qur'an does not, however, foreclose the possibility of Non-law bearing Prophethood of abundant Divine communications among the Muslims.*
4. *There shall be recipients of Divine revelation from among the Muslims who may become non-law bearing prophets through the grace of Muhammad (sa) as his follower(s).*

In conclusion, the difference Islam has made to the larger spiritual doctrine of the raising of Divine Messengers is this: after the Holy Prophet (sa), till the end of times, there cannot be any *Nabi* who is granted a new *Shariah*, as the natural and primordial religion of mankind (Islam) has been consolidated and completed with the arrival of the Holy Prophet of Islam (sa). Put differently, *Law-bearing prophethood*, as we knew it, has come to its full and final manifestation in the Holy Prophet of Islam (sa).

The solemn pledge given by Hadhrat Muhammad (as) with Allah (twa) indicates that non-law bearing prophets confirming the message of Islam would be raised *within the Ummat-e-Muhammadiyya*. In other words, non-Law bearing prophethood will continue in the *Ummat*. Such prophets being raised within the *Muslim Ummat* will invariably be pristine reflections of the Holy Master Prophet of Islam (sa) as no one can be granted the title of *Nubuwwat*, without fulfilling the condition precedent of being his perfect *Ummati* and testify to the vitality and liveliness of Islam for all times. The non-Law bearing prophethood will cater to the need for fresh explanations of 'Islam' and as living, practical embodiment of prophetic example among the ***Aakhareen*** (Muslims of the Latter Days, **62:4**). And it is/shall be the binding obligation on the part of the *Muslim*

Ummat to recognize and accept such a *Nabi* when he arrives and assist him in his Divine mission.

In the Qur'an, Allah (twa) emphatically declares: ***“You will never find a change, a deviation in the way and practice (SUNNAT) of Allah”***. (35:44). As the Holy Prophet of Islam (sa) had been raised as the unifier of all nations/peoples (Ummat) and Islam is the universal religion, the Divine practice of raising/ ‘mode’ of selection of prophets will continue only through the *Muslim Ummat*. **In short, the quality and substance of Nubuwwat will continue to exist and enjoy its spiritual illumination as per Sunnat Allah and the “Ummati Nabi” is/will be as “real” as any non-Law bearing prophet of the past.** Any contrary interpretation that reduces the rank of the Divine servants in the Muslim Ummat will only undermine the innate spiritual dignity and lofty station of the Holy Prophet of Islam (sa), besides being contrary to the viewpoint of the Promised Massih (as).

## Proposition No. 2:

### UMMATI NABI AS A TYPE OF NABI

*If the Promised Massih (as) was indeed ‘Ummati-Nabi’, he would have spoken about it. The Promised Massih (as) has never claimed that Allah has addressed him with the titles ‘Ummati-Nabi’*

**According to the Lahore Ahmadiyya Movement official website:**

“in his writings, Hazrat Mirza has **nowhere** used the term **ummati nabi** (follower-prophet), which could possibly have implied the significance of a prophet among the Muslims, i.e. a type of prophet. He has always used expressions like ‘*follower and prophet*’ after having clearly elaborated and defined this concept as characterising a *muhaddas*”.

#### **Question:**

Why did Hazrat Mirza Ghulam Ahmad (as) never write “*Ummati Nabi*” and why did he constantly resort to long wording such as “*Ummati from one angle and Nabi from another angle*”, and “*he cannot be called Nabi alone but the words Nabi and Ummati can jointly be applied to him*”?

#### **Comment:**

##### **1. Promised Massih (as) says Allah has named him “Ummati-Nabi”**

“**Repeatedly, in wahyi to me, Allah has called me an Ummati, as well as a Nabi.** Hearing these **two names applied to me**, gives me a most exquisite joy of the mind; and most humbly I render thanks to the Lord for the honour conferred on me **in this composite title**, which seems to imply

the lash of a whip for the Christians, that they raise the son of Mary to Godhead, while our Holy Prophet Mohammad is a Prophet of such extraordinary eminence that a man of his Ummat could rise to become a Nabi, and be called Isa even though he is an Ummati.” (Zamima Barahin-i-Ahmadiyya, Part V, page 184)

## 2. *Izalah Auham*, (Septembers, 1891), pp. 532-533

“Truly the Messiah to come has also been spoken of as a **prophet (NABI)**, but he has been called a **follower (UMMATI)** too; rather the followers of the Holy Prophet have been foretold that *‘he shall be indeed from among you, and shall be your Imam,’* and his being a follower has been expressed not only in words, but it has also been shown that practically like other Muslims he shall only be a follower of the word of God and the sayings of the Messenger and shall solve the difficult and intricate questions of religion not by dint of his prophethood but *ijtihad* (exercise of judgement), and shall offer his prayers after others.

Now all these clearly indicate that he shall not factually and in reality possess the characteristics of perfect prophethood, although partial and imperfect prophethood (*nubuwwat-i naqisah*) shall be found in him which, in other words, is called *muhaddathiyyah* and contains only one aspect of the perfect prophethood. So, the fact that **he has been called a prophet as well as a follower** indicates that he shall possess both these aspects i.e., followership (*ummatiyyat*) and prophethood (*nubuwwat*), as it is necessary that both these aspects should be found in a *muhaddath*. But the possessor of perfect prophethood (*nubuwwat-i tammah*) has one aspect of prophethood only. In short, *muhaddathiyyah* is imbued with both the colours. That is why in *Barahin-i Ahmadiyyah*, too, **God the Most High named this humble servant a Ummati as well as Nabi.**”

## **MY VIEW:**

As against the opinion expressed in the Lahore Ahmadiyya Movement website, from the evidence examined above, the following facts are apparent:

1. The Holy Prophet of Islam (sa) is a Prophet of such extraordinary eminence that a man of his *Ummat* could rise to become a *Nabi*.
2. As the possessor of *Nubuwwat-e-Tammah among the Israelites*, Hadhrat Isa (as) does not/cannot possess the aspect of *Ummat-e-Muhammadiyah* and cannot appear among the Muslims of the latter days as their Imam.
3. On the contrary, the Promised Massih (as) possesses both the aspects of *Ummatiyyat* as well as *Nubuwwat* and hence, can become a *Ummati Nabi*.
4. In divine revelations (*wahyi*), Allah has called the Promised Massih (as) an "***Ummati***", as well as a "***Nabi***".
5. The Promised Massih (as) understood the **two names** as **a composite title** (Ummati-Nabi).

The opponents always opposed the claims of the Promised Massih (as) by noting that the coming Messiah is called *Nabi* in Hadith. By calling attention to the prophecy of the Holy Prophet (sa) where he described the Promised Massih as "*your imam from among yourselves*", Hazrat Mirza Ghulam Ahmad (as) stated that the promised Imam is also an *Ummati*. Further, taking on their proclaimed belief in the coming of the original/historical Massih, the Promised Massih (as) trenchantly argued that such coming of an Israelite Nabi will break the seal of *Khatam-an-Nabiyyeen*, as he belongs to a distinct and separate dispensation, the raising of an *Ummati-Nabi* will not break the seal of *Muhammadiyah Nubuwwat*.

It is out of profound respect to, and debt for, the greatness of the Holy Prophet (sa) and his enduring prophethood and to avoid the connotations/elements of 'independence' and 'separateness' in his own 'prophethood' that the Promised Massih

(as) instructed that he should not just be addressed as a *Nabi*, but only as “*Ummati-Nabi*”. The very fact that he agreed that “*the words Nabi and Ummati can jointly be applied to him*” certainly point to the fact he did not have an objection to the usage of “*Ummati Nabi*” as a composite title.

For a person of common understanding of English language and the usage of titles, there is nothing manifestly wrong with the description of the Promised Massih (as) as an “*Ummati Nabi*” because of the following:

1. The Promised Massih (as) has acknowledged that Allah (twa) called him “*Nabi*” **in hundreds of revelations;**
2. The Promised Massih (as) has explained in numerous places that the Holy Prophet of Islam (sa) named him at least four times “***Nabiullah***” (“*wa Imamukum Minkum*”) in various sacred *Ahadith*; and
3. The Promised Massih (as) has further taught us that wherever “*Nabi*” appears as a title in this age, it should be read as “*Ummati Nabi*” as **a composite title** in his case, to indicate his status of being a “*Nabi*” while being a follower/ “*Ummati*” of the Holy Prophet (sa).

## “UMMATI NABI” AS ‘MUHADDATH’

In the Lahore Ahmadiyya Movement website, one can read the following quotations and statement of opinion:

1. “A *muhaddas*, who is a ‘sent one’, is a follower and also, in an imperfect sense, a prophet. He is a follower because he fully follows the Shari‘ah of the Holy Prophet Muhammad and receives benefit from the light of his [the Holy Prophet’s] prophethood. And he is a prophet because God makes his affairs like those of prophets. God has made the position of *muhaddas* as an intermediate one between prophets and followers. Although he is a follower in the fullest sense, he is also a prophet in one sense. And a *muhaddas* must be the like of some prophet, and receive from God the very name which is the name of that prophet.” (*Izala Auham*, p. 569)
2. “So the fact that he [the Messiah to come] has been called a follower [of the Holy Prophet Muhammad] as well as a prophet indicates that the qualities of both discipleship and prophethood will be found in him, as it is essential for both of these to be found in a *muhaddas*. The possessor of full prophethood, however, has only the quality of prophethood. To conclude, sainthood (*muhaddasiyyat*) is coloured with both colours. For this reason, in [the Divine revelations published in] *Barahin Ahmadiyya* too, God named this humble one as follower and as prophet.” (*Izala Auham*, p. 533)

This proves conclusively that by the term “follower and prophet” in the writings of Hazrat Mirza is meant a *muhaddas*, who is really a follower but has some characteristics in common with prophets. It does not mean a prophet, as Hazrat Mirza has clearly explained above.”

**Consider also the following statements in Siraj-i Munir (March 24, 1897), pp. 2, 5 :**

“Do not lay false charges against me that I have claimed **absolute prophethood**. Have you not read that *muhaddath* (one spoken to by God) is also a *mursal* (sent one)? Do you not remember the recitation (*qir'at* or version) *wa la muhaddath-in*? Then, how absurd is the allegation that I have claimed to be a *mursal*. O ye the ignorants! Tell me what is the appropriate word in Arabic for one sent by God other than *mursal* or *rasul*. But **remember that in God's revelation (*ilham*) it does not here carry the real sense (*haqiqi ma'ni*) which is specific for the giver of law (*sahib shari'ah*).**

**On the other hand, whoever is appointed (*mamur*) is indeed a *mursal*.** This is, of course, true that in the revelation which God has sent down on me He has-frequently used the words ***nabi*, *rasul* and *mursal*** but they are not in their real significance. And every one has its own terminology. So, this is God's terminology that He has used such words. **We admit and hold the view that in the real sense of prophethood neither a new nor an old prophet can appear after the Holy Prophet, (peace and blessings of Allah be upon him).** The Quran precludes the appearance of such prophets. But God may, in a metaphorical sense, address a *mulham* (an inspired one) as a prophet or a messenger. ...



## **MY VIEW:**

From the very initial years of the Divine Manifestation, the Promised Massih (as) rejected the accusation of the opponents that he has claimed himself to be a ***Nabi like the Holy Prophet (sa) or Hadhrat Isa (as)***. The Promised Massih (as) continuously and consistently rejected any claim to ***Nubuwwat in the sense of a Law-Giver (“Sahih-e-Shariah”) like the one attained by the Holy Prophet (sa)***, which is the highest stage of ***perfect prophethood or that of an independent prophethood with a mandate to follow one’s own Divine revelations like the Jesus (as)***. His explanations of his spiritual station and claims invariably pointed to the fact of his *being an appointed one of God Almighty without being like the two types of Prophethood they represent- Law-Giver or an independent prophet.*

Wherever the Promised Massih (as) rejected the coming of Messengers or Prophets in future, he has only rejected the coming of these independent or perfect prophets who are Law-Givers. While acknowledging that in Divine revelations he has been named, “Nabi” and “Rasul”, he clarifies that the titles “Rasul” or “Nabi” here does not indicate *a real Nabi”, in the sense of a ‘Law-Giver Nabi’.*

As a recipient of Divine revelations, the Promised Massih (as) used to call attention to the concept of ***Muhaddidthin*** familiar to all Muslims to ***indicate that he is indeed one sent by Allah (twa)*** and as such there is nothing wrong in considering him as a ***“Mursal” or “Rasul”***. While in his initial writings, the Promised Massih (as) used to privilege the term “Muhaddathiyat” as fairly representing his divine claim, later on in the year 1901, however, the Promised Massih (as) pointed to the **limitation** of the term ***Muhaddath*** as ***not capable of truly reflecting his lofty spiritual status.***

Commenting upon the applicability of the terms ‘Nabi’ and ‘Rasul’ in his specific case, the Promised Massih (as) writes:

**“If one who is bestowed knowledge of the unseen by God Almighty cannot be given the title of Prophet, then tell me, what else should he be called? If you say that he should be called “Muhaddath”, I would counter that no lexicon attributes to *Tahdith* the connotation of disclosure of the unseen, while *Nubuwwat* means disclosure of the unseen”.** (EGKI, *A Misconception Removed*, p. 8-9, Qadian (2007).

## UMMATI-NABI AS NON-LAW BEARING NABI

**Abdur Rahman Sahib of Dubai** writes in his new book *The Reality of Ahmadiyya Khilafat*:

*“Masih Mauood(as) never said he is an **Ummati Nabi**. But **he said he is a Nabi from one aspect and an Ummati from another aspect**, his prophethood is a reflection of Holy Prophet (sa) and is not a real prophethood”.*

### MY COMMENT:

The writer is right when he points out that the Promised Massih (as) said in some places that **“he is a Nabi from one aspect and an Ummati from another aspect”**. However, the writer is mistaken in opposing **“Ummati Nabi”** as a **composite term**, for the Promised Massih (as) has **confirmed** the joining together of these two titles in his case.

As we know, there are millions and millions, in fact close to two billion people now-on the face of earth, who may claim that they are **“Ummati”**; yet, there was only one among them who became an **Ummati-Nabi in its real sense**. This view is not a personal interpretation from my part, but clear statements of the Promised Massih (as). Consider this:

“In this Ummat, there have been thousands of Auliya, and there has also been **one** who is an Ummati, as well as a Nabi.” (*Haqiqatul Wahyi*, page 28)

In the light of the Qur’anic verses:

عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ  
أَحَدًا ۖ  
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ  
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝

[72:27-28] **He is the Knower of the unseen; and He reveals not His secrets to any one, Except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him,**

The Promised Messiah (as) writes:

“Allah does not grant anyone a full power and dominance on matters pertaining to the Unknown obtainable on the basis of amplitude and clarity, except in the case of His own chosen one, His own Apostle; and it is a thing proven and well established that the amplitude and abundance of communion granted to me; and the volume of knowledge in regard to the Unknown He has bestowed on me, **in the last thirteen hundred years He has not granted to anyone else.** If there be anyone who desires to deny this, the burden of proof lies on him.

In short, in point of the abundance of matters pertaining to the Unknown, in this Ummat, **I am the only one, the only specific individual**; and out of the **Auliya, Abdals, and Aqtab**, the righteous servants of God, as have gone before my time, such amplitude of the great blessing under discussion, has not been given to anyone at all. **In this respect I am the only one singled out for the honour of being called a Nabi; while everyone else held as not deserving this name.** For, an amplitude of Wahyi, and an abundance of knowledge in respect of matters pertaining to the Unknown, is an indispensable condition; and this condition is not found in them.” (*Haqiqatul Wahyi*, page no.406)

Addressing his opponents, the Promised Massih (as) wrote:

“The content, which you call ‘**mokalma mokhataba**’ (precise, definitive communion) amplitude and abundance of the same, under mandate from the Lord God, **I designate as Nabuwwat.** Wa likullin an yastaliha.” (*Tatimma Haqiqatul Wahyi*, page 68)

In his Lecture entitled **Hujjatulla**, the Promised Massih (as) said: “Receiving word from God, such as contains knowledge of things unknown, and embraces prophecies remarkable in grandeur, the man who communicates this word to mankind, in Islamic terminology, is called a **Nabi**.” (Lecture entitled *Hujjatullah, Alhakm*, May 6, 1905)

According to this definition, the Promised Messiah (as) calls himself a *Nabi*, in a phraseology which he calls **Islamic terminology**.

**In *Tajalliyat-e-Ilahiyyah*** the Promised Massih (as) defined his own *Nabuwwat* as follows: “By my definition, a Prophet is one upon whom the certain and unequivocal Word of God descends in abundance, and it is such as contains matters of the unseen. ***It is in this context that God has called me a NABI, albeit one who does not bring any new law.*** Till the Day of Judgement, the Holy Quran shall remain the Law-bearing Book. (p.41)

In the same book, reminding his opponents to look around to find out whether a “*Nabi*” has been raised among them, the Promised Massih (as) clarified the applicability of the usage ***Ummati-Nabi*** in the following terms:

“In the context of the present age, God only uses the word *Nabi* [Prophet] for a person who has been honoured with converse with Him and is entrusted with the revival of religion. **Not that such a person will introduce any new Shariah**, because the Shariah culminated with the Holy Prophet (sa), and, **after the Holy Prophet (sa), the word *Nabi* cannot be used for any person unless he is also called *Ummati* [the follower of the Holy Prophet (sa)]**, which means that everything he has been blessed with is through his obedience to the Holy Prophet (sa) and not directly”.

(***Tajalliyat-e-Ilahiyyah***, EnglishTr., Footnote no. 10 at pp.10-11, 2006 edn, London: Islam Int’l Publications; **1922-First edn**, Urdu)

The Promised Massih (as) further clearly stated that “***Ummati-Nabi***” is a *Non-Law Bearing Prophet*:

“The true meaning of *Nabi* is only this that he should be one who received tidings, by means of *Wahyi* from *Allah*, and have communion with *Allah* in considerable abundance and amplitude. That he should be the bearer of a new *Sharia* is not essential and

binding. Nor is it necessary that he should not be a follower of an earlier *Nabi*, who had a *Sharia* of his own. Therefore, **there was no harm if an *Ummati* should come to be a *Nabi* of this kind**, especially where that *Ummati* received the blessing after loyal obedience to the earlier *Nabi* in question.” (Brahin-e-Ahmadiyya, Part V, RK, Vol. 21, pp. 306)

“In Arabic and Hebrew, the word *Nabi* (Prophet) means one who makes prophecies on the basis of revelation received from God. **As the Holy Qur’an does not close the door of Prophethood** whereby a person through obedience to the grace of the Holy Prophet (sa) may be granted converse with God and may be informed of hidden matters through Divine revelation, then, what is there to stop the appearance of such a Prophet among the Muslims? We do not believe such Prophethood is barred.” (Brahin-e-Ahmadiyya, Part V, RK, Vol. 21, pp. 351-352)

“I swear by Him that just as He granted His converse to the Prophet Abraham (as) and then to Isaac (as), Ishmael (as), Jacob (as), Joseph (as), Moses (as) and Jesus Son of Mary (as), and, after them all, spoke with unmatched clarity and purity to our Prophet Muhammad (sa), so did He honour me with His converse and revelation. But this honour was bestowed upon me solely because of my complete submission to the Holy Prophet Muhammad (sa). If I had not been part of the Holy Prophet’s (sa) Ummah, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of converse with God, for **all Prophethood has come to an end except the Prophethood of Muhammad (sa). No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet (sa) first. On this basis, I am both an *Ummati* and a *Nabi*.**”

(Tajalliyat-e-Ilahiyyah, English Tr., pp. 27-28, 2006 edn, London: Islam Int’l Publications; 1922-First edn, Urdu)

Given these explicit claims (and similar other writings) of the Promised Massih (as), it would not be accurate to describe his spiritual station as that of one of the thousands of *Muhaddidthin* who were raised in the Muslim *Ummat*.

Those who insist that the Promised Massih (as) should not be called “***Ummati Nabi***” as it implied a kind of prophethood and prescribe that it should be used only in the sense of a ***Muhaddith*** essentially seek to deny or reduce the implication of ‘Nabi’ in his Divinely revealed title, first into an empty metaphor and later, implicitly and inexorably, into a non-entity. They seek to limit the awe-inspiring, messianic/ ‘prophetic’ status to a mere personal Divine favour or spiritual honour without any real meaning or spiritual obligations on the part of Muslims or any material consequences for his rejection, either for the world, not even for the *Ummat*.

## PROMISED MASSIH (AS) **ZILLI NABI**

According to our adversaries, the Promised Massih (as) is not a Prophet in the “real” sense even as they concede that he was a *Zilli Nabi* or reflective prophet. They would have us believe that *Zilli Nubuwwat* is a mere spiritual favour bestowed on the Promised Massih (as) and that it does not amount to any “real” prophethood. Except for citing certain statements of the Promised Massih (as), they do not engage you in a conversation on the meaning and scope of “real” prophethood. Contrary to their implicit view point that “real” prophethood indicates only a single category, the Promised Massih (as) held a plural understanding of prophethood. According to the Promised Massih (as), *Zilli Nubuwwat* is also a **type of Nubuwwat**:

**“There is a kind of *Nabuwwat* that has not come to an end the *Nabuwwat* that accrues from complete and perfect obedience and loyalty to the Holy Prophet Mohammad. The *Nabuwwat* which takes light from that lamp. That *Nabuwwat* has not ended, since it is Mohammadi *Nabuwwat* itself i.e., its *zilli*, (its true and full image, its perfect reflection)”** (*Chashma-i-Mar’fat*, page 324)

When the Promised Massih (as) describes *Zilli Nubuwwat* as a type of *Nubuwwat*, we have no right to undermine its stature by saying that it does not amount to real prophethood. The fact is, for many years, the Promised Massih (as) held a very **restricted** meaning of *Nubuwwat* in **a real sense** as encompassing only ***Law-Bearing Prophets and other independent Prophets***. For instance, he wrote:

“Since, in the terminology of Islam, a Prophet, or an Apostle, was one who **brought a new and full *Sharia***; or he **abrogated certain portions of an old *Sharia***, or he was **not himself an Ummati of an earlier Prophet, with Divine Communion his independent share**, without being beholden to any previous Prophet. One has to remain vigilant that at this point (namely the question of his own *Nabuwwat*) it is not to be taken and interpreted in terms of the old unwarranted concept. For we have no Scripture, except



the Holy Quran; no *Din*, except Islam; and we hold a firm faith that our beloved Prophet and Master is *Khatamul Anbiya*, and the Holy Quran *Khatamul Kutub*” (Maktubat, August 17, 1899)

Based on recurring revelations, the Promised Massih (as) modified the position and expanded the category of *Nabuwwat* to include *Ummati Nabi* or non-Law bearing Prophet(s) in the *Ummat-e-Muhammadiyah* who could be raised by way of reflection. However, even during the final phase of his new comprehension, he never took himself to be a Prophet with a new Law, a new *Shariah*. He never claimed to be an independent Prophet, insisting always that he was only a *zilli* or *buruzi Nabi* being perfect *zill* or image of his Master Prophet by devotedly following his *Shariah* and thereby gaining the title of Nabi through strong spiritual power of his Master *Khatam-un-Nabiyyin*.

He defined **Zilli Nubuwwat** or reflective prophethood as follows:

**Only that Prophethood is barred which is accompanied by the commandments of a new Shariah, or claims to be outside the following of the Holy Prophet (sa). But a claim to prophethood by one whom Divine revelation describes as a follower of the Holy Prophet (sa) and who is also designated as a Prophet, is not contrary to the Holy Qur'an, in as much as Prophethood is a reflection of the Prophethood of the Holy Prophet (sa) and is not independent Prophethood**”. (Brahin-e-Ahmadiyah, Part V, RK, Vol. 21, pp. 351-352)

The Promised Massih (as) writes:

“My Prophethood, i.e., my converse with God, is nothing but a reflection of the Prophethood of Muhammad (sa). Apart from this my Prophethood is nothing. It is the same Prophethood of Muhammad (sa) which has manifested itself through me. And, since I am a mere reflection of him as well as his devout follower, this does not in the least diminish the high status of the Holy Prophet (sa)”. (*Tajalliyat-e-Ilahiyyah*, English Tr., pp. 27-28, 2006 edn, London: Islam Int’l Publications; **1922-First edn**, Urdu)

According to the Promised Massih (as), in the past, prophets- *Law-bearing, Law-sharing but independent or non-law bearing*- raised by Allah (twa) were not considered *reflections of a previous Prophet, even when they served the same Shariah*. However, after the appearance of the Holy Prophet (sa), the prophets who shall be raised to serve the Islamic Shariah shall be reflections of the Holy Prophet (sa). While giving an exposition of *Khataman Nabiyyin* the Promised Messiah (as) also wrote:

“Obedience rendered to him, in the ways of life, favours with Kamalat of Nabuwwat and his spiritual concentration is **capable of carving out a Prophet**. This holy power has not been extended to any other Prophet.”

“Apart from him, to no other Prophet has this seal been extended. **He is the only one under whose seal a Nabi can be obtained**, for which a binding condition is that he should be his *Ummati*.”

The Promised Massih (as) further clearly clarifies:

“Allah the Exalted, bestowed upon the Holy Prophet (sa) the Seal for the purpose of conveying spiritual excellence, which had not been bestowed on any other Prophet and that is why he was named the Seal of Prophets. This means that obedience to the Holy Prophet (sa) bestows the excellences of Prophethood and his spiritual attention fashions Prophets. No other Prophet has been granted such spiritual power. This is the meaning of the Hadith: ***‘The divines from among my people will be like the Prophets of Israel’***.”

There were many Prophets from among the children of Israel, but their Prophethood was not because of their obedience to Moses (as); rather it was a direct bounty from God. That is why they were not designated **“Prophets in one aspect and the followers of a Prophet in another”**, but were called **“independent Prophets”** and the dignity of

Prophethood was bestowed directly upon them”. (Haqiqatul Wahyi, RK, Vol. 22, pp. 99-104)

In conclusion, according to the Promised Massih (as), a “real” *Nabi* could be one who brought a new *Sharia* or new set of commandments; at the same time, a man could be a *Nabi* without bringing any new *Sharia* or new set of commandments. The spiritual claim of the Promised Massih (as) does not amount to a *Law-bearing Prophethood*, or an *independent Prophethood*, both of which are terminated with the perfection of the Islamic Shariah. However, the non-Law-bearing, “reflective prophethood” in the *Ummat-e-Muhammadiyah* to which the Promised Massih (as) was raised and he, therefore, laid claim, is as “real” as *non-Law-bearing Prophethood* of the past.

### **Proposition No. 3**

#### **UMMATI NABI AS A COMPOSITE TITLE**

***The Promised Massih (as) never approved of the usage/expression ‘Ummati-Nabi’ as a composite title.***

(1) In his AL WASIYYAT, the Promised Massih (as) endorsed the concept of Ummati Nabi in the following ringing words:

*“A perfect follower of this teaching should not be called a prophet alone as that would be an affront to the perfect prophethood of Muhammad (sa). But, of course, the perfect follower can be called an **Ummati** (follower) and a **Nabi** together and this will not be a slight to the perfect prophethood of Muhammad (sa); rather it would add to its lustre.”* (p. 17, 2003, Qadian, India edn.)

(2) “I cannot be called only ‘prophet’, but a prophet from one aspect and a follower from another.” (*Haqiqat al-Wahy*, footnote, p. 150)

(3) In his book, **Tajalliyat-e-Ilahiyyah (Divine Manifestations)**, written in March 1906, the Promised Massih (as) explained the interpretation of word “**NABI**” for our times, the times after the death of the Holy Prophet of Islam (sa).

The Promised Massih (as) wrote:

*Severe punishment never takes place without the advent of a **Prophet**, as God says in the Holy Quran: “**Wa maa kunna mu’azzibina hatta nab’atha rasula**”* (Bani Isra’il, 17:16)

*Why then is it that the epidemic of the plague is devouring the country on the one hand, and terrifying earthquakes are giving no respite on the other? O heedless ones, look around! **May be a Prophet has been established by God and it is him you have rejected.**”*

The Promised Massih (as) further explained the word **NABI** in a footnote as follows:

“In the context of the present age, God only uses the word **Nabi** [Prophet] for a person who has been honoured with converse with Him and is entrusted with the revival of religion. Not that such a person will introduce any new **Shariah**, because the **Shariah** culminated with the Holy Prophet (sa), and, **after the Holy Prophet (sa), the word **Nabi** cannot be used for any person unless he is also called **Ummati**** [the follower of the Holy Prophet (sa)], which means that everything he has been blessed with is through his obedience to the Holy Prophet (sa) and not directly”.

*Tajalliyat-e-Ilahiyyah (Divine Manifestations)*, p.12, f.n.10, (First edn. 1922), London: Islam Int’l Publications (2006).

#### Lahore Ahmadiyya Movement Literature

In **Maulana Muhammad Ali’s *Prophethood in Islam*** (UK: Maulana Tufail Memorial Trust (1992), p. 572, the relevant part, as TRANSLATED, reads:

**Even the application of the word Prophet (NABI) after the Holy Prophet is not permissible unless he is also called a follower (UMMATI)...”**

**A moment to ponder:** How will one represent this idea in two words except as **“*Ummati Nabi*” ???**

### **The Promised Massih (as) declares:**

“I swear by Him that just as He granted His converse to the Prophet Abraham (as) and then to Isaac (as), Ishmael (as), Jacob (as), Joseph (as), Moses (as) and Jesus Son of Mary (as), and, after them all, spoke with unmatched clarity and purity to our Prophet Muhammad (sa), so did He honour me with His converse and revelation. But this honour was bestowed upon me solely because of my complete submission to the Holy Prophet Muhammad (sa). If I had not been part of the Holy Prophet’s (sa) Ummah, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of converse with God, for all Prophethood has come to an end except the Prophethood of Muhammad (sa).

No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet (sa) first. On this basis, **I am both an *Ummati* and a *Nabi*.**” – (Tajalliyat-e-Ilahiyyah (*Divine Manifestations*)).

## **Proposition No. 4**

### **UMMATI NABI AS A SPIRITUAL STATUS**

*There is nothing extraordinary or special about the Promised Massih (as) being conferred the honour and status of ‘Ummati-Nabi’ as there thousands of saints in the Muslim Ummat who have reached this stage of spirituality.*

**According to the Lahore Ahmadiyya Movement website:**

**‘Follower and prophet’ applies to many saints.**

According to Hazrat Mirza, it is not only him but *many saints in Islam* who attained the title ‘prophet and follower’. He writes:

1. “Islam is the only religion in the world having the virtue that, provided the truest and fullest obedience is rendered to our Leader and Master the Holy Prophet Muhammad, peace and the blessings of God be upon him, one can have the privilege of Divine revelation. For this reason it is recorded in Hadith: *Ulama ummati ka-anbiya Bani Israil*, that is, ‘the spiritual savants from among my followers are like the prophets of Israel’. In this Saying too, the godly savants are on the one hand called followers, and on the other hand they are called the likes of prophets.” (*Supplement to Barahin Ahmadiyya Part V*, pp. 182 – 184)
2. “God bestowed the honour of His full, perfect, pure and holy, communication and revelation to some such persons as had reached the stage of *fana fir-rasul* to the highest degree, so that there remained no separation. The concept of *ummati* and the meaning of *following* was found in them to completion and perfection, so that their very being did not remain their own selves, but rather, the person of the Holy Prophet Muhammad was reflected in the mirror of their state of engrossment. On the other hand, they received Divine communication and revelation in the fullest and most perfect sense like prophets. So in this way, some persons, despite being *ummati* [followers], received the title of *nabi* [prophet].” (*Al-Wasiyyat*, pp. 29–30)

The Promised Massih (as) has clarified elsewhere in his writings that while there were many saints in the Aulia who have reached lofty spiritual stations, he was indeed singled out among all of them with a unique stature and space in the spiritual realm of Islam. The Lahore Ahmadiyya Movement website does not refer to these important writings for taking a fully informed view on this matter.

The Promised Massih (as) writes:

“Although thousands of saints and chosen ones of God have appeared in this Ummah none of them was the promised one except he who was to come in the name of the Messiah. Similarly, none of the prophets before Jesus was a promised one. It was the Messiah only who had been promised.” (*Tazkirah al-Shahadatain*, p. 29)

“On one occasion, I had explained to him (i.e., Sahibzada 'Abd al-Latif) the reply to an objection and indeed he enjoyed it. The objection was that when the Holy Prophet (peace and blessings of Allah be upon him), is the like of Moses and his successors were like the Israelite prophets then **why the word prophet occurs in *hadith* for the Promised Messiah while all other successors (*khulafa*) of the Holy Prophet have not been given this name.**

I explained to him that when the Holy Prophet (sa), was the Seal of the Prophets (*Khatam al-Anbiya*) and there was to be no prophet after him, therefore, if all the *khalifahs* were called by the name prophet it would have made the idea of finality of prophethood (*khatm-i nubuwwat*) dubious. And if none of the individuals was called prophet even then the objection of lacking in similarity (*mushabihat*) would have remained there, because Moses' successors were prophets. Thus the divine prudence demanded that many *khalifahs* should be sent first without naming them 'prophet' and this status (*martabah*) is not granted to them because of the finality of prophethood, so that it remains a sign for the Finality of Prophethood. And the last *khalifah* should be



given the name of prophet so that in the matter of *khilafat*, the similarity between the two dispensations becomes established.

And I have explained time and again that prophethood of the Promised Messiah is only by way of reflection (*zill*) because on account of his being a perfect manifestation (*baruz*) of the Holy Prophet, peace and blessings of Allah be upon him, and being benefited by the Holy Prophet's person (*nafs*) he has become worthy of being called a prophet as God has addressed him in one of His revelations:

**‘O Ahmad, you have been made a messenger (*mursal*)’** i.e., as you have qualified your self for the name 'Ahmad' by way of *baruz* although your (own) name is Ghulam Ahmad, similarly, by way of *baruz* you have earned the name 'prophet' because Ahmad is a prophet (and) prophethood cannot be separated from him.” (***Tazkirah al-Shahadatain*** (October 16, 1903), p. 43.

“In this *Ummat*, there have been thousands of *Auliya*, and there has also been one who is an *Ummati*, as well as a *Nabi*.” (*Haqiqatul Wahyi*, page 28)

“I do not claim any Prophethood that is barred by the Holy Qur’an. All I claim is that in one aspect I am an ***Ummati*** and in another, through the grace of the Prophethood of the Holy Prophet (sa), I am a ***Nabi***. In my case Prophethood means only that I am frequently honoured with converse with God Almighty. The truth is as the revered reformer of Sirhind has recorded in his ***Maktubat***:

*“Though some individuals from among the Muslims are honoured with converse with the Divine and will continue to be so honoured, yet only he is called a Prophet who is so honoured most frequently and to whom the unseen is frequently disclosed”.*

There is a prophecy in the *Ahadith* that there will appear among the Muslims one who will be called Isa and Ibn Maryam and will be designated a Prophet, that is to say, he will

be so frequently honoured with converse with God and so much of the unseen will be disclosed to him as is not possible in the case of anyone except a Prophet as God Almighty has said:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا [72:27-28] This means that Allah does not grant anyone a full power and dominance on matters pertaining to the Unknown obtainable on the basis of amplitude and clarity, except in the case of His own chosen one, His own Apostle; and it is a thing proven and well

established that the amplitude and abundance of communion granted to me; and the volume of knowledge in regard to the Unknown He has bestowed on me, **in the last thirteen hundred years He has not granted to anyone else.** If there be anyone who desires to deny this, the burden of proof lies on him.

In short, in point of the abundance of matters pertaining to the Unknown, in this Ummat, **I am the only one, the only specific individual;** and out of the **Auliya, Abdals, and Aqtab**, the righteous servants of God, as have gone before my time, such amplitude of the great blessing under discussion, has not been given to anyone at all. **In this respect I am the only one singled out for the honour of being called a Nabi; while everyone else held as not deserving this name.** For, an amplitude of Wahyi, and an abundance of knowledge in respect of matters pertaining to the Unknown, is an indispensable condition; and this condition is not found in them.” (Haqiqatul Wahyi, page no.406)

## **LETTER ADDRESSED TO AKHBAR-I 'AM**

Even in his last letter dated May 23, 1908, written days before his death on May 27, 1908 the Promised Massih (as) explained his distinct spiritual claims-in what sense he is not a *Nabi* and in what sense he is a *Nabi* and why he should be called ***Ummati-Nabi***. The statement was issued to reject the allegation that he did not claim any type of *Nubuwwat*:

“Dear Mr. Editor,

**In the second line of column I, Akhbar-i 'Am dated May 23, 1908, it has been ascribed to me that in the meeting (held in Lahore) I had denied a claim to prophethood.** The correct position is that in this meeting I only repeated what I have been writing in my books and I now declare it again that it is entirely unfounded that I claim prophethood which tantamounts to total severance from Islam meaning thereby that I am an independent prophet and absolve myself from following the Quran, and introduce a new *kalimah* (formula of faith) of my own, have a different *qiblah* and hold the law of Islam as abrogated, and forsake the precept and guidance of the Holy Prophet (peace and blessings of Allah be upon him). These allegations are not correct. The claim to such a prophethood is heresy to me. This is not for the first time that I refute these accusations but have been writing time and again that I have no claim to such a prophethood and it is a calumny against me.

**I call myself a prophet because I have been gifted with divine revelation. I profusely receive His communications. He grants my prayers, manifests for me many Unseen matters and discloses to me knowledge about the events to come. Such secrets are disclosed only to the person who earns exclusive nearness to God. I have been named prophet because of the abundance of these qualities. Thus I am a prophet in consonance with the divine command. If I disclaim this privilege, it will be a sin. I**

cannot deny that God has named me prophet in a particular sense and I stick to it till I depart from this world.

**I am not a prophet in the sense that I dissociate myself from Islam or abrogate any of its injunctions. I faithfully submit to the dictates of the Quran in word and spirit.** No one can dare to abrogate even a jot or tittle of the Quran. I have thus been called a prophet because, in Arabic and in Hebrew, *nabi* means a person who, on the basis of divine revelation predicts the future events in abundance. And it is this abundance which counts for this epithet just as possession of a penny does not construe riches. God by His grace has granted me immense knowledge of the Unseen and thousands of signs have been manifested at my hands and His favour still continues. I say it not by way of self-praise but in gratitude to Allah's grace and His assurance that even if the entire world rises against me, He will come to my rescue and that He will stand by me in trials and tribulations and make me dominant over my foes in every respect. **This is why Allah has named me *nabi*. I alone have been granted abundant knowledge of the sciences of the Unseen and frequency of divine communion and communication in this age.**

Dreaming is a common human experience. A few people receive revelation (*ilham*) and even do experience a little and turbid knowledge of the Unseen but these communications are few and far between and disclosure of the Unseen matters is ambiguous and obscure. Reasoning and rationale (*aql-i saleem*) demand that **a person who is granted clear revelation and knowledge of the Unseen, free from impurities and flaws, should not be bracketed with people having common and insignificant experience of this phenomenon and should be called by specific name so as to differentiate them from the rest. Therefore, God has given me a distinctive status in calling me 'prophet'. This is an award of honour bestowed on me to distinguish me from the rest. I am thus a *Nabi* in this sense as well as an *Ummati* so that the prophecy of our Master and Guide that the coming Messiah will be an *Ummati-Nabi*, comes true.**

Otherwise, how could prophet Jesus about whose second advent people are relying on false hopes and vain aspirations can be a follower (*Ummati*) of the Holy Prophet (peace and blessings of Allah be upon him)? Would he after descending from heaven, become a Muslim first or would our Holy Prophet (peace and blessings of Allah be upon him), cease to be the Seal of the Prophets (*Khatam al-Anbiya*)! Peace be on him who follows the guidance!

**Lahore, Ghulam Ahmad, May 23, 1908"**

**AND Finally**, one of the **DIVINE REVELATIONS VOUCHSAFED TO HADHRAT MIRZA GHULAM AHMAD** (as), the true reflection of the Holy Prophet (sa), is as follows:

“The enemy will say: ‘**You are not a Messenger.**’ We shall seize him from the snout.”  
[*Arba’in*, no. 2, pp. 31–36, *Ruhani Khaza’in*, vol. 17, pp. 379–385; *Tadhkirah*, p. 479]

*This Divine revelation is astonishingly a mirror image of what Allah (twa) says in the Qur’an about the Kafirren who have rejected the Messengership of the Holy Prophet of Islam (sa):*

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۖ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۚ [13:44] And those who disbelieve say, ‘**You are not a Messenger.**’ Say, ‘**Sufficient is Allah as a Witness between me and you, and so is he who possesses knowledge of the Book.**’

## CONCLUSION

The subject of **UMMATI-NABI** having been largely debated in the recent mail groups marks the disclosure of the verities contained in that misunderstood subject which groups of Muslims and particularly among the Ahmadis themselves (both from the Qadian and Lahore school of thoughts) who have tried to ignore and even masked it as “*Khatme-Nabuwwat*” when both the Holy Prophet Hadhrat Muhammad (sa) and the Promised Massih (as) himself informed about the continuity of divine guides, prophets and messengers till the Day of Judgement, and that, from none other than the Ummat-e-Muhammadiyah itself. And most important of all, the Holy Quran, divine guidance for all times itself is witness to this fact.

Thus the arguments compiled in this special booklet clearly depict the term “**Ummati-Nabi**” as being used by the Promised Massih Hadhrat Mirza Ghulam Ahmad (as) himself, truthfully proving himself as THE true FOLLOWER (*Ummati*) of the Holy Prophet of Islam (sa) and being divinely-sent by God Almighty as PROPHET (*Nabi*) as per the promises contained in the Quran and Sunnah. And all this, in one same sentence written personally by the Promised Massih (as), as specified in the challenge.

**Narrated By Hudhaifa:** Allah’s Apostle narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur’an, and then they learnt it from the (Prophet’s) Sunna (tradition). He also told us about its disappearance, saying, *“A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one’s foot; and in fact, this*

***blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them.***

*Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart.” ... (Bukhari)*

Honesty, like modesty is a branch of faith. Islam holds high regard for truthful people who when they said something and are then proved wrong, they admit their defeat with dignity and without animosity.

Our brothers who instituted the challenge on “Ummati-Nabi” agree that in hundreds of Divine revelations, Allah (twa) addressed the Promised Massih (as) with the titles “Ummati” and “Nabi”. They claim, however, that the titles have never occurred together in a single revelation vouchsafed to the Promised Massih (as) and that the titles have invariably occurred in different revelations and further, they assert that the two titles cannot be used together. It is for readers and truth-seekers to judge whether I have made a persuasive case to consider the composite title “Ummati-Nabi” has been claimed by the Promised Massih (as) in his writings. It is also for truth-seekers to judge whether I have provided evidence from the Qur’an where the words “Ummati” and “Nabi” have occurred together in a single Ayat (Divine revelation) and that too, in several verses.

The ignorant opponents of the Promised Massih (as) always accused him of claiming to be a Nabi in the sense of a *Kalima-altering, Qibla-changing, Shariah-producing* Law-Giver. These opponents never accused him of being OR CLAIMING TO BE ONLY a Law-teaching or non-Law bearing prophet who follows the *Deen-e-Islam* in its entirety. While all through his life, the Promised Massih (as) strongly rejected all accusations of claiming to be a Nabi in the sense which his ignorant and unjust opponents made allegations, he never ever hesitated in acknowledging, claiming and explaining the type

of Nubuwwat over which he has a just and fair and legitimate honour of being raised to. According to the Promised Massih (as), while no person after the Holy Prophet (sa) of Islam can directly or independently attain to the rank of prophethood, a person who establishes the fact of his being an **“Ummati”**, i.e., follower of the Holy Prophet (sa) and subscribes to being his servant can make an appearance as a **“Nabi”** and thus could be described as **“Ummati-Nabi”**. (*Review ber Mubahasah Bataalvi wa Chakrhaalvi*, Roohani Khaza'in, Vol.19, pp. 213-215; Al-Wassiyat).

**I**f people such like **Mustaq A. Malik Saheb**, **Rashid Jahangiri Saheb** and **Abdur Rahman Puthiyavalappil Saheb** of Dubai are truthful, then they will admit that indeed the Promised Messiah Hadhrat Mirza Ghulam Ahmad (as) was a true **Ummati-Nabi**, the first of his kind, from none other than the *Ummat-e-Muhammadiyah* itself. Rashid Jahangiri Saheb had indicated in his e-mails that the amount of **USD 10,000** he pledged for proving “Ummati-Nabi” could be utilized for the work of *Deen-e-Islam*. Likewise, I also thus claim, **not for my own sake**, but for the sake of the truth being clearly proved on the subject of **“Ummati-Nabi”** the **US 100,000 Dollars** which **Abdur Rahman Puthiyavalappil Saheb** of Dubai **so generously offered**. This money shall be used *Insha Allah* for the furtherance of *Deen-e-Islam*.

Let it be that honesty in promises be kept as the secure future of Islam and Muslims.  
*Insha Allah, Amine.*