

AHMADIYYAT OR QADIANISM!

ISLAM OR APOSTASY?

NAEEM OSMAN MEMON

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CONTENTS

AHMADIYYAT OR QADIANISM! ISLAM OR APOSTASY?

THE ANTI AHMADIYYA CONTROVERSY

INTRODUCTION pg 1

PART ONE

CREDIBILITY OF THE ANTI AHMADIYYA PUBLICATIONS

1. BLATANT FALSEHOOD pg 4

Fictitious Book: The Kitabul Mobin, Adulteration of the Quranic text.

2. MISQUOTATIONS AND QUOTATIONS OUT OF CONTEXT pg 14

The Holy Prophet of Islam, The Saints and Scholars of Islam

3. UNSUBSTANTIATED ALLEGATIONS pg 29

A Hindu hatched conspiracy, Hindu support through pen, press and platform, A British Protege, British sponsorship, Queen Victoria's visit to India, The Israeli Connection

FIRST TO CRY OUT THIEF STEALS THE TREASURE pg 66

Jamaat e Islami and Israel, Saudi link with Israel, Wahabbia Movement and the British, British patronage of Saud, Creation of the Deoband, The Ahle Hadith and the Hindu Congress, Ahrar and the Hindus, Jamaat e Islami's pro Hindu tendencies,

4. MISREPRESENTATION OF TEXTS pg 85

Messiah ibne Mariam

5. MAGNIFICENT LIES TO CARRY CONVICTION 93

Fraudulent References, Quotations and References from hostile sources, Allegations without evidence, Allegations proved false by existing facts

PART TWO

CLAIMS OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN

1. MUJADDID OF HIS AGE pg 106

Advent of Mujaddids, Plight of Ummah in 19 century CE, Hazrat Mirza Ghulam Ahmad's services to Ummah, Ummah mourns his death, Rejection of Mujaddids by the Ummah

2. THE IMAM MAHDI pg 122

Compilation of Hadith Literature, Hazrat Mirza Ghulam Ahmad's views, The Sudanese Mahdi, Success of the Imam Mahdi's mission

3. THE PROMISED MESSIAH pg 136

Expectations of the pseudo Ulemma, Symbolic significance of Signs, Advent of Messiah son of Mary, The exaltation of Isa ibne Mariam, Hazrat Isa's life and death

4. SYMBOLIC SIGNIFICANCE OF SIGNS pg 170

Messiah named as ibne Mariam pg 170 Descent from the sky pg 175, The Two Angels pg 186, White Minaret in Damascus pg 188, Life Span of 40 years pg 190, Breaking of the Cross pg 199, Annihilation of the Swine pg 204, Termination of Wars pg 206, Abrogation of Jizya pg 214, Judge and Head of Government pg 224, Abundance of goods, affluence and prosperity of people pg 229, End of all other religions pg 238, Annihilation of the Dajjal pg 241, Defeat of the Jews pg 253, Disappearance of hatred and malice pg 259, Pilgrimage to Mecca pg 261, Muslims to offer funeral prayers pg 265, Two yellow sheets pg 273, To be buried in the grave of the Holy Prophet pg 274.

5. APOSTLE OF GOD ALMIGHTY 282

The expression Khataman Nabiyeen, Circumstances which necessitated expression, Significance of expression, Perversity of mullahs, Opinion of Muslim scholars, Continuation of prophethood, Agreement of Muslim scholars, Traditions of the Holy Prophet: I am the last of the Prophet's and There is no Prophet after me, Hazrat Ummul Momineen's verdict, The Holy Prophet's verdict, Chronological finality of Prophethood, Pakistan

Government's Constitutional Amendment of Article 260, Continuation of Prophethood, Hazrat Mirza Ghulam Ahmad's Prophethood.

PART THREE

SUNDRY CHARGES

1. **A NEW RELIGION: A PARALLEL UMMAH pg 320**
The Concept of God, The Concept of Angels, Reverence to the Holy Quran, Apostles of God Almighty.
2. **AN INDEPENDENT UMMAH pg 326**
Historical perspective, Edicts of apostasy, Forced segregation, Other Muslim Communities
3. **THREAT TO THE UMMAH pg 330**
Drive wedge into unity of Muslims, History of division in the Ummah, Sunni and Shia conflict, Allegations of Shia Quran, Alleged Surah Waliyah, Edicts against Wahabbia / Deobandi sects, Edict against Abul Ala Maududi of Jamait e Islami
4. **CONTEMPT OF OPPONENTS pg 336**
The Arabic expression Zurrayatul Baghaya, Conduct of Islam's enemies, Ridicule of Islam and its Prophet, Denounced enemies of the faith as swines and dogs, Contempt shown by the Holy Quran, Accused enemies of Islam of being the vilest creation, Expression previously employed by the Holy Prophet, Abuse and correct description, Retaliation, Vulgarity of the opponents.
5. **CONTINUATION OF DIVINE REVELATION pg 344**
Exception taken to the view, Revolt against prophethood, The Holy Prophet's verdict, Opinion of the Ummah's scholars, Divine communication not restricted to Prophets, Promised Messiah expected to receive Divine revelation, Revelations vouchsafed to the Promised Messiah, Maulvi Muhammed Hussain Batalvi's statement, Allegations against revelations of the Holy Prophet.
6. **PROPHECIES OF THE PROMISED MESSIAH pg 349**
Muhammedi Begum, Causes of prophecy against Mirza Ahmad Beg's

family, Conditional nature of prophecy, Ahmad Beg's death, Morale and conduct of family, Mirza Sultan Beg's attitude

7. CHALLENGE TO SANAULLAH AMRITSARI pg 356

Mubahilah, Challenge by Sanaullah, Hasty retreat, Second challenge by Sanaullah, Another retreat, New criterion offered by mullah, Victim of his own proposed criterion.

8. SUSPENSION OF JIHAD pg 363

Concept of Jihad, Anti Ahmadiyya elements view, Hazrat Ahmad Shah Berlvi view, Hazrat Maulana Ismail Shaheed's view, Hazrat Sayyed Ali Al Hirari's views, The Sunni leaderships views, Contradictory views expressed by Jamait t Islami leadership, Ahmadiyya Muslim Community conducts Jihad,

9. HONOUR OF TITLES pg 369

Claimed likeness to Prophets and Messengers, Expected of Promised Messiah and Imam Mehdi, Prophesied by saints of Islam, Similar likeness claimed by Muslim saints

CHARACTER ASSASSINATION

10. SCHOLASTIC ABILITY pg 372

The Ummi Prophet's Ummah, Scholastic ability applauded, Hazrat Maqlana Hafiz Nuruddin, Genuine error construed as evidence of meagre knowledge

11. MORAL DISPOSITION pg 378

Allegation of being an absent minded simpleton, Contradiction |by mullahs

12. PHYSICAL HEALTH pg 380

Spiritual exercises and rigid self discipline, Promised Messiah expected to be suffering from two ailments, Prophets of God often subjected to ridicule

FINAL SUBMISSION pg 383

Invalid excuse, Status of the Promised Messiah, No bearer of burden shall bear the burden of another, Prophecy of the Holy Prophet

AHMADIYYAT OR QADIANISM!

ISLAM OR APOSTASY?

**HE IT IS WHO HAS SENT DOWN THE BOOK:
IN IT ARE VERSES THAT ARE FUNDAMENTAL -
THEY ARE THE BASIS OF THE BOOK:
AND THERE ARE OTHERS THAT ARE ALLEGORIC,
WHEREOF THOSE IN WHOSE HEART IS PERVERSITY,
PURSUE THE ALLEGORIC:
SEEKING TO CREATE CONFUSION,
AND PERVERT THE MEANING**

AL QURAN: SURAH AL IMRAN

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this book would not have been possible.*

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PUBLISHER'S NOTE

The Ahmadiyya Muslim Community celebrates its centenary in less than a year's time but its passage through history has not been a smooth one. For nearly a century, numerous hostile forces have conspired to exterminate the Community through whatever means available to them and the previous few decades have witnessed the publication of a colossal amount of anti Ahmadiyya literature in which its authors have taken recourse to shameful lies and fabrications.

Although the Ahmadiyya Muslim Community has quite successfully replied to this false propaganda on numerous occasions, the need for a comprehensive response has been felt for a long time. The present publication, *Ahmadiyyat or Qadianism! Islam or Apostasy?* fulfills this pressing demand and exposes the excessive perjury committed by most anti Ahmadiyya publications including Ehsan Ellahi Zaheer's 'Qadiyaniat. An Analytical Survey', Abul Hasan Nadwi's 'Qadianism. A Critical Study', Suhaib Hasan's 'The Truth About Ahmadiyyat', Hasan Rawat's 'Qadianism: An Anti Islamic Conspiracy', Dar Al Arabia's publication 'Destructive Movements: Three Essays on Qadianism', Government of Pakistan's White Paper: 'Qadianis Threat to Islamic Solidarity', Abul Ala Madoodi's 'Finality of Prophethood' and 'The Qadiani Problem', Abdul Rehman Bihari's 'Do you Know,' and 'Is This Not A New Religion' and Ilyas Burney's 'Qadiani Muzhab'.

Ahmadiyyat or Qadianism! Islam or Apostasy? has been written by Mr Naem Osman Memon, a member of a long established Ahmadi family of Gujarati origin whose literary and other contributions to Islam and Ahmadiyyat have been well appreciated within and outside the Ahmadiyya Community.

His grandfather, Seth Osman Yaqub Memon was a pioneer businessman in Kenya who served the Jamaat in the capacity of Secretary Tabligh, Secretary Tarbiyyat, President Elect and also Amir e Jammat. His zeal and dedication to serve Islam and Ahmadiyyat was an envy of many. In 1931/ 32 he offered a reward of fifteen thousand shillings to anyone who could provide one conclusive verse from the Holy Quran which proved that Hazrat Isa, peace be upon him, was still alive in Heaven. The challenge was accepted by Syed Abdullah Shah of the Jamiah Mosque, Nairobi but when Seth Saheb arrived at the Jamia Mosque with 15,000 shillings in the company of some prominent Ahmadi Muslims, Syed Abdullah Shah made a hasty retreat.

His father, Mr Eshaq Osman Memon's Gujarati translations of Islamic literature have been well received in intellectual Muslim circles and he has recently completed the translation of the Holy Quran in Gujarati.

Mr Naeem Osman Memon is a graduate from the University of Punjab. Although he did not read theology at the University, he has established himself as a scholar of comparative religion within his own right. He has written several books and articles on comparative religion some of which have already been published and others are in the process of publication. He is also involved in the translations of the Promised Messiah's works and Hazrat Khalifatul Masih IV's sermons in English language. Mr. Memon is a member of the Review of Religion's Editorial Board and serves the magazine in the capacity of an Assistant Editor. His articles in the Review, particularly his critical study of Biblical prophecies have earned him universal respect.

The present publication is the result of many years of painstaking research by the author. It is a treasure house of information and has been written with a flair which will not only appeal to scholars of comparative religion but also to average readers.

PART ONE

**CREDIBILITY OF THE
ANTI AHMADIYYA PUBLICATIONS**

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

AHMADIYYAT OR QADIANISM! ISLAM OR APOSTASY?

THE ANTI AHMADIYYA CONTROVERSY

INTRODUCTION

**IN THE NAME OF GOD, THE GRACIOUS, THE MERCIFUL.
SAY,**

**I SEEK REFUGE WITH THE LORD OF MANKIND,
THE KING OF MANKIND, THE GOD OF MANKIND,
FROM THE EVIL WHISPERINGS,
OF THE EVIL WHISPERER,
WHO WHISPER IN THE HEARTS OF MANKIND,
FROM AMONGST MEN AND JINN.**

THE HOLY QURAN: SURAH AL NAS: 114. 1/7

The Ahmadiyya Muslim Community has been a victim of intolerance and prejudice since its initiation in India in the year 1889 CE and although it is about to celebrate its centenary within a year, yet the bigotry and bias against it continues relentlessly and with greater intensity than it has been in the past.

In recent times, the Ahmadiyya Muslim Movement has begun to expand at an unprecedented pace and its progress and ever increasing membership has deranged and flustered its adversaries still further. For nearly a century now, its opponents have contended and argued against it's unique and peerless exposition of Islam; disputed and debated

against its interpretation of Islamic teachings; insulted and derided its membership and on occasions, even taken recourse to brute force hoping to coerce the Community into apostasy and submission. Yet, inspite of all their efforts, its adversaries have neither succeeded in demolishing the credibility of its teachings nor have they been able to either retard its progress or dent the faith of its membership. On the contrary Ahmadi Muslims have reacted to this persecution by the hostile forces with greater perseverance and in the process have become more dedicated members of the Community which its enemies have contrived to demolish.

Infact when looked at it from another angle, the recently intensified persecution of the Ahmadiyya Muslim Community, particularly in Pakistan, may have been a blessing in disguise. Since 1984, it has begun to expand at a rate which has not only shocked and bewildered its adversaries but also to a certain surprised the members of the Community itself since its membership has increased beyond belief; it has managed vast capital investment throughout the world; its publication clout has reached a pace never known its history and its missionary activities has become the envy of the world. And, to the regret of the Ahmadiyya Muslim Community's opponents, they have not been able to do anything to stop this progress inspite of being extensively supported by some of the richest and most powerful countries of the world.

This moral and physical defeat of the antagonists has been a cause of renewed anxiety to the orthodox Muslim hierarchy. Having failed to make any progress through legitimate means, the adversaries of the Ahmadiyya Muslim Movement have now adopted an ingenious stratagem of blatant misrepresentation and character assassination.

The previous two decades have witnessed the publication of a large

amount of anti Ahmadiyya literature in which the authors take recourse to such falsehood as does not behove the meanest of the Almighty Lord's creation. While professing to be the guardians of Islam, these viciously hostile elements ignore all norms of decency and honesty in their insidious misrepresentation of the Ahmadiyya Muslim beliefs and ideals and also the depiction of its leadership's conduct. They concoct fallacious beliefs which are fraudulently attributed to the Ahmadiyya Community; they misquote the Ahmadiyya literature to convey false meaning and they invent plausible stories to alienate the masses against the movement and its holy founder, Hazrat Mirza Ghulam Ahmad of Qadian. And to add further injury to the sensitivities of Ahmadis, they assail the piety and character of its leadership with extreme vulgarity.

The following pages propose to illustrate and expose the extent of hypocrisy, perversity and brazen dishonesty to which the opponents of the Ahmadiyya Muslim Community have sunk in their unholy crusade against Islam's most progressive community which in essence represents an uncorrupted picture of God Almighty's most cherished message to mankind.

It needs to be stressed, however, that since most anti Ahmadiyya publications contain a hoard of false and fabricated assertions, allegations and charges, it may not be possible to study the entire range of these demonic fabrications in the course of one single book since such an exercise would not only involve the reproduction of a large portion of Ahmadiyya literature but would also entail a reproduction of the entire collection of anti Ahmadiyya publications. Nevertheless, to illustrate the inveracity of these hostile authors, a large selection of sample fabrications are chosen at random and these should sufficiently establish the depths of falsehood and deception to which these pseudo guardians of Islam have sunk.

CHAPTER ONE

BLATANT FALSEHOOD

A FICTITIOUS BOOK: THE KITABUL MOBIN

Knowledge it has been said is of two kinds. We either know the subject ourselves or we know where to find information upon it. However, one who lacks knowledge of the Ahmadiyya Muslim Community but believes that he may find some information upon it in one or the other anti Ahmadiyya publication lacks both kinds of knowledge since these hostile publications are best described as a *smattering of everything and a knowledge of nothing*.

This claim by an Ahmadi Muslim may sound biased but how else could one describe these publications when the authors of these books are themselves ignorant of which book constitutes the sacred scriptures of the Ahmadiyya Muslim faith. It is for instance alleged that the Ahmadiyya Community has:

'A regular book which ousts the Quran in rank and status; it has twenty parts and its name is Kitabul Mobin. It is divided in Ayats.'¹

On the basis of such false allegation, most anti Ahmadiyya authors infer that the Ahmadiyya Muslim Community cannot be considered an integral part of the Islamic *Ummah* since its religion is distinct from Islam and it possesses a *'regular Shariah of it's own.'*²

AUTHORITY OF THE HOLY QURAN

The Ahmadiyya Muslim Community neither denies nor contests the fact that a Muslim Community's claim to the Islamic *Ummah* cannot be established without first acknowledging the absolute and unconditional authority of the Holy Quran. A Community which regards any other

1. Zaheer, E.E: Qadiyaniat:An Analytical Survey pg 125

2. Ibid

book over and above the Glorious Quran may choose to call itself what it may but it certainly cannot justify its claim to being a member of the Holy Prophet's Ummah since Islam acknowledges the Holy Quran as the 'Mother of all Books'³ the 'excellence of which has neither been matched nor is likely to be matched.'⁴

The Ahmadiyya Muslim Community has and shall continue to have the highest regard for the Holy Quran since it is God Almighty's *perfect and complete Word*⁵ and any suggestion of giving another book preference over and above the Glorious Quran sounds repugnant and repulsive to Ahmadi Muslims.

The founder of the Community, Hazrat Mirza Ghulam Ahmad of Qadian held the Holy Quran in such reverence as is not known to common man. He declared that the Holy Quran '*was a miracle the like of which never was and never will be*'.⁶ He considered the Holy Quran '*a rare pearl and a spiritual garden through which flow streams of spirituality*'⁷ and he believed that its '*holy and perfect teachings nourished every branch of the human tree*.'⁸

Hazrat Mirza Ghulam Ahmad was of the opinion that the Holy Quran was '*full of spiritual wisdom*'⁹ and '*possessed such spiritual effects that by following it truly, a person achieved posterity*'¹⁰ and became '*an accepted one of the Divine*.'¹¹

He held the Holy Quran's superiority over and above all other Scriptures and stated that the '*Holy Quran creates in its followers, those lights and hidden graces and provides him with such support as is not to be found in other scriptures*.'¹² He also believed that the '*salvation and eternal happiness of man cannot be found without following the Holy Quran*.'¹³ He

3. Al Quran: 43.5

6. Malfoozat: Vol 3, pg 57

8. Chashma Masihi: pg 12

10. Braheen e Ahmadiyya: pg 506

12. Braheen e Ahmadiyya: pg 506

4. Al Quran: 17.89

7. Ayenae Kamalat e Islam: pg 545

9. Sanatan Dharam: pg 6

11. Tasdeequn Nabi: pg 23

13. Philosophy of the Teachings of Islam: pg 128

was so convinced/ of the excellence and perfection of the Glorious Book that he declared:

'If anyone is able to point out a defect in the Holy Quran to the extent of a thousandth part of a particle, or is able to point out an excellence in his own book which is opposed to the teachings of the Holy Quran and excels it, we would be prepared to submit ourselves to the penalty of death.'¹⁴

ADMISSION OF OPPONENTS

This declaration by the founder of the Ahmadiyya Muslim Community was based upon thorough conviction and it was in view of these convictions that he undertook to produce what his opponents admit was '*a voluminous work to demonstrate on one hand the truth of Islam and on the other, the Divine origin of the Holy Quran by rational arguments.*'¹⁵

His monumental work, *Braheen e Ahmadiyya* is acclaimed for its '*demonstration of the truthfulness of Islam and the Holy Quran*' by none other than some of his most vicious opponents¹⁶ who admit that he '*put forward one hundred arguments in support of the Holy Quran*'¹⁷ and as a result of this peerless publication, '*he emerged as a defender of Islam.*'¹⁸ The fact that the founder of the Ahmadiyya Muslim Community also '*challenged the representatives of other religions to prove the truth of their religions with the same or less number of arguments as had been presented by him in support of the Holy Quran in his monumental work,*' is also admitted by Hazrat Mirza Ghulam Ahmad's adversaries.¹⁹

Have these critics of the Ahmadiyya Muslim Community who accuse

14. Braheen e Ahmadiyya pg 288. Footnote

15. Nadwi, A.H: Qadianism. A Critical Study: pg 25

16. Rawat, H.M: Qadianism. An Anti Islamic Conspiracy: Awake, South Africa: Vol 4. No 1. pg 16]

17. Nadwi, A.H: Qadianism. A Critical Study: pg 26

18. Hasan, S: The Truth About Ahmadiyyat: pg 1

19. Nadwi, A.H: Qadianism. A Critical Study: pg 27

the Ahmadis of having given precedence to another book over and above the Holy Quran ever paused to ponder as to why the Community's founder should exert himself to demonstrate the truthfulness of the Holy Quran when he himself allegedly *ousted the Quran in rank and status* with some other mysterious book known as *Kitabul Mobin*?

AN OPEN CHALLENGE TO THE OPPONENTS.

The Ahmadiyya Muslim Community never did nor does it possess any such book in its entire literature which it reveres over and above the Holy Quran. This asseveration is not only proved by its opponents acknowledgement of the services rendered to the Holy Quran by the founder of the Community but also by their inability to bring into the open any positive evidence of this incriminating publication.

The accusers of the Ahmadiyya Muslim Community tend to create an unmistakable impression that they not only have a certain knowledge of the existence of this book but that they have also had sight of it since according to their allegation the book is supposed to be *divided in twenty parts containing ayats* some of which have been reproduced by the opponents in their anti Ahmadiyya publications²⁰. If this assumption is true then one is at a loss to understand as to why these opponents do not either publish this alleged book in evidence or display this incriminating evidence in public. Had there been any such publication, these viciously hostile critics of the Ahmadiyya Community who capitalise on trivial issues would not have refrained from bringing this incriminating evidence into the open. Does their failure to provide any incriminating evidence not suggest that such a book never existed? Otherwise, what feasible reason could they have for not bringing this evidence out into the public.

The Ahmadiyya Muslim Community issues an open challenge to all its critics to produce any such book whether it be the alleged *Kitabul Mobin* or otherwise which the Ahmadis' God forbid, revere over and above the Holy Quran. They owe this as a duty to the entire Muslim

²⁰. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg. 125

Ummah but if they are unable to sustain their allegation with concrete proof on account of these allegations being false and untrue, then they would be better advised not to call the wrath of God Almighty upon themselves by repeating such a lie since Islam considers falsehood to be one of the most heinous sins and the Holy Quran demands total abstinence from it.²¹

ADULTERATION OF THE QURANIC TEXT

While on one hand the adversaries of the Ahmadiyya Muslim Community accuse the Ahmadis of holding another book in reverence over and above the Holy Quran, they, on the other hand also accuse the founder of the Ahmadiyya Muslim Movement, Hazrat Mirza Ghulam Ahmad of Qadian of, God forbid, committing the grave sin of interpolating the text of the sacred Quran. This false allegation is issued despite the fact that Hazrat Mirza Ghulam Ahmad of Qadian held perfect faith in the Almighty Lord's promise that every word of the eternal Book was subject to Divine protection.²²

The founder of the Ahmadiyya Community declared that a *'person who did not consider the Holy Quran as the last revealed Book and its law as everlasting or who suggested the slightest change in its content, could not be considered a believer.'*²³ He believed that *'not a word or vowel point of its content could be added to or subtracted from and not one single one of its directions could be changed and anyone who did not conform to this belief but thought otherwise was not a believer but a heretic and an infidel.'*²⁴

Hazrat Mirza Ghulam Ahmad *'held fast to the word of God, the Holy Quran to which he had been commanded to hold fast.'*²⁵ He believed that *'whosoever subtracted the smallest particle from the law of Islam or added to it or laid a foundation of neglecting the obligations contained in it or even showed indifference towards it was without faith and had turned away from God.'*²⁶

Yet, inspite of holding the Holy Quran in such reverence, his

21. Al Quran: 22.31

22. Al Quran: 15.10

23. Al Hakam: 6th MAY, 1908

24. Izalah Auham: pg 70

25. Ayyamus Solh: pg 87

26. Ibid: pg 88

opponents have the audacity to declare that he, God forbid:

'Invented a lie against the Almighty Allah and attributed to the Holy Quran what is not there at all.' ²⁷

Before proceeding to examine and investigate some alleged interpolations cited as examples by the adversaries of Hazrat Mirza Ghulam Ahmad, one need remind our readers that it has been an established practice of Muslims to allude to the Holy Quran in their speeches and writings with the purpose of conveying a specific message or a moral contained therein without actually quoting a particular Quranic verse in its Quranic sequence or entirety and never in the history of Islam have Muslims taken exception to such a practice since the purpose behind this has not been to create ambiguity or confusion but merely extract or explain a moral behind a certain Quranic passage. Hazrat Mirza Ghulam Ahmad of Qadian followed this long established practice of Muslims and on numerous occasions alluded to the Holy Quran without actually quoting a particular Quranic passage in its actual sequence or entirety with the purpose of conveying a message contained therein or else communicating the moral behind it.

ARGUE WITH THEM WITH WISDOM

The first lie which his opponents allege he invented against the Almighty Lord relates to the Quranic verse wherein Almighty Allah admonishes Muslims to '*argue with wisdom and good advice.*' ²⁸

It is argued by the adversaries that a verse to this effect is '*not to be found in the Quran at all but Hazrat Mirza Ghulam Ahmad repeated this verse many times with the intention to change and interpolate the text of the Holy Quran.*' ²⁹

The courage displayed by these pseudo guardians of Islam in denying the existence of a Quranic verse to this effect shocks and bewilders every

27. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 154

28. Al Quran: 16.126

29. Zaheer, E.E: Qadiyaniat. An Analytical Survey. pg 154

sincere Muslim who fears the wrath of God Almighty since Allah promises severe chastisement to anyone *'who stealthily hears something of the revelation and distorts it.'*³⁰ But the opponents of the Ahmadiyya Muslim Community appear to disdain such fear as they assert that *'such a verse is not to be found in the Holy Quran'*³¹ inspite of the fact that it forms an integral part of the sacred Text which was revealed unto our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. It is infact included as an integral part of the Holy Quran published not only by the Ahmadiyya Muslim Community but also by non Ahmadiyya publication houses sponsored by, amongst others, the *Wahabbia* regime of Saudi Arabia.

For instance, Abdullah Yusuf Ali's English translation of the Holy Quran published by the Islamic Education Centre of Jeddah in Saudi Arabia contains a verse to the effect:

[QUOTE] Invite (all) to the way of thy Lord with wisdom and beautiful preaching. And argue with them in the ways that are best and most gracious. For thy Lord knoweth best who has strayed His path and who receive guidance.[UNQUOTE]³²

The existence of this verse in a non Ahmadiyya publication is sufficient evidence to prove that this verse was not invented by the founder of the Ahmadiyya Muslim Community but it was found by him in the text of the Holy Quran passed down to him by the succeeding generations of Muslims. Hence Hazrat Mirza Ghulam Ahmad's adversaries allegation that he *'invented a lie against God and interpolated the text of the Holy Quran by attributing this Quranic verse to Almighty Allah'*³³ does not have any substance since the disputed verse forms an integral part of the Holy Quran published by the critic's own benefactors.

30. Al Quran: 15.19

31. Zaheer, E.E: Qadiyaniat. An Analytical Survey. pg 154

32. The Holy Quran. Text, Translation and commentary by Abdullah Yusuf Ali. Published by the Islamic Education Centre, P.O.Box 6720, Jeddah, Saudi Arabia. S XVI 125: pg 689/690

33. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 154

FABRICATOR OF LIES AGAINST ALLAH SHALL BE DESTROYED

Another Quranic verse alleged to have been interpolated by Hazrat Mirza Ghulam Ahmad refers to the Almighty Lord's promise that 'Allah shall not allow a fabricator of lies against Him prosper but He shall certainly destroy him and none could save him from the Almighty Lord's wrath.'

34

Hazrat Mirza Ghulam Ahmad's opponents deny the existence of any such verse and accuse him of '*creating ambiguity in the minds of people by subjecting the text of the Holy Quran to dispute and controversy*'³⁵ in spite of the fact that a Quranic verse to this effect is once again an integral part of the Holy Quran published by the non Ahmadiyya publication houses, including those sponsored by the Saudi regime. The Islamic Education Centre's English translation of the Holy Quran for instance contains a passage to the effect:

[QUOTE]'And if the apostle were to invent any saying in Our name, We shall certainly seize him by the right hand. And We should certainly then cut off the right artery of his heart. Nor could any of you withhold him (From Our Wrath).[UNQUOTE]³⁶

The inclusion of this verse in the text of a Holy Quran published by a non Ahmadiyya publication house of Saudi Arabia should establish the vulgarity of the antagonists' baseless charge against Hazrat Mirza Ghulam Ahmad of Qadian. It should also suffice to establish the fact that those opponents of the Ahmadiyya Community who accuse its founder of having interpolated the text of the Holy Quran, themselves stand guilty of tampering with its sacred text by denying the existence of such Quranic verses as form an integral part of the Glorious Book.

34. Al Quran: 69. 45/48 35. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 154/155.

36. The Holy Quran. Text, Translation and Commentary by Abdullah Yusuf Ali.
Published by The Islamic Education Centre, P.O.Box 6720, Jeddah, Saudi Arabia: S LXIX 44/47: pg 1602/1603

OPPONENTS REASON FOR DENIAL OF THESE VERSES

Apparently, the denial of these verses by the critics of the Ahmadiyya Muslim Community is not without cause since these verses support the Ahmadiyya interpretation of the Holy Quran and Hazrat Mirza Ghulam Ahmad's claim as the Imam Mehdi and the Promised Messiah prophesied by the Holy Prophet of Islam, peace and blessings of Allah be upon him.

For many years now, some fanatical pseudo scholars of Islam have argued a forced conversion of non Muslims to Islam,³⁷ a concept denied by Hazrat Mirza Ghulam Ahmad in view of the Quranic injunction to the effect that *'there is no compulsion in religion.'*³⁸

The founder of the Ahmadiyya Muslim Community adhered to this maxim religiously and in strict conformity with the teachings of the Holy Quran,³⁹ encouraged the use of civility in spreading the message of Islam. But this attitude did not suit the un Islamic tendencies of those Muslim warlords who thrive upon tension since such tension in the world is a lucrative financial asset to their purses. It is hence not surprising that these warlords insist upon denying the existence of the Quranic passage 16.125 as such a denial gives them the opportunity to encourage discord and hence feed their coffers with blood money.

The other Quranic passage denied by the contentious mullahs bears evidence of the truthfulness of Hazrat Mirza Ghulam Ahmad's claim as a commissioned apostle of Almighty Allah. The founder of the Ahmadiyya Community declared that *when the 13th century of Hijra came to the close and the beginning of the 14th century approached, he was informed by God Almighty, through revelation, that he was the Reformer for the 14th century.'*⁴⁰

A few years later he declared that *'it was made clear to him through revelation, that the Messiah whose advent amongst the Muslims had been promised from the beginning, and the Mehdi whose advent had been Divinely*

37. Maududi, A.A: Jihad in Islam

38. Al Quran: 2.257

39. Al Quran: 16.126

40. Kitabul Bariyyah

decreed and whose coming had been foretold by the Holy Prophet, peace be upon him, thirteen hundred years in advance, was but himself.'⁴¹

These claims by Hazrat Mirza Ghulam Ahmad were made on the authority of Divine revelation. Had he not been commissioned by the Almighty Lord, then God Almighty would have surely brought him to naught since the Quranic verses 69.45/48 disputed by these contentious mullahs state quite categorically that the Almighty Lord does not tolerate an attribution of a lie to Him. The mere fact that Almighty Allah did not punish Hazrat Mirza Ghulam Ahmad but allowed him to prosper in his claim as a commissioned apostle of the Lord is an undeniable evidence of the truthfulness of his claim. But, his critics having failed to deny him this credit reverted to the despicable act of denying the very passage of the Holy Quran which establishes the truth of his claim.

These despicable liars who have the audacity to deny the existence of these passages in the Glorious Quran ought to realise that in denying these Quranic verses which form an integral part of Almighty God's revelation to His beloved apostle, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, they are subjecting the text of the Sacred Book to adulteration.

They should also beware that the Almighty Lord does not take kindly to such distortion of the text of His sacred Word since He warns that '*he who distorts His revelation would be pursued by the flaming fire.*'⁴²

However, judging from the dishonesty displayed by these antagonists in their anti Ahmadiyya tirades, one gets a marked impression that these perverted *mullahs* disdain such fear or else they would have exercised more caution than has been exercised by them in their anti Ahmadiyya publications.

41. Tadhkiratush Shahadatin

42. Al Quran: 15.19

CHAPTER TWO

MISQUOTATIONS AND QUOTATIONS OUT OF CONTEXT

The second most shocking aspect of most anti Ahmadiyya publications is the extent of deception employed in either misquoting or else quoting the Ahmadiyya literature out of context so as to infer a meaning other than the one intended by the Ahmadi authors.

Once again, it may not be possible to study the entire range of misquotations and quotations reported out of context since such an exercise would require the reproduction of a large portion of the Ahmadiyya literature as well as the publications of its adversaries. We shall however select a few sample illustrations to expose the ingenious manipulation of the Ahmadiyya Muslim literature by the Community's adversaries.

THE HOLY PROPHET OF ISLAM:

The memory of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, evokes such love and admiration amongst Muslims as is not known to any other leader. Our beloved master, *may our souls be a ransom for him*, was an '*excellent exemplar*¹ *raised unto the entire human race*² *to unite the world*³ *and give light unto mankind.*'⁴ He was a beloved of the Almighty Lord and he '*enjoyed the highest status in nearness to God.*'⁵ He was '*the pride of prophets*'⁶ and a '*spiritual father to the entire human race.*'⁷ To him alone did the '*Almighty Lord entrust the Divine law, the burden of which was refused by every other creation*'⁸ and '*through him alone did He destine the resurrection of mankind.*'⁹

1. Al Quran: 33.22

4. Al Quran: 33.47

7. Al Quran: 34.29

2. Al Quran: 4.80

5. Al Quran: 53.9

8. Al Quran: 33.73

3. Al Quran: 2.214

6. Al Quran: 33.41

9. Al Quran: 8.25

No Muslim worth his name would ever dare refer to our beloved lord, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, in terms below his blessed status nor would one ever dare tolerate an insult to his divine status.

REVERENCE FOR THE HOLY PROPHET

The esteem in which Hazrat Mirza Ghulam Ahmad of Qadian held the Holy Prophet of Islam has been variously recorded in his books. He believed that although *'there have been millions of pure natured people in the world and there will be more in the future, yet the best of them all and the highest man of God was him whose name was Muhammed, peace be upon him.'*¹⁰ He declared that *'no man can acquire the status bestowed upon the Holy Prophet'*¹¹ and *'not even the Prophets of yore could share equally, the excellences of the Holy Prophet nor could the angels claim equality with him.'*¹² He maintained that *'the rank of being loved and accepted of God and of becoming his friend cannot be achieved without obedience to the Holy Prophet'*¹³ and *'by walking under his shadow for only ten days, one could attain the light which before the Holy Prophet could not be obtained in a thousand years.'*¹⁴

In one of his numerous homages to the memory of his beloved lord and master, Hazrat Mirza Ghulam Ahmad stated:

*'The light of high degree that was bestowed upon the perfect man was not bestowed upon the stars or the moon. It was not bestowed upon the sun nor was it bestowed upon the ocean or the rivers. It was not bestowed upon rubies or emeralds nor upon sapphires. In short, it was not bestowed upon any earthly or heavenly object. It was only bestowed upon the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of all creation, Muhammed, the Chosen One, peace be upon him.'*¹⁵

The founder of the Ahmadiyya Muslim Community was of the opinion

10. Chashma Marifat: pg. 288

12. Braheen e Ahmadiyya: pg. 258

14. Braheen e Ahmadiyya: pg. 535

11. Haqeeqatul Wahi: pg 115

13. Tasdeeqeen Nabi: pg 45

15. Aye.nae Kamalat e Islam: pg 161

that 'a person who claimed to believe in the Unity of God without following the Holy Prophet possessed only a dry bone which has no marrow.' ¹⁶ He established the 'superiority of the Holy Prophet above all other Prophets' ¹⁷ and declared:

'God does not create another like Himself, yet, He does create a sample of His peerless Being by investing one of His creatures as reflection of His Divine attributes. The Holy Prophet of Islam, peace be upon him, was a reflection of the Almighty Lord which manifested in itself, His Divine attributes in a perfect degree.'¹⁸

Hazrat Mirza Ghulam Ahmad's love for the Holy Prophet of Islam was so intense that he was even prepared to invoke a curse of infidelity upon himself by asserting that '*after God, I am inebriated with the love of Muhammed and if this was infidelity, then by God I am a great infidel.*'

ALLEGATIONS OF CLAIM OF SUPERIORITY

It is ironic that inspite of such intense sentiments and unconditional love, Hazrat Mirza Ghulam Ahmad's opponents allege that he, God forbid:

'defiled the honour of the Holy Prophet and belittled his dignity by claiming superiority over him.' ¹⁹

This false and totally unfounded allegation is argued upon the concocted grounds that the founder of the Ahmadiyya Muslim Community claimed:

'The Prophet of God, peace be upon him, performed only 3000 miracles but my miracles exceed a million.' ²⁰

Apparently, this false allegation is claimed to have been cited by the

16. Haqeeqatul Wahi: pg 119

17. Tableegh e Risalat: Vol 1. pg 9

18. Surmah Chashma Arya: 185

19. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 80

20. Ibid: pg 78

critics from page 41 of Hazrat Mirza Ghulam Ahmad's book *Tadhkiratush Shahadatain*.²¹ It is interesting to note however that Hazrat Mirza Ghulam Ahmad does not make even a passing reference to the miracles of the Holy Prophet, peace be upon him, on page 41 of his book *Tadhkiratush Shahadatain* nor is there any such comparison to be found in its entire content or in any of his other works.

The only statement which appears on page 41 of *Tadhkiratush Shahadatain* reads:

'Could he who has been favoured with more than a million signs so far ever be accused of falsehood simply because some ignorant people are unable to perceive the truth and begin to complain that the prophesies have not been fulfilled?'

This original quotation from the source itself makes it quite evident that not only did Hazrat Mirza Ghulam Ahmad not draw any comparison between his alleged miracles and the miracles of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, but that he infact did not make even a passing reference to the phenomenon of miracles. The only phenomenon mentioned in this original and unadulterated quotation refers to that of *signs* - a phenomenon totally distinct from miracles in essence and magnitude.

It needs to be stressed however, that Hazrat Mirza Ghulam Ahmad did not claim any personal credit for the Signs with which he had been favoured. Infact, he declared quite categorically that '*these signs were being shown in his favour*'²² not on his own account but on account of his beloved master, the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. He stated:

'Whatever is seen to have taken place in my favour, is infact a miracle of the Holy Prophet, peace and blessings of Allah be upon him.'²³

21. Ibid: Reference Quote No. 66: pg 78.

22. Kitabul Barriyah

23. Tatimma e Haqeeqat ul Wahi

MIRACLES OF THE HOLY PROPHET

The founder of the Ahmadiyya Muslim Community maintained that the miracles of our beloved Prophet, the *Khatamul Anbiyya*, Hazrat Muhammad Mustapha, peace be on him, were in a league of their own which could neither be matched nor surpassed by any other mortal since he was a 'true miracle worker, the river of whose miracles would never dry.'²⁴ He declared:

'None of the Prophets have shown as many miracles as have been shown by our beloved holy Prophet, peace and blessings of Allah be upon him because their miracles came to an end with their death but the miracles of our beloved Prophet, peace be upon him, are still being performed and will continue to do so till the end of time.'²⁵

THE SECOND FALSE EVIDENCE

While in some instances this fabricated quotation of an alleged claim of superiority over the Holy Prophet, peace be upon him, is claimed to be cited from *Tadhkiratush Shahadatain*,²⁶ on other occasions the opponents claim to cite this fabricated quotation from another piece of Hazrat Mirza Ghulam Ahmad's literary achievements, the *Tofha Golarwiyyah*.²⁷

It has already been established that Hazrat Mirza Ghulam Ahmad's book *Tadhkiratush Shahadatain* does not contain any such alleged reference as quoted by his opponents on either page 41 or in its entire contents. Happily, this concocted statement through which the opponents propose to establish their charge against the founder of the Ahmadiyya Muslim Community is not to be found anywhere in *Tofha Golarwiyyah*. The only statement in which Hazrat Mirza Ghulam Ahmad makes a passing reference to our beloved Prophet's 3000 miracles appears on pages 39 / 40 of the *Tofha Golarwiyyah* where he states:

24. Kitabul Bariyyah: pg 157: Footnote

25. Tatimma e Haqeeqat ul Wahi

26. Zaheer, E.E: Qadiyaniyat. An Analytical Survey: pg 78. Ref 69

27. Ibid: pg 80. Ref Note 4

'These are not isolated prophesies but more than a hundred such prophesies have been recorded in the book *Tiryā ul Quloob*. Ironically, while these are never mentioned, a reference to Ahmed Beg's son in law and Athim is constantly made to deceive the innocent masses. This situation is similar to the one where a vile natured person refuses to acknowledge the 3000 miracles performed by the Holy Prophet, peace be upon him, but keeps repeating the prophesy of Hudaibiyya to argue his absurd notion that this prophesy was not seen to have been fulfilled.'

This original quotation from Hazrat Mirza Ghulam Ahmad's *Tofha Golariyyah* does not, once again, contain any comparison of miracles as is alleged by his adversaries. Infact, such an alleged comparison is not to be found in the entire content of the Ahmadiyya literature and the Ahmadiyya Community issues an open challenge to the entire breed of anti Ahmadiyya *mullahs* to sustain their false allegation with proof from any one copy of a publication issued by the community.

THREE THOUSAND MIRACLES OF THE HOLY PROPHET:

It needs to be stressed that the 3000 miracles of the Holy Prophet mentioned by Hazrat Mirza Ghulam Ahmad in the quotation above do not represent the full extent of miracles performed by the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. This number merely represents the miracles alluded to in statements of the beloved companions of our lord and master. Hazrat Mirza Ghulam Ahmad made this point quite clear in another publication where he stated:

'Such miracles of the Holy Prophet, peace be upon him, as are proved from the testimony of the companions alone number to 3000.'²⁸

These 3000 miracles of the Holy Prophet hence represents a tiny fraction of the miracles performed by our beloved Prophet, peace be upon him, and the founder of the Ahmadiyya Muslim Community

28. Tasdeeqen Nabi: pg 20

maintained that the '*miracles of the Holy Prophet would never cease since the Holy Prophet was a true miracle worker whose river of miracles would never dry up.*'²⁹

AN INGENIOUS DECEPTION OF MASSES:

Our readers may not have failed to realise by now that the quotation provided by the anti Ahmadiyya authors in support of their charge against Hazrat Mirza Ghulam Ahmad is infact an ingeniously subtle concatenation of two separate and unconnected passages from two separate books, the Tadhkiratush Shahadatain and the Tofha Golariyyah. These hostile critics have extracted one portion from Hazrat Mirza Ghulam Ahmad's book Tofha Golariyyah and very cunningly linked it to another totally unrelated passage from his other book, Tadhkiratush Shahadatain. And in doing so, these pseudo guardians of Islam who call themselves Muslims have pulled the wool over the eyes of the unsuspecting masses in suggesting that Hazrat Mirza Ghulam Ahmad claimed superiority over the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

The pseudo *Ulemma* of Islam who take it upon themselves to deceive the world with such inveracity and deception ought to realise that Islam considers falsehood an abomination equal to idolatry. The Holy Quran states:

'Shun therefore, the abomination of idols and all words of untruth.'³⁰

And, the readership of these contentious fabricators should beware that Islam does not take kindly to such preconceived prejudices as are based upon lack of investigation. The Holy Quran admonishes:

'O ye who believe! if an unrighteous person brings you any news, investigate it fully, lest you harm the people in ignorance.'³¹

It now remains a decision of the Muslims to decide as to whether they

29. Kitabul Bariyyah: pg 157

30. Al Quran: 22.31

31. Al Quran: 49.7

continue to believe every false charge against Hazrat Mirza Ghulam Ahmad of Qadian or whether they stand true to the injunctions of their faith and investigate these charges. If they choose to allow these inveroacious mullahs to remain *demi gods*, then the decision is theirs but they ought to bear in mind that according to the wisdom of the Holy Quran *every soul earns evil against itself* ³² and on the day of judgement, everyone would be answerable for his or her own conduct in life. On that fateful day, *no bearer of burden will bear the burden of another* ³³ but if a *laden soul called upon another to bear its burden, naught of it shall be carried by another even if it be a kinsman.* ³⁴

ABSOLUTE SUPERIORITY OF THE HOLY PROPHET

Hazrat Mirza Ghulam Ahmad admitted the absolute superiority of the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, in no uncertain terms. He declared that the Holy Prophet:

‘Was a perfect man and with him the whole system had come to an end and the circle of human capacities had been perfected. In truth, he is the highest point of the extended line of God’s creation which is the ultimate of all grades of perfection. Divine wisdom having started the creation from the lowest point carried it to the highest point the name of which is Muhammed, peace be upon him and the meaning of which is greatly praised - that is to say the manifestation of perfect excellences. As by his nature, the station of this Prophet is the highest, so externally also, he is bestowed revelation and love at the highest level. This is the station which neither Jesus nor I can reach.’ ³⁵

The founder of the Ahmadiyya Muslim Community considered the advent of the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, as an advent of the Almighty Lord and expressed his feelings to this effect with his statement:

‘The station of the Holy Prophet was so grand that the prophets before

32. Al Quran: 6.165

33. Al Quran: 17.16

34. Al Quran: 35.19

35. Tauzeeh Maram

him have metaphorically described his appearance as the appearance of God Almighty and his coming as the coming of God Almighty.³⁶

AFFRONT BY THE ANTI AHMADIYYA ELEMENTS:

However, such absolute and unrestrained loyalty towards the Holy Prophet of Islam could not be expected of the opponents of Hazrat Mirza Ghulam Ahmad inspite of their professed love for the Holy Prophet since their literature is replete with obnoxious inferences and references against the stature of not only every other consecrated apostle of God Almighty but also our own lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

Although the Holy Prophet was the *manifestation of God's mercy unto mankind*³⁷ and the *most excellent exemplar*,³⁸ yet these sacrilegious non Ahmadiyya publications assail his character by suggesting that he, God forbid, '*became infatuated with Hazrat Zainab when she was married to Hazrat Zaid bin Harith.*'³⁹

Our beloved master, the Holy Prophet peace be upon him, is also accused of, God forbid, such offences as a sincere Muslim could not even contemplate. Maulvi Abul Ala Maududi, the leader of Jamaat e Islami for instance goes to the extreme limits of suggesting that our beloved lord and master did not, God forbid, '*solemnise his blessed marriage to his noble consort Hazrat Maria of Copt*'⁴⁰ of whom our beloved Prophet's son, Hazrat Ibrahim was born.

It is ironic that when a Muslim scholar, Hafiz Muhammed Sarwar pointed out the grave error to Maududi and requested that he reconsider his opinion in the light of Quranic injunctions and also historical evidences available in the books of Traditions, Maududi merely brushed the letter aside with contempt.⁴¹ Instead of giving some serious consideration to Hafiz Muhammed Sarwar's arguments in defence of the

36. Ibid

37. Al Quran: 21.108

38. Al Quran: 33.22

39. Tafseer Khazan; Tafseer Rooah al Ma'ani & Tafseer Jalalain

40. Maududi, A.A: Tafhim al Quran: Vol 4: pg 113/114

41. Qureshi, Hafiz M.S: The Quran and Slavery: pg 6

Holy Prophet, Maududi questioned the 'sanity of those people'⁴² who defended the honour of the beloved Prophet, peace be upon him.

The non Ahmadiyya mullahs also allege that, God forbid, '*Satan revealed a verse to the Holy Prophet*'⁴³ and the pseudo scholars of the Deoband cult, also known as the Nidawatal Ulema, a politically motivated pseudo religious organisation of the Indian sub continent, conceived and established by the British Raj⁴⁴ as a counter spy organisation under the guise of a seminary of Muslim scholars, attribute '*greater knowledge to Satan in comparison to our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.*'⁴⁵ They also contend against the Holy Prophet's *Divinely gifted knowledge of the Unseen.*'⁴⁶

EQUALITY CLAIMED BY OPPONENTS

While Hazrat Mirza Ghulam Ahmad admitted the absolute and unconditional superiority of the Holy Prophet of Islam and categorically declared that '*neither the angels nor the prophets could equally share or claim equality with him*'⁴⁷, his critics accredited equality to their own spiritual leaders and mentors. For instance Maulvi Rasheed Ahmad Gangohi and Maulvi Ashraf Ali Thanvi are both considered to be men of, God forbid, the Holy Prophet's stature.⁴⁸

SUPERIORITY OVER THE SAINTS OF THE UMMAH

The saints of the Muslim Ummah have their own unique place in the

42. Ibid: pg 15. Letter Ref No. 4028, Dated 20th November,

1978 From Abul A'la Maududi's Special Assistant.

43. Tafseer Jalalain & Fath al Bayan

44. Al Nadwa, Nidawatul Ullma, Deoband: Dec. 1908:

45. Braheen e Qatiaia: Madrassa Deoband, Saharanpur

46. Thanvi, Ashraf Ali: Hirz al Iman:, Deoband

47. Braheen e Ahmadiyya

48. Tadmira e Hasan, Tajalli, Deoband: February, 1963 & Asdaq al Roya

affections of Muslims in view of their being the spiritual descendents of our beloved Prophet, peace and blessings of Allah be upon him. It is hence inconceivable that a sincere Muslim would ever accept or tolerate an insult or impertence directed towards them.

Since most anti Ahmadiyya authors are fully aware of these universal sentiments shared by the Muslim masses, it is not surprising that they open yet another front against the Community with their allegation that the founder of the Ahmadiyya Muslim Community *ridiculed the saints of the Islamic ummah and held them in contempt.*

One particular critic of the Ahmadiyya Muslim Community alleges that its founder '*minces no words in establishing his superiority and elevation over the saints of the Ummah of Muhammad, peace be upon him*' and to prove this allegation he pretends to quote a passage from one of Hazrat Mirza Ghulam Ahmad's books wherein he is allegedly supposed to have stated:

'Undoubtedly, thousands of saints are born into the Ummah of Muhammed (peace be upon him) but no one is like me (I am above each of them).'⁴⁹

This fabricated quotation is claimed to have been quoted from page 29 of Hazrat Mirza Ghulam Ahmad's book *Tadhkiratush Shahadatin* though no such passage is to be found on either page 29 of the book or its entire content. Infact such a passage is not to be found in any of Hazrat Mirza Ghulam Ahmad's books.

ADULTERATION BY THE INCRIMINATORS:

Apparently, Ehsan Ellahi Zahir, the *Sheikh ul Fibber* of the *Grand Order of Libertine Pseudo Muslim Scholars* adulterates that passage of the *Tadhkiratush Shahadatin* where its author draws a similarity and not a comparison between the Messiahs of the Mosaic and the Muhammedan dispensation and states:

'The first similarity between the two successors is that the advent of

49. Zaheer, E.E: Qadiyaniat. An Analytical Survey: PP 50

both had been promised. Although hundreds of saints and sages have passed through the history of Islam, yet none of these had been promised. But he that was to come in the name of the Messiah was a Promised One. Similarly, none of the Prophet's before Jesus, peace be upon him, had been promised. Only the Messiah, peace be upon him, was the Promised One.⁵⁰

As is evident from this passage cited from the original work of Hazrat Mirza Ghulam Ahmad, he did not make any such statement which remotely resembles the alleged quotation in Ehsan Ellahi Zaheer's *Classical Manual of Lamentable Licentious — Qadiyaniat, An Analytical Survey*.

RIDICULE OF THE PROPHET'S CONSORT AND COMPANIONS

The Ahmadiyya Muslim Community, is without a doubt, the only Muslim Community within the broader spectrum of Islam which continues to honour the saints of the Muslim Ummah irrespective of their persuasion or inclination and the Ahmadi Muslims are probably the only Muslims who collectively honour the saints of the *Sunni* as well as the *Shia* schools of thought with equal reverence.

A thorough study of the Ummah's history and attitudes reveals that the pseudo scholars of the Muslim Ummah have, throughout their history, assailed the character of the saints and sages of Islam with such crudity as is not known to any other religious congregation in history. For instance, within the lifetime of our beloved Prophet, Hazrat Muhammed Mustapha, peace be upon him, a certain section of the Ummah became a party to the grave calumny against our beloved master's noble and honoured consort, the mother of the faithful, Hazrat Ayesha, may our Lord be pleased with her.⁵¹ Our lord and master's three beloved successors, Hazrat Abubaker Siddique, Hazrat Umar Farooq and Hazrat Uthman Ghani were and are still regarded as, God forbid, *imposters and usurpers of authority*⁵² by Muslims of Shia persuasion who

50. Tadhkiratush Shahadatain: pg 29

51. Al Quran: 24.12

52. Al Khateeb, Muhibbudeen: Al Khatoot al Areedah: pg 15/16.

also accuse the blessed Caliphs, Abu Bakr Siddique and Umar Farooq of *altering the text of the Holy Quran*.⁵³

A non Ahmadiyya publication, Al Khatoot al Areedah published by an anti Ahmadiyya institution, Majliss of Al Haq Publication Society, Canada gives a long list of insults which certain Muslims of non Ahmadiyya persuasion have hurled against some of Islam's most respected and revered personalities. For instance, it states that these non Ahmadiyya institutions:

'have published during the past years books that makes one's skin crawl and one's body tremble from the shock of what is written therein. Reading them utterly destroys any idea we may have entertained of developing mutual understanding and closeness with their Shi'ite authors and the like of them.'⁵⁴

The Majliss of Al Haq Publication Society's publication then proceeds to quote certain contemptuous references from these publications in which Hazrat Umar Khattab, the second Caliph is, God forbid, alleged to have been:

'[QUOTE THE MAJLISS AL HAQ PUBLICATION] plagued with a disease curable only by the water of men..... [UNQUOTE THE MAJLISS AL HAQ PUBLICATION]'⁵⁵

We would like to register our apology to the readers for not having had the courage to cite the complete quotation in view of the contemptuous reference made against our beloved master, the Holy Prophet's blessed companion who, according to certain Traditions, would be '*by the side of the Holy Prophet in Paradise*.'⁵⁶

Since after the death of the Holy Prophet, nearly every Muslim section of the Ummah has ridiculed and insulted the saints and scholars of the other's community. Infact, many have even gone to the extreme limits of fabricating Traditions against some acknowledged saints and scholars of the Ummah.

53. Ibid: pg 11 / 12

54. Ibid: pg 14

55. Ibid. pg 14

56. Sahih Muslim and Sahih Bukhari.

Hazrat Imam Muhammed bin Idris al Shafi'i, the founder of the Shafi'i School of Jurisprudence for instance, was a man of great piety and scholarship. Yet the followers of Hazrat Imam Abu Hanifa bin Thabit, the founder of the Hanafi School of Jurisprudence fabricated a Hadith to the effect that the Holy Prophet declared:

'There shall be in my ummah a man by the name of Muhammed Idris who will be more dangerous to my ummah than Iblis and there shall be another in my ummah known as Abu Hanifa who shall be the lamp of my Ummah.'⁵⁷

AN IMPOSSIBLE FEAT

To study the full extent of the contempt which the Muslims have shown towards the saints and the scholars of the Ummah may not be possible within the confines of one single book since the history of this Ummah is replete with the condemnation of its saints and scholars.

Nevertheless, it is ironic that while most anti Ahmadiyya factions pretend a common cause against the Ahmadiyya Community with their association under the banner of the *Alami Majlis Tahaffusze Khatamae Nubuwwat*, a pseudo religious organisation of politically motivated mullahs, they continue to hold the saints of each other's community in extreme contempt.

For instance, while most anti Ahmadiyya organisations favourably disposed to the Wahabbia school of thought hold its founder, Hazrat Imam Muhammed bin Abd al Wahaab in great esteem and reverence,⁵⁸ their partners in this common cause against the Ahmadiyya Community - the followers of Maulvi Shah Muhammed Abul Aleem Siddiqui — hurl excessive abuse against the revered Imam and his followers and condemn them as '*looting bandits and heretics of Nejd.*'⁵⁹

The Wahabbia movement which took its birth in Arabia is accused of

57. Ibn Iraq, Abu al Hasan Ali bin Muhammed: *Tanzih al Shariah*.

58. Hasan, S: *The Truth About Ahmadiyyat*

59. *The Muslim Digest*, Makki Publications, Durban, South Africa: Vol 37,

No 1 & Vol 38, Nos. 1/2 & 3. July to October, 1987: pg 10 & 3

*'being established on the innocent blood of thousands of Muslims who are alleged to have been butchered in the holy cities of Mecca and Medina'*⁶⁰ and the followers of Hazrat Imam Muhammed Abdul bin Wahaab are accused of committing the *sacrilege of dishonouring the Holy Quran and other Islamic literature.*⁶¹ The South African magazine also alleges that the Wahabbis *'tore up the Qurans and other books of tafsirs and hadith and they wore the covers of these Qurans and other books on their filthy feet.'*⁶²

Whether the critics of Hazrat Mirza Ghulam Ahmad of Qadian and the Ahmadiyya Muslim Community care to admit or not, the fact remains that this allegedly *united Ummah of self righteous pseudo Muslims* has, throughout its history, displayed extreme contempt against the saints and scholars of each other's community. They have also hurled such abuse against some of Islam's most revered personalities as is not known to the history of any other religious community and the few sample illustrations that have been recorded herein are but a tip of the iceberg.

Infact, if one was to take full stock of the abuse which these *self righteous mullahs and their predecessors* have hurled against each other's saints and scholars, it would make one's hair curl. And yet these self righteous claimant's of the allegedly united Ummah have the audacity to declare that the founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian has, God forbid, shown contempt for the saints and the scholars of the Ummah.

May the Almighty Lord protect us all from the falsehood of these habitaul liars, Amin!

60. Ibid: pg 3

61. Ibid: pg 9

62. Ibid: pg 9

CHAPTER THREE

UNSUBSTANTIATED ALLEGATIONS

No passion so effectually robs the mind of all its power of acting and reasoning as fear and what better way could there be to steal one's mind of all its powers of acting and reasoning than to induce the fear of an enemy in one's mind.

The Muslims of the Indian sub continent for whom most anti Ahmadiyya publications are principally written, have always had their traditional enemies and not without cause or justification.

They foster enmity towards the Hindu culture since it clashes with every aspect of their religion; they nurture hostility towards the British rule because the British Raj brought to an ignoble end the great Muslim empire of the Mughal dynasty and subjected the Muslims to a foreign rule for a considerably long period and they nourish hatred against the Jews since the Zionist tyrants enforced an alien rule over Palestine and deprived their Muslim brethren of their country and home.

It is hence not surprising that most adversaries of the Ahmadiyya Muslim Community exploit the sensitivities of the Muslim masses by alleging that the Ahmadiyya Muslim Community is a *creation of either one or all three forces inimical to the interests of Islam and the Ummah.*

A HINDU HATCHED CONSPIRACY

The Ahmadiyya Muslim Community is often accused of being a *Hindu hatched conspiracy* and its opponents allege that the Hindus:

'supported the Ahmadi cause through pen, press and platform.'¹

Whatever the merits of this unfounded allegation, historical records prove that the Ahmadiyya Community's founder's attitude towards

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 6

Hinduism was not looked upon kindly by the Hindu masses in the sub continent of India.

Hazrat Mirza Ghulam Ahmad began to be involved in a controversy with various Hindu cults from as early as 1872² when he not only challenged the entire Hindu clergy to debates and discussions but in fact refuted their doctrines through their own scriptures with such effectiveness that the Hindu intelligentsia found itself obliged to admit that he had put the authority of their leadership and scriptures in doubt.

In 1878 for instance, his series of articles published in a local Indian newspaper *Safer Hind*³ forced the famous Arya leader Swami Dayanand into retreat and prompted Pundit Shiv Narain Agnihotri to declare:

'Mirza Ghulam Ahmad's refutation of Arya doctrine is not only a serious reflection upon Swami Dayanand's position as a leader but also reflects seriously upon the authority of the Vedas.'⁴

Hazrat Mirza Ghulam Ahmad's successful refutation of the Hindu dogma had a serious impact upon its clergy at large. Pundit Shiv Narain Agnihotri for instance became so disillusioned with the accepted doctrines of Hinduism that he ceased to be a member of the Brahm Samaj.⁵ His colleague, Pundit Kharak Singh deserted Hinduism altogether and began to condemn the teachings of his former faith.⁶

THE MURLIDHAR CONTROVERSY

A leading Arya Samajist of India, Pundit Murlidhar of Hoshiarpur was yet another Hindu leader forced into a hasty retreat by the founder of the Ahmadiyya Muslim Community. Having provoked a controversy on the merits of Islam and Hinduism, Murlidhar could not sustain the

2. Dard, A.R: Life of Ahmad: pg 61/91 & 108/124

3. 9th February, 1878/9th March, 1878

5. Khan, M.Z: The Renaissance of Islam; pg 19

4. Brother Hind, Lahore: 10th July, 1878

6. Dard, A.R: Life of Ahmad: pg 67

pace of intellectual discussion beyond a period of two days. Hazrat Mirza Ghulam Ahmad later published the proceedings of the controversy in his book titled *Surma Chashm Arya* in which he also drew a comparison between the Holy Quran and the Hindu Vedas.

This excellent book was not only well received by the intellectual elite but it was also widely publicised in the literary circles in India. For instance, the *Noor Afshan* of Ludhiana stated:

'In truth, this book has completely exposed and destroyed the Arya Samaj. It would be impossible to refute the arguments set forth in the book.'⁷

A leading member of the Ahle Hadith in India, Maulana Mohammed Hussain Batalvi devoted some 14 pages of the Ahle Hadith journal to this book and called upon every Muslim to purchase at least ten to twenty copies of the *Surma Chasm Arya* and distribute them amongst the Hindus so that '*the hostile activities of the Arya Samaj may be curtailed and checked.*'⁸

ACKNOWLEDGEMENT BY MODERN CRITICS

The fact that Hazrat Mirza Ghulam Ahmad successfully routed the Hindu challenge is not only acknowledged by his contemporaries but is also admitted by many of his modern critics who confess that he '*refuted the claims of Sanatan Dharam, the Arya Samaj and the Brahm Samaj through rational arguments.*'⁸

ALLEGATION OF HINDU SUPPORT THROUGH PEN, PRESS AND PLATFORM

Hazrat Mirza Ghulam Ahmad's criticism and repudiation of the Hindu doctrines through his book *Surma Chasm Arya* and its favourable

7. 6th January, 1887

8. Ishaatus Sunnah: Vol. 9. Nos. 56. pg 145/158

9. Rawat, M: Qadianism. An Anti Islamic Conspiracy: Awake, South Africa: No. 1. Dec 1984: pg 16

review by the official journal of the Ahle Hadith should not only suffice to prove that the Ahmadiyya Muslim Community could not have been a Hindu hatched conspiracy but it should also establish the vulgarity of his adversary's suggestion that the *Hindus supported the Ahmadiyya cause through pen, press and platform.*'

It is infact inconceivable to imagine that the Hindus would ever support Hazrat Mirza Ghulam Ahmad since in supporting him, they ran the risk of compromising the interest of their own faith. This is amply illustrated by the fact that Hazrat Mirza Ghulam Ahmad's writings repudiated the whole realm of Hindu philosophy as existed at that point in time. For instance, while commenting upon the Hindu concept of the Divine, he stated:

'A study of religions reveals that there is no religion other than Islam which teaches that God Almighty is absolutely free from defects and possesses to the full, all worthy qualities. An average Hindu considers his dieties as partners in Providence and as sharers in God's actions. He even regards them as capable of altering God's designs and upsetting His decrees. The Hindus also believe that their Permashwar, at one time or the other, by way of transmigration, was born in the shape of a human being or some other animal even as filthy as a swine and that he became involved in all the ills and vices. In this condition, he was subject to hunger and thirst, pain and hurt, fear and sorrow, disease and death, humiliation and disgrace and helplessness and weakness.'¹⁰

Could anyone in his wildest imagination ever believe that the Hindus would conceive, support and sustain a community whose founder held their entire philosophy in such contempt as is evident from the passage above ? While one does admit that the Hindus may have their faults, one cannot deny that unlike the pseudo scholars of the Muslim Ummah, a Hindu's loyalty to his faith is absolute and neither for gold nor glory would he ever subject his faith to such ridicule as is illustrated in the writings of Hazrat Mirza Ghulam Ahmad of Qadian.

10. Braheen e Ahmadiyya: pg 414. Footnote 11

HINDU THREAT TO THE COMMUNITY

It is ironic that while most anti Ahmadiyya authors claim to have conducted a thorough research of the Community's literature and history, they ignore such established and recorded facts of history as run contrary to their pre conceived notions and professed allegations. If there is any substance in their pretence that they have made an exhaustive study of the Ahmadiyya history, then their research should have made them familiar with the name of Pundit Lekh Ram of Peshawer whose mysterious death raised a clamour in the sub continent of India.

A leading member of the Arya Samaj, Pundit Lekh Ram was an extremely vicious opponent of Islam and its Prophet, peace and blessings of Allah be upon him. The Pundit, besides directing his venom against the Holy Prophet and the Glorious Quran also spoke irreverently of God Almighty in his speeches and writings.

Hazrat Mirza Ghulam Ahmad tried to persuade Lekh Ram to adopt a moderate manner but the Samajist would not be persuaded. Infact, as events turned, the Pundit became bolder in his abuse of Islam and he even invoked the curse of the Lord upon the liar.¹¹

The founder of the Ahmadiyya Muslim Community, distressed by the vulgarity of Lekh Ram's language and lewd references and inferences against Islam, began to supplicate his Master. In due course, on the strength of Divine revelation, he prophesied against the Pundit, the details of which prophesy were numerously recorded in the Ahmadiyya literature and were also widely publicised by the Indian press.¹² He warned the Hindu leader:

'Beware, O foolish and misguided enemy and tremble with fear of the sharp sword of Muhammed.'

and challenged the entire congregation of Arya Samajists 'to gather

11. Ram, Pundit Lekh: Khabte Ahmadiyya: pg 324

12. Satya Dharam Parcharak. 9 March, 1897; Arya Gazette, 11 March, 1897; Punjab Samachar, 10 March, 1897

*together in supplicating that their advocate Lekh Ram be spared the torment.*¹³

The eventual fulfilment of Hazrat Mirza Ghulam Ahmad's prophesy against Pundit Lekh Ram with the Pundit's ignoble death not only demoralised the entire Hindu community but also prompted its leadership to demand a police inquiry into the circumstances of his death.

Although the police investigation subsequently cleared Hazrat Mirza Ghulam Ahmad and its findings put the Ahmadiyya Muslim Community above suspicion, yet the Hindu leadership continued to suspect and blame the Ahmadis for foul play. One leading Hindu, Basheshar Das threatened Hazrat Mirza Ghulam Ahmad and warned him that *'he too had only a few days to live.'*¹⁴ A similar threat was also reported by another Indian newspaper which stated:

*'It is being stated that the Hindus would march unto Qadian and murder Ghulam Ahmad.'*¹⁵

Some 16 years after the ignoble death of Pundit Lekh Ram, Babu Ghansi Ram of the Arya Samaj stated:

*'It was a coincidence that the prophesy of Ghulam Ahmad was fulfilled and Pundit Lekh Ram suffered martyrdom. God alone knows whether this was a torment afflicted by Him or whether it was a result of human planning.'*¹⁶

EVIDENCE OF HYPOCRISY

It is interesting to note that while the adversaries of the Ahmadiyya Community portray the Community as a conspiracy hatched by the Hindus in some publications primarily meant for the Muslim masses, they change their stance in such other publications as they expect

13. Dard, A.R: Life of Ahmad

14. Aftab Hind: Article 'Mirza Qadiani Beware': 18 March, 1897

15. Rahbar e Hind: 15 March, 1897

16. Mausafir Agra: 6 March, 1913

would be read by the non Muslim masses too.

A British based newsletter, the *Cambridge Muslim News* for instance conducts a review of the Ahmadiyya Muslim Community's attitude to other faiths and alleges:

'With their deceptive slogans like love for all and hatred for none, Qadianis would have you totally fooled, that is if you do not know that their real slogan is hatred for all and love for none.'¹⁷

The newsletter then proceeds to incite the Hindu masses by quoting a Christian missionary, H. A. Walter's opinion of Hazrat Mirza Ghulam Ahmad's alleged attitude towards Hinduism. It states:

"Towards Hinduism in all its ramifications, Ahmad turned an uncompromisingly hostile face. For all its cherished beliefs, he had only sneers. Of Hinduism as a whole, it is said, 'The whole system is a mere plaything, a mess of fabulous traditions which must vanish away before the light of science and knowledge.' Walters also says 'Ahmad ironically praised the Hindus for not making the sacred cow an article of diet and comments in the footnote 'Anyone living outside India can scarcely realise what a studied insult this is to a Hindu whose practice of vegetarianism has for him the most sacred significance.'¹⁸

The Cambridge Muslim News continues its professed love for the Hindu masses and Hinduism by stating:

"The Punjabi prophet has said, Do not consider the Aryas, the Hindus of Dayanand cult, carry much weight. They are mere wasps who know not any more than causing sting."¹⁹

Is it not ironic that while on one hand, the critics of Hazrat Mirza Ghulam Ahmad accuse his Community of being a *conspiracy hatched by the Hindus who allegedly supported the Ahmadiya cause through pen, press and platform*,²⁰ they on the other hand pretend to be insulted when

17. Extra Issue: 11 December, 1987. No 20: pg 45

18. Ibid: pg 6

19. Ibid: pg 6

20. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 6

Hazrat Mirza Ghulam Ahmad calls the Hindu adversaries of Islam and its beloved Prophet, peace be upon him, as '*mere wasps who knew nothing but how to sting.*'²¹ Do these opponents of the Ahmadiyya Muslim Community possess an iota of integrity?

THE ARYA SAMAJ STING:

The Arya Samaj cult, unless our readers are unaware, was one of the sub continent's most anti Islamic organisations. Its founder, Swami Dayanand was the author of such vile publications as *Satyarath Parkash*, an extremely lewd thesis in which he not only ridiculed every aspect of the Islamic faith to the limits of human decency but also insulted the Almighty Lord's beloved apostles, Moses, Jesus and Muhammed, peace be upon them all, as, God forbid, *liars and imposters.*²²

Another prominent Arya Samajist author, Munshi Inderman took pride in such anti Islamic titles as *Tuhfai Islam, Padsha Islam, Osooli Din Ahmad, Hamali Hind, Samsami Hind* and *Saulati Hind*. His books occasioned severe provocation to the Muslim masses²³ and as a result of the Muslim feeling of anger being aroused, Inderman was eventually arrested and prosecuted by the British Raj under section 292 and 293 of the Indian Penal Code. He was fined heavily and all his publications were proscribed, confiscated and destroyed by the order of the British courts. The Arya Samaj organisation later raised Inderman's fine through subscription and hence he was saved from rotting behind prison bars.²⁴

Pundit Lekh Ram, the Arya Samaj leader whose ignoble death has already been mentioned was yet another Samajist whose venom against Islam was constantly demonstrated in his speeches and books. He was the author of *Khabte Ahmadiyya* wherein he stated;

'I believe that all the one hundred and twenty four thousand prophets coming outside the pale of Arya religion are false and all the Books,

21. Cambridge Muslim News: December, 1987: pg 6

22. Ishaatus Sunnah: No 4: Vol 2: pg 34

23. Jami Jamsheed: Vol 5. No 8: May 16, 1880

24. Ram, Pundit Lekh: Life of Dayanand

the Torah, the Ingeel and the Quran are all man made and false and the basis of these books is either greed, stupidity or the sword and nothing else.

My adversary Mirza Ghulam Ahmad says that the Quran is the word of God and its teachings are true and everlasting. O Permashwar! Give your Divine judgement as to who is true and who is a liar.'²⁵

Pundit Lekh Ram was also the author of the lewd and despicable anti Islamic treatise the *Takzeeb Braheen e Ahmadiyya* which he wrote in refutation of Hazrat Mirza Ghulam Ahmad's epic defence of Islam, the *Braheen e Ahmadiyya*. The language which the Arya Samajist used in this book was so abhorred by the intellectual elite of India that a Christian owned newspaper felt obliged to state:

'Whatever truth there might be in it, its author has certainly excelled even the worst fanatic in abuse, trash, lies and fabrication. He has written such absurd and non sensical things that no educated or civilized person would ever utter, much less put them in black and white.'²⁶

Is it not regrettable that inspite of all this venom demonstrated against Islam by the Hindu Arya Samaj, the adversaries of Hazrat Mirza Ghulam Ahmad find themselves insulted at his branding these lewd people as *mere wasps*? What would they rather call these opponents of Islam who directed such repulsive abusive and harsh criticism against every aspect of their faith? What would they rather call these people who scandalously misrepresented the character of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, and who spoke so irreverently of none other but the Almighty Lord, Allah Himself ?

CONFUSION AMONGST THE RANKS

The opponents of the Ahmadiyya Muslim Community ought to first agree upon their strategy of deception before making a fool of themselves with their contradictory allegations and false assertions against the

25. Ram, Pundit Lekh: *Khabate Ahmadiyya*: pg 324

26. Noor Afshan: 29 March, 1888

Ahmadiyya Movement. They cannot honestly, believe that they can *fool people all the time and get away with their outwardly nice and Islamic covering*²⁷ with such contradictions as expose their integrity and worth.

They for instance cannot honestly allege that the Ahmadiyya Muslim Community was '*a conspiracy hatched by the Hindus*'²⁸ while also arguing that the founder of the Community '*showed extreme contempt for Hinduism*.'²⁹ Such contradictions not only expose their hypocrisy and inaccuracy but also insults the intelligence of their readership.

HATRED FOR ALL AND LOVE FOR NONE

The best laid schemes, it is said, are those of mice or men and most likely in that order but the opponents of the Ahmadiyya Muslim Community appear to have excelled the scheming of the little rodents.

While on one hand they accuse the Ahmadiyya Muslim Community of being a conspiracy hatched by the Hindus, they on the other hand solicit the sympathy of the Hindu masses by depicting Hazrat Mirza Ghulam Ahmad, the founder of the Community as an enemy of Hinduism.

However, it is interesting to note that to sustain their false allegations against the Ahmadiyya Muslim Community, these contentious liars do not cite the opinions of its founder Hazrat Mirza Ghulam Ahmad. On the contrary, they hide behind the skirt of a Christian *padre* who, like them, had his own reasons for soliciting the support of the Hindu masses in India.

The actual reason as to why the anti Ahmadiyya elements have not been able to quote Hazrat Mirza Ghulam Ahmad's personal views on Hinduism may be a mystery to those who are not acquainted with his thoughts and opinions.

27. Cambridge Muslim News: December 11, 1987: No 20

28. Zaheer, E.E: Qadiyaniat. An Analytical Study: pg 6

29. Cambridge Muslim News: December 11, 1987: No 20; pg 6

DEVOUT RESPECT FOR PURE HINDUISM:

Hazrat Mirza Ghulam Ahmad was possibly the only Muslim divine of his age who acknowledged the *holy status of all Hindu prophets* and admitted the *sacredness of the pure and unadulterated Hindu scriptures* in strict accordance with the Quranic declaration to the effect that *'there is not a people to whom a warner has not been sent.'*³⁰

In his message of peace to the entire world in general and the people of the Indian sub continent in particular, Hazrat Mirza Ghulam Ahmad declared:

'Our belief is that spiritual leaders who lived on this earth and who were accepted by millions of people or who won the respect of a large proportion of humanity and were held in esteem for a very long period were, one and all true prophets of God. These considerations alone suffice as evidence of their truthfulness. Had they not been sent by God, they would have not found acceptance with so many people since God never grants to others, the honour which He reserves for His chosen ones. If an imposter sits on the seat of an elect, he is soon brought to naught. It is on this principle that we regard the Vedas to be from God and believe the Rishis to be holy and sacred personages.'³¹

CONTEMPT SHOWN TOWARDS INNOVATION

The contempt which Hazrat Mirza Ghulam Ahmad showed when referring to Hinduism, or for that matter any other religion, was not directed towards the faith itself but towards such innovation as had crept into the practice of the faith in stark contradiction to the original teachings of the Divine scriptures.³²

Referring to the innovation found in modern Hinduism, he stated:

'As we have already stated, we cannot believe these to be the

30. Al Quran: 35:25

31. Paigham e Sulah: pg 22/23

32. Lecture Sialkot: pg 1/3

teachings of the Vedas. On the contrary, we are strongly disposed to believe that such teachings were subsequently attributed or inserted in the Vedas for selfish motives. The Vedas being scriptures of great antiquity, it is very likely that various additions and alterations were made in it by the pundits of subsequent generations. The fact that many millions in the Arya Varta have for thousands of years believed in them to be the Word of God is sufficient evidence of their truth. It is impossible that the word of an imposter should come to enjoy the reverence which the Vedas enjoy.³³

Hinduism infact was not the only religion singled out in this connection by Hazrat Mirza Ghulam Ahmad of Qadian. He was of an opinion that every religion was subject to innovation ³⁴ and although the Holy Quran being God Almighty's revelation was not subject to change ³⁵ since the Almighty Lord is its Guardian, ³⁶ yet, in consideration of human weakness, He decreed the advent of a *Reviver of Faith* in Islam at the onset of every century.³⁷

It is regretted however that the demi gods of Pakistan took it upon themselves to deny the advent of these reformers ³⁸ against the explicit promise of the Almighty Lord, made to His blessed apostle, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him,³⁹ and in doing so they not only declared Ahmadis but the entire Ummah of our beloved Prophet, peace and blessings of Allah be upon him, as non Muslim since according to the National Assembly of Pakistan *any person who recognises a religious reformer after Prophet Muhammed, peace be upon him, is not to be considered a Muslim for the purpose of the Constitution and law of Pakistan.*⁴⁰

33. Paigham e Sulah

34. Lecture Sialkot: pg 1/3

35. Al Quran: 15.18

36. Al Quran: 15.10

37. Sunan Abu Dawud: Kitabul Fitan

38. Constitution of The Islamic Republic of Pakistan: Constitution (Second Ammendment) Act 1974: Ammendment of Article 260: Clause 3

39. Sunan Abu Dawud: Kitabul Fitan

40. Constitution of The Islamic Republic of Pakistan: Constitution (Second Ammendment) Act 1974: Ammendment of Article 260: Clause 3

A BRITISH PROTEGE

The second equally absurd and unsubstantiated charge against the Ahmadiyya Muslim Community relates to its opponents obsession with the theory of British sponsorship. Nearly every hostile witness alleges that the Ahmadiyya Community *'owes its formation, existence and success to the Imperial British Government* yet none provides any concrete or conclusive evidence to support this oft repeated charge .

The whole premise of this allegation is based upon an ingenious misrepresentation of Hazrat Mirza Ghulam Ahmad's deep sense of gratitude towards the British Raj for its timely deliverance of the Muslims from the savage and tyrannical rule of the Sikh despots and its noble sense of justice, equity and tolerance of all the faiths practised in its dominions.

END OF MUGHAL EMPIRE IN INDIA

The 12th century CE experienced the progressive expansion of the Muslim rule in the sub continent of India which was eventually consolidated under the Mughal dynasty after Babur overran the Punjab in 1526. However, this great empire began to show signs of decline when the Persian king Nadir Shah crushed the Mughal army in 1739 and the Battle of Panipat in 1761 finally ushered an era of an effective end of the Mughal dynasty.

During this period of disintegration, the northern regions of the Punjab which had been under Mughal domination for more than 200 years came under a constant threat of Sikh anarchists. By the first quarter of the 19th century CE, Maharajah Ranjit Singh consolidated the Sikh authority over the Punjab by bringing all the petty chiefs under his sway.

MUSLIMS UNDER THE SIKH RULE:

During the Sikh rule of the Punjab, Muslims were subjected to singular tyranny by the Sikh autocrats who not only deprived the Muslims of their basic and fundamental rights but also perpetrated excessive brutalities against them. Commenting upon the Sikh treatment of Muslims in the Punjab, a Hindu historian of the sub-continent admits that the *Sikhs were passionately hostile towards the Muslims and they not only denied them the right to call the Adhan but also confiscated their mosques and used them to either recite the Granth or use them for indulgence in excessive drinking.*⁴¹

The British annexation of the Punjab came as a welcome relief to the Muslims who were rescued from the clutches of Sikh tyranny by the Raj which restored to them all their fundamental right and gave them complete freedom to practise, profess and propagate their faith in complete security.

It is ironic however that Hazrat Mirza Ghulam Ahmad's appreciation of the British Raj for its assistance to the Muslims in India, particularly those of the Punjab who had suffered extensively at hands of the Sikh rulers before the British annexed the territory has often been quoted out of context by his enemies inspite of his categoric declaration that *his admiration of the British was not prompted by any desire for reward but he gave vent to his feelings as he considered it his moral obligation to acknowledge the truth and return beneficence with gratitude*⁴² since the British not only delivered the Muslims from their misery but also ensured that they did not interfere in the active profession of the Islamic faith nor did they promote their own faith through the use of their might and power.⁴³

THE PRO BRITISH SENTIMENTS OF THE OPPONENTS

It need be stressed however that the founder of the Ahmadiyya

41. Ram, Tuls: Sher e Punjab

42. Ruhani Khazain: Vol 13. pg 340

43 Kashti Nuh: pg 68

Muslim Community was not the only Muslim divine of his time who acknowledged the assistance of the British Raj. Infact there was not a Muslim leader of any consequence who did not appreciate this assistance and who did not express his gratitude to the Imperial government for the relief it brought upon the Indian Muslims at large.

THE AHLE HADITH LEADERSHIP

Maulana Nazir Hussain Dehlvi, the Muhaddith of Dehli was a contemporary of Hazrat Mirza Ghulam Ahmad of Qadian. He was the leader of the Ahle Hadith in the sub continent of India and although he was passionately opposed to the Ahmadiyya Muslim Community and the entire realm of its philosophy, he declared that he *'considered the British rule an act of Almighty God's mercy'* and he believed that *God Almighty had decreed that they rule India.*⁴⁴ He also gave the British preference over his parents since he believed that they *'were more affectionate than one's own parents.'*⁴⁵

The Muhaddith of Dehli and the leader of the Ahle Hadith in India, also declared that:

*'having examined all the monarchies surrounding India, including those of Burma, Nepal, Afghanistan and also Persia, Egypt and Arabia and having searched from one end of the world to another, I could not find one emperor who was worthy of being the monarch of India. There is not one amongst these prospective candidates who deserves to be the emperor of this country. It is my conclusion that the British alone deserve, nay, have the right to rule India and may they continue to rule the dominion.'*⁴⁶

He also expressed an opinion that the *"authority of the British in India was lawful and in accordance with the Quranic injunction 'O ye who believe, obey Allah and His Messenger and those in authority amongst you,' and hence*

44. Dehlvi, Maulana Nazir Hussain: Mujmuah Lectures: 1890: pg 54

45. Ibid: pg 19

46. Ibid: pg 26

it was unlawful to wage war against the British Raj.' ⁴⁷

Maulana Muhammed Hussain Batalvi, another Ahle Hadith leader and colleague of the Muhaddith of Dehli declared that:

'although the Sultan of Turkey is a Muslim, yet the British Government is no less a matter of pride for us Muslims. Infact the peace and freedom enjoyed under the British Government by the Ahle Hadith in particular is a matter of great pride for us than all the Islamic states of our age.'⁴⁸

The Maulana also admitted that *'the Ahle Hadith considered the British a blessing and hence preferred to be the subjects of the British Government than be subjects of any other Islamic state.'*⁴⁹ He also insisted:

'it was not permissible for the Muslims to fight or to help with men and money, those who fight against a Government whether Christian or Jewish or of some other faith, under whom the Muslims carry out their religious duty and obligations freely and hence for the Muslims of India, it is forbidden to oppose or rebel against the British Government.'⁵⁰

NIDAWATUL ULEMA OF DEOBAND:

These pro British sentiments of the Ahle Hadith leadership in the sub continent of India were also shared by the Nidawatul Ulema of India whose leadership declared that its institutions:

'main objective is to produce enlightened ulemas whose bounden duty it is to be fully aware of the beneficence of the British rule and also to inculcate the spirit of loyalty towards the Government in the country.'⁵¹

47. Kashmiri, Shoorush: Ataullah Shah Bukhari: pg 135

48. Ishaatus Sunnah: Vol 1. pg 292/3

49. Ibid

50. Ibid: Vol 6. No 12

51. An Nadwa: Vol 5. July, 1908

THE SHIA DIVINES OF INDIA

The Shia divines of India also shared the common opinion of the Muslim leadership. Hazrat Sayed Ali al Hairi, a reputed Shia mujtahid took '*pride in being subjects of the British Government under which justice and religious freedom were the law, the equal of which was not to be found in any other government of the world.*'⁵² He also declared:

'In return of this beneficence, every Shia should be grateful to the British Government with a sincere heart and appreciate its beneficence.'⁵³

ALLAMA IQBAL AND THE BRITISH

Allama Muhammed Iqbal is often quoted against the Ahmadiyya Muslim Community by its critics inspite of the fact that the *Qaid e Millat* held the British in such reverence that on the death of Queen Victoria he composed a eulogy in which he held the death of the *Empress in similar reverence as the martyrdom of our beloved Prophet's grandson, Hazrat Imam Hussain*. He also bestowed upon the British Queen the epithet of '*the shadow of God Almighty*' and lamented that '*India had been deprived of the Divine shadow with the death of the British Empress.*'⁵⁴

THE MAJLIS E AHRAR:

In modern times, *the Majlis e Ahrar* happen to be one of the most vicious opponents of the Hazrat Mirza Ghulam Ahmad of Qadian and the present campaign to vilify the Ahmadiyya Muslim Community is largely sponsored by this pseudo religious organisation. Yet this politically motivated organisation itself extended unconditional loyalty to the British Raj and one of its most prominent sympathisers, Maulana Zafar Ali Khan considered '*disloyalty to the British Raj an act of infidelity.*'⁵⁵ The Ahrari editor of Zamindar declared:

'For every drop of our Emperor's sweat, we are prepared to shed our

52. Mauzia Tahreef Al Quran: April, 1923

53. Ibid

54. Iqbal, Sir Muhammed: Bakayyat e Iqbal: Aina e Adab, Lahore

55. Zamindar: November 11, 1911

blood and these sentiments are shared by the entire Muslim populace of India.’⁵⁶

In view of this common and universal opinion held and expressed by the Muslim leadership in India, one fails to understand as to what justifiable reason the critics of the Ahmadiyya Muslim Community could have in their singular denunciation of Hazrat of Hazrat Mirza Ghulam Ahmad of Qadian. If, by virtue of his appreciation of the British Government’s assistance and beneficence to the Muslim masses in India, he is, God forbid, considered a *protege of the British Raj and a scion planted by the Imperial Government*, then why are all the other Muslim organisations and leaders who expressed similar appreciation of the British not also considered to be the *proteges and scions of the colonial government*? Do the critics of the Ahmadiyya Muslim Community have any justification for this singular denunciation of one individual? Or does their pseudo Islamic sense of justice permit them such injustice and bias?

ALLEGED BRITISH SPONSORSHIP OF AHMADIS

Since the fabricators of these lies against the Ahmadiyya Muslim Community have not been able to sustain their false allegations with any conclusive proofs, they proceed to prove their concoctions by arguing that:

‘During the reign in India, the British placed Ahmadis in high public offices, gave liberal stipends to their children and provided them with all possible facilities and conveniences.’⁵⁷

The contentious critics of the Ahmadiyya Muslim Community also allege that through this sponsorship of the British:

‘Qadiani students were sent to Europe to pursue studies. They were granted special rights in trade, agriculture, industry etc.’⁵⁸

56. Ibid: November 23, 1911

57. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 6

58. Ibid: pg 36

One would have thought that a person who claims to [QUOTE] 'have made it a point that nothing should be penned down which is unsupported by evidence' [UNQUOTE] ⁵⁹ would have substantiated his allegations with some positive and conclusive evidence by mentioning at least some Ahmadi Muslims who had been placed in high government positions or who had been given liberal stipends or other facilities and conveniences and had been sent to Europe to pursue further education by the British Government. Yet, in spite of his tall claim, neither he nor any of his other colleagues have ever been able to substantiate this oft repeated allegation with any conclusive evidence.

THE SUM TOTAL OF ONE HIGH RANKING AHMADI OFFICIAL

The Ahmadiyya Muslim Community came into existence in the year 1889 and the Dominion of India achieved its independence in 1947. Between this period of 58 years, the sum total of Ahmadi Muslims in high public offices amounted to only one, His Excellency Sir Chaudhry Muhammed Zafarullah Khan besides whom there was not another Ahmadi Muslim in the entire British administration throughout the world whose official position could be considered of any consequence.

However, Sir Muhammed Zafarullah Khan's career in Government, was launched by the renowned Indian Muslim leader, Sir Mian Fazl i Husain of the Punjab Unionist Party - a provincial party of which Allama Sir Muhammed Iqbal and Maulvi Sir Rahim Baksh also happened to be members.⁶⁰ It was on the recommendation of Sir Mian Fazl i Husain that Sir Zafarullah was nominated to contest the Muslim seat to the Punjab legislature and he was not nominated but *elected* to the legislature by an entirely *Muslim electorate* in 1927.

Sir Zafarullah's appointment to high government office did not come until 1935 when he was appointed member of the Viceroy's Executive Council in 1935. Hence, until that period of nearly half a century, there was not one Ahmadi Muslim whose official designation in the British

59. Ibid: pg 14

60. Khan, Zafarullah: Servant of God: pg 58

administration could be considered of any importance. However, Sir Zafarullah's appointment unless the critics of the Ahmadiyya Muslim Movement are unaware, was made on the recommendation of the retiring non Ahmadi Muslim member of the Viceroy Council, Sir Mian Fazl i Husain who chose not to continue for another term due to his failing health.⁶¹

Whatever the merits of Sir Zafarullah's appointment to the Viceroy's Executive Council, the fact remains that high public office in the British administration was hitherto unknown to the Ahmadiyya Muslim Community. Had there been any substance in the allegation that the Ahmadis were placed in high positions by the imperial Government, then the British would not have waited 46 years after the initiation of the Ahmadiyya Community to place the first and the last Ahmadi in any such position of consequence.

STIPENDS FOR AHMADI CHILDREN

The allegation that the British '*gave Ahmadi children liberal stipends and provided them with all possible facilities and conveniences,*' has once again not been substantiated by the opponents of the Ahmadiyya Community. Had there been any substance in this allegation too, the sponsors of this charge would not have failed to name at least one Ahmadi student who received such a stipend or facility.

The other allegation to the effect that *Qadiani students were sent to Europe and were granted special rights in trade, agriculture and industry* also fails to be substantiated with corroborative evidence. The critics of the Ahmadiyya Muslim Community have not been able to provide the name of one single Ahmadi student who was allegedly sent to Europe to pursue further studies and who was granted special rights in trade, agriculture or industry. And yet these habitual liars have the audacity to declare that the '*material in their books is considered reliable by the Muslims as well as Qadianis.*'⁶² Should these contentious mullahs not provide some evidence first before making such an absurd statement?

61. Khan, M.Z: Agony of Pakistan

62. Zaheer, E.E: Qadianiat. An Analytical Survey: pg 15

ACTUAL RECIPIENTS OF HONOUR AND STIPENDS

This persistent tirade against the Ahmadiyya Muslim Community and its founder, Hazrat Mirza Ghulam Ahmad of Qadian, often tends to create an impression that the opponents of the Ahmadiyya Movement have something to hide and their false alarm against the Ahmadis is merely a smoke screen to cover their own faults. A casual glance over the history of British India and the British Civil List of Honours sufficiently exposes the truth which these critics so desperately wish to conceal.

During their reign of India, the British Raj conferred civil honours upon many an indigenous Indian. Yet, while only one Ahmadi Muslim, Sir Muhammed Zafarullah Khan had a title conferred upon him, the British monarchs honoured numerous other Muslim leaders of non Ahmadiyya persuasion with Orders of British Knighthood. Allama Sir Muhammed Iqbal for instance, the Indian poet laureate whose *heart was rent by the death of the British Empress of India*⁶³ was but only one of these many Indians *decorated and knighted by the Raj*.

Sir Syed Ahmad Khan, the renowned Muslim educationalist and the founder of Aligarh Institute was yet another Muslim leader of the Indo Pak sub-continent who was decorated by the British Raj in India and so were His Highness Sir Aga Khan, the leader of the Ismailia Community; the Rt. Hon. Sir Syed Amir Ali; Sir Fazl i Husain, leader of the Punjab Unionist Party; Sir Khizar Hayat Khan, Chief Minister of Punjab; Chaudhry Sir Shahabuddin, Editor of Indian Cases and President of the Punjab Legislative Council; Maulvi Sir Rahim Bakhsh, member of the Punjab Legislature; Sir Akbar Hydari, Prime Minister of Hyderabad; Sahibzada Sir Abdul Qayyum, Nawab of Chhatri; Sir Muhammad Shafi and Sir Ghulam Hussain Hidayatullah; Sir Abdul Halim Ghaznavi, member of the Central Assembly and Sir Abdul Qadir, member of the Advisory Council of the Secretary of State and Sir Feroz Khan Noon, Minister of Punjab. This is but a tiny fraction of the Indian Muslims of non Ahmadiyya persuasion who were decorated and knighted by the British Raj in India.

63. Iqbal, Sir Muhammed: *Bakayyat e Iqbal: Aina e Adab*, Lahore

Hazrat Mirza Ghulam Ahmad on the other hand, was neither decorated nor knighted by the British Government nor was any other member of his family honoured with any civil award by the British Raj. On the contrary, his family suffered considerably at the hands of the British.

When the British consolidated their rule in the Punjab, *'they resumed the entire patrimony of Hazrat Mirza Ghulam Ahmad's ancestors and granted his father and uncle an annual pension of 700 Indian Rupees only.'*⁶⁴ The ancestral estate of the family which the British refused to revert to its rightful owner and for the recovery of which Hazrat Mirza Ghulam Ahmad's father *spent over 70,000 Indian Rupees in litigation*⁶⁵ had, according to non-Ahmadiyya sources, previously yielded the family a revenue of *8 million Indian Rupees per annum.*⁶⁶

Hence, instead of bestowing any favours upon his family the British Raj it appears, filled the coffers of its own Imperial exchequer with income generated from the land which rightfully belonged to the feudal lords of Qadian.

The meagre pension which the British bestowed upon Hazrat Mirza Ghulam Ahmad's father and uncle was in fact gradually reduced and before he inherited the family's assets, it was discontinued.⁶⁷ Hence, he did not receive a single penny from the British, not even in the form of a pension which had previously been granted to his ancestors who incidentally were not members of the Ahmadiyya Muslim Community but belonged to the Jamaat e Ahle e Sunnat in India, one of the many Jamaat's which today vehemently oppose Hazrat Mirza Ghulam Ahmad and his Community.

In sharp contrast to the treatment meted upon the founder of the Ahmadiyya Community, such respected and revered Muslim leaders as Maulana Muhammed Hussain Batalvi received regular stipends and huge estates from the British in appreciation of the services rendered to the Raj in India.⁶⁸

64. Griffins, Sir Lapel & Massey, Colonel: Punjab Chiefs

65. Dard, A.R: Life of Ahmad

67. Ahmad, Mirza Tahir: The British Connection.

66. Singh, G: Shamsheer Singh

68. Ibid

ACCUSED OF SEDITION AGAINST THE BRITISH

It is a matter of history that while the present generation of anti Ahmadiyya mullahs accuse Hazrat Mirza Ghulam Ahmad of being the protege of the British Raj, their spiritual ancestors not only accused him of being a traitor and an enemy of the Imperial Government but also a *menace much more serious than the pseudo Mehdi Mohammed Ahmad who routed the British rule in Sudan.*

Maulana Muhammed Hussain Batalvi of the Ahle Hadith Jamaat in India, who subsequently received a *100 acre estate from the Raj* ⁶⁹ warned the resident British Governor of India:

'The argument in favour of his deceit is that at heart he considers it lawful to put an end to the authority of a non Muslim government and the plunder of its property a commendable act. It is therefore not advisable for the Government to trust him and it would be necessary to beware of him, otherwise such harm may be occasioned at the hands of the Mehdi of Qadian as was occasioned at the hands of the Sudanese Mehdi.'⁷⁰

Another prominent Muslim leader, Munshi Muhammed Abdullah accused Hazrat Mirza Ghulam Ahmad of sedition against the British and warned:

'He wants to instigate his followers to wage war against the British in accordance with the injunctions of the Holy Quran.'⁷¹

These allegations and warnings by the then leadership of the non Ahmadiyya organisations were taken seriously by the Resident British Governor of India who already begrudged Hazrat Mirza Ghulam Ahmad's professed views on Christian doctrines and dogmas. The Civil and Military Gazette reported:

'In the Gurdaspur District of the Punjab, there is a religious fanatic who calls himself a Muslim and a Messiah. He is certainly under police

69. Ibid

70. Ishaatus Sunnah: Vol 6. No 4: 1893

71. Shahadat e Quran: Islamia Steam Press: pg 20

observation. Whenever he goes out to preach, public safety is threatened. He possesses in him all elements which when put together make him a dangerous potential centre.⁷²

BRITISH ASPIRATIONS AND MEANS TO AN END

The suspicion which Hazrat Mirza Ghulam Ahmad of Qadian generated in the hearts and minds of the British people was not without cause. During their reign in India, the British believed that the consolidation and preservation of their empire in the sub continent rested upon the active propagation and successful establishment of the Christian Church in British India⁷³ and hence the Imperial government itself took keen interest in the propagation of the Christian faith in every corner of the Dominion⁷⁴ since every new convert to Christianity was believed to be a fresh link towards the strengthening of the Raj.⁷⁵

However, Hazrat Mirza Ghulam Ahmad's mission dealt a heavy blow to the aims and aspirations of the the colonial government and its agents, the ecclesiastical institutions in India. He not only branded the agents of the Imperial government, the Christian missionaries as the Dajjal prophesied by our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him⁷⁶ but also actively preached and propagated against their professed doctrines and dogmas and held the entire realm of their teachings in extreme contempt, a fact which is not denied by his critics.⁷⁷

ACTIVE PREACHING AGAINST CHRISTIANITY

The foundation of the Christian faith revolves around a belief in Christ's assumed death on the accursed cross and his subsequent

72. February, 1894

73. Lord Lawrence's Life: Vol 2. pg 313

74. Palmerstone, Vicount Henry John Temple, Prime Minister of Britain & Sir Charles Wood, Secretary for State for India: Quoted by R. Clarke: The Mission: pg 47 & 234

75. Wood, Sir Charles, Secretary for State for India: R. Clarke: The Mission: pg 234

76. Izala Auham: pg 366

77. Cambridge Muslim News: Extra Issue: December 11, 1987: No 20

resurrection from death - a doctrine without which the entire premise of the Christian faith, the abstruse dogmas of Jesus's divinity and the atonement of mankind's sins through his redeeming blood, become impotent and crumble to the ground.⁷⁸

Hazrat Mirza Ghulam Ahmad preached against these dogmas which were held in great reverence by the colonial government and its Christian populace and upon the acceptance of which rested the entire future aspirations of the British Raj.⁷⁹ He challenged the agents of the Imperial Raj, the ecclesiastical institutions patronised and sponsored by the British Government, to debates and discussions and accepted every challenge issued by them. And, in due course, he routed the Christian menace to Islam and hence shattered the long term aspirations of the British Raj in India.

A renowned and reputed scholar of Islam, Maulana Noor Muhammad Chishti Naqshabandi commented upon Hazrat Mirza Ghulam Ahmad's victory against the Imperial government's agents and stated:

'In those days, Reverend Lefroy set sail from Europe with a large group, having sworn that within no time would he convert the whole of India to Christianity. With huge financial aid and a firm pledge of further monetary assistance, he entered India and caused a turmoil on its soil. His argument of Jesus being alive with his corporeal body in heaven whilst other prophets lay buried on earth proved to be extremely effective as far as common people were concerned. At that point in time, Maulvi Ghulam Ahmad Qadiani stood up against him and challenged him and his flock. He declared that Jesus whom they they believed was still alive had already died like all other human beings and he was the Messiah whose advent had been prophesied. He invited them to accept him if they were genuine in their faith. In this way, he cornered Lefroy who could not find any avenue of escape and hence he defeated not only Lefroy but other Christian missionaries also who left India for Europe.⁸⁰

78. 1 Corinthians 15. 13/1

79. Clarke, R: The Mission: pg 47 & 234

80. Thanvi, Maulvi Ashraf Ali: Foreword to the Holy Quran by Maulana Nur Muhammed Chishti Naqshabandi: pg 30

Could this feat have been accomplished by a person who, according to the critics of the Ahmadiyya Muslim Community *survived and thrived on the financial aid and political patronage of the British Raj*.⁸¹ The critics of the Ahmadiyya Muslim Community have their own weird reasons for denying these facts which repeatedly blow up in their face. But have the audiences of these critics ever bothered to ponder over the fact as to why the founder of the Ahmadiyya Muslim Community should fight the spiritual leadership of the Raj so vigorously when he allegedly was required to, God forbid, *further the British cause and stigmatise the Muslims as well as Islam* ?⁸²

Have they ever given a thought as to why the British Raj, which ruled the waves, would ever patronise and sponsor such a person who categorically declared that the personified god of the Imperial government, Jesus Christ was *'dead and buried at Srinagar in Kashmir'*.⁸³ Have they ever given a second thought as to why would a person who was allegedly chosen for *'the disintegration of Islam'*⁸⁴ ever invite his alleged patron and sponsor, Queen Victoria, to *abandon her own faith and accept Islam* which Hazrat Mirza Ghulam Ahmad did on several occasions.

Although the critics of Hazrat Mirza Ghulam Ahmad often quote his book *Ayena e Kamalat e Islam* against him,⁸⁵ yet they conceal from their readership, the fact that within this book, he admonished the British Queen to repent and invited her to Islam. In his address to Queen Victoria, Hazrat Mirza Ghulam Ahmad stated:

'God has been extremely gracious unto thee with material gifts. Desire now the kingdom of the world hereafter. Repent now and obey the One Lord Who hast not taken unto Himself a son and Who doth not have a partner in His kingdom and glorify thou Him much. Dost thou take besides Him gods who create nothing but are themselves created. If thou art in doubt about Islam, here I stand to show unto thee, the signs of its truth.'⁸⁶

81. Zaheer, E.E: Qadiyaniat. An Analytical Study: pg 27

82. Ibid: pg 27

83. Jesus in India: English version: pg 20

84. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 25

85. Ibid: pg 72

86. Ayenae Kamalat e Islam: Roohani Khazain: pg 533/534

Hazrat Mirza Ghulam Ahmad was so convinced of the truth of Islam that he was prepared to stake his life for it. He stated:

'Wouldst thou care to see my signs and the proof of my truth and rectitude? Repent! O Queen! Repent and listen thou to me. Listen thou to me. God will bless thee in whatever is thine and in all that is thine and thou wilt join those who are shown mercy. But, if in this test, I am found to be false, by God, I would be willing to be killed or crucified or have my hands and feet cut off. And this slaughter would be justified. And if I am found to be true, I shall ask thee no reward except that thou mayest turn to the One Lord Who created thee.'⁸⁷

In his final exhortation to the Empress of India, the founder of the Ahmadiyya Muslim Community stated:

"O Queen of the earth! Accept Islam and thou wilt be safe. Be a Muslim. God will provide for thee till the last day and He will save thee and protect thee from thine enemy."⁸⁸

Do the opponents of Hazrat Mirza Ghulam Ahmad honestly believe that this bold and authoritative reprimand and invitation could have been presented by him to the Queen of the British Empire if he was in any way whatsoever being patronised, sponsored or financed by her government whose ultimate purpose was to consolidate the British rule in India through the spread of Christianity in every nook and corner of the sub continent ?⁸⁹

QUEEN VICTORIA'S ALLEGED VISIT TO INDIA

The extent of falsehood and fabrication to which the anti Ahmadiyya mullahs sink in their endeavours to prove a close link between Hazrat Mirza Ghulam Ahmad of Qadian and the British Raj is amply illustrated by an allegation to the effect that the founder of the Ahmadiyya Muslim

87. Ibid: pg 533

88. Ibid: pg 534

89. Clarke, R: The Mission: pg 234

Community personally met and presented a memorandum to:

'The British Queen at the time of her visit to India.'⁹⁰

Apparently, this memorandum if it was ever submitted to a British Queen during her alleged visit to India must have been presented to Victoria who became Queen of the British Empire in 1835 and Empress of India in 1876.

This allegedly close link which the inveroacious adversaries of the Ahmadiyya Community suggest with their plausible story may have fooled many a readers into believing that Hazrat Mirza Ghulam Ahmad of Qadian must have enjoyed a very close relationship with the British Raj.

However, this does not alter the fact that neither Queen Victoria who happened to be the British monarch between 1837 and 1901 or her son and successor Edward VII who ruled India between 1901 and 1910 ever visited India in the capacity of a Head of State during Hazrat Mirza Ghulam Ahmad's life time between 1835 and 1908.

Historical records in the British archives bear witness to the fact that no British monarch ever visited India between 1835 and 1908 and there is absolutely no evidence in history to suggest that the founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian or for that matter any of his successors ever met any member of the British Royal Family although Edward VII and George V both visited India in 1875 / 76 and 1905 / 06 respectively while they were still Prince of Wales. These facts are substantiated by the Deputy Registrar of the British Royal Archives when she states in her letter of 18th February 1988:

90. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 27

ROYAL ARCHIVES



WINDSOR CASTLE
BERKSHIRE SL4 1NJ
(0753 868286)

18th February 1988

Dear Mr. Osman,

Thank you for your letter.

To answer your questions in order:

1. Queen Victoria never visited India.
2. No British monarch visited India between 1835 and May 1908 as monarch. But Albert Edward, Prince of Wales the future King Edward VII, visited India in November 1875, staying until March 1876, and George, Prince of Wales, the future King George V, visited India from November 1905 to March 1906.
3. There does not appear to be any record in the Royal Archives of either Prince of Wales meeting Mirza Ghulam Ahmad of Qadian during the above-mentioned visits to India.
4. I can find no refererence to the Ahmadiyya Muslim Community in the records here, and can only suggest that relevant material might be found in the India Office papers at the India Office Library.

I am sorry we cannot be of more help.

Yours sincerely,

Sheila de Bellaigue

Deputy Registrar

Is it then not interesting that while the the leaders of the anti Ahmadiyya organisations deceive their membership with this false allegation of an extremely close link between Hazrat Mirza Ghulam Ahmad and the British Royalty, neither the archives at Windsor Castle nor the India Office Library appear to have any record whatsoever of the Ahmadiyya Community's alleged close links with either the House of Windsor or the Imperial Government.

Does one need to comment further on this contorted allegation or do our Muslim brethren need further evidence of the inveracity of these hostile witnesses who insult the intelligence of their readership with such fabrication of events as never happened in history?

If however, inspite of these evidences, the opponents still persist in this false condemnation of Hazrat Mirza Ghulam Ahmad of Qadian and the Ahmadiyya Muslim Community, then one can do no more but recall the words of one of the wisest men in history, Prophet Solomon who stated:

'Though thou shouldst bray a fool in mortar, amongst wheat with pestiles: Yet will not his foolishness depart from him.' ⁹¹

May the Almighty Lord have mercy upon the souls of the Ummah whose self righteous leaders excel in the art of deciet, Amin! May He enlighten the hearts and minds of the innocent masses who are being led into this pit of darkness by their own leaders, Amin! May He guide them to the truth as He has guided millions of Ahmadi Muslims to the ultimate truth, Amin!

91. Proverbs 27.22

THE ISRAELI CONNECTION

The imposition of the impious Zionist rule on the Muslim state of Palestine and the hostile Israelite attitude towards the Arab world has been a source of anxiety and anger to the entire Muslim Ummah. It is hence not surprising that most anti Ahmadiyya authors exploit the susceptibilities of the Muslim masses by alleging that the:

'Jews helped the Ahmadis academically and equipped them with arguments and self manufactured documents against the accepted principles of Islam.'⁹²

The inaccuracy of this concoction is once again established by the extreme contempt in which Hazrat Mirza Ghulam Ahmad held the entire Jewish nation.

He considered the Jews to be *a nation of accursed people who had incurred the wrath of God Almighty on account of their attempt on the life of the Messiah, Jesus son of Mary*'⁹³ and he viewed the *habits and attitudes of the Jewish people as despicable and evil*.⁹⁴

The founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad denounced the entire congregation of the Jewish leadership by declaring:

'The religious leadership of the Jews had become extremely wicked and corrupt when Jesus was called to his ministry. Their deeds did not conform to their exhortations and their prayers and fasting reflected hypocrisy. They had grown power hungry and being Roman subjects, they grovelled like worthless worms before their Imperial masters. They would go to any length to acquire material gains and they had no scruples about the method adopted to achieve their personal gains. They employed deceit; they habitually misappropriated; they gave false evidence and as jurists, they issued spurious rulings. Apart

92. Zaheer, E.E: Qadiyanat. An Analytical Survey: pg 6

93. Tadhkiratush Shahadatin: pg 12

94. Ibid:

from adorning themselves in fine ritual robes and feigning piety, they possessed no vestige of spiritual piety. They coveted prestige in the eyes of their Roman masters and indulged in all sorts of intrigues. They had become well versed and they were ingenious in the art of sycophancy through which they managed to acquire high positions. Some even contrived to carve out subservient principalities and ruled over their brethren as petty kings. They hankered after mundane gains and were devoid of real honour which could only be acquired through walking in the ways of God and by following faithfully, the commandments of the Torah. Instead, they were immersed in gaining earthly benefits and for this purpose, they even undertook long and hazardous journeys to pay homage to the emperors in Rome.’⁹⁵

Could this be, if one may ask, an evidence of the alleged *academic assistance rendered to the Ahmadis by the Jews*? Do the opponents of Hazrat Mirza Ghulam Ahmad sincerely believe that the Jews could have *equipped the Ahmadis with such arguments against themselves which displayed extreme contempt of their ancestors and ancestral leaders*?

The Jews, like the Hindus, one needs to stress, are a nation of exceptional nationalists. They have always considered themselves to be a *chosen race* and that such contempt should be shown by them against themselves would be totally inconceivable.

The anti Ahmadiyya author’s allegation to the effect that the *‘Jews equipped the Ahmadis with self manufactured documents against the accepted principles and fundamentals of Islam’* remains unsubstantiated too since not a single piece of evidence has ever been presented by its critics. Had there been any such alleged document, then the hostile publications would have capitalised on its availability and presented it in evidence. The mere fact that none has ever been made public demands that the validity of this allegation be disregarded.

THE ANTI ZIONIST STANCE OF THE AHMADIS

The Ahmadiyya Muslim Movement has, throughout its history,

95. Ibid: pg 2526

demonstrated a thorough disgust of the Zionist state of Israel. Unless the opponents of the Ahmadiyya Muslim Community are unaware, Chaudhry Muhammed Zafarullah Khan, former Foreign Minister of Pakistan, led the anti Zionist attack against the partition of Palestine and in the process earned himself great respect throughout the Arab world. In consideration of the services which he rendered to the Palestinian cause in particular and the Arab cause in general, he was decorated with the highest civil awards by many Arab countries, a fact which is not denied by the hostile Pakistani press even today.

On the death of this great servant of Islam, a Pakistani newspaper commented:

'He was specially nominated by the Qaid e Azam to represent Pakistan in early 1947 at the United Nations to support the cause of Palestine for which he earned plaudits from the Arabs and as an acknowledgement of his achievements, King Hussain of Jordan awarded him the 'Star of Jordan,' the land's highest award. Tunisia and Morocco also honoured him with their highest civil awards. Similarly, awards were bestowed upon him by Libya, Algeria, and Syria. His singular efforts in connection with the Palestine problem and independence of Muslim countries of Africa and the Middle East have been repeatedly acclaimed by Muslim scholars in general and in the Middle East in particular.'⁹⁶

Sir Chaudhry Muhammed Zafarullah Khan's epic anti Zionist speech before the United Nations General Assembly on October 9th, 1947 was commented upon by a Pakistani newspaper which observed:

'The speech of the leader of the Pakistani delegation, Sir Muhammed Zafarullah Khan on the question of Palestine was from every point of view, an admirable performance. He spoke for 115 minutes and when he finished his speech, an Arab delegate was heard to say that this was the best speech in support of the Arab case on the question of Palestine, the like of which he had never heard before.'⁹⁷

96. Daily Dawn: Karachi: September 3, 1985

97. Nawai e Waqt: October 12, 1947

The impact of Sir Zafarullah's services to the Palestinian and the Arab cause lingered in the memory of the Muslim world for many years. In 1952 for instance, a reputed Syrian newspaper expressed the sentiments of the Syrian people by stating in relation to Sir Zafarullah's services:

'Zafarullah Khan is the personailty who put forth his utmost effort in interpreting the sentiments and feelings of the Arab people in international circles. His name will ever continue to be inscribed in the history of Arabs in golden letters. His conscience is inspired by faith, his words proceed on the basis of reason and he aims at a true and selfless service. '98

A leading Egyptian statesman, Mustapha Momin shared the popular sentiments of the Syrian people when at the time of the anti Ahmadiyya and anti Sir Zafarullah Khan agitations in the early 50's, he issued a press statement in favour of the Foreign Minister of Pakistan and stated:

'Though Zafarullah Khan is the Foreign Minister of Pakistan, he occupies an enviable position in the entire world of Islam. In the Middle East generally and more especially in Egypt and the Arab countries, he is acknowledged as a statesman.' 99

At a time when the bigotry of the Pakistani *mullah* was busy infuriating popular feeling against the country's dedicated Foreign Minister, the Egyptian statesman asserted that:

'Zafarullah Khan has rendered such service to Islam as has not fallen to the lot of other Muslim leaders.'100

He also deplored the attitude of the Pakistani public which demanded his resignation and denounced him as an infidel and declared:

'Whoever attacks him, attacks the whole world of Islam.'101

98. Al Ayyam: February 24, 1952

99. Civil and Military Gazette: Afaq: Nawai e Waqt: 24th & 25th May, 1952

100. Ibid

101. Ibid

Such honesty and integrity as shown by the Egyptian statesman cannot be expected of the bigoted mullahs of Indo Pak origin who have a strange desire to seek power but the better judgement of the majority has always kept them at bay, knowing full well how their predecessors misused the trust placed in them by the preceding generations.¹⁰²

AHMADIYYA CALIPH'S SPEECHES

Hazrat Mirza Bashir ud Din Mahmood Ahmad, the second Caliph of the Ahmadiyya Community has been the subject of many an anti Ahmadiyya publication. His visit to Haifa in Palestine *en route* to the United Kingdom to address the 'Conference of Religions of the Empire' some 24 years before Israel came into existence, is often exploited to the detriment of the Ahmadiyya Community ¹⁰³ inspite of the fact that he was visiting a small community of Palestinian Ahmadis in the land of their origin and domicile.

Hazrat Mirza Bashir ud Din Mahmood Ahmad passionately supported the Palestinian cause to the best of his ability both as an individual as well as a leader of a Muslim community. He called upon the entire Muslim world to set aside their differences and unite to provide a common front against Zionist aggression in Palestine ¹⁰⁴ and his articles and speeches on this subject, besides being greatly appreciated and praised by a large majority of the Arab press, were also extensively broadcast on the air.¹⁰⁵

An Iraqi newspaper reproduced the text of Hazrat Mirza Bashir ud Din Mahmood Ahmad's speeches in support of the Palestinian cause and commented:

'This is an excellent address and it is a timely propaganda on the problems of Palestine which the Muslims are faced with. We pray to

102. Shahid, Maulana Dost Muhammed: Chosen Saints of God and The Bigoted Mullah : London Mosque Publication.

103. Bannauri, Sayed Mohammed Yusuf: From Rabwah to Tel Aviv

104. Ahmad, Mirza Bashiruddin Mahmood; Al Kuffaro Millattun Wahida

105. Al Yaum; Al Akhbar; Al Qabas; Al Nasr; Sautul Ahrar & Al Urdon

Almighty Allah that He may bring to fruition, our pious desires and our good resolution concerning our holy faith which is surging through our hearts.'¹⁰⁶

Another Iraqi newspaper expressed its '*gratitude to those who had published this timely tract for their Islamic spirit and efforts in supporting Islam.*'¹⁰⁷

How could a community whose leader took such a critical stand against the creation of an alien Zionist state in Palestine ever permit itself to be solicited by the overtures of one of its most detested enemies? And how could the Zionist state ever support a community whose supreme leader fought passionately against its very creation?

RECENT CALL FOR A UNITED STAND AGAINST ISREAL

In recent times, Hazrat Mirza Tahir Ahmad, the fourth Caliph of the Ahmadiyya Muslim Community invited the entire Muslim world to unite once again in its efforts against Israel and defend the heritage of Islam which had been subjected to sacrilege and atrocity by the Zionists.

At the time of an attempt on the Al Aqsa Mosque in Jerusalem, Hazrat Mirza Tahir Ahmad warned the Muslim world of the evil designs of the Zionists who intended to destroy the sacred shrines of the ummah and replace these with their own synagogues. He stated:

'The destruction of mosques does not necessarily result in the annihilation of Muslims but religious rites and ceremonies are closely linked with the lives and traditions of nations and those nations which permit humiliation of their religious symbols are likely to perish.'¹⁰⁸

Reminding Muslims of how three blessed companions of our beloved

1C6. Al Nahzah, Iraq: July 12, 1948

1C7. Al Sh'ura: Baghdad, Iraq: June 18, 1948

1C8. American Muslim Journal, Chicago, USA: Vol 9. No 18: March 2, 84

Prophet, peace and blessings of Allah be upon him, perished while protecting the *flag of Islam* during the battle at Muta, the leader of the Ahmadiyya Muslim Movement advised the Muslims:

'The significance of religious rites and ceremonies should not be under estimated and Muslims all over the world should rise against this atrocious act. They should forget their differences and unite in the defence of their holy shrines. If the Zionists realise that the ingrained love of Muslims for their religious rites and ceremonies is so deep that their young and old would be prepared to lay down their lives for the protection of their sacred places, they would not dare attempt the destruction of Muslim shrines and the entire Muslim world would be so inspired that no one would be able to pose any threat to it.'¹⁰⁹

Hazrat Mirza Tahir Ahmad offered the services of the entire Ahmadiyya Community towards this common goal and declared:

'If called upon, we the Ahmadis will respond with eagerness to participate in the Quranic Jihad which is not only permissible but also commanded by Islam.'¹¹⁰

THE ALLEGATION OF AHMADI MUSLIMS IN ISRAELI FORCES

To incite popular feeling against the Ahmadiyya Community and estrange its membership, some hostile authors also accuse the Community of *active participation in Israel's military forces*.¹¹¹

This charge is allegedly based upon a report in a Pakistani newspaper, the *Nawa e Waqt* of Lahore dated 29th September, 1975. ¹¹¹

Whatever be the merits of this baseless allegation, its publication by the Pakistani media did create quite a stir in the anti Ahmadiyya circles in Pakistan. The then Government of Pakistan commissioned an

109. Ibid

110. Ibid

111. Bannaouri, Sayed Mohammed Yousaf: From Rabwah to Tel-Aviv

112. Ibid

extensive inquiry into the matter but to the regret of the hostile Government and its sympathisers, the Pakistani intelligence agencies were obliged to admit that the report had absolutely no truth in it whatsoever. The investigation had to be aborted and the Ahmadiyya Muslim Community was provided with a clean bill of health.

In view of the findings of the Pakistani intelligence agencies, the viciously hostile anti Ahmadiyya *Federal Minister of Religious, Minority and Overseas Affairs, Maulvi Kausar Niazi* issued a press statement to the effect that:

'There was not a single Pakistani, whether Ahmadi or not, in Israel.'¹¹³

FIRST TO CRY OUT THIEF STEALS THE TREASURE

A famous English dramatist once wrote that *he who first cries out stop thief is often he that has stolen the treasure*. The adversaries of the Ahmadiyya Muslim Community who accuse its founder Hazrat Mirza Ghulam Ahmad of Qadian and his followers of pro Hindu, pro British and pro Zionist propensity have in fact been guilty of these tendencies themselves.

They have, throughout their history, been closely affiliated to Hindu nationalism and on numerous occasions, identified themselves with the Hindu majority in the sub continent, irrespective of whether or not they compromise Muslim interests. They have been patronised by the British not only in India but elsewhere also and many Muslim institutions or movements boasted of by them have been conceived and financed by the British exchequer. They have also maintained very close links with the Zionists through their close affiliation to the British and American Governments and through this association, they have often exerted themselves in anti Islamic causes, hence serving the interests of Zionist Israel.

113. Daily Jhang, May 5, 1976

JAMAAT E ISLAMI AND ISRAEL

The anti Ahmadiyya authors who accuse the community of being actively engaged in anti Islamic activities in coalition with the Zionist state of Israel rest their allegation on the evidence of a certain mullah Zafar Ahmad Ansari¹¹⁴ who happens to be an eminent member of the Jamaat e Islami, a pseudo religious organisation committed to the opposition of the Ahmadiyya Community.

Happily, while the mullah's allegations against the Ahmadiyya Community were subsequently investigated and discarded as false by the Pakistan Government,¹¹⁵ *Maulvi Zafar Ahmad Ansari* and the *Jamaat e Islami* have both been indicted of being *Zionist agents* by none other than their *own colleagues*, Muslim authors of non Ahmadiyya persuasion and no governmental or independent agency has yet been able to clear the mullah or his Jamaat of these charges.

A Pakistani publication by the *Idara Saut ul Islam, Faisalabad* stated in relation to the Jamaat e Islami and its leadership:

'In several countries of the world, the agents of CIA and American diplomacy have started a project against the interests of the Arabs and more particularly President Naseer of Egypt. In Pakistan itself, the Jamaat e Islami has, under the leadership of Sayed Abul A'ala Madoodi, undertaken to carry out this propaganda in putting forward in a dramatic manner the material which they have been provided by the Zionist agencies. They have adopted the means in which they have been trained.'¹¹⁶

The Pakistani author of this non Ahmadiyya publication indicts Maulvi Zafar Ali Ansari of being the leading exponent of pro Zionist propoganda and traces Maulvi Ansari and the Jamaat e Islami's links with the Zionists through the Islamic Centre at Geneva. This pseudo

114. Tahir, Lahore: Weekly: December, 22/28, 1975

115. Niazi, Maulvi Kausar. Federal Minister of Religious Affairs, Minorities and Overseas Pakistanis. Islamic Republic of Pakistan: Daily Jhang: May 5, 1976

116. Hussaini, Mujahidul: Israel and The Jamaat e Islami: pg 105

Islamic centre, it is argued:

'may appear to be an Islamic institution but in reality, it is an American project where Islam is bought and sold and leading Muslim divines, thinkers, journalists, literary figures and poets are paid large amounts to undermine the solidarity of Islam.' ¹¹⁷

The author of *Israel and the Jamaat e Islami*, Mujahidul Hussaini states in relation to the Jamaat e Islami mullah:

'Mr Zafar Ahmad Ansari has been a leading character in this continuous struggle of the Jamaat e Islami and is now performing mysterious services to the American project known as the Islamic Centre in Geneva, Switzerland.'" ¹¹⁸

He then proceeds to accuse Maulvi Zafar Ahmad of indirect involvement in the American conspiracy against the Egyptian President Gamel Abdul Naseer and also accuses the mullah of being a Zionist agent.¹¹⁹

PRO ZIONIST PUBLICATION BY JAMAAT E ISLAMI

The Jamaat e Islami's conduct and behaviour has often illustrated its pro Zionist affiliations and has been a source of anxiety to Muslim students of international affairs.

The sacrifices which the Egyptian people made in the Middle East war against Israel are a matter of historical record and none can deny that the cost to Egypt in life and material cannot be matched by the other brotherly Arab nation which was involved in the short but expensive war. *Gamel Abdul Naseer*, the Egyptian President was positively the most passionate opponent of the Zionist state of Israel and he was not only feared but also passionately detested by the Zionists. Yet, the Jamaat e Islami leadership not only accused him of being an '*instrument of the Zionists*'¹²⁰ but also published a book titled '*Zionist. conspiracy and the*

117. Ibid.

118. Ibid.

119. Ibid: pg 104109

120. Ansari, Maulvi Zafar Ahmad: Urdu Digest, Lahore: November, 1966

*world of Islam*¹²¹ against the Egyptian President and Egyptian Nation. The then Government of Pakistan found the book '*inimical to the interest of Islamic unity since it proposed to encourage dissatisfaction among the Arabs and alienate the Arab world against President Gamel Abdul Naseer in particular and the Egyptian people in general.*' The book was subsequently banned by the Government of the Islamic Republic of Pakistan.¹²²

The Pakistan Government's proscription of the Jamaat e Islami publication was not taken kindly by the leadership of this pseudo Islamic religious community. Its supreme leader, Maulvi Abul Ala Maududi *lodged a strong protest against the Government's decision.*¹²³

GENERAL ZIA'S ACTIVE ASSISTANCE TO THE ZIONISTS

The Palestinian Liberation Organisation was probably the only Arab organisation which fully represented the interests of the Palestinian people forced to live in exile by the imposition of the Zionist rule in Palestine. It was also the only organisation which could have successfully harassed the Zionists and their allies into a re-evaluation of their anti-Palestinian and anti-Arab policy in the Middle East.

Ironically, to the regrets of the entire Muslim Ummah, while the physical might of the Zionists did not succeed in exterminating the PLO threat based on the Israeli frontiers in Jordan, a non Ahmadi Pakistani General on lease to the Jordanian Government - a sympathiser of the Deobandi and Wahabbia cults, General Zia ul Haq, now the late President of Pakistan — ruthlessly crushed the PLO might under the pretext of restoring the authority of King Hussain of Jordan and hence subsequently annihilated the Palestinian threat to the Zionist state of Israel.¹²⁴

THE SAUDI LINK WITH ZIONIST ISRAEL

The Saudi Arabian regime is probably the most active patron of the

121. Farooqi, Suhail Islam: Director of Propaganda: Jamaat e Islami.

122. . Ahmad, Mirza Tahir: From Rabwah to Tel-Aviv: pg 31

123. Ibid

124. The Situation in Pakistan. Potential Threat to World Peace, Zurich, Switzerland

present anti Ahmadiyya campaign and its generous financial support of the likes of Ehsan Ellahi Zaheer and Abul Ala Maududi¹²⁵ is largely responsible for the contemptuously false propaganda being churned against Hazrat Mirza Ghulam Ahmad of Qadian and Ahmadiyya Muslim Community.

This active sponsorship of the antagonists by the House of Saud often raises doubts about the House of Saud's true intent and purpose in spending such colossal amounts in anti Ahmadiyya propaganda. Could the Saudi monarchy be trying to divert the attention of the Muslim World away from its close links and sympathy with the Zionists and hence hide the skeletons in its own cupboard?

Whatever its reasons, the House of Saud's links to and sympathy with the Zionist despots remains a matter of record, admitted by none other than one of their own kings, Faisal bin Abd'al Aziz who is believed to have confessed:

'We and the Jews are cousins so we will not be satisfied if they are thrown into the sea. We want to live peacefully with them.'¹²⁶

Apparently, Faisal's confession of blood relationship with the Jews and his acknowledgement of the fact that the *'Saudi family has the same root as the Jews'*¹²⁷ has more to it than appears to a casual observer since certain historical facts suggest that Faisal's ancestors were not Arabs but were infact descendents of a Jew, *Solayman Aslaim*¹²⁸ a fact which the Saudis have successfully concealed from the world.

It is hence not surprising that Sultan Abd'al Aziz bin Saud, the founder of the modern Saudi dynasty insisted that the Zionists had a right to their own country — an insistence which has been documented by Sultan Abd'al Aziz's statement to the effect.

'I confess a thousand times that the Jews must have a

125. Tehran Times: September 14, 1987

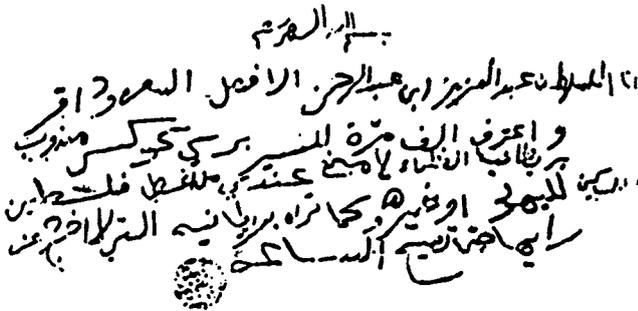
126. Washington Post: September 17, 1969: Reported by Tehran Times

127. Tehran Times:

128. Ibid: September 27, 1987

homeland.¹²⁹

In fact, according to certain historical documents, Sultan Abd'al Aziz bin Saud assured the British Resident, Colonel Percy Cox that he did not foresee any problem if Palestine was given to the Jews and this assurance he scribbled on a piece of paper which has recently been brought into the open by a Muslim journal. In this written assurance, the Saudi monarch is believed to have stated:



COPY OF FAISAL BIN ABD'AL AZIZ'S HAND WRITTEN ASSURANCE GIVEN TO THE BRITISH RESIDENT IN THE MIDDLE EAST, COLONEL PERCY COX. BY COURTESY OF TEHRAN TIMES.

'I sultan Abd'al Aziz bin Abd'al Rehman Ahle Saud confess one thousand times that I do not see any problem in giving Palestine to the Jews. I will always obey Great Britain until the Day of Judgement.'

130

ISRAEL'S ALLEGED SUPPORT TO THE AHMADIYYA COMMUNITY

It is rather amusing to note that while the House of Saud, patron of most anti Ahmadiyya organisations supported the Zionist cause with such passion as is evident from Sultan Abd'al Aziz bin Saud's note to Colonel Cox, its stooges conceal the anti Islamic tendencies of their

129. Ibid

130. Ibid

patrons and shift the blame of pro Zionist sympathies onto the Ahmadiyya Muslim Community with a false allegation to the effect that some Ahmadis have '*acknowledged Jewish help and support in their publications.*'¹³¹

To support this blatant lie, these God forsaken concocters quote a certain section of an Ahmadiyya publication titled '*Our Foreign Missions*' by Mirza Mubarak Ahmad,¹³² Happily, when this quotation cited in support of the false allegations is read with a detached mind and without any pre judgements it defeats the false allegations which these contentious critics propose to establish against the Ahmadiyya Muslim Community.

For instance, according to this passage quoted by the critics, Mirza Mubarak Ahmad is supposed to have stated:

'In many ways this Ahmadiyya Mission has been deeply affected by the partition of what formerly was called Palestine. The small number of Muslims left in Israel derive great deal of strength from the presence of our Mission which never misses a chance of being of service to them.'¹³³

This passage when read in its proper context admits that the Ahmadiyya Muslim Mission in Israel proved to be a source of great comfort and strength to Muslims and not Zionists. It also states quite categorically that whatever services were rendered by the Ahmadiyya Muslim Mission in Israel, were rendered not to the Zionists but to the Muslims of the former state of Palestine, a large majority of which were of the 'Sunni' persuasion.³⁴

in what manner this statement by Mirza Mubarak Ahmad could possibly be considered prejudicial to the Ahmadiyya Muslim Community escapes the intelligence of every rational reader not blinded by the prejudices of these contentious anti Ahmadiyya mullahs.

Another evidence which suggests that the Ahmadiyya Muslim

131. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 12

132. Ibid: pg 12/13

133. Ibid: pg 13

134. Naaman, Israel: Israel, A Profile: pg 72

Mission in Israel served the interests of Islam and not Zionism may be inferred from the passage where the anti Ahmadiyya author quotes Mirza Mubarak Ahmad as having stated that before the Ahmadiyya Muslim missionary left the country, he:

'utilized the opportunity to present a copy of the German translation of the Holy Quran to the President, which he gladly accepted. This interview and what transpired at it was widely reported in the Israeli press, and a brief account was also broadcast on the radio.'¹³⁵

This passage quoted by the critic's of the Ahmadiyya Muslim Community is a clear proof of the fact that the Ahmadi Muslims have always considered the interests of Islam to be paramount in all their actions and deeds. Otherwise, what feasible reason could the Ahmadiyya missionary have in presenting a Zionist President with a copy of the Holy Quran?

The later portion of this quotation defeats the antagonists' insinuations to the effect that the Ahmadi Muslims have been in some kind of secret league with the Zionists, an inference often made by the hostile publications¹³⁶ since it categorically declares that whatever transpired between the Zionist President of Israel and the Ahmadiyya Missionary was '*widely reported in the Israeli press and an account of it was also broadcast on the radio.*' If there were any secret dealings between the Ahmadiyya Missionary and the Israeli President which could be considered prejudicial to the interest of Islam and Muslims, the critics of the Ahmadiyya Muslim Community would have had a field day in quoting these to prove their allegation of an alleged conspiracy with the Zionists.'

ZIONIST ASSISTANCE TO MUSLIM ORGANISATION IN ISRAEL:

To imply that Ahmadi Muslims were being financially supported by the Zionists, the antagonists slyly quote Mirza Mubarak Ahmad's statement to the effect that the '*Zionists offered to build a school for the*

135. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 13

136. Ibid: pg 6

*Ahmadis in Kababeer*¹³⁷ hence hoping to create the impression that the Ahmadiyya school at Kababeer was 'donated to the Ahmadiyya Community by the Zionists.'

However, one must advise these anti Ahmadiyya authors, that while the Zionists are at liberty to offer what they will, what really matters is *not what the Zionists offer but what the Ahmadis accept*. One must also inform these critics that the Ahmadiyya Muslim School at Kababeer existed years before the Zionist state of Israel came into existence in 1948 CE. This is proved by Hazrat Mirza Bashiruddin Mahmood Ahmad's *appreciation of the donation of 8 shillings which the pupils of this school contributed towards the Tarikh-e-Jadid scheme in 1934*.¹³⁸.

However, it may interest our readership to know that while the Ahmadiyya Muslim Community has never allowed itself to be indebted by such financial overtures of the Zionists, the Zionist state of Israel has put many a non Ahmadiyya organisations in its debt with its financial generosity. It is for instance a matter of record that the Zionist government '*has maintained in good repair about 130 non Ahmadiyya Muslim mosques and has also paid the salary of more than 200 non Ahmadiyya Muslim qadis, muezzins and other functionaries*'.¹³⁹ It has also '*helped build the Great Mosque of peace in Nazareth*'¹⁴⁰

DEPLORABLE ATTITUDE OF MUSLIM STATES IN RECENT TIMES

The recent wheeling and dealing by Muslim nations in the conflict that prevails in the Muslim world is a classic example of the hypocrisy of some Muslim states. For instance, while countries like Iran, Libya and Syria are constantly engaged in preserving the heritage of Islam in their own territories, the rest of the Muslim leadership, particularly in Pakistan and Saudia have thrown their lot behind their American master who happens to be the greatest ally of the Zionists also. This they do inspite of being aware that without active American assistance, Israel could not sustain its tyrannical rule in the blessed land of Palestine and other Arab territories annexed by the Zionist despots.

137. Ibid: pg 13

138. Al Fazal: 7th February 1935: pg 3/4

139. Naaman, I.T: Israel, A Profile: pg 72

140. Ibid

Is it then not ironic that inspite of being fully aware of the assistance which the House of Saud and General Zia's despotic Government render to the Zionist cause through their alliance with the western block which is not only responsible for the creation of Israel but is also unconditionally committed to its preservation and continued existence at the expense of the Arab Muslims, the sympathisers of these very pseudo Islamic states have the audacity to denounce the Ahmadiyya Muslim Community for being the agents of Zionism?

THE WAHABBIA MOVEMENT AND THE BRITISH RAJ

The Wahabbia movement to which a large majority of the anti Ahmadiyya elements swear allegiance has been indicted of anti Islamic sentiments by none other than their own colleagues in the pseudo Alami Majlise Tahaffuze Khatme Nubuwwat. The followers of Maulvi Abdul Aleem Siddiqui for instance accuse the Wahabbis of being:

'the instrument of the British through which the colonial power liquidated and dismembered the Ottoman Empire of Muslims.'¹⁴¹

The South Africa based journal also denounces the Wahaabis and the House of Saud as:

'British sponsored heretics and bandits who assisted the British in breaking the great Ottoman Empire.'¹⁴²

These allegations of British sponsorship against the Wahabbia movement by the South African journal are also confirmed by a Pakistani based newspaper which asserts:

'The British Government employed extreme ingenuity in implanting the Najd and in nourishing it into a full blown movement.'¹⁴³

141. The Muslim Digest, South Africa: Vol 37. No 12 & Vol 38. Nos 1,2 & 3. July to October, 1987: pg 7

142. Ibid

143. Daily Toofan: November 7, 1962

BRITISH PATRONAGE OF THE HOUSE OF SAUD

While the Ahmadiyya Muslim Community does not necessarily agree with this contempt shown by Muslim organisations against Hazrat Imam Sheikh Muhammad ibn 'Abd al Wahaab, one cannot overlook the Saudi dynasty's close association with the British to the extent that it placed its Wahabbia army at the disposal of the British¹⁴⁴ and its royal bodyguards acted as escort for British agents¹⁴⁵ travelling to and fro, planning destruction of Muslim states hostile to British interest in the Middle East, particularly, the great Ottoman Empire of the Turks.

Infact the British Government employed the House of Saud in its campaign against the Turks and Ibn Rashid. And, in consideration of the Saudi assistance, it signed an agreement with the Saudi king:

' under which Ibn Saud was to receive a monthly subsidy of £5000 together with four machine guns and 3000 rifles with an ample supply of ammunition on the understanding that he would maintain a force of 4000 men continually in the field against Ibn Rashid, and attack his capital.'¹⁴⁶

BRITISH HOLD OVER THE HOUSE OF SAUD

Whether the critics of the Ahmadiyya Muslim Community care to admit it or not, the fact remains that the British Government exercised considerable control over the House of Saud's policies. It dictated its terms to the *Bedouins turned aristocrats* in the Treaty of Darin signed on December 26, 1915 according to terms of which the British recognised Ibn Saud as an independent ruler of 'Nejd, El Hasa, Katif, Jubail and their dependencies but reserved the right to determine these dependencies.¹⁴⁷ Moreover, while the British recognised Ibn Saud as an independent ruler and his sons and descendants after him, they insisted that the successor to the Saudi throne should not be a person antagonistic to the

144. Philby, H. STJ. B: Arabian Days: pg 154

145. Ibid: pg 155

146. Philby, H. St. John: Sa'udi Arabia: pg 274

147. Graves, Phillip: The Life of Sir Percy Cox: pg 198

*British Government in any respect particularly in regard to the terms of the treaty with the British.*¹⁴⁸

Under this treaty which the House of Saud signed with the British, Ibn Saud undertook to refrain *from entering into any correspondence with any Foreign Power or cede, sell, lease, mortgage or otherwise dispose any part of its territory to a Foreign Power or the subjects of any such Power without the consent of the British Government, whose advice he would follow unreservedly.*¹⁴⁹ Hence, not only did the Saudi monarch accept the authority of the British in the selection of his successors but he effectively surrendered the country's foreign and domestic policy to the British.

These terms which the British imposed upon the House of Saud were not mere conditions for the Saudis to respect or disregard at will. They were infact followed with serious respresentations whenever the Saudis chose to ignore them. For instance, under Article V of the treaty, the Saudis undertook to *keep the pilgrim routes in its territories open, and also protect pilgrims on passage to and from the Moslem Holy Place.*¹⁵⁰

In 1924 when Abd'al Aziz bin Saud conquered '*Mecca and killed hundreds of young Muslims who had taken refuge in the Haram at Kaaba*'¹⁵¹ the Secretary of State for the Colonies wrote to the British Resident demanding that he remind Ibn Saud of Article 5 of the Treaty of Darin according to which he was *expected to ensure safe passage of the British pilgrims.*¹⁵²

After much bickering, the House of Saud finally acceded to the British demand and announced:

'His Majesty, the King of Hijaz and of Nafas and its dependencies undertakes that the performance of pilgrimage will be facilitated to British subjects and British protected persons of the Muslim faith to the same extent as other pilgrims and assures that they will be safe

148. Ibid:

149. Ibid

150. Ibid

151. The Muslim Digest, South Africa: July to October, 1987

152. Announcement 15/1 /575 13th September, 1924

as regards their property and their person during their stay in the Hijaz.¹⁵³

This assurance was given to the British Government by the Saudi King in spite of his earlier insistence that *only those Muslims favourably disposed to the Wahabbia interpretation of the Shariah would be entitled to demand the right of safe passage and protection*¹⁵⁴ but on the insistence of the British, the House of Saud found itself obliged to compromise its own principles.

CREATION OF THE DEOBAND IN INDIA

The irony of this entire controversy is that while the Deoband leaders of this day and age falsely accused the Ahmadiyya Muslim Movement of being closely affiliated to the British Raj, they deceive the masses by hiding their own true colours. Historical records maintain that while the Deobandis accuse the Ahmadiyya Muslim Community of being the scions of the British Government, their own institute owes its existence to the British Raj in India— a fact admitted by none other than the Deoband institute's own official journal which admits that:

'it is indebted to the British for its very existence.'¹⁵⁵

In fact, it is a fact of history that the foundation stone of the Deoband seat of learning, the Nidwat ul Ulema, was laid by the British Governor of the United Provinces, the Rt. Hon. Sir John Scott Hughes on account of the close ties between the British Raj and Deoband cult. Its official organ declared that the Nidwat of Ulema's:

'main objective is to produce enlightened ulemas, whose bounden duty it is to be fully aware of the beneficence of the British rule and also to inculcate this spirit of loyalty towards the Government in the country.'¹⁵⁶

The most interesting aspect of this controversy is that Ehsan Ellahi Zaheer, a dedicated opponent of the Ahmadiyya Muslim Community

153. Announcement 6 June 1927

154. Article: 26 January, 1927

155. Al Nadwa: December, 1908: pg 4

156. Ibid: Vol. V July 1908

and one of its foremost critics falsely accuses the Ahmadiyya Muslim Community of being a creation of the British while he himself belongs to the Deoband cult which itself admits to being *indebted to the British for its very creation* and which declares that its *main objective is to produce enlightened ulemas and create in them a spirit of loyalty towards the British Raj*.

THE AHLE HADITH AND THE HINDU CONGRESS

The Islamic Republic of Pakistan, a small piece of the former Muslim kingdom of the Mughal dynasty owes its existence to the efforts and sacrifices of many nationalist Muslim leaders of the Indian sub continent. However, historical evidences suggest that a sizable majority of those organisations which accuse the Ahmadiyya Muslim Community of being in sympathy with the Hindu majority in India did not themselves support the concept of an independent state for the Muslims of the Indian sub continent. On the contrary, they supported the Hindu Congress and vehemently opposed not only the concept of the creation of Pakistan but also the Muslim leadership which dedicated its life to the realisation of the Muslim League's dream.

A Court of Inquiry set up by the Government of Pakistan to study the causes of disturbances in the Punjab in 1953 admitted that the leaders of these anti Ahmadiyya organisations:

'criticised the Muslim League and its leadership, including the Quaid e Azam for whom they had little love and who due to his liberal view on religion, was also branded as an infidel.'¹⁵⁷

Historical evidences also admit that the Majlis e Ahrar e Islam, one of the leading organisations in the present campaign against the Ahmadiyya Muslim Community '*was an off shoot of the Hindu Congress. It seceded from the Congress in 1931 and although it cut itself away from the Indian Congress, it continued to flirt with that body right upto the time of the Partition.*'¹⁵⁸ The Ahrar were passionately opposed to the concept of a separate homeland for Muslims of the sub continent and disapproved of the

157. Report of the Court of Inquiry Constituted under Punjab Act II of 1954 to Enquire into the Punjab Disturbances: Government of Pakistan, Lahore: 1954: pg 11 158. Ibid: pg 1011

*Pakistan plan which they dubbed as Palidistan.*¹⁵⁹ In 1940, an Ahrar leader, Maulvi Daud Ghaznavi announced the decision of the Ahrar to 'merge with the Hindu Congress and pursue their goal of opposing the creation of the Islamic state of Pakistan which they described as a vivisection of the country.'¹⁶⁰

The Ahrar's hatred for the concept of Pakistan led it to hold the Muslim leadership striving for a separate homeland for the Muslims of the Indo-Pak sub continent in extreme contempt. Maulvi Mazhar Ali for instance ridiculed the *Quaid e Azam* with the contemptuous couplet:

**'Ik kafira ke waste Islam ko choora,
Yeh Quaid e Azam hai,
Keh hai kafar e Azam.**

For the love of an infidel he deserted Islam. Is he the greatest leader or the greatest infidel.¹⁶¹

The mullah continued to entertain the same views even after the creation of Pakistan and after the death of the *Quaid e Azam* in 1953, he had the audacity to assert that, *he still held the same view.*¹⁶²

The Ahrar leadership kept itself completely aloof from the direct action which the Muslim League started in the Punjab.¹⁶³ In a statement issued from Amritsar on 19th September, 1945 Maulvi Mazhar Ali Azhar of the Ahrar declared that the *Muslim League's slogan of Pakistan was a stunt and the Jamaat ul Ahrar e Islam refused to recognise the leadership of the Quaid e Azam or the Muslim League as the representatives of the Muslims.*¹⁶⁴ Ata Ullah Allah Shah Bukhari denounced the leaders of the Muslim League as irreligious and insisted that they were not only leading themselves but the Ummah unto eternal destruction with their attempt to create not a Pakistan but a khakistan.¹⁶⁵

He also asserted that "no mother had yet given birth to a child who could even make the 'P' of 'Pakistan' a reality"¹⁶⁶ and many of his colleagues in

159. Ibid: pg 11

160. Ibid: pg 12

161. Ibid: pg 11

162. Ibid: pg 11

163. Ibid: pg12

164. Ibid: pg 256

165. Milap of Lahore: December 27, 1945

166. Daily Jadid Nizam of 1950: Istiqlal Number

the Ahrar movement made '*sarcastic and disparaging references to the Muslim League's concept of Pakistan.*'¹⁶⁷

The creation of Pakistan which was '*dubbed as Na Pakistan*'¹⁶⁸ by most critics of the Ahmadiyya Muslim Community and its eventual creation came as a '*great disappointment to the Ahrar leadership.*'¹⁶⁹ Maulvi Muhammed Ali Jhullundri for instance, '*branded Pakistan as palidistan*' before the partition and he continued to '*do so even after the creation of the Muslim state.*'¹⁷⁰ The pseudo Amir e Shari'at, Ata Ullah Shah Bukhari described Pakistan '*as a prostitute which the Ahrar had accepted perforce*'¹⁷¹

At the time of the independence of Pakistan, '*a large majority of the Ahrar leadership preferred to remain in India*'¹⁷² and decided to dissolve the organisation so as to merge with the Congress once again since according to them '*no political organisation other than the Hindu dominated Congress was called for to lead the nation.*'¹⁷³ They subsequently moved to Pakistan to '*oppose the /Muslim leadership of the League from within the country*'¹⁷⁴ since they had '*not given up their anti Pakistan policies.*'¹⁷⁵

HINDUS APPLAUD AHRAR FOR SALE OF MUSLIM INTEREST IN INDIA

In 1935, the Ahrar conspired to sell out Muslim interests in the *Masjid Shaheed Ganj* incident for which the Hindu press applauded them. One Hindu journal stated:

'We are pleased with the Ahrar Party and we congratulate them for their brave step in alienating their own brothers in faith for the sake of the country. This is a supreme sacrifice performed by our Ahrar friends whose party deserves the thanks of the country.'¹⁷⁶

This newspaper incidentally, is the same which has been quoted

167. Khutabat e Ahrar: pg 41; 82/83 & 99

168. Court of Inquiry Report: pg 243

169. Ibid: pg 12

170. Ibid: pg 256

171. Ibid: pg 256

172. Ibid: pg 256

173. Zamindar: January 15, 1948

174. Khan, Field Marshall Ayub: Friends not Masters

175. Azad: December 26, 1950 & May 27, 1952 and Ta'meer e Nau: December 5, 1949

176. Bande Mataram: October 13, 1935

against the Ahmadiyya Community by some of its opponents.¹⁷⁷ But whereas the Ahmadiyya Community had not, through its conduct or behaviour, given the Hindu correspondent Dr Shankar Das any reason to assume that the Ahmadis could be used as scapegoats to further the cause of Indian nationalism except Shankar Das's own misunderstood analysis that, God forbid, *after conversion, an Ahmadi Muslim's loyalties are shifted away from Islam and his faith in the Holy Prophet Muhammed, peace and blessings of Allah be upon him, begins to decline to an extent that he begins to consider Qadian as his Mecca and in the end becomes a nationalist and lover of India,*¹⁷⁸ the Jamaat e Ahrar e Islam practically demonstrated its anti Islamic sympathies and pro Indian nationalist loyalties through its active participation against the Muslim interests in the Masjid Shaheed Ganj incident for which the Hindu press applauded them.¹⁷⁹

Whatever the Ahrar do, they cannot erase the historical fact that they always were the *'handmaid of the Hindu Indian Congress'*¹⁸⁰ and they continued to be the *'stooge of the Congress even after the Partition.'*¹⁸¹ The Ahrar leadership itself admitted that they *'shared a common view with the Indian Congress'* even after the Partition.¹⁸² And, they continued to render a valuable service to the Indian Congress when at the *'behest of the Hindu leadership in India, they undertook the commission to reconcile the Bakshi regime in Kashmir with the Indian Congress.'*¹⁸³

THE JAMAAT E ISLAMI'S PRO HINDU TENDENCIES

The Jamaat e Islami was a Hindu sympathiser also and its leadership opposed the creation of a separate homeland for the Muslims which it branded as *Na Pakistan*.¹⁸⁴ Maulvi Abul Ala Maududi, the founder of the Jamaat e Islami was *'bitterly opposed to the creation of Pakistan'*¹⁸⁵ and he even acknowledged the right of the Hindu majority to treat the *Muslims as shudras and malishes or untouchables*. Maududi also acknowledged the

¹⁷⁷ Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 7/10

¹⁷⁸ Ibid: pg 8/9

¹⁷⁹ Bande Mataram: October 13, 1935

¹⁸⁰ Court of Inquiry Report: pg 259

¹⁸¹ Ibid: pg 259

¹⁸² Ibid: pg 260

¹⁸³ Ibid: pg 259

¹⁸⁴ Ibid: pg 243

¹⁸⁵ Khan, Field Marshall Muhammad Ayub: Friends not Masters

Hindu majority's right to *'impose the contemptuous laws of Manu upon the Muslim Minority in the sub continent of India'* although this law deprived the Muslims of all the rights of citizenship.¹⁸⁶

This opinion of the Jamaat e Islami leader, Maulvi Abul Ala Maududi was shared by his other colleagues. Mian Tufail Muhammed of the Jamaat e Islami agreed with his spiritual mentor and granted the Hindu majority *'every right to treat the Muslims as they chose fit.'*¹⁸⁷

Maulvi Abul Hasanat Qadri, the President of the Jamaat ul Ulama i Pakistan also admitted that he would have *'no objection to the Muslims being treated as untouchables and the law of Manu being applied to them'*¹⁸⁸ although according to this law, it was permissible for a Hindu Brahmin to pour molten wax into the ears of a Muslim if he were to as much as hear the recitation of the Vedas by accident. This law also required the Hindus to roast a Muslim on an open fire if a Muslim were to insult or assault a Brahmin and it even gave the Brahmin the right to force a Muslim woman into adultery without any recourse to redress.¹⁸⁶

Does the readership of these complacent anti Ahmadiyya authors need any further evidence of the ininceracity and hypocrisy of these pseudo guardians of Islam who seek to draw a smoke screen around their own opinions and conduct? Do they need any further evidence of how these enemies of Islam seek to hide the stains on their own history by falsely accusing the founder and the members of the Ahmadiyya Community of such offences as they are themselves guilty of? Or are they so blinded by their prejudices that they too are prepared to sacrifice the truth only because it suits them to do so? If they are, then they should beware that *'whatever they seek to hide from the people, they cannot hide from the Almighty Allah.'*¹⁹⁰ They should also be warned that Allah does not take kindly to false witness since He declares in the Holy Quran:

'Those who malign believing men and believing women for that

186. Court of Inquiry Report: pg 228

187. Ibid

188. Ibid: pg 227/228

189. Manushastra

190. Al Quran: 4.109

which they have not done shall bear the guilt of a calumny and a manifest sin.¹⁹¹

Those Muslims who allow themselves to be misled by these false witnesses and who on the strength of their false propaganda malign the Ahmadiyya Muslim Community for such offences as have not been committed by the Ahmadis should beware that according to the wisdom of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him:

'It is enough to make a man a liar that he should go on repeating all that he might hear.'¹⁹²

Finally, we conclude this chapter with an admonition from the Holy Quran wherein the Almighty Lord admonishes the Muslims:

'O ye who believe, eschew too much suspicion: for some suspicion might do much harm.'¹⁹³

O Muslims! Be aware of your duty to your faith. Follow not mere conjecture and let not unnecessary suspicion lead you to the path of destruction. Stand true to the requirements of your faith and search the truth. Investigate these false allegations against the Ahmadiyya Muslim Community and its holy founder, Hazrat Mirza Ghulam Ahmad of Qadian. And let not the dishonesty of the perverted *mullahs* lead you onto a course against which the Holy Quran warns you.

May the Almighty Lord grant you courage and wisdom in your endeavours to find the truth, Amin!

191. Al Quran: 33.59

192. Sahih Muslim

193. Al Quran: 49.13

CHAPTER FOUR

MISREPRESENTATION OF TEXTS

The next most shocking aspect of all anti Ahmadiyya publications is the extent of misrepresentation to which the authors of these books have taken recourse. They have for instance extracted numerous excerpts from the literature of the Ahmadiyya Muslim Community and misquoted these without any reference to what has been stated before or after the excerpt quoted.

Once again, it may not be possible to study the entire range of misrepresentations contained in these hostile publications since such an exercise would require the replication of a large portion of the Ahmadiyya Muslim Community's literature as well as the reproduction of the *filth* which has been written against it. However, the few sample illustrations which follow should suffice to illustrate the *satanic disposition* of these anti Ahmadiyya perverts who sink to the lowest level of deception to achieve their wicked purpose.

MESSIAH IBNE MARIAM

The Holy Quran acknowledges Jesus, son of Mary as *an apostle of Almighty Allah,¹ honoured in this world and the world hereafter and granted nearness to God Almighty.²* Hence, every Muslim of whatsoever persuasion accepts this honoured status of the *Messiah ibne Mariam* without any reservation since its denial *constitutes an act of infidelity in Islam.*

Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya Muslim Community accepted this Quranic Messiah son of Mary as *'a true Prophet and Messenger of Almighty Allah'³* and he maintained that *'Jesus son of Mary was an accepted one of God and a beloved of Him.'⁴* He stated:

'I believe sincerely that he was a true prophet of God and was loved

1. Al Quran: 4.172

2. Al Quran: 3.46

3. Hujjatul Islam: pg 31

4. Ijaz Ahmadi: pg 25

by Him. And I believe that as indicated by the Holy Quran, he had, as a means of his salvation, perfect faith in our lord and master, Muhammed Mustapha, peace and blessings of Allah be upon him. He was one of the sincere servants of the law of Moses and I respect him according to his station.⁵

MYTHICAL JESUS OF THE SCRIPTURES

However, besides this Jesus whose prophethood is not subject to challenge and whose piety, according to the Holy Quran, is beyond reproach, there is yet another Jesus, *albeit fictitious*, a creation of the Christian creed, deified as, God forbid, divine and personified as either *son of God* ⁶ or else *His partner in Trinity* ⁷ or even as *Almighty God in person*.⁸

Ironically, while Christians inflate the status of this *mythical Jesus* beyond that of an ordinary human being, Biblical Scriptures insinuate that this deity of their creed was *born through a lineage of at least four ill characterized women*, Thamar, Rachab, Ruth and Bathsheba.⁹ The Gospels also depict him as an *extremely weak natured person who allowed himself to be tempted by the devil for a period of as many as 40 days*; ¹⁰ *a moral coward who did not have the courage to uphold the law revealed unto Moses*; ¹¹ *a scurrilous being who accused his spiritual predecessors of sin* ¹² and an *impertinent son who often insulted his mother*.¹³

The New Testament shows this *mythical Jesus* of the Christian creed as a person who *felt at ease in the company of publicans and sinners*; ¹⁴ an individual who had no scruples about allowing *harlots* to wash his feet with oil and perfume bought of ill earned income ¹⁵ and a person not only given to *drinking wine* ¹⁶ but also encouraging its consumption.¹⁷

5. Nurul Quran: No 2

6. John 3.16

7. John 5.7

8. John 1.1 / 2

9. Matthew 1.3/6

10. Mark 1.12/13

11. John 8.3/7

12. Matthew 12.3/4

13. Mark 3.32/33 & John 2.4

14. Matthew 9.10 & Mark 7/8

15. Luke 37.46

16. Matthew 11.9 & 26.27

17. John 3.3/10

CONTEMPT FOR THIS FICTITIOUS CHRISTIAN DEITY

Hazrat Mirza Ghulam Ahmad of Qadian alluded to this *fictitious Jesus* and declared:

'The Jesus who is presented by Christians, who claimed to be God and who condemned everyone except himself, both those who had gone before him and those who were to come after him as accursed and as having been guilty of vices, the recompense of which is a curse, is regarded by us as deprived of Divine mercy. The Holy Quran makes no reference to this impertinent and foul mouthed Jesus.'¹⁸

AN ABSURD FACADE

Ironically, this foul mouthed and impertinent, *albeit fictitious* Jesus of the Scriptures appears to have been a subject of passionate controversy within the Islamic Ummah. Although the adversaries of the Ahmadiyya Muslim Community do not deny the fact that *he never existed as a reality*, yet Hazrat Mirza Ghulam Ahmad's opponents often accuse him of being particularly *inimical to the son of Mary* and allege that he *challenged his piety and defiled his character*.

To prove this concocted and baseless charge, these adversaries offer several *contorted and misrepresented* quotations from his books without any regard whatsoever to the either the *expressed or the implied significance or purport* of his statements.

It is for instance alleged that in his book *Anjam i Atham*, Hazrat Mirza Ghulam Ahmad, God forbid, *'denounced Jesus's grandmothers as immoral adulteresses and accused him of being born of impure blood as a result of which he showed inclination towards prostitutes and even allowed them to massage his feet with perfume bought of ill gotten wealth.'*¹⁹

However, had these guileful critics reported Hazrat Mirza Ghulam Ahmad's actual statement in its proper perspective, their readers may

18. Nurul Haq No 2

19. Zaheer, E:E: Qadiyaniat. An Analytical Survey: pg 76

have yet discovered that this statement *did not refer to the family of the Quranic Messiah, Jesus son of Mary who had been given manifest Signs and who had been strengthened with the spirit of holiness by Almighty Allah.*²⁰

TRUTH CONCEALED BY THE OPPONENTS

This entire passage to which Hazrat Mirza Ghulam Ahmad's critics have alluded in their allegation against the founder of the Ahmadiyya Muslim Community was in fact written in *response to a filthy letter written by a certain Christian padre, one Fateh Masih* in which the Christian priest *uttered vile abuse* against the Holy Prophet of Islam and *charged* our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, with God forbid, such offences as adultery.²¹

In his response to this contemptuous abuse directed against the Holy Prophet of Islam, Hazrat Mirza Ghulam Ahmad invited the attention of the Christian padre towards the *reality of the fictitious deity of his creed*, claimed to have been sent *as a propitiation of mankind's transgression*²² *to atone for its sins through his precious blood.*²³

It is ironic that while the critics of the Ahmadiyya Muslim Community misrepresent Hazrat Mirza Ghulam Ahmad's statements to insinuate that he, God forbid, *insulted the piety of Jesus's ancestors*, they conceal the fact that these statements to which they take exception actually refer, *not to the Quranic Messiah, Jesus son of Mary but to the fictitious Christian deity, personified by the Church as either, God forbid, God Almighty or His partner in Trinity or else His only begotten son*. They also conceal the fact that these inferences are *borrowed from Christian Scriptures and Commentaries*,²⁴ a fact clearly stated in the body of the supplement attached to *Anjam i Atham* from which these references are misquoted.²⁵

In fact, within the contents of this particular book which appears to

20. Al Quran 2.88 21. Anjam i Atham: f/n pp 3 22. John 4.10 23. Peter 18.19

24. Matthew 1.3 & Genesis 38.15/25; Matthew 1.5 & Joshua 2.1; Matthew: 1.5 & Ruth 3.7/9; Matthew 1.6 & Samuel 6.4/5 and also The National Comprehensive Family Bible, Howard and Company, London: pg 219

25. Anjam e Atham: f/n. pp. 5/6

have become a subject of such cruel subreption, Hazrat Mirza Ghulam Ahmad states that he '*has no concern with the Jesus of Christian missionaries nor is he concerned with his conduct*'²⁶ since:

'God Almighty has made no mention of this Jesus in the Holy Quran as to who he was but Christian missionaries believe that their Jesus claimed to be God and called Moses a thief and a robber and he not only denied the anticipated advent of the Holy Prophet, peace be upon him but also stated that he [Jesus] would be followed by false prophets.'²⁷

The founder of the Ahmadiyya Muslim Community then proceeded to state in relation to this *fictitious Jesus* :

'We cannot accept such a vile and arrogant person and an enemy of the righteous as a decent human being let alone that we should accept him as a prophet. These foolish missionaries would be well advised to abandon this method of abuse lest God's jealousy be aroused.'²⁸

THE IDIOSYNCRASY OF THE MULLAHS

A sincere Muslim is at a loss to understand as to why Hazrat Mirza Ghulam Ahmad's critics take exception to this contempt directed against a *faked Christian deity whose alleged lineage, conduct and behaviour, according to the Christian Scriptures, was not beyond reproach*. A Christian commentator for instance states in relation to the genealogy of this fictitious Jesus:

'The names of four women are found in it being of remarkable characters, Tamar of whom by incest with her father in law, the greater part of the tribe of Judea descended; Rachab or Rahab who seems to have been the same that had been a harlot, and an inhabitant of Jericho but through faith was preserved from the destruction of the city for no other woman of that name is mentioned in Scriptures; Ruth the Moabite and Bathsheba, who had been the wife of Uriah, with

26. Ibid: f/n pg 8

27. Ibid: f/n pg 9

28. Ibid: f/n pg 9

whom David committed adultery. This might intimate that Christ was made in the likeness of sinful flesh.’²⁹

One is rather shocked that while God Almighty Himself denies Jesus Christ’s alleged *Divinity*,³⁰ *partnership with the Divine*³¹ or his alleged *Sonship*³² and brands these absurdities as a ‘*monstrous lie*,’³³ Hazrat Mirza Ghulam Ahmad’s adversaries feel insulted when the founder of the Ahmadiyya Muslim Community shows contempt for these abstruse dogmas, particularly when this contempt merely purposes to *show the Christian world the reality of its fictitious god*.³⁴

PERSONIFICATION OF THE MESSIAH, SON OF MARY

Hazrat Mirza Ghulam Ahmad acknowledged the blessed status of the Quranic Messiah on numerous occasions. He acknowledged Jesus as a *true Prophet of Almighty God*³⁵ and he recognised the *Messiah son of Mary as Almighty God’s Messenger and Elect*.³⁶ He not only stated that Jesus ‘*possessed the highest qualities and was a virtuous person who enjoyed communion with God*’³⁷ but he also maintained that he:

‘had been commissioned by Almighty God to profess that Hazrat Isa, peace be upon him, was a true and a pure and a righteous prophet of God.’³⁸

The blessed founder of the Ahmadiyya Muslim Community also declared that ‘*those who utter calumnies against him [Jesus son of Mary] were wicked*.’³⁹

29. The National Comprehensive Family Bible with Commentary by Scott and Henry. Edited by Rev. John Eddie, D.D., LL.D. Professor of Biblical Literature to the United Presbyterian Church: Howard & Co., London: Explanatory Note to Chapter I: Genealogy of Jesus: verses 2 to 17: pg 219

30. Al Quran 5.18

31. Al Quran 25.3

32 Al Quran 21.27

33. Al Quran 18.6

34. Anjam i Atham: f/n pg 9

35. Arbain: No 2

36. Hujjatul Islam: pg 9

37. Announcement: March 22, 1877

38. Ayyamus Solh: Title Page

39. Ijaz Ahmadi: pg 25

These admissions indicate that the contempt which he displayed in his books was *not directed towards that Jesus whose piety has been vouched for by the Holy Quran* but as he declared himself, it was directed towards:

‘the fictitious Jesus of Christianity and not the humble servant of God, Isa ibne Mariam who was a Prophet and who is mentioned in the Holy Quran.’⁴⁰

PERSONAL AFFINITY AND IDENTIFICATION WITH THE SON OF MARY

It is infact inconceivable to think that Hazrat Mirza Ghulam Ahmad of Qadian would ever revile the character of *Hazrat Isa ibne Mariam* considering that he not only *claimed a close affinity and identity* with the Mosaic Messiah but also wrote a list of characteristics in the life of Jesus which he believed must *necessarily be found in his life too* for him to qualify as the Messiah of the Muhammedian dispensation.⁴¹ The founder of the Ahmadiyya Muslim Community himself states in relation to this vulgar charge by his opponents:

‘Claiming as I do that I am the Promised Messiah and that I bear resemblance to Hazrat Isa, upon whom be peace, every one should appreciate that if I were to revile him, I would not claim any resemblance to him, for by reviling him, I would confess that I myself am vicious.’⁴²

It is regretted however that these perverse critics of Hazrat Mirza Ghulam Ahmad possess neither the faculty to understand nor the integrity to appreciate the wisdom of this announcement by the Messiah of the Muhammedian dispensation. One can only advise the readers of these anti Ahmadiyya authors not to allow themselves to be deceived by the mendacity of these perverse authors since *‘the simple*

40. Nurul Haq; No 2

41. Tadhkiratush Shahadatin: pg 29/37

42. Announcement: December 27, 1898

only believeth every word; but the prudent man looketh well to his goings.'⁴³ They would infact be better advised to read Hazrat Mirza Ghulam Ahmad's books and determine the truth for themselves before they fall victims to the snare of the *unglodly men who dig naught but evil*.

The *deliberate evil which these ungodly men*, the adversaries of the Ahmadiyya Muslim Community *dig*, does not have a parallel in human history since they are quite aware that throughout his mortal life, Hazrat Mirza Ghulam Admad did not once utter an insulting remark against the blessed Messiah, Hazrat Jesus Christ, the son of virgin Mary whose miraculous birth he passionately defended when the Arya Samajists' made it a subject of ridicule.⁴⁴

These perverted critics of the Ahmadiyya Muslim Community are also aware that these remarks to which they take unwarranted exception were made against the *imaginary* Jesus of the Christian creed, the one referred to as the *fardi Masih* by Hazrat Mirza Ghulam Ahmad of Qadian.⁴⁵

The irony of this entire controversy is that the adversaries of Hazrat Mirza Ghulam Ahmad of Qadian and the Ahmadiyya Muslim Community themselves consider this *fictitious Jesus of the Christian Scriptures* to be an *enemy of the Messiah, Isa ibn Mariam*. This is borne out by such statements as made by the official organ of the *Jamaat ul Ulema of Hind* in which it is stated:

'The person whom Christians erroneously take for the Messiah was really the enemy of the Messiah and he has nothing to do with Islam and the Quran. Nor does any Muslim believe in him.'⁴⁶

43. Proverbs 14.15

44. Chashma Marifat: pg 217

45. Nurul Quran: pg 1

46. Al Jamiiyah, Delhi: 20th November, 1932

CHAPTER FIVE

OPPONENTS CONTRIVE MAGNIFICENT LIES TO CARRY CONVICTION

Plato, the great Greek philosopher once enquired *if it was possible to contrive a magnificent lie that would in itself carry conviction to the entire community*. The renowned Greek philosopher may not have realised then many centuries later, some pseudo Muslim Scholars would subject his innocent query to a test and dedicate their mortal lives, hoping to contrive such a magnificent lie which would carry conviction to the entire world.

The colossal amount of alleged quotations and references contained in most anti Ahmadiyya publications may seem quite impressive to those who have had the *misfortune to read these licentious canards*. However, while the readers of these *libertine authors* may have been particularly impressed by the scholarship of the hostile anti Ahmadiyya elements, they may be quite unaware that a majority of these alleged quotations and references are but *mere concoctions and fraudulent inventions of the devil's advocates*.

As we have already stated in the opening pages of this book, the extent of deception deployed by the authors of nearly all anti Ahmadiyya publications cannot be adequately discussed in the course of one single book on account of the volume involved. It would hence not be possible to investigate and discuss individually, all these fraudulent concoctions. We shall however, once again expose the ininceracity of these hostile authors with few sample illustrations in the hope that these would not only give the general public enough reason to question the credibility of these hostile publications but also encourage many to investigate the numerous other false charges contained in these slanderous publications.

FRAUDULENT REFERENCES

The Daily Al Fazal has been an official organ of the Ahmadiyya Muslim Community for many decades and the opponents of Hazrat Mirza Ghulam Ahmad are well aware of the unique position enjoyed by this newspaper in the development and history the Ahmadiyya Movement. It is hence not surprising that most hostile publications contain numerous references allegedly quoted from this particular organ of the Community.

However, inspite of a very clever strategy of concoction and fabrications, the adversaries of the Ahmadiyya Muslim Community appear to have failed to realise that *man is often betrayed by what is false from within*. It is hence not surprising that they frequently find themselves unwittingly trapped in their own *snare of falsehood*.

To give a classic example of how these persistent liars have been betrayed by their *own cleverness*, one anti Ahmadiyya author charges the Ahmadiyya Muslim Community of *espionage on behalf of the British Government*. And, to substantiate this false allegation, he pretends to quote in evidence, a passage from the Daily Al Fazal of *October 19, 1910*.¹

While many unwary and unsuspecting readers may have found themselves easily deceived into accepting this reference as genuine, it may interest them to know that the first cover of Al Fazal *did not see the light of day until 19th of June 1913* ² - *at least another 32 months after the alleged date*.

In another similar blunder, an antagonist allegedly cites an edict by some Ahmadi scholars and alleges that this edict was recorded in the Daily Al Fazal of *4th February, 1912* ³ while the *first issue of the*

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 40: Reference Note No 18

2. Khan, Muhammed Zafarullah: Ahmadiyyat. The Renaissance of Islam: pg 209

3. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 50: Reference Note No 19

newspaper did not appear until 19th June, 1913, some six months later.⁴

In still another instance, another critic of the Ahmadiyya Muslim Community pretends to quote an extract from the Daily Al Fazal of 14th February, 1922⁵ while an issue of that date was never published.⁶

Yet another occasion where these persistent liars find themselves trapped by their own dishonesty may be illustrated by the instance where the death of Hazrat Mirza Ghulam is allegedly reported from the Ahmadiyya newspaper, Al Hakam of 25th May, 1908⁷ while Hazrat Mirza Ghulam Ahmad died a day later on 26th May 1908, a fact admitted by the opponent's quotation itself.

How could anyone be so foolish as to believe that the Ahmadiyya Muslim Community's then *official organ* would make the *grave and unforgiveable error* of announcing the demise of its holy founder *a day before his actual death*? Does this very serious oversight not indicate some kind of foul play?

A similar oversight may be detected in an allegation suggesting that according to the *Al Hakam of May 25, 1908, Hazrat Mirza Ghulam Ahmad wrote an article for Paigham e Sulh*,⁸ an official organ of the dissident Lahori faction,⁹ which severed its relationship with the mainstream Ahmadiyya Muslim Community on the death of its first Caliph, Hazrat Maulana Hakim Nurud Din of Behra.¹⁰

However, to the detriment of these mendacious critics, the documented facts of history establish that the *first issue of the Lahore based Paigham e Sulh did not appear until 5 years after the death of Hazrat Mirza Ghulam Ahmad of Qadian since its first cover appeared on the 10th of*

4. Khan, Muhammed Zafarullah: Ahmadiyyat. The Renaissance of Islam: pg 209

5. Bannauri, Maulvi S. M. Yusuf: From Rabwah to Tel Aviv: pg 6

6. Ahmad, Hazrat Mirza Tahir: From Rabwah to Tel Aviv: pg 18

7. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 216: Reference Note No 64

8. Ibid

9. Ibid: pg 242: Reference Note No 22

10. Khan, Muhammed Zafarullah: Ahmadiyyat. The Renaissance of Islam: pg 222

July, 1913.¹¹ One is rather surprised as to how an Ahmadiyya Muslim journal Al Hakam, which happened to be the official organ of the Jamaat e Ahmadiyya at that point in time make such an error as to state that the founder of the Community *wrote an article for the Paigham e Sulh* when the newspaper itself had *not yet been conceived* ? Does this not suggest that such an error could only have been made by someone who was *thoroughly ignorant of the history and development* of the Ahmadiyya Movement?

These are but only a few examples of the inveracity of these hostile authors but when these anti Ahmadiyya publications are investigated at depth, one finds these to be *filled to the brim with concocted quotations and fraudulent references* attributed to Ahmadi Muslims and Ahmadiyya Muslim publications.

QUOTATIONS AND REFERENCES FROM HOSTILE SOURCES

Justice demands that a charge brought against a person be sustained through conclusive evidence and nobility' requires that the validity of every unsubstantiated allegation against a person be rejected, particularly when such an imputation is being made by someone who is known to be a prejudiced witness.

However, the mendacious anti Ahmadiyya mullah clique of this day and age has not yet risen to that level of civilized conduct where it could be expected to grasp the importance of such civilized behaviour. Otherwise, these mullahs would have ignored their personal prejudices and refrained from mischievously seeking to substantiate their *false allegations on the authority of prejudiced imputations made by some other hostile critics of the Ahmadiyya Muslim Community*.

The adversaries of the Ahmadiyya Muslim Community have been at pains to establish that its *leadership misappropriated community funds*¹² and lived *extravagant lives of unprecedented luxury*.¹³ And, to

11. Ibid: pg 209

12. Zaheer E.E: Qadivaniat. An Analytical Survey: pg 240

13. Ibid: pg 27

prove these false charges against the Ahmadiyya Muslim leadership, these adversaries deploy yet another ingenious strategem of deception and manipulation.

In one particular instance for example, it is alleged that the Second Successor to the Promised Messiah, Hazrat Mirza Bashirud Din Mahmood Ahmad:

'travelled to England with forty thousand rupees in travelling expenses only.'¹⁴

This charge against the Second Caliph of the Ahmadiyya Muslim Community is made on the authority of the *Paigham-e-Sulh*¹⁵ which these sly critics deceptively depict as a *Qadiani magazine*¹⁶ inspite of being aware that it is an *official organ of the dissident Lahori faction*¹⁷ which broke away from the mainstream Community and formed a dissident party at Lahore under the leadership of Maulana Muhammed Ali on the election of *Hazrat Mirza Bashir ud Din Mahmood Ahmad as the successor to the Promised Messiah*.¹⁸

PUBLISHERS OF THE PAIGHAM E SULH

Since Hazrat Mirza Bashirud Din Mahmood Ahmad's election as the supreme leader of the Ahmadiyya Muslim Community was *the main bone of contention* which influenced the Lahori faction to sever all relationships with the mainstream Community at Qadian,¹⁹ the leadership of the dissident faction has always been particularly inimical to him.²⁰ An hence, the Paigham e Sulh, being the principal mouthpiece of the Lahori leadership, has, since the beginning of the split, been extensively used to give vent to a feeling of hostility towards Hazrat Mirza Bashirud Din Mahmood Ahmad,²¹ who to the regret of the

14. Ibid: pg 91

15. Ibid: 1973 edition: pg 94. Reference Note No 3

16. Ibid: 1984 edition: pg 64. Reference Note No 19

17. Ibid: pg 242. Reference Note No 22

18. Khan, Muhammed Zafarullah: Ahmadiyyat. The Renaissance of Islam: pg 228

19. Faruqi, M.A: Truth Triumph . 20. Ali, Maulana Muhammed: Tabdil e Aqida ka Ilzan

21. Khan, Muhammed Zafarullah: Ahmadiyyat. The Renaissance of Islam: pg 228

dissident leadership, was elected the supreme leader of the Ahmadiyya Muslim Community.

How could the evidence of such a prejudiced witness be considered admissible escapes the intelligence of every rational human being.

ILYAS BURNEY'S QADIANI MAZHAB

Another principal source of reference cited by the contentious anti Ahmadiyya mullahs appears to be Ilyas Burney's *manual of fabrications* against the Ahmadiyya Muslim Community, the '*Qadiani Mazhab*.'²² Infact, when studied closely, it appears that the authors of all these publications have based their entire case on the evidence of this one single book upon which they admit, *they have relied substantially*.²³

What one fails to understand is why these pseudo scholars find it necessary to cite other opponents of the Ahmadiyya Muslim Community in evidence, when they profess to have '*launched upon an intellectual journey and personally surveyed every stage of the Ahmadiyya Muslim Movement's progress and development from the beginning*.'²⁴ Why do these pretentious scholars need to rely upon the prejudiced and false evidence of other antagonists when they claim to have personally '*delved deep into the writings of Hazrat Mirza Ghulam Ahmad Qadiani himself and through this first hand source, arrived at their unprejudiced conclusions*.'²⁵

Why do they have to '*rely substantially*'²⁶ on, and '*draw copiously*'²⁷ from the books written by other pseudo ulemma of the anti Ahmadiyya fraternity when they themselves not only claim to have '*personally made an extensive and scholarly study of the Ahmadiyya Muslim Movement's*

22. Nadwi, A:A: Qadianism. A Critical Study: pp 19/57/58/59/60/63/71/93/95/97/108 etc.etc

23. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 15

24. Nadwi, A:H: Qadianism. A Critical Study: Preface VII

25. Ibid

26. Zaheer, E.E. Qadiyaniat. An Analytical Survey: pg 15

27. Ibid: pg 16

genesis and structure' ²⁸ but also profess to have '*made it a point not to pen down anything which is not adequately bolstered with complete and uncurtailed references from the source.*' ²⁹

Does this failure not indicate that either their professed claim of having '*delved deep into the literature of the Ahmadiyya Muslim Community to familiarise themselves with the subject*'³⁰ and of having '*made an extensive study of the Ahmadiyya Muslim Movement*' ³¹ is thoroughly false or else they have *not been able to find any incriminating evidence in the Ahmadiyya Muslim literature because such evidence does not exist in the source material?* Otherwise what feasible reason could these contentious fabricators have for not having [QUOTE] *bolstered up* [UNQUOTE] their false allegations from the [QUOTE] *source* [UNQUOTE] particularly when they claim to have [QUOTE] *made it a point not to pen down anything which is unsupported by evidence* [UNQUOTE] ³² and they pretend to have made a resolve to *bolster up all quotations with uncurtailed references to the source.* [UNQUOTE] ³³

Nevertheless, whichever of these options be true, the credibility of these anti Ahmadiyya scholars remains in serious doubt.

ALLEGATIONS WITHOUT EVIDENCE

The extent of false allegations *unsupported by evidence and unbolstered by references from the source* contained in these licentious anti Ahmadiyya books cannot be easily gauged by an average reader since a *greater part of these publications are replete with false and unsupported allegations.* For example, in one instance, an anti Ahmadiyya author alleges that, God forbid, according to the Ahmadiyya Muslim beliefs:

'God enjoys the company of women and cohabits with them and children are born to Him.' ³⁴

28. Ibid: pg 29

29. Ibid: pg 14

30. Nadwi, A.H: Qadianism. A Critical Study: Preface VIII

31. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 29

32. Ibid: pg 14

33. Ibid

34. Ibid: pg 107

Whether the sponsor of this particular allegation cares to admit or not, the fact remains that he has not been able to support this obnoxious and false charge with *reference to the source* because such a reference does not exist in the entire Ahmadiyya Muslim literature. Infact, had there had been a grain of truth in his professed claim that he had *made an extensive and scholarly study of the Ahmadiyya Muslim Community's literature*,³⁵ he may have yet found that Hazrat Mirza Ghulam Ahmad of Qadian thoroughly *rejected an attribution of physical human qualities to Almighty God*.³⁶ The founder of Ahmadiyya Muslim Community believed that Almighty Allah '*bears no resemblance to His creatures*'³⁷ and he categorically declared that '*Almighty God was above acquiring a human body.*'³⁸ Infact he stated that it was an:

'impertinence to enquire whether God has a tongue wherein he can speak. Has He not created all heavenly bodies and the earth without physical hands ? Does He not see the world without physical eyes? Does He not hear us without physical ears?'³⁹

It is interesting to note that while the adversaries of Hazrat Mirza Ghulam Ahmad accuse him of being of the opinion that God, God forbid, *cohabits with women and children are born to Him*, the founder of the Ahmadiyya Muslim Community categorically declared that God Almighty:

'is not anyone's son, nor is anyone His son. He is Self- Sufficient and needs neither father nor son. This is the Unity which the Holy Quran teaches and which is the basis of our faith.'⁴⁰

Is it then not ironic that while these antagonists charge Hazrat Mirza Ghulam Ahmad with such false beliefs as he never entertained, they totally ignore his true beliefs which have numerously been documented in his books ? And yet, these perpetrators of such monstrous lies have the audacity to declare that their books '*contain the essential truth about*

35. Ibid: pg 29

36. Chashma Marifat: pgs 263/264

37. Philosophy of Teachings of Islam: English Version: pg 54

38. Anjam i Atham: pg 34

39. Islami Usul Ki Philosophy: pg 53

40. Lecture Lahore: ng 13

the Ahmadiyya Community. ⁴¹

Is this, one may ask, the criterion of truth taught to them by their faith? Is this the Islam which these licentious and perverted adversaries of Hazrat Mirza Ghulam Ahmad propose to save for the Ummah against the alleged threat of the Ahmadiyya Muslim Community's beliefs and philosophy?

May God Almighty gave mercy upon the souls of the Ummah whose leaders themselves are but a *bunch of persistent liars and fabricators.*'

ALLEGATIONS PROVED FALSE BY EXISTING FACTS

Being aware that their readers may not be in a position to verify many of the false allegations made by them, these persistent liars have let loose a colossal barrage of imputations and allegations which when investigated are proved thoroughly false by facts as they exist.

In one particular instance, an adversary of the Ahmadiyya Muslim Community alleges that the successors of the Promised Messiah

'lived in expensively built palatial houses which they had never dreamed in their wildest dreams. These palaces were guarded by dogs because they were highly vulnerable on account of their stretch and spread.' ⁴²

This blatant lie is proved false by the fact that neither Qadian nor Rabwah, the two towns where Hazrat Mirza Ghulam Ahmad's successors have principally lived, boast any such building which could be remotely compared to a *palatial building*.

Even today, in spite of encouraging extensive capital investment in real estate all over the world, the present successor to the Promised Messiah, Hazrat Mirza Tahir Ahmad resides in a humble apartment. And this, one can assure the critics of the Ahmadiyya Muslim Community is not for want of finance since the entire wealth of the

41. Zaheer, E. E: Qadiyaniat. An Analytical Survey: pg. 15

42. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 90 / 91

Ahmadiyya Muslim Community is, individually and collectively, available to the beloved Caliph of the Community.

In another such false allegation, this particular adversary alleges that God forbid, the blessed wife of the Ahmadiyya Muslim Community's first Caliph, *eloped with another person after his death and married him* ⁴³ while the holy consort of Hazrat Maulana Hakim Nur ud Din never left the security of her husband's home during his lifetime. Facts of history also bear witness that she never remarried after the death of Hazrat Khalifatul Masih I but spent the rest of her life as a widow. She also remained a staunch member of the Ahmadiyya Muslim Community and was buried at Rabwah where she died.!

In yet another false allegation, the anti Ahmadiyya perverts allege that the daughter of Hazrat Khalifatul Masih I, Hazrat Amatul Hayee who happened to be the wife of Hazrat Khalifatul Masih II was, God forbid, *murdered and her husband was accused of her murder* ⁴⁴ while no such alleged case was registered against Hazrat Mirza Bashiruddin Mahmood Ahmad since the blessed mother of the faithful, Hazrat Amatul Hayee died a natural death at Qadian.

POLITE SUBMISSION TO READERS

As we have often stressed in the preceding pages of this book, it would be rather impossible to investigate individually, within the confines of one single book, all the allegations and imputations made against the Ahmadiyya Muslim Community by its adversaries. The few that have been investigated and discussed herein or in the following chapters of this book are but a *tiny fraction* of the extreme ingenuity with which these antagonists have *perverted and distorted* nearly every aspect of the Ahmadiyya Muslim Community's beliefs and development. One hopes and prays that these would not only suffice to expose the inveracity of these anti Ahmadiyya elements but would also provide the

43. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 237

44. Ibid: pg 237

masses with an incentive to study the Ahmadiyya Muslim Community's beliefs and philosophy from the source.

It is only through this first hand reference that they can expect to fully understand and appreciate the true nature of the Ahmadiyya Muslim beliefs and the highly Islamic character of the Ahmadiyya Muslim Community and its leadership.

If they on the other hand choose not to investigate these false charges but continue to be misled by the anti Ahmadiyya mullahs, then the responsibility of their action rests upon their own shoulders. They should however beware that in doing so, they would be acting against the explicit injunctions of their faith. The Holy Quran states:

'Follow not that of which thou hast no knowledge; for the ear and the eye and the heart shall be called to account.'⁴⁵

We shall now proceed to study Hazrat Mirza Ghulam Ahmad's claims to which most anti Ahmadiyya elements take singular exception and in the course of this study we shall once again illustrate the extent of perjury and perversity committed by the critics of Hazrat Mirza Ghulam Ahmad of Qadian and the Ahmadiyya Muslim Community.

One is certain that at the end of the day, our readers would not fail to appreciate that the opposition to Hazrat Mirza Ghulam Ahmad's claims by his adversaries is thoroughly devoid of religious considerations.

45. Al Quran 17.37

PART TWO

CLAIMS OF

**HAZRAT MIRZA GHULAM AHMAD
OF QADIAN**

MUJADDID OF THE 14TH CENTURY HIJRA

IMAM MAHDI AND PROMISED MESSIAH

APOSTLE OF ALMIGHTY ALLAH

CHAPTER ONE
MUJADDID OF HIS AGE
REFORMER OF THE UMMAH
AND
REVIVER OF FAITH

The Holy Quran acknowledges man as an honoured species, *exalted above a greater part of the Almighty's creation.*¹ He has been *fashioned in the best of moulds*² and is *endowed with perfect faculties*³ to achieve infinite moral and spiritual progress. Yet, in spite of being *invested with the consciousness and recognition of good and evil,*⁴ human nature is *wont to command evil*⁵ and hence remains in constant need of Divine assistance.

A casual glance over the history of mankind reveals that God Almighty has never neglected man's need for Divine guidance. The Holy Quran affirms that He has *'sent forth Messengers unto every nation'*⁶ and *'there is not a people unto whom a Warner has not been sent.'*⁷

While the Glorious Quran does not mention all the Messengers sent unto mankind⁸, Tradition attributed to our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, suggest that God Almighty *raised 124 thousand prophets*⁹ of which several came forth with a code of behaviour designed to lead mankind unto a path of moral and spiritual excellence.

The advent of our beloved Prophet, the *Khatamal Anbiyya*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, *witnessed the perfection of the code of human behaviour* through the

1. Al Quran: 17.71
4. Al Quran: 91.9
7. Al Quran: 35.25

2. Al Quran: 95.5
5. Al Quran: 12.54
8. Al Quran: 4.165

3. Al Quran: 32.10
6. Al Quran: 10.48
9. Masnad Ahmad

revelation of the Holy Quran — *a decisive word of Almighty Allah*¹⁰ and a *comprehensive collection of lasting commandments*.¹¹

On completion of the Quranic revelation, our Lord and Master, God Almighty, declared:

'This day have I perfected your religion and completed My favours upon you and have chosen for you, Islam as your religion.'¹²

ADVENT OF MUJADDIDS

However, this declaration by God Almighty did not mean that He had deserted us nor did it suggest that man had now been transformed into some kind of an angelical entity. On the contrary, being wise to the fact that *man would always be prone to transgression*,¹³ God Almighty gave His beloved apostle the glad tidings of a continued blessing upon his Ummah. On the authority of Hazrat Abu Huraira, a Tradition attributed to the Holy Prophet of Islam reports that he declared:

'Surely, Allah will raise at the head of every century, one who will revive religion for the entire Ummah.'¹⁴

The existence of this Tradition in relation to the advent of *Reformers* within the broader spectrum of the Muslim Ummah is generally not *denied by Muslims, whether of Ahmadiyya persuasion or not*.¹⁵ Infact, for many centuries now, Muslims have been accustomed to anticipate a *Reformer* in every age and during the past 14 centuries of the Islamic era, *many revered personalities of the Ummah have been acknowledged as the Reformers of their respective age*.¹⁶

The 14th century of the Islamic era witnessed the fulfilment of the Almighty Lord's promise in the person of Hazrat Mirza Ghulam Ahmad of Qadian. Ironically, as often experienced in the history of the Ummah,

10. Al Quran: 86.14

11. Al Quran: 98.4

12. Al Quran: 5.4

13. Al Quran: 96.7

14. Sunan Abu Dawud: Kitab al Fitan

15. Hasan, S: The Truth About Ahmadiyyat: pg 1

16. Ibid: pgs 1 / 3

the *Reformer* of this century suffered the same fate as had been suffered by many of his predecessors.¹⁷

THE ANTI MUJADDID LOBBY

The rejection of Hazrat Mirza Ghulam Ahmad as the Reformer of the 14th century *Hijra* stems from varying and contradictory views prevalent within the Muslim society. One school of thought, the supporters of the *Constitution of Pakistan* deny the feasibility of any divinely appointed reformer after the '*absolute and unqualified finality of the Prophethood of Muhammed, peace be upon him.*'¹⁸

The anti Reformer lobby, which incidentally appears to have *changed its beliefs and attitudes* since the Constitutional Amendment of the Constitution of Pakistan, believe that:

'after the advent of Islam, religion having been perfected and completed, thereafter only scholars of Islam are required to save the edifice of Islam from decay and defend it against any onslaught which might be directed against it by its enemies and innovators.'¹⁹

However, if this opinion is assumed to be correct, then one finds the sponsors of this view guilty of double standards since they *not only accept as genuine* Hazrat Imam Jalalud Din Suyuti's claim as the Reformer of the 9th century *Hijra* but also *acknowledge the validity* of the list of former Reformers compiled by the revered Imam.²⁰ They also believe that the title of *Mujaddid* was *rightly conferred* upon another saint of the Ummah, Hazrat Imam Sheikh Alf Thani.²¹

This *duplicity of standard* by the supporters of the Constitution of Pakistan begs some very pertinent questions. If on the basis of the

17. Shadid, D.M : Chosen Saints of God and the Bigoted Mullas

18. Government of the Islamic Republic of Pakistan: Clause 3. Article 260. Constitutional Amendment (Second Amendment) Act 1974

19. Hasan, S: The Truth About Ahmadiyyat: pg 2

20. Ibid: pg 1

21. Ibid: pg 2

inclusion of Clause (3) in the Constitutional Amendment of the Constitution of Pakistan, the opponents of Hazrat Mirza Ghulam Ahmad of Qadian find it *justifiable to pronounce a verdict of apostasy* on the Reformer of the 14th century Hijra, then why may one ask, do they *not measure* the Reformers of earlier centuries with the same yardstick ? If the insertion of this particular Clause to the Constitution of Pakistan declares Ahmadi Muslims as being *outside the pale of Islam*,²² because they acknowledge Hazrat Mirza Ghulam Ahmad as a *Reformer* after the *finality of the prophethood* of our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, then what may one ask would be the status of all those Muslims of non Ahmadiyya persuasion who acknowledge the status of several *Reformers* in the pre Hazrat Mirza Ghulam Ahmad era ?²³

What may one ask would be the position of Hazrat Imam Jalalud Din Suyuti *who not only put forward his own claim as a Reformer of his own age but also compiled a list of former Reformers* ?²⁴ Does the addition of Clause (3) in the Constitutional Amendment of the Constitution of Pakistan not demand an *'absolute and unqualified rejection of any religious reformer after an absolute and unqualified finality of the Prophethood of Muhammed, peace be upon him* ?²⁵ Under what pretext then do the opponents of Hazrat Mirza Ghulam Ahmad justify their singular pronouncement of apostasy against him and his followers ?

RECOGNITION OF REFORMERS

A thorough examination of many anti Ahmadiyya publications creates the impression that the authors of these malicious tirades are rather unsure of their own ground . While professing against the *feasibility of divinely appointed Reformers* on the pretence that after the advent of Islam *only scholars of Islam are required to defend it against decay and attack*,²⁶ they not only acknowledge the status of several

22. Judgement of the Federal Shariah Court in Shariah Petitions No 17/1 of 1984 & No 2/1 of 1984: Ministry of Religious Affairs and Minorities Affairs, Government of Pakistan, pg 3

23. Hasan, S: The Truth About Ahmadiyyat: pp 1 / 2

24. Ibid: pg 1

25. Government of Pakistan: Clause (3). Amendment of Article 260. Second Amendment Act 1974

26. Hasan, S: The Truth About Ahmadiyyat: pg 2

Reformers²⁷ but also beg the question as to how a *Reformer should be defined*.²⁸

The validity of the argument that a Reformer should not be recognised on the *basis of his claim but in consideration of his deeds*²⁹ cannot be argued against. Happily, Hazrat Mirza Ghulam Ahmad's services to Islam are well documented in the annals of history and his opponent's refusal to acknowledge these documented historical records does not in any way minimise the impact of his exceptional performance. Infact, the unique nature of Hazrat Mirza Ghulam Ahmad's services to Islam has not only been recognised by those Muslim leaders who witnessed the miserable plight of the Ummah during the later part of the 19th century CE, but inadvertently, by some of his *most cynical opponents* also.

PLIGHT OF THE UMMAH IN THE 19TH CENTURY CE

The 19th century CE is considered to be a period of unique importance in the history of the Indian sub continent. A viciously hostile critic of Hazrat Mirza Ghulam Ahmad states that:

'The nineteenth century is a period of unique importance in modern history in so far as it is a century in which intellectual unrest and tension found in the Muslim world had reached its climax. India was one of the main centres of this unrest and tension. Here, tension between the Western and the Eastern cultures, between the old and the new systems of education, infact, between the old and the new world views, and between Islam and Christianity were mounting and both forces were locked in a terrible struggle for survival.

The scene of the movement opens at a time when the well known struggle for independence of 1857 had been suppressed. This had shocked Muslims to the core; their hearts were bleeding, and their minds paralysed. They were confronted with the danger of double enslavement: political as well as cultural. On one hand, the victorious power, the British, had launched upon a vigorous campaign to spread new culture and civilization in India. On the other hand were the

27. Ibid: pp 1 / 2

28. Ibid: pg 2

29. Ibid: pg 2

Christian missionaries who were scattered all over India and were becoming increasingly active on proselytisation missions on behalf of Christianity. To be able to shake the confidence of Muslims with respect to their beliefs and to make them skeptical as to the basis of Islamic Shariah, was reckoned by them as success. The new generation of Muslims, which had not been thoroughly grounded in Islam, were their main target. Schools and colleges were, therefore, the main fields of activity directed at spreading intellectual confusion. Events of conversion to Christianity also began to take place in India. But the main danger of that period was not apostasy (in the sense of ostensible conversion from Islam to Christianity), but skepticism and atheism.

This was one aspect of the situation: the situation vis a vis the external menace. Looked at internally, the situation was even worse. Mutual disagreement between Muslim sects had assumed frightful proportions. Each sect was busy denouncing the other. Sectarian polemics was the order of the day, often leading to violent clashes and bloodshed. The whole of India was in a grip of sectarian civil war. This too had given birth to mental confusion, and created breaches in the Muslim society and disgust in people and had considerably damaged the prestige of the ulama and Islam.

On the other hand, immature sufis and ignorant pretenders of spiritual excellence had reduced the sufi order to mere play thing...The result of all this was that the Muslim masses had developed an uncommon relish for things esoteric.....Hypocritical derwishes and cunning traders of religion took full advantage of the situation.....

Muslims were generally in a grip of frustration and had fallen prey to defeatism....They had despaired, therefore, of bringing about any change and reform through normal process and a large number of people began to await the advent of some divinely appointed leader.'

30

Having assessed the situation without exaggeration, the author then

30. Nadwi, A.H: Qadianism. A Critical Study: pp 3/5

finds himself obliged to admit:

'It was towards the end of the 19th century that Mirza Ghulam Ahmad appeared on the scene with his **unique message** and movement.'³¹

After admitting that during this period, the British Government patronised the activities of Christian missionaries who *were busy propagating Christianity and repudiating Islam*, the author of these words then proceeds to admit that at that point in time, Hazrat Mirza Ghulam Ahmad:

'undertook to produce a voluminous work to demonstrate, on one hand, the truth of Islam, the divine origin of the Quran and the prophethood of the Apostle of Allah by rational arguments and to falsify Christianity, Sanatan Dharam, Arya Samaj and the Brahmo Samaj and others.'³²

This voluminous task undertaken by the founder of the Ahmadiyya Muslim Community fulfilled the purpose for which it was undertaken — a fact acknowledged by many of his critics who admit that Hazrat Mirza Ghulam Ahmad:

'possessed a great zeal for the cause of Islam. He wrote his first book, *Braheen e Ahmadiyya* in defence of Islam for the demonstration of the truthfulness of Islam, the message of the Holy Quran and the Unity of Allah and he refuted the claims of Christianity, Arya Samaj, Sanatan Dharam and Brahmo Samaj by rational arguments.'³³

BRAHEEN E AHMADIYYA APPLAUDED BY MUSLIMS

Hazrat Mirza Ghulam Ahmad's first major defence of Islam, the *Braheen e Ahmadiyya*, the first two volumes of which appeared in 1880 followed by the third in 1882 and the fourth in 1884 was in fact long

31. Ibid: pg 6

32. Ibid: pgs 25/26

33. Rawat, M: Qadianism. An Anti Islamic Conspiracy: History of the Evolution of Qadianism: Awake, South Africa: Vol 4. No 1. December, 1984

awaited by the distraught Muslim Ummah of the sub-continent, nay of the entire world. A formidable opponent of the Ahmadiyya Muslim Community states in relation to this voluminous work:

'It seems that the book was enthusiastically welcomed in the academic and religious circles of the country. Indeed, the publication of this book was very well timed, and the Mirza and his friends publicised it with great zest. The secret of its success lies in the fact that it challenged other religions and instead of apologising on behalf of Islam, it took the offensive against them. Noted among those who appreciated and enthusiastically supported the book was Maulana Muhammed Hussain Batalvi. In his magazine Isha'at al Sunnah, he wrote a long review eulogising the book in six issues of the magazine. In this review, the book had been lavishly praised and put forward as a great academic achievement of the time, a masterpiece of research and authorship,'³⁴

The author of these remarks then proceeds to state that the publication of:

'brought the Mirza out of anonymity and put him on the stage of public renown and appreciation and countless eyes were turned towards him.'³⁵

This appreciation by the Muslim masses was not without cause or justification. During that *period of utter dismay and frustration*, the only ray of hope for the Ummah shone forth from Qadian. A relieved Muslim of that era observed:

'Islam is being attacked from all directions. Atheism is flourishing and irreligiousness is on the increase. Those of the Brahm Samaj are making every effort to establish the superiority of their creed over Islam through their philosophic writings. Our Christian brothers are devoting their efforts towards wiping Islam. They are convinced that so long as the sun of Islam continues to shed its light upon the world, all their efforts on behalf of Christianity will prove vain and trinity would gain no support. In short, the followers of all religions are eager

34. Nadwi, A.H: Qadianism. A Critical Study: pg 33

35. Ibid: pg 33

to put out the light of Islam. We had been most anxious over a long period that of the body of Muslim divines, someone who may be inspired by God to stand up in support and defence of the faith, should write a book which should be in accord with the need of the times and should set out on the basis of reason and scriptural arguments, proofs that the Holy Quran is the word of God and that the Holy Prophet, peace be upon him, was a righteous prophet of God. We are deeply grateful to God that this desire of ours has at last been fulfilled. Here is a book, the writing of which we have awaited a long time. It is titled *Braheen e Ahmadiyya*, and the author has set out in it, three hundred conclusive arguments in favour of the Holy Quran and the prophethood of Muhammed, peace and blessings of Allah be upon him. The author of this book is the best of divines, an accomplished scholar, the pride of Muslims of India, the accepted one of God Almighty, Maulvi Mirza Ghulam Ahmad Saheb, the Chief of Qadian. Allah be praised! What a wonderful compilation this is whose every word proves the truth of Islam and displays the righteousness of the Holy Quran and the prophethood of Muhammed, peace be upon him.³⁶

This extremely indebted Muslim then proceeds to state in relation to this timely and long awaited book which proved the truth of Islam and displayed the righteousness of the Quran and of the prophethood of Muhammed, peace and blessings of Allah be upon him:

'The book is a mirror of faith and is full of the Quran to the brim. It leads to the straight path and is a torch that lights up the true way. It is a treasury of truth and a mine of guidance. It acts as a lightening on the stores of the enemy and burns all their arguments. For Muslims, it is a strong support of the Holy Book and a bright proof of the Mother of Books. It has unsettled and disturbed every enemy of Islam.'³⁷

Is it then not incredible that of the then Muslim population of 60 million in India and 907 million throughout the world,³⁸ it fell upon Hazrat Mirza Ghulam Ahmad's lot to demonstrate the *truth of Islam and the righteousness of the Quran and the prophethood of Muhammed, peace be*

36. Shariff, Maulana Muhammed: Manshur Muhammedi, Bangalore.

37. Ibid

38. Hasan, S: The Truth About Ahmadiyyat: pg 13

upon him. Where, one wonders, were the much acclaimed 'greatest Muslim scholars and intellectual leaders' of the Ummah so often complimented for 'refuting the writings of Hazrat Mirza Ghulam Ahmad' ³⁹ at that point in time when Muslims were generally in a grip of frustration and had fallen prey to defeatism.' ⁴⁰

Why could all these phoney scholars of Islamic theology who allegedly 'checkmated Hazrat Mirza Ghulam Ahmad' ⁴¹ and these pseudo 'illustrious personalities who are often acclaimed for having possessed far sightedness' ⁴² not pool the resources of their much trumpeted 'scholarly learning, intellectual leadership, illustrious personality and far sightedness' to counter the Christian and the Hindu attack against Islam and hence lead the Muslims out of their 'despair and frustration' ⁴³ at that stage in the Ummah's history when:

'the religious belief and devotion of Muslims had weakened considerably and true Islamic education had become almost non-existent for long. The foundation of Islamic life and Islamic society had been shaken and the minds of Muslims were seriously in grip of frustration and perplexity.' ⁴⁴

Why, one wonders, did such Muslim leaders as *Allama Muhammed Iqbal* and *Muhammed Hussain Batalvi*, who are often applauded for having allegedly 'fought and refuted the writings and speeches of Hazrat Mirza Ghulam Ahmad' ⁴⁵ find themselves obliged to admit that they saw in his followers, a pure and unmixed brand of Islamic culture,' ⁴⁶ and Hazrat

39. Makhluḥ, Hasanein Mohammed: Destructive Movements. Three Essays on Qadianism: Preface Pg 8

40. Nadwi, A.H: Qadianism. A Critical Study: pg 4

41. Hasan, S: The Truth About Ahmadiyyat: pg 1

42. Nadwi, A:H: Qadianism. A Critical Study: pg 9

43. Rawat, M: Qadianism. An Anti Islamic Conspiracy

44. Nadwi, A.H: Qadianism. A Critical Study: pg 5

45. Makhluḥ, H.M: Destructive Movements. Three Essays on Qadianism: pg 8

46. Iqbal, Muhammed: Islami Sirat Ka Taith Namuna. Millat e Baidza Per Ekh Imrani Nazar: Marghub Agency, Lahore: pg 18

Mirza Ghulam Ahmad's single handed *defence of Islam, the Braheen e Ahmadiyya* was so unique in itself that:

'the equal of it has not been published to this day, whatever might happen hereafter. The author has proved himself to be so steadfast in the service of Islam, through his pen, his money, his tongue etc., that few instances are to be found amongst Muslims. If anyone should be disposed to consider our language an instance of exaggeration, he should point out at least one book which refutes the opponents of Islam, particularly the Arya Samaj and the Brahm Samaj so emphatically and forcefully and should name three or four helpers of Islam who are determined to serve Islam not only with their money, pen and tongue but also with their person.'⁴⁷

This challenge by the then leader of the Ahle Hadith in India was not taken up by a single soul amongst the entire Muslim population of 60 million in India nor was it taken up by anyone amongst the 907 million Muslims throughout the world. Is it not rather interesting that not one single pseudo scholar of the Muslim Ummah mentioned by Hazrat Mirza Ghulam Ahmad's critics *managed to have his name forwarded* in response to Maulana Muhammed Hussain Batalvi's challenge ?.

And why not ? Have the adversaries of the Ahmadiyya Muslim Community ever pondered over this question ? If not, then do they need search beyond the opinion expressed by one of their own colleague's who admits that at that point in time when:

'Islam was a dead body with no missionary spirit left in it and amongst the various sects of Islam, none came forward to preach Islam. Then, there arose a person, much disturbed and agitated by the inactivity of the Muslims. He gathered around him a small band of followers for the purpose of the propagation of Islam. He infused in them a high degree of evangelical spirit which is an example for all Muslim sects, nay, for all missionary organisations of the world.'⁴⁸

47. Batalvi, Muhammed Hussain: Isha'atus Sunnah: 1884

48. Chaudhry, A.H: Fitna Irthaad

This, one may venture to state, was the impact of Hazrat Mirza Ghulam Ahmad's solo defence of Islam at the onset of his ministry and not even his opponents have been able to deny that with the publication of his first major defence of Islam, the *Braheen e Ahmadiyya*, Hazrat Mirza Ghulam Ahmad of Qadian '*emerged as a defender of the faith*'⁴⁹ and '*a champion of Islam.*'⁵⁰

UMMAH MOURNS HIS DEATH

The exceptional services Hazrat Mirza Ghulam Ahmad rendered to the faith of Islam have been numerous documented by the annals of history. On his sad demise, Muslim leaders of integrity mourned his death inspite of their differences with him. They expressed their sorrow without reservations and declared:

'The death of Mirza Ghulam Ahmad of Qadian is not an event which may be passed without drawing a lesson from. Men like him who revolutionise our intellectual and religious outlook are seldom born. It is rare that they appear, but when they do, they change the world and leave an indelible mark on history. Despite the fact that we differed with him in the interpretation of certain doctrines and claims, we cannot but own that the loss of Mirza Saheb is deeply felt by enlightened Muslims as a loss of a great leader and they acknowledge that in his death, they have lost a magnificent champion of Islam who successfully defended the faith against all its opponents. Considering the great role he played as a successful defender of Islam, we must acknowledge his services frankly and without reserve.'⁵¹

This opinion was shared by the intellectual Muslim elite of the sub continent, individually and collectively. The official organ of the then seat of Muslim learning in India, the *Aligarh Institute Journal* stated:

Certainly, the deceased was a great champion of Islam.'⁵²

49. Hasan, *The Truth About Ahmadiyyat*: pg 1

50. Nadwi, A.H: *Qadianism. A Critical Study*: pg 26/35

51. Azad, Maulana Abul Kalam: *Vakil*, Amritsar, May 1908

52. *Aligarh Institute Journal*: May, 1908

The Muslim leadership of the Indian sub-continent also maintained that at that *critical juncture when the Muslims of the sub continent were either totally helpless or were indifferent to the miserable plight of the Ummah in India*, Hazrat Mirza Ghulam Ahmad of Qadian:

'arrived on the scene to defend Islam and not only did he shatter the magical influence of Christianity but also saved hundreds and thousands of Muslims from the deadly onslaught of the Christian missionaries who enjoyed special privileges due to their being under the power of the Christian monarch.'⁵³

Another Muslim leader of the sub continent, stated that Hazrat Mirza Ghulam Ahmad's:

'forceful and effective refutations silenced the critics of Islam for ever.'⁵⁴

This extremely greatful leader of the disraught Ummah also admitted:

'There is no doubt that in rendering this service to Islam, Mirza Saheb has rendered a service required of him and he has not left any avenue unexplored in restoring Islam to its honour and glory. Justice demands that we mourn the sad and untimely loss of such a brave defender and supporter of Islam, champion of Muslims and also an exceptional scholar.'⁵⁵

According to another prominent Muslim journalist of the Indian sub-continent, Hazrat Ghulam Ahmad of Qadian:

'was a pious saint who possessed such an acute sense of piety that he softened the most hardened hearts.'⁵⁶

The Editor of this prominent Muslim journal also admitted that the

53. Azad, Maulana Abul Kalam: Vakil, Amritsar: May, 1908

54. Sadaq al Akhbar, Riware: 29th September, 1908

55. Ibid

56. Ali, Sayed Mumtaz: Tahzeehul Azhan: Vol 3. No.10. pg 383. 1908

Founder of the Ahmadiyya Muslim Community:

'was a knowledgeable scholar, a brave reformer and an exemplar of piety. Although we do not acknowledge him as the Promised Messiah, we admit that his guidance and counsel could, without a doubt, be Messianic for the spiritually dead.'⁵⁷

Hence while, according to the critics of the Ahmadiyya Muslim Community, *the prestige of the Muslim ulamma and Islam was being considerably damaged by immature sufis and ignorant pretenders to spiritual excellence in India*,⁵⁸ Hazrat Mirza Ghulam Ahmad of Qadian, the Muslim leaders of non Ahmadiyya persuasion admit:

'brought about a unique revolution in the world of religion and for a period of thirty years, shook the world with his writings and created a storm of extraordinary proportions throughout the globe.'⁵⁹

Do these adversaries of Hazrat Mirza Ghulam Ahmad need any further evidence of his exceptional service to Islam? Are they so blinded by their prejudice and consumed by their jealousy that in spite of such repeated acknowledgement of his peerless services to the faith, they still persist in denying the fact that he served Islam in the best of Islamic traditions, the benefit of which according to some of his most passionate critics is *being derived in our own century*.⁶⁰

REJECTION OF REFORMERS A LONG ESTABLISHED PRACTICE

The rejection of *Reformers* by the *mullahs* of the Muslim Ummah has been a long established practice. During the course of one anti Ahmadiyya publication, its author names *six* venerable personalities of Islam ⁶¹of which at least *five* are acknowledged as Reformers of their respective age by a larger majority of the Ummah. And yet, every one of them was subjected to severe persecution by the clergy of their own age.

57. Ibid

58. Nadwi, A.H: Qadianism. A Critical Study: pg 4

59. Azad, Maulana Abul Kalam: Vakil Amritsar: May, 1908

60. Nizami, Khawaja Hasan: Mundani: 27 February to 4th March, 1930

61. Hasan, S: The Truth About Ahmadiyyat: pgs 2/3

Hazrat Imam ibn Taimiyyah, the Reformer of the 7th century Hijra was *accused of infidelity and sent to prison* where he eventually died as a result of brutalities committed against his person.⁶² Hazrat Sayyed Ahmad of Sirhind, also known as Sheikh Mujaddid Alf Thani encountered considerable *opposition at the hands of the mullahs and at the insistence of these traditional enemies of the pious saints of Islam, he was sent to prison* by the Mughal Emperor, Jehangir.⁶³

Hazrat Sayyed Wali Ullah Shah Dehlvi, the Reformer of the 12th century Hijra *aroused such hatred and jealousy that the mullahs of his age accused him of causing innovations in faith.* Some even demanded that he *be beheaded and an attempt on his life* was also made.⁶⁴

Hazrat Sheikh Muhammed bin Abdul Wahaab, the founder of the Wahabbia Movement suffered the wrath of the Muslim ulemma when *the custodians of Mecca and Medina denounced him and his followers as disbelievers and apostates* ⁶⁵ and even declared that *their wives were no longer married to them.*⁶⁶

Hazrat Sayyed Ahmad Shah Barelvi, the Reformer of the 13th century Hijra and his trusted lieutenant Hazrat Shah Ismail Shaheed were both *accused of heresy and infidelity* as a result of which they were both betrayed by their own army and martyred on the battlefield.⁶⁷

Although these two illustrious sons of Islam laid their lives for the sake of their faith over a century ago, the contentious mullahs of several persuasions continue to denounce them even today. Hazrat Sayyed Ismail Shaheed for instance is still *accused of apostacy* and those who doubt this despicable verdict against the revered saint are also held to be *apostates.*⁶⁸

62. Ibrahim, Maulana Muhammed: Tareekh e Ahle Hadith: pg 159/160

63. Rad e Kauthar: pgs 222/226

64. Debaacha al Balaaghul Mobeen, Deoband: pgs 18/19

65. The Truth About the Wahabbia Religion: Qadiri Kutub Khana, Sialkot: Edited by Maulvi¹ Muhammed Ziaullah Qadari

66. Fatwa Sanaiyyah: 11. 409

67. Nadwi, Maulana Masood Ahmad

68. Bhonchaal Bar Lashkar e Dajaal: Weekly Khursheed: February 25, 1938

This, one is rather grieved to state, has been the conduct of the Muslim ulemma who according to the evidence of history, rejected nearly every venerable Reformer of his age.⁶⁹ Do the critics of the Ahmadiyya Muslim Community find this rejection justified? If not, then under what criterion do they expect to justify their own rejection of the 14th century Hijra's Reformer?

Does this singular denial and persecution of the 14th century Hijra's Reformer not suggest that his opponents are merely *reviving the long established tradition of their contentious predecessors who denied and persecuted every Reformer in history?*

The adversaries of the Ahmadiyya Muslim Community would be better advised to look into the history of their ancestors and reflect upon the conduct of their predecessors. They may yet find that their predecessors also considered themselves justified in their conduct and yet many centuries later, the Ummah looks upon these traditional enemies of the Ummah's reformers with contempt and disgust. These contemptuous enemies of Hazrat Mirza Ghulam Ahmad of Qadian ought to beware that their unwarranted opposition of the 14th Century Hijra's *Mujaddid* could win them the same contempt as is deserved by their own predecessors who persecuted the *Reformers of the Ummah* in the earlier centuries of the Ummah's history.

69. Shahid, Maulana Dost Muhammed: Chosen Saints of God and the Bigoted Mullas

CHAPTER TWO

THE IMAM MAHDI

While the adversaries of the Ahmadiyya Muslim Community do not deny the anticipated advent of the *Imam Mahdi* prophesied by our beloved lord and master Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, they argue against the claim of Hazrat Mirza Ghulam Ahmad of Qadian on the alleged grounds that he '*denied the authority and validity of all such Traditions as foretold the advent of the Imam Mahdi.*'¹

To support this false assertion, some anti Ahmadiyya publications misquote a certain extract from one of his books, the *Hammamatul Bushra*, to create the impression that he did not believe in the anticipated advent of the Imam Mehdi.

Whatever be the reasons for this false allegation against the founder of the Ahmadiyya Muslim Community, an honest examination of his books establish the fact that Hazrat Mirza Ghulam Ahmad neither denied nor rejected the anticipated appearance of the Imam Mahdi in either *Hammamatul Bushra* or any of his other books nor did he ever preach against the expected advent of the Mahdi in either his speeches or his discourses. On the contrary, whenever he discussed the Holy Prophet's Tradition in relation to the advent of the Imam Mahdi, as in the context of the incomplete quote from *Hammamatul Bushra*, he merely discussed such elements of the Tradition attributed to the Holy Prophet as were considered suspect.

COMPILATION OF HADITH LITERATURE

The opponents of the Ahmadiyya Muslim Community do not deny **the** fact that Traditions attributed to our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon

1. Hasan, S: The Truth About Ahmadiyyat: pp 3/4

2. Ibid: pg 4

him, did not begin to be compiled until 120 years after the Holy Prophet's demise nor do they reject the possibility of genuine error or human interpolation in the reporting of these by either the third or the fourth generation Muslims.³

Infact, the collectors of these Traditions have themselves been very aware of the *element of error and fabrication* and hence while Hazrat Imam Hafiz Sulaiman bin Ash'ath, the author of *Sunan Abu Dawud* collected more than 500,000 Traditions attributed to our beloved Prophet, he selected only 4,800 of these reported traditions for his collection.⁴

Nevertheless, while the *Sunan Abu Dawud* is held to be the *sixth* most authentic collection of the Hadith,⁵ the *Sahih of Bukhari* and the *Sahih of Muslim* are considered to be the *two most authentic collections of Ahadith*⁶ and yet many Muslim scholars of repute have acknowledged an element of error and interpolation in these two Sahihs.

Allama Taftazani, acknowledged by many a critic of the Ahmadiyya Muslim Community as a '*great scholar of Islam*',⁷ states that '*he knows of some Hadith in the Sahih of Bukhari which are mere fabrications.*'⁸

Similarly, Hazrat Imam Nawawi, the great Syrian scholar, comments upon a Tradition reported in the Sahih of Muslim and states that '*he is compelled to think that its narrators are not truthful.*'⁹

Hence the possibility of error and interpolation in the reporting of our beloved Prophet's Traditions has not been denied by Muslim scholars. Infact, when one studies the literature produced by some anti Ahmadiyya organisations, one finds that the adversaries of the Ahmadiyya Muslim Community themselves admit that amongst these narrators of Hadith, '*there were some who were not only weak or unreliable but also habitual liars and concocters*'¹⁰ who '*fabricated Traditions and*

3. Hasan, S: Criticism of Hadith Among Muslims with Reference to Ibn Maja

4. Hasan, S: The Study of Al Quran: Lesson 4

5. Ibid

6. Ibid: Lesson 3

7. Maududi, A.A: Finality of Prophethood

8. Telwih

9. Minaj

10. Zaheer, E.E: Qadiyaniat. An Analytical Survey

*attributed these to our beloved Prophet either because of some ulterior motive or else merely to cause excitement.'*¹¹

TRADITIONS BEARING UPON THE ADVENT OF MAHDI

Whether the opponents of the Ahmadiyya Muslim Community care to admit it or not, most Traditions bearing upon the advent of the Imam Mehdi have often been subjected to *minute scrutiny and many scholars of the Ummah have challenged several doubtful elements contained in these*. The great Arab scholar and historian *Ibne Khuldun* for instance, quotes 24 Traditions bearing upon the advent of the Mahdi and adds six variants and criticises the authenticity of every one of these.¹²

Similarly, an eminent Ahle Hadith theologian and one time leader of the Ahle Hadith in India, *Nawab Siddique Hasan of Bhopal*, collected these Traditions relating to the advent of the Imam Mahdi and stated:

'There is no doubt that in the chain of narrators of most of these Traditions, there are persons who are careless, of bad memory or of weak and feeble judgement and such other faults. These weak and faulty Traditions when taken collectively, bear witness to the truth of the fact that the Imam Mahdi shall appear in later days, though there are very few of these Traditions which are true.'¹³

MAUDUDI'S ADMISSION OF CONTRADICTION

This apparent contradiction in most Traditions bearing upon the advent of the Imam Mahdi is not denied by some of the Ahmadiyya Muslim Community's most committed and passionate opponents. *Maulvi Abul Ala Madoodi*, the founder of *Jamiat e Islami* for instance quotes seven Traditions in relation to the advent of the Imam Mahdi and the Promised Messiah and states that while:

'only two of the seven Traditions bear ample evidence that Hazrat Isa,

11. Hasan, S: Criticism of Hadith among Muslims with reference to Ibn Maja

12. Mukaddimah

13. Hasan, Nawab Siddique: Hujajjal Kiramah: pg 365

peace be upon him, will act as a leader in the first prayer after descent, the majority of the Traditions speak of the fact that he will decline to lead the prayers and he will call upon the incumbent Imam of the Muslims to step forward and lead the prayers.’¹⁴

HAZRAT MIRZA GHULAM AHMAD’S VIEWS

As already stated, Hazrat Mirza Ghulam Ahmad of Qadian did not doubt the anticipated advent of the Imam Mahdi. On the contrary, he held *absolute faith that the Imam Mahdi will appear at some point in time to fulfill the prophesy of the Holy Prophet of Islam*. However, what he proposed to do with his discussions so blatantly misrepresented by his opponents was to correct certain erroneous beliefs held by a large majority of Muslims.

As a result of certain contradictions and confusions, the Muslim masses had and still continue to hold an erroneous belief in the *simultaneous appearance of two separate persons, the Imam Mahdi and the Promised Messiah*.¹⁵ It was and is still believed that the *‘Imam Mahdi will appear some time before the Promised Messiah’*¹⁶ and *after leading the Muslims in prayers, he will pursue the Dajaal in the company of the Promised Messiah, Jesus son of Mary*.¹⁷

Hazrat Mirza Ghulam Ahmad on the other hand held the view that the Imam Mahdi prophesied by the Holy Prophet’s Traditions was to be *no other than the Promised Messiah*. He based his view on the authority of such Traditions as stated:

La Mahdi illa Isa.

[There is no Mahdi except Isa.]¹⁸

In another report, recorded by the collection of Ahmad bin Hanbal,

14. Maududi, A.A: Finality of Prophethood: pg 63

15. Kasim, Hajee Mehboob: Time for the Appearance of the Imam Mahdi and the Second Coming of Jesus to Earth draws closer: The Muslim Digest: May/June, 1987

16. Ibid: pp 199/200

17. Maududi, A.A: Finality of Prophethood: pg 53

18. Sunan Ibn Majah: 35.24

our beloved Prophet is believed to have stated:

'Whosoever lives from among you shall meet Jesus, son of Mary who is Imam, Mahdi, arbiter and judge.'¹⁹

These Traditions reported by some of the most respected collections of *Ahadith* suggest that the Holy Prophet's prophesies in relation to the advent of the Imam Mahdi and the Promised Messiah were expected to be fulfilled in the advent of *only one person* who was to be the *Imam Mahdi* as well as the *Promised Messiah*.

This opinion is further substantiated by such Traditions of the Holy Prophet as indicate that the *Promised Messiah would be the Imam of the Ummah*. It is for instance reported that the Holy Prophet declared:

'What will be your condition when the son of Mary will descend among you and he will be your Imam from among yourself.'²⁰

The critics of Hazrat Mirza Ghulam Ahmad are universally agreed that the Imam Mahdi prophesied by the Traditions of our beloved Prophet, peace be upon him, would be the Imam of the Muslims at the time of his advent.²¹ However, if this Mahdi and the Promised Messiah prophesied by the Holy Prophet of Islam are expected to appear simultaneously²² and the Imam Mahdi is to assume the role of Imam²³, then in view of Sahih Bukhari's Hadith as quoted above²⁴ and the Holy Prophet's Tradition quoted earlier²⁵, we would be obliged to admit that the Imam Mehdi would be no other than the Promised Messiah since according to these Traditions, the Messiah son of Mary *has been declared*

19. Masnad Ahmad: Vol 2: pg 411

20. Sahih Bukhari: Kitab al Anbiyya: 60.49

21. Hasan, S: The Study of Al-Quran: Lesson 14. pg 15

22. Kassim, H.M: Time for the appearance of the Imam Mahdi and the second coming of Jesus to earth draws near: The Muslim Digest: May/June 1987: pg 201

Maududi, A.A. Finality of Prophethood: pgs 62/63

Hasan, S: The Study of Al Quran: Lesson 14. pg 15

23. Ibid

24. Refer Quote No 20: Sahih Bukhari, Kitab al Anbiyya: 60.49

25. Refer Quote No 19: Masnad Ahmad: Vol 2. pg 411

the Imam of the Muslims. And hence he would have no option but to assume the role of the Imam - a role expected to be fulfilled by the Mahdi also.

Hazrat Mirza Ghulam Ahmad's discussions on the Traditions bearing upon the advent of the Mahdi, when studied without any preconceived notions and with honesty and integrity indicate that he merely proposed to reconcile the apparent contradictions in the varied Traditions relating to the advent of the Imam Mahdi and the Promised Messiah and hence through this reconciliation, make the Muslims aware that they should not expect two separate persons to arrive simultaneously since such a belief could sound dire consequences to the unity of the Ummah.

IRRATIONAL ARGUMENT BY THE MULLAH

The denial of Hazrat Mirza Ghulam Ahmad's claim to be the Imam Mahdi of the Ummah partly rests upon a misguided belief that the Imam Mahdi and the Promised Messiah are expected to be two separate individuals appearing at the same time to provide a common front against the Dajjal. His opponents maintain that:

'Hazrat Isa, upon whom be peace, will join the community of the Muslims and will offer prayers behind the incumbent Imam of the Muslims. He will allow the incumbent Imam of the Muslims to supersede him so as to make it beyond a shadow of doubt that he has not descended to assert his position as a Prophet or to carry out his office of prophethood.'²⁶

Ironically, these misguided opponents of the Ahmadiyya Muslim Community do not realise that such a simultaneous appearance of the Imam Mahdi and the Promised Messiah would create a highly explosive situation considering the fact that while the Promised Messiah would continue to *'retain his status as a Prophet of God since God Almighty will certainly not divest him of this dignity,'*²⁷ he would still be expected to subject himself to the Mahdi's authority, who, for all practical purposes,

26. Maududi, A.A: Finality of Prophethood: pg 63

27. Alusi, Allama: Tafsir Ruh al Ma'ani. Refer Maududi, A. A: Finality of Prophethood: pg 62

would be a person *below the rank of a prophet* since prophethood of every description, according to the opponents of the Ahmadiyya Muslim Community, *ceased with the advent of our beloved lord and master, the Khatamal Nabiyeen, the Holy Prophet of Islam, Hazrat Muhammed Mustapha*, peace and blessings of Allah be upon him.²⁸

This assumed phenomenon of an Almighty Lord's apostle's subjection to a person below the rank of a prophet, one must admit, has never been experienced in the history of prophethood. While prophets of God are known to have been made subordinate to other apostles of the Almighty,²⁹ never in the history of prophethood has a prophet been humiliated in the manner being suggested by the exponents of this simultaneous appearance of the Promised Messiah and the Imam Mahdi. Infact, the subscribers to this misguided view themselves admit that:

'In the presence of a Prophet amongst a Community of people, no other person can assume the office of an Imam or a leader.'³⁰

In view of this admission by the opponents of the Ahmadiyya Muslim Community, one is rather at a loss to understand as to how a prophet would subject himself to the authority of another person who would '*not be a person of the same status ?*' How one wonders would the Promised Messiah allow the Imam Mahdi supersede him when God Almighty has *bestowed the rank of a Prophet upon him and at the same time, chosen not to raise the Imam Mahdi's status to such high designation?*

Does this contradiction not expose the vanity of the misguided beliefs being entertained by the antagonists ?

MAUDUDI'S WEIRD ANALOGY

To reconcile a contradiction in his now beliefs and conceal his own

28. Government of Pakistan: Judgement of the Federal Shariah Court in Shariah Petition No 17/1 of 1984 and NO 2/1 of 1984: Dated 28th October, 1984

29. Al Quran: 20.30/37

30. Maududi, A.A: Finality of Prophethood: pgs 63/64

stupidity, Maududi draws a weird analogy and argues:

'Hadrat Isa's advent will be like the appointment of a former Head of State to render some service under the regime of the present Head of State.'³¹

This bizarre argument by the leader of Jamaat e Islami not only reveals his lack of knowledge and understanding of theological but secular matters also. A former Head of State, unless the sponsor of this strange logic is unaware, is not only *made to relinquish all authority at the time of his exit from office* but is also *obliged to surrender the title of the Head of State*. His position then *reverts to that of an ordinary citizen* and if he is ever called upon to serve under a new administration, he *can neither hold the portfolio of a Head of State nor does he exercise supreme authority*.

On the contrary, his position under the new arrangement is not *only subservient but his status in the hierarchical order of the State is also inferior* to that of the serving Head of State and whatever authority comes to him in his new position, comes to him not as an *inherent right but at the discretion and pleasure* of his new master. His tenure is also subject to the *will and whims* of the new Head of State and he can be *retired, forced to resign or sacked* by his boss.

A prophet on the other hand is *not subject to retirement, resignation, sacking or succession*. His status is *beyond demotion* and he is neither *deprived of his status or position nor his title or authority* either during his lifetime or ever after his death. Moreover, he is also *never subjected* to the authority of another person *below his own rank* and since his duties are not temporal, he *never ceases to function* as an apostle of God.

Whether the leader of the Jamaat e Islami cares to admit or not, the fact remains that there is absolutely no suggestion or evidence in the Holy Quran or any other work of Islamic theology which supports the view that an apostle of God *has or ever will be required to stop asserting his supreme authority or cease functioning as an active and an effective prophet* within his own lifetime.

31. Ibid: pg 64

Hence, Maududi's repugnant analogy not only fails to appeal to the finer senses but his entire logic which suggests that a prophet of God could be subjected to the authority of a person of lower rank insults the status and honour of God Almighty's beloved apostle, Jesus Christ.

THE SUDANESE MAHDI MUHAMMED AHMAD OF SUDAN

The fact that this opposition to Hazrat Mirza Ghulam Ahmad's claim to be the Imam Mahdi of the Muslim Ummah is thoroughly divorced from religious considerations or sensitivities is clearly evident from his opponents' singular bias against him personally. Had that not been the case, his adversaries would not have shown such profound reverence towards Muhammed Ahmad Sudani,³² who, during the later part of the 19th century CE, claimed to be the Mahdi prophesied by the Holy Prophet of Islam.

Infact, the veneration of Muhammed Ahmad of Sudan by Hazrat Mirza Ghulam Ahmad's adversaries, exposes the insensitivity of these critics to the true cause of Islam.

Muhammed Ahmad appeared in Sudan to seize the reigns of political power in the country. At the time when *Muslims despaired of bringing about change and reform through normal process and a large number of people began to await the advent of a charismatic personality or a divinely appointed leader,*³³ Muhammed Ahmad of Sudan exploited the emotions of the Muslim masses by pretending that he was the long awaited Mahdi of the Ummah who had arrived to deliver them from their despair and desperation. In 1882, he proclaimed himself as the Imam Mehdi and the Sudanese people, easily deceived by his claim, rallied around him for a while.

In 1885, Muhammed Ahmad Sudani managed to capture Khartoum

32.Hasan, S: The Truth About Ahmadiyyat

Nadwi, Al: Qadianism. Destructive Movements. Three Essays on Qadianism

Nadwi, A.H: Qadianism. A Critical Study

33.Nadwi, A.H: Qadianism. A Critical Study: pg 5

but his victory did not last for very long since the people of Sudan found his rule oppressive and within five months of the fall of Khartoum, the tables turned and the Sudani Mehdi died in mysterious circumstances. Hence, this Mahdi of the anti Ahmadiyya veneration enjoyed his moments of glory for a negligible period of 5 months only.

COMPARATIVE SUCCESS OF HAZRAT MIRZA GHULAM AHMAD'S MISSION

Ironically, although Muhammed Ahmad Sudani could not sustain the legacy of his temporary success beyond a period of five months, the opponents of Hazrat Mirza Ghulam Ahmad, the divinely appointed Mahdi, maintain that in *comparison to Muhammed Ahmad Sudani's adventures, Hazrat Mirza Ghulam Ahmad's mission was a relative failure.*³⁴

Whether the adversaries of Hazrat Mirza Ghulam Ahmad care to admit it or not, the Community established by the divinely appointed Mahdi from Qadian, Hazrat Mirza Ghulam Ahmad has weathered all storms over the last century and in spite of persecution and interference at national and international level, its progress has neither been checked nor retarded. It commands a following of well over 10 million ³⁵ spread in more than a 100 countries ³⁶ including Soviet Russia. ³⁷

It is also interesting to note that while the Sudani's Mahdist Movement could not resist the onslaught on its minimal accomplishments and eventually became extinct with his death, Hazrat Mirza Ghulam Ahmad's legacy accomplishes its centenary in 1989.

OPINIONS EXPRESSED BY NON AHMADIYYA OBSERVERS

The adversaries of the Ahmadiyya Muslim Community may continue to deny its founder's exceptional services to Islam. But this denial does

34. Hasan, S: The Truth About Ahmadiyyat

35. Rainbow World, Vancouver, Canada: 19th October, 1985

36. Hammann, Dr. Louis J: Ahmadiyyat. An Introduction pg 1

37. Antanova, K.A: Religiya Obschestvennaya Musl. Norodov Vostoka: pgs 103/105

not necessarily minimise the impact which his mission created in reversing the tide against the enemies of Islam. This is clearly indicated by the grief of the Muslim leadership which mourned the sad demise of Hazrat Mirza Ghulam Ahmad and admitted that he:

'was unique in defending Islam against its opponents and he performed his duties like a victorious general.'³⁸

The author of these words, was not a stranger to the state of the Ummah in India. Nor was he unacquainted with Hazrat Mirza Ghulam Ahmad's endeavours to protect the honour of Islam from the menacing attack of its opponents, particularly the Christian missionaries who were being patronised by the British monarch. Depicting the state of Muslims in India and their timely rescue by the Imam Mahdi from Qadian, Allama Abul Kalam Azad, an Indian Muslim leader and later President of India stated:

'The extent of the weakness and helplessness of the Muslims was so acute that they did not possess even arrows in the face of cannons. They were neither able to take an offensive against the enemy nor could they go on the defensive and defend themselves. It was at this critical juncture that he [Hazrat Mirza Ghulam Ahmad of Qadian] arrived at the scene to defend Islam. And not only did he shatter the magical influence of Christianity but he also saved hundreds and thousands of Muslims from the deadly and dangerous onslaught of Christian missionaries who enjoyed special privilege due to their being under the protection of a Christian monarch.'³⁹

Hence, at that point in time when the Ummah found itself in a miserable plight, it fell upon Hazrat Mirza Ghulam Ahmad's lot to come forward and protect the Ummah of our beloved Prophet from the dangerous onslaught of Islam's enemies. And, according to the Muslim leadership of his age, he not only shattered '*the magical spell of Christianity which went up in a smoke*'⁴⁰ but he also '*turned the tables and the vanquished became the victorious*.'⁴¹

38. Azad, Maulana Abul Kalam: Vakil, Amritsar: May, 1908

39. Ibid

40. Ibid

41. Ibid

BEYOND THE SHORES OF THE SUB CONTINENT

The 'vanquished who eventually became the victors' did not confine their victory to India alone. Hazrat Mirza Ghulam Ahmad's Movement, initiated in a remote and secluded region of India, travelled beyond the shores of the sub-continent to meet the 'deadly onslaught of Christian missionaries' and it successfully began to rout the 'magical spell of Christianity which had held many enchanted throughout the world.'

The success which this Movement began to register, threw the adversaries of Islam off their balance and stirred up considerable apprehension and anxiety which was often voiced publically. The Bishop of the Ondo Benin Diocese, the Reverend Odutola for instance, expressed his concern and admitted that 'the Christian Church was extremely worried about the growing influence of Islam in Africa, particularly in Nigeria where the Ahmadiyya Muslim missionaries were actively engaged in their holy struggle against the onslaught of Christianity.'⁴²

The Reverend Odutola's concern was not an isolated instance since similar fears constantly haunted the Church. Another Nigerian newspaper observed that 'the unprecedented growth of Islam in Africa was giving the Christian Church a serious headache.'⁴³

This growing influence of Islam and its unprecedented growth which caused anxiety and headache to the Church was infact a direct result of the Ahmadiyya Muslim Community's activity in western Africa.⁴⁴ And, it was the appreciation of this activity which forced the European educationalist to observe that *the battle in Africa was yet far from over and it was not yet decided as to whether the cross or the crescent would rule over Africa.*⁴⁵

The brunt of defending Islam in eastern and central Africa also fell upon the shoulders of the Ahmadiyya Muslim Community. According to independent observers, the Ahmadi Muslims proved to be *more able*

42. Daily Times: January 14, 1958

43. West African Pilot: January 4, 1963

44. The Nigerian Catholic Herald: August 19, 1955

45. Williamson, S.G: Christ or Muhammed

*defenders of Islam than all their contemporaries.*⁴⁶

In America, the Ahmadiyya Muslim Movement proved to be the first Muslim organisation which achieved mass conversion of Americans to Islam⁴⁷ and in Europe, the success of the Ahmadiyya Muslim Community '*disturbed the Christian Church which felt threatened by its activities.*'⁴⁸

In the eastern hemisphere also, the Ahmadiyya Muslim Community bore the brunt of defending Islam against Christianity.⁴⁹ Infact, the impact of the Community's success against Christianity was so intensely felt in the Far East that the President of Indonesia, Achmet Sukarno '*saluted the Ahmadiyya Muslim Community and extended his gratitude.*'⁵⁰

OPPOSITION BEARS EVIDENCE OF TRUTHFULNESS

The extensive opposition to Hazrat Mirza Ghulam Ahmad as the Imam Mehdi of the Ummah bears evidence to the truthfulness of his claim since many revered saints and scholars of Islam had foretold that the Imam Mahdi would be opposed and persecuted by the scholars of his own Ummah. Hazrat Imam Rabbani for instance declared:

'It is most likely that the superficial divines would reject him and regard him as opposed to the Holy Quran and the practice of the Holy Prophet.'⁵¹

Hazrat Sheikh Mohyiuddin Ibne Arabi, was much more precise and predicted:

'When the Imam Mahdi appears, no one will oppose him more than the pseudo jurists and mullahs, for they would be afraid of losing their own position and hold over the masses.'⁵²

46. Harris, Lyndon P: Islam in East Africa! 47. Panorama: United States Embassy, Pakistan

48. Freidenker, Switzerland

49. Gibb, H.A.R: Mohammadanism

50. National Front News, Indonesia: December 20, 1962

51. Maktoobat: Vol 2. pg 55

52. Fatuhaat Makiyyah

An Indian theologian and one time leader of the Ahle Hadith in India, Nawab Siddique Hasan Khan stated:

'When the Mahdi, peace be upon him, starts his campaign for the revival of the practice of our beloved Prophet, peace and blessings of Allah be upon him, the contemporary divines who are committed to following the jurists and also devoted to their leading men of the past and their ancestors, will allege that he seeks to ruin our faith and the Muslim Community. They will rise up in opposition to him and will declare him a disbeliever.' ⁵³

The precise accuracy with which these predictions have been fulfilled is rather conspicuous. Hazrat Mirza Ghulam Ahmad's adversaries, the *superficial divines* of his era have accused him and his Community of wanting to, God forbid, *sow discord among the Muslims and propagate infidelistic ideas that clash and clatter with the fundamental and unanimously accepted tenets of Islam.*⁵⁴ They have accused Hazrat Mirza Ghulam Ahmad of being, God forbid, *a conspiracy directed against the Prophethood of Muhammed, peace be upon him, and a challenge to the finality of Islam and the unity of Muslims ?* ⁵⁵ They have accused him of, God forbid, *rebellion against Islam*⁵⁶ and they have alleged that he, God forbid, *flagrantly repudiated the very fundamental principles of Islam.* ⁵⁷

Is this then not an evidence of the truth of Hazrat Mirza Ghulam's claim as the Imam Mahdi of the Muslim Ummah who, according to the saints and scholars of Islam, was expected to be *rejected and opposed by the superficial divines, the pseudo jurists and the mullahs of the Ummah ?*

53. Hujaj al Kiramah

54. Zaheer, E.E: Qadiyaniat. An Analytical Study: pg 19

55. Nadwi, A.H: Qadianism. A Critical Study: pg 111

56. Makhluaf, H:M: Destructive Movements. Three Essays on Qadianism: pg 8

57. Maududi, A.A: The Qadiani Problem: pg 16

CHAPTER THREE

THE PROMISED MESSIAH

Traditions attributed to our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, indicate that while our beloved Prophet, peace be upon him, warned Muslims against the fearful appearance of the *Dajjal*, he also comforted them with the promise that when this *Anti Christ* finally appears to beleaguer the world, God Almighty will raise the *Messiah* who would save the believers from destruction and annihilation at the hands of the *one eyed liar*.¹

As a result of this promise, Muslims of most persuasions have anxiously awaited the appearance of the Messiah in nearly every century of the Islamic era and *more so at the close of the 13th and the beginning of the 14th century Hijra*.²

Ironically, when God Almighty did finally fulfill the expectations of millions of Muslims and raised the Promised Messiah in the person of Hazrat Mirza Ghulam Ahmad of Qadian, a larger majority of mullahs, apprehensive of their own position and status in the presence of a divinely appointed leader amongst the Ummah, raised a clamour against him and denied his claim on the alleged grounds that *none of the signs indicated in the Traditions appear to have been literally fulfilled with his advent*.³

1. Sahih Muslim

2. Nadwi, A.H: Qadianism. A Critical Study: pg 5

Shah, Hazrat Sayyed Wali Ullah: Arbeen fee Ahwal e Mehdiyin

Khan, Nawab Siddiq Hasan of Bhopal: Hujajjal Kiramah

3. Hasan, s: The Truth About Ahmadiyyat Nadwi, A.H: Qadianism. A Critical Study

Maududi, A.A: Finality of Prophethood Zaheer, E.E: Qadiyaniat. An Analytical Study

HISTORY REPEATS ITSELF

The fact that our beloved Prophet's Traditions in relation to the advent of the Messiah contain a multiplicity of Signs cannot be denied. However, an average Muslim's expectation that these Signs are expected to be *fulfilled literally* is infact a vanity of a futile mind such as is not unknown to the history of mankind.

History indicates that on the basis of certain prophesies by earlier prophets, the Jewish nation had *'yearned for a promised deliverer to free them from the yoke of foreign domination and establish his own reign of peace by putting an end to the impious rule of the hated foreign usurpers.'*⁴ It was commonly held that this Promised Deliverer would be *from the house of David;*⁵ and that he would be a *ruler in Israel*⁶ - whom God would *set up as a king upon the holy hill of Zion*⁷ and upon the *throne of David.*⁸

The Jewish people also believed that *'before the great and dreadful day of the lord, the Almighty Lord will send Prophet Elijah,'*⁹ a forerunner who would *'first come and restore all things for the Messiah's advent.'*¹⁰ On the basis of earlier prophesies, Jews also maintained that the Messiah promised would then *literally descend from above with the cloud of heaven,*¹¹ *riding upon an ass and upon a colt*¹² and after this unique advent he would be *given domination and glory and kingdom and all the people and nations and languages would then serve him.*¹³

Ironically, when the Messiah prophesied by the Hebrew Prophets finally arrived, the children of Israel not only rejected him but also denounced him as a liar.

A critic of the Ahmadiyya Muslim Community comments upon this ingnominius rejection of the long awaited Messiah by the Jewish people and states:

'The Jews had long awaited the advent of the Masih who would be

4. The Jewish Encyclopedia: Vol 8

5. Psalms 132.11

6. Micah 5.2

7. Psalms 2.6

8. Isaiah 9.7

9. Malachi 4.5

10. Matthew 17.11

11. Daniel 7.13

12. Zecharia 9.9

13. Daniel 7.14

a king. This king would fight and win territories. He would gather Jews from all over the world and assemble them in Palestine. He would create a mighty Jewish empire. Contrary to all their eager expectations, when the God-appointed Masih, Christ son of Mary, peace be upon him, came without an army, the Jews repudiated his prophethood and determined to put an end to his life. Since then the Jews have waited the rise of the Masih Mau'ud, the glad tidings of whose arrival had been delivered to them by the prophets of yore. Their literature abounds with wishful dreams of this millennium and for centuries the Jews have been savouring the imaginary pleasure afforded by the description of this millennium in the Talmud and the works of the Rabbis. The Jewish nation has cherished the hope that this Promised Messiah would be a great military and political leader. He will restore to them the country between the River Nile and Euphrates and will also gather Jews from all over the world and assemble them once again in this territory.'¹⁴

EXPECTATIONS OF THE PSEUDO MUSLIM ULEMMA

It sounds ironic that while the critics of Hazrat Mirza Ghulam Ahmad very rightly censure the Hebrew nation for their rejection of the Mosaic Messiah, Jesus son of Mary because he did not fulfill their '*eager expectations based upon wishful dreams,*' they themselves reject the Messiah of the Muhammedian dispensation on similar grounds and allege that '*he did not literally fulfill the Signs which were prophesied in the Traditions of the Holy Prophet of Islam.*'

The opponents of Hazrat Mirza Ghulam Ahmad reject his claim to be the Promised Messiah on the grounds that he did not *literally descend from heaven in his physical body while resting his hands on the wings of two angels*¹⁵ nor did he *descend on a white minaret situated in the city of Damascus.*¹⁶ They reject his claim because he was *not clad in two yellow*

14. Maududi, A.A: Finality of Prophethood: pgs 66 / 67

15. Hasan, s: The Truth About Ahmadiyyat: pg 6

16. Government of Pakistan: Qadianis Threat to Islamic Solidarity: pgs 16 / 17

*sheets at the time of his descent as had been prophesied by the Traditions of our beloved Prophet, peace be upon him.*¹⁷

They argue against Hazrat Mirza Ghulam Ahmad's claim to the grounds that he *neither annihilated the entire breed of swine*¹⁸ nor did he *physically destroy every sign of the cross or the crucifix.*¹⁹

They deny Hazrat Mirza Ghulam Ahmad's claim as the Promised Messiah on the grounds that he *did not cause the Dajjal to melt like salt or lead*²⁰ nor did he *kill the one eyed Dajjal at either the gate of Lydda or Lod*²¹ or else *on the slopes of Afiq.*²²

Is it not amazing that while these pseudo scholars of the Ummah condemn the Hebrew people for rejecting the claim of the Mosaic Messiah, Jesus son of Mary on account of their *wishful thinking*, they themselves deny the claim of the Muhammedian Messiah, Hazrat Mirza Ghulam Ahmad on the grounds that he did not *either defeat*²³ or else *annihilate the Jews*²⁴ nor did he *convert the entire Christian population of the world to Islam.*²⁵

Infact, when one surveys the beliefs and expectations of Hazrat Mirza Ghulam Ahmad's adversaries, one cannot but detect a unique parallel between the *wishful thinking of these pseudo scholars of Islam* and the *wishful thinking of the Jews* whom they very correctly censure for their rejection of the Hebrew Messiah, Jesus son of Mary.

Consider for instance, the insistence of these allegedly learned

17. Nadwi, A.H: Qadianism. A Critical Study: og 44 / 45 18.

Hasan, S : The Truth About Ahmadiyyat: pg 6

18. Hasan, S: The Truth About Ahmadiyyat: pg 6.

19. Zaheer, E.E: Qadiyaniat. An Analytical Study: pg 178

20. Maududi, A.A: Finality of Prophethood: pg 51

21. Zaheer, E.E: Qadiyaniat. An Analytical Study: pg 181 / 182

22. Maududi, A.A: Finality of Prophethood: pg 49 / 71

23. Hasan, S: The Truth About Ahmadiyyat: pg 8

24. Maududi, A.A: Finality of Prophethood: pg 59

25. Hasan, S: The Truth About Ahmadiyyat: pg 7

scholars of Islam who expect the *trees and the stones to literally give away the Jews by crying out O pious one! This infidel is hiding behind me. This unbeliever has taken cover behind me.*²⁶ Consider the insistence of these pseudo scholars of Islam who anticipate that the *Dajjal would be lacking one of his eyes.*²⁷ Consider the vanity of these phoney guardians of the Ummah who seriously believe that in the time of the Promised Messiah, *lions will graze with camels, cows with leopards, wolves with sheep and children will also play with snakes but no harm will come to them.*²⁸

The adversaries of Hazrat Mirza Ghulam Ahmad also expect the Messiah to be a *head of a government*²⁹ who will *abolish jizya*³⁰ and under whose reign the world would be *literally purified of the deleterious effects of violence, greed and aggression.*³¹ They believe that this Messiah would *usher such an era of peace and tranquility wherein, for a period of 7 years, a quarrel between two individuals would be unknown*³² and *wherein hatred and malice would totally disappear from the face of the earth.*³² They also maintain that the Messiah would *literally put an end to all wars in this strife stricken world*³⁴ and he will *rid the world of its material poverty.*³⁵

What these pseudo scholars do not realise however, is that their expectation which demands a *literal* fulfilment of all the Signs indicated in the Traditions of the Holy Prophet, peace be upon him, *entraps them in the same snare for which they so boldly, and one must admit, very correctly, censure and condemn the Jewish nation* which rejected the Messiah of the Mosaic dispensation.

26. Maududi, A.A: Finality of Prophethood: pg 59

27. Hasan, S: The Truth About Ahmadiyyat: pg 8

28. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 185

29. Hasan, S: The Truth About Ahmadiyyat: pg 7

30. Maududi, A.A: Finality of Prophethood: pg 50

31. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 168

32. Maududi, A.A: Finality of Prophethood: pg 5

33. Hasan, S: The Truth About Ahmadiyyat: pg 8

34. Maududi, A.A: Finality of Prophethood: pg 49

35. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pp 182/183

SYMBOLIC SIGNIFICANCE OF SIGNS IN PROPHECY

The critics of Hazrat Mirza Ghulam Ahmad do not deny the fact that the rejection of Jesus Christ as the anticipated Messiah of the Mosaic dispensation was a direct result of the *Hebrew nation's failure to appreciate that the signs narrated in earlier prophecies were not expected to be fulfilled literally*. It is regretted however, that while these pseudo scholars censure the Jewish people for their ignorance and transgression, they themselves refuse to accept the symbolic significance of the signs narrated in the Traditions of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

Infact, Hazrat Mirza Ghulam Ahmad's explanation of the significance of the signs narrated in our beloved Prophet's Traditions is not only considered frivolously by his opponents but is also treated with extreme contempt by his critics who not only accuse him of being '*extremely unscrupulous*' in his interpretations but also of '*giving reign to his fancy by indulging in great orgies of imagination with far fetched meanings and ridiculous notions*.'³⁶

HYPOCRISY OF CRITICS

One would have been inclined to give serious consideration to the objections raised by Hazrat Mirza Ghulam Ahmad's critics but for the hypocrisy so evidently displayed by them in their own treatment of several signs narrated in the Holy Prophet's Traditions bearing upon the advent of the Messiah. Infact, a thorough appraisal of most anti Ahmadiyya publications reveals that whenever these critics find themselves confronted with a difficulty in explaining rationally, any one of the Signs narrated in the Holy Prophet's Traditions, they take recourse to suggesting *inferences and inductions*, hence indulging in what they themselves consider to be '*great orgies of imagination*.'

Traditions for instance state that our beloved Prophet, peace and blessings of God be upon him, declared:

'I swear by Him Who hath power over my life; the son of Mary shall

36. Nadwi, A.H: Qadianism. A Critical Study: pp 43/44

descend among you as a just ruler. He will break the cross and annihilate the swine.³⁷

If one was to be guided by the criterion of understanding our beloved Prophet's Traditions in a *strict literal sense only*, then the literal implications of this particular sign would be *too vast to conceive* since one could not in his wildest imagination either envisage the *number of crosses or crucifixes in this world nor could one conceive the total universal population of the swine*.

In its most literal sense, this Tradition would require that at the time of his advent, the Promised Messiah not only *search but also break every crucifix and kill every swine* that exists at that point in time throughout the length and breadth of the globe - a daunting task for any human being whether he be a prophet or not since prophets too, being human, are subject to human limitations.

A CONVENIENT U TURN BY THE CRITICS

It would appear that those critics of Hazrat Mirza Ghulam Ahmad who insist upon a literal fulfilment of the Signs indicated in the Holy Prophet's Traditions have not failed to realise the extreme severity of this daunting task. They have hence swallowed their pride and manoeuvred a 360 degree U turn in relation to both these signs.

One critic of Hazrat Mirza Ghulam Ahmad, predisposed to insist upon a literal fulfillment of all the Signs narrated in the Holy Prophet's Traditions states:

'The implication of breaking the cross and killing the swine is that Christianity will become defunct as a religion. The whole edifice of Christian religion is based on the belief that God crucified His only son on the cross and caused him to suffer this accursed death so that he may expiate the sins of man. Among the followers of God's prophets, the Christians are unique in having rejected the entire Shariah of God and retaining this belief only. The swine has been declared unlawful by all Prophets but Christians have gone as far as

37. Sahih Bukhari: Kitab al Anbiyya: 60.49

to make it lawful. Hence when Hazrat Isa, peace be upon him, will proclaim on his appearance, 'I am not the son of God. I did not die on the cross nor did I expiate the sins of anyone,' the whole basis of Christian belief will be demolished. Similarly the second distinctive characteristic of Christianity will vanish when Hazrat Isa, peace be upon him, will say: 'I never declared the swine lawful for my followers nor did I proclaim them free from the restraints of the divine law.'³⁸

This inference of the Holy Prophet's Tradition in relation to the *breaking of the cross and killing of the swine* by a critic of Hazrat Mirza Ghulam Ahmad *admits the fact that the Traditions of our beloved master are subject to interpretation*. Had that not been the case, then the whole exercise of explaining the *implications* of these particular signs would have been superfluous.

The question that arises now is that if some segments of the Holy Prophet's Traditions in relation to the advent of the Promised Messiah can be considered to be subject to interpretation, as the segments in relation to the *breaking of the cross and the killing of the swine* have been considered subject to interpretation by anti Ahmadiyya author, then why should the same not be true for other signs narrated in the same Traditions? If however, the critics of Hazrat Mirza Ghulam Ahmad persist in their insistence that his explanation of the Holy Prophet's Traditions is an '*indulgence in great orgies of imagination*'³⁹ then why are their own explanations not considered to be a similar kind of '*indulgence in great orgies of imagination?*'

ADVENT OF THE MESSIAH SON OF MARY

The identity of the Messiah recorded by Traditions as the *son of Mary* is an essential premise of Hazrat Mirza Ghulam Ahmad's rejection as the Promised Messiah by his opponents. The crux of their objection appears to be that he '*is not the same Messiah who appeared some 2000 years ago and who, after being delivered from the cross, bodily ascended to heaven to appear unto this world once again at some future point in time.*'

38. Maududi, A.A: Finality of Prophethood: pp 49 / 50

39. Nadwi, A.A: Qadianism. A Critical Study: pg 44

The opponents of Hazrat Mirza Ghulam Ahmad often argue that the basis of their objection to his claim rests upon the *accepted teachings of Islam* but an interesting aspect of this controversy is that these critics are themselves not agreed on the source of their own belief in relation to the descent of the Messiah son of Mary. Some insist that *'his return to this world is an essential basis of Muslims belief which has its basis in the Holy Quran'*⁴⁰ while others, possibly ignorant of the Quranic secrets discovered by their colleagues insist that the *'Traditions are the only basis of the doctrine of the Messiah's descent.'*⁴¹

Whatever be the merits of this difference of opinion, the fact remains that Hazrat Mirza Ghulam Ahmad of Qadian not only established the death of Hazrat Isa, peace be upon him, as a fact of history but he also demolished the credibility of any such absurd notion which suggested that a human being could ascend to heaven in his physical body.

ARGUMENT BASED ON GROUNDS OF SCIENTIFIC ADVANCEMENT

However, it is interesting to note that in this day and age of scientific progress, some *self proclaimed scientific mullahs* argue against Hazrat Mirza Ghulam Ahmad's expositions asserting that his objection to Jesus Christ's:

'bodily ascent to heaven is based upon Greek concepts of astronomy or other worn out notions which appear to be palpably childish in this age of scientific advancement.'⁴²

The subscriber of this view justifies his opinion on the alleged scientific grounds that:

'in an age of such tremendous scientific progress as ours, when a number of things which were hitherto impossible are taking place before our own eyes, when man made satellites revolve round the

40. Nadwi, A.H: Qadianism. A Critical Study: pg 39

41. Maududi, A.A: Finality of Prophethood: pg 61

42. Nadwi, A.H: Qadianism. A Critical Study: pg 39

world after every few hours, when man has begun to pace the outer space, the idea that a man should ascend to heaven and stay there alive for a certain period of time can hardly be regarded as inconceivable.⁴³

Justice and sense of fair play demands that credit be given where credit is due and one cannot deny this *self proclaimed scientific mullah* the credit for his observations. Science no doubt has progressed beyond human imagination and what appeared impossible some few decades ago has been proven to be possible as man has not only begun to conquer and pace space but also live there for a limited period of time.

However, it should not be forgotten that this *space which man has begun to conquer was never placed beyond his reach*. It was just a matter of time before he developed the technology to attempt and finally transverse the distance and hence conquer the outer space which at one time seemed beyond his reach.

But, Hazrat Isa, peace be upon him, is not believed to have ascended to any one of these *nine or so planets of our solar system which Divine wisdom has placed within the reach of mankind*. On the contrary, he is alleged to have ascended to *heaven*, the reality of which, according to the Holy Quran remains *beyond human comprehension and knowledge*.⁴⁴ Infact, Divine wisdom also suggests that this *heaven* to which the son of Mary is alleged to have ascended was beyond the reach of our own lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.⁴⁵

However, if, on the insistence of these *self proclaimed scientific mullahs*, one was to, God forbid, ignore this clear verdict of the Holy Quran and assume for a minute that it was within the powers of our tremendous scientific progress to transport man to the realm of heaven - one would still be obliged to admit that Hazrat Isa, peace be upon him, could not have ascended there. Unless however, the exponents of this allegedly scientific theory can *establish that such scientific progress as known to us today was also in existence some 2000 years ago, at that point in time in*

43. Ibid

44. Al Quran: 32.18

45. Al Quran: 17.94

history when Hazrat Isa, peace be upon him, is believed to have ascended to heaven. If it wasn't, then this allegedly rational scientific explanation of the son of Mary's assumed ascension to heaven and the pace of our present scientific progress would appear to be extremely superfluous|

HAZRAT ISA ALAYHE SALAAM'S LIFE AND DEATH

Before one could conclusively determine as to whether Jesus son of Mary would or would not return to this earth in person, in the same body in which he is alleged to have ascended to heaven some 2000 years ago, the question which needs to be resolved is as to whether he is or is not alive since his disappearance from Palestine in around the year 33 CE.

If he is still alive, then the proposition that he will return in the same body with which he disappeared would be quite viable. If on the other hand he is not alive, then not only could he not have ascended to heaven with his corporeal body but the prospects of his returning to this world in the same body once again, while resting his hands on the wings of two angels, would appear to be as remote as the possibility of *Elijah having ascended to heaven in a whirlwind* ⁴⁶ or the Biblical Messiah descending from above with the cloud of heaven. ⁴⁷

Traditions attributed to our beloved Prophet suggest that our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, warned Muslims that after his demise, they would find a large number of *Ahadith* attributed to him but whenever a *Hadith* is related to them, they ought to judge it according to the Glorious Book. It is further reported that the Holy Prophet advised Muslims to accept only such Traditions related to them as agreed with the Holy Quran and to reject those which went against the essence of Quranic teachings.⁴⁸

In view of this Tradition, sincere Muslims have always found themselves obliged to act upon this advice of their beloved master, peace be upon him. Would it then not be wise to refer this entire controversy in relation to *Hazrat Isa alayhe salaam's life and death* to the wisdom of the

46. Kings 2.11

47. Daniel 7.13 & Matthew 24.30

48. Talweeh

Holy Quran, which in the words of God Almighty, is the *best of Hadith* ⁴⁹ and which *contains nothing doubtful in it* ? ⁵⁰

VERDICT OF THE HOLY QURAN EXALTATION OF ISA IBNE MARIAM

While the controversy on the life and death of Jesus Christ rages wild, the Holy Quran settles the question quite conclusively and demolishes the absurd notion of Jesus's physical ascension to, or his continued existence in heaven in, his corporeal body.

Hazrat Isa alayhe salaam's bodily ascent to heaven is argued on the basis of the word *raf* or *rafa* used in relation to him in the Quranic verses 3.56 and 4.159 which the critics of the Ahmadiyya Muslim Community translate as:

'Behold! God said: O Jesus! I will take thee, And raise thee to Myself'
⁵¹

'Nay, God raised him up unto Himself; and God is Exalted in Power, Wise;'⁵²

Although, according to Arabic Lexicon, the expression *raf* signify *raising or elevating* and also *exalting in rank or honour*,⁵³ one must understand that whenever the Holy Quran or the Traditions of our beloved Prophet, peace be upon him, employ this term in relation to man, it never implies the *hoisting of a human beings physical body* to Almighty since such an inference would imply that the Almighty Lord is limited to a place. On the contrary, it signifies the *spiritual exaltation* of the person and hence it is not surprising that many commentators of the Holy Quran, despite their belief in the physical ascension of Jesus to

49. Al Quran 12.4

50. Al Quran: 2.3

51. The Holy Quran: Text, Translation and Commentary by Abdullah Yusuf Ali: S iii. v 55: pg 137

52. Ibid: S iv. v 158: pg 230

53. Husaini, Muhammed Muhibb al Din Abul Faid Murtada: Taj al Arus

heaven, still maintain that this expression when used in relation to the son of Mary, signifies his *exaltation in degree and in praise and not in place or direction*.⁵⁴

It would hence not be incorrect to assert that the expressions *raf* or *rafa* employed in these verses of the Holy Quran refer to Jesus's *spiritual exaltation and not his physical ascension* as is incorrectly assumed by the opponents of Hazrat Mirza Ghulam Ahmad. It is regretted however, that the critics of the Ahmadiyya Muslim Community take exception when it employs the correct significance of the Arabic expression *rafa* to suggest that the Jews merely follow a conjecture in believing that they had killed the Messiah since the Holy Quran declares quite categorically:

'On the contrary, Allah exalted him to Himself.'⁵⁵

It is interesting to note that this expression *rafa* on the basis of which the critics of the Ahmadiyya Muslim Community argue Jesus's physical ascension to heaven occurs in the Holy Quran on several occasions. And not in one of these instances does it signify *physical hoisting* of any material entity.

It is for instance stated in relation to another beloved apostle of God Almighty:

'And recite to them the account of Idris, as mentioned in the Book. He was indeed a righteous man and a Prophet. And We exalted him to an elevated place.'⁵⁶

In his English translation of the Holy Quran, Abdullah Yusuf Ali renders this Quranic verse of the Holy Quran to suggest that God *raised* Idris.⁵⁷ Now, if one was to assume that this *raising of Christ* as stated in the Quranic verse 4.159 suggests his *physical hoisting to heaven*, then

54. Razi, Imam Fakhr al Din: Tafsir al Kabir

55. Al Quran: 4.159

56. Al Quran: 19: 57 / 58

57. The Holy Quran: Text, Translation and commentary by Abdullah Yusu Ali: S xix. v 57: pg 779

under the same criterion, the *raising of Idris* as mentioned in the Quranic verse 19.57 / 58 will also have to be considered as *physical ascension of Idris to heaven*. In that event how would the exponents of Jesus's physical ascension explain Idris's eternal existence in heaven since, while Christ is believed to be *subject to death some 40 years after his second descent*,⁵⁸ there is absolutely no indication in the Holy Quran or the Traditions which suggest that Idris will *either return to this world* nor is there any indication that he *would ever suffer the pangs of death after he was raised to heaven as is often assumed on the basis of verses 19.57 / 58*.

However, if on the other hand, it is insisted that Idris was not *physically hoisted to heaven* despite the non Ahmadiyya translation of the Quranic verse 19.57 / 58, then why should the same not be true about Jesus ?

SPIRITUAL AND NOT PHYSICAL EXALTATION

The Holy Quran contains enough evidence to suggest that Christ's *exaltation* as signified by the Quranic verses previously discussed, do not indicate his *physical ascension to heaven*. It is for instance stated in relation to the *houses wherein the light of Allah is lit*:

'Allah has ordained that they be exalted and His name be remembered in them.'⁵⁹

Since, Abdullah Yusuf Ali's English translation of this Quranic verse once again substitutes the word *raised* for *exalted*, would the exponents of Hazrat Isa's *physical ascension to heaven* now care to insist that this Quranic verse suggests a *physical hoisting of these houses to heaven* in a similar manner in which they argue the *physical lift up of the son of Mary to heaven*. ?

In yet another verse of the Glorious Quran, God Almighty states in

58. Maududi, A.A: Finality of Prophethood: pg 52

59. Al Quran: 24.37

relation to the *Day of Resurrection*:

'Some it will bring low, others it will exalt.'⁶⁰

The usage of the word *low* in this verse is a positive evidence of the fact that the elevation of those who are determined to be exalted by the Almighty, would be *exalted spiritually and not physical*. Hence, these verses of the Holy Quran establish the fact that the *exaltation* signified in these Quranic passages imply a *spiritual exaltation*.

This opinion is further verified by such traditions of our beloved Prophet which state:

'He who humbles himself for the sake of the God, God will exalt him to heaven.'⁶¹

Is there any indication here that those who humble themselves for the sake of Allah would be *physically raised* to heaven ? In yet another tradition, our beloved Prophet, peace and blessings of Allah be upon him, is believed to have declared:

'Allah will by the means of the Quran, exalt some and humble others.'⁶²

Would the opponents of the Ahmadiyya Muslim Community care to insist that these people whom Allah exalts by means of the Holy Quran will be *physically raised* to heaven ?

EXALTATION AND ASCENSION TWO SEPARATE EVENTS

The forgoing discussion, although brief, should suffice to establish the fact that Christ's *exaltation* as recorded in the Holy Quran suggests his *spiritual exaltation* and not his *physical ascension*. The Holy Quran infact not only refers to Christ's *exaltation* and his *ascension* as two separate

60. Al Quran: 56.4

61. Kanz Al Ummal: Vol 2. pp 25

62. Sunan Ibn Maja

events but it also makes it extremely clear that his *exaltation and ascension* would not transpire until after his death in which event, if he has already been made to ascend to heaven, he must have already suffered his mortal fate first. It states:

'O Jesus! I will cause thee to die and will exalt thee to Myself. And I will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return and I will judge between you concerning that wherein you differ.'⁶³

Ironically, as a result of their preconceived notions, many an exponent of Christ's bodily ascent to heaven translate the opening passage of this verse to read: '*O Jesus! I will take thee and raise thee to Myself,*' instead of '*O Jesus! I will cause thee to die and will exalt thee to Myself.*' And, to justify that this mistranslation, they argue that the word *mutawaffi—ka* used in this Quranic verse:

'means to receive something as a whole and hence it could be used to indicate (i) To receive an object or amount completely. (ii) To take one's soul at night during sleep. (iii) To take one's soul finally when a person has fully received the portion of his life.'⁶⁴

It is then argued that '*in the case of Christ, the last two meanings will serve no purpose.*'⁶⁵

However, this contrived mistranslation, made to sustain a preconceived notion, is not supported by the verdict of a larger majority of Muslim scholars including such eminent personalities as Hazrat Abd Allah ibn Abbas, a revered companion of the Holy Prophet who states that:

'The significance of the word '*mutawaffi—ka*', is '*mumitu—ka*', that is, I will cause thee to die.'⁶⁶

63. Al Quran: 3:56
65. Ibid

64. Hasan, S: The Study of Al Quran: Lesson 14
66. Sahih Bukhari: 65:12

This view is supported by other eminent commentators of the Holy Quran including such learned Imams' as Bukhari, ⁶⁷ Malik, ⁶⁸ ibn Hazm, ⁶⁹ ibn Qayyim, ⁷⁰ Qatada ibn Duamah ⁷¹ and Wahhab.⁷²

Imam ibn Umar al Zamakshari, another eminent Muslim scholar, whose opinion appears to be highly respected by certain anti Ahmadiyya authors ⁷³ also shares the view that the expression *mutawaffi-ka* used in the Quranic verse 3.56 suggests *Jesus's death*. He states:

'The expression '*mutawaffi-ka*' used here means, I will protect thee from being killed by the people and will grant thee full lease of life ordained for thee, and will cause thee to die a natural death, not by being killed.'⁷⁴

Hence, having established the correct translation of the opening passage of this crucial verse, one finds that the verse contains a clear distinction between Christ's *spiritual exaltation* and his *eventual return to the Almighty's presence*. The entire passage suggests that after *saving Jesus from the evil plan of the Jews*, ⁷⁵ *God Almighty shall cause the son of Mary to die and then He would exalt him to Himself*. This *exaltation* could hence not be considered as Jesus's *ascension* as this phenomenon has been mentioned in the closing passage of the same Quranic verse where the Almighty states:

'then to me shall be your return'

which evidently, according to the evidence of this Quranic passage 3.56

67. Sahih of Bukhari: Chapter on Bad al Khalq

68. Tahir, Sheikh Muhammed: Majma Bihar al Anwar

69. Hizm, Imam Abu Muhammed Ali ibn Ahmad ibn Said ibn: Al Muhalla, Cairo

70. Dimashqi, Muhammed Ibn Abu Bakr ibn Ayyub al: Zad al Ma'ad: Fi Hadyi Khair al 'Ibad

71. Sayuti, Hafiz Jalal al Din 'Abd al Rahman: Durri Manthur

72. Kathir, Abu'l Fida Isma'il al: Tafsir al Kabir

73. Maududi, A.A: Finality of Prophethood: pg 29

74. Zamakshari, Imam Mahmud ibn 'Umar: Al Kashshaf 'an Ghawamid al Tanzil

75. Al Quran: 3.55

would not happen until *after the Day of Resurrection*.

AGREEMENT OF OTHER MUSLIM SCHOLARS:

The view that the word *exalt* used herein in this Quranic verse does not refer to Hazrat Isa's *bodily ascent to heaven* is also shared by Muslim scholars of non Ahmadiyya persuasion — in spite of their predisposition to conform to the view that the son of Mary did ascend to heaven in his corporeal body.

For instance, Imam Fakhrudin Razi, an eminent scholar of Islam, much respected by the critics of the Ahmadiyya Muslim Community⁷⁶ shared the common belief prevalent amongst non Ahmadiyya Muslims and maintained that Hazrat Isa alayhe salaam had ascended to heaven in his corporeal body. Yet, the revered saint admitted that the:

'exaltation used here, in relation to Hazrat Isa is the exaltation in degree and praise and not in direction.'⁷⁷

THE HOLY QURAN ON DEATH OF PROPHETS:

The question of Jesus Christ's eventual fate after his deliverance from the accursed cross is once again settled very clearly by the Quranic verse:

'And Muhammed is but a Messenger of Allah. Verily all Messengers have passed away before him. If he dies or is slain, will you then turn your back on your heels.'⁷⁸

The adversaries of the Ahmadiyya Muslim Community cannot deny the fact that history records the advent of Hazrat Isa alayhe salaam before that of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. The Quranic verse 3.145,

76. Maududi, A.A: Finality of Prophethood: pg 30

77. Razi, Imam Fakhruddin: Tafsir al Kabir

78. Al Quran: 3.145

universally acknowledged to have been revealed to our beloved Prophet during the Battle of Uhud in about the third year of Hijra declares that *all Messengers whose advents are recorded before the advent of the Holy Prophet have already died*. Had Jesus been alive at that point in time when this verse was revealed to our beloved Prophet, peace and blessings of Allah be upon him, then an exception in his case would have been positively recorded in the Glorious Book.

However the mere fact that such an exception has not been recorded in the Glorious Quran which is the *'decisive Word of the Almighty Lord'*⁷⁹ and which *contains no doubt in it*,⁸⁰ one is obliged to admit that the son of Mary must have *suffered his mortal death before the revelation of this verse just as all other Messengers of Allah whose advents are recorded before the Holy Prophet of Islam, peace be upon them all, had suffered their mortal fate*.

This, may one add is a clear verdict of the Holy Quran and a denial to admit the validity of this verdict would be tantamount to casting a doubt on the authority of the Glorious Book.

Infact, when one searches the history of Islam, one finds that on the authority of this verse, early Muslims unanimously agreed on the death of all prophets including the son of Mary. We are for instance told that on the sad occasion of the Holy Prophet's demise, one of his most faithful and beloved companions, Hazrat Umar Farooq, drew his sword *from the sheath and threatened to behead anyone who dared announce that our beloved Prophet had died*. He maintained that our master, peace be upon him, *'had ascended to heaven even as Moses had gone to his Lord for a time and would return to punish the hypocrites.'*

On hearing this, the first and foremost of the faithful, Hazrat Abu Bakr Siddique recited the Quranic verse 3.145 and declared:

*'Those amongst you who worship God, let them know that God is alive and will remain alive. But those amongst you who worshipped Muhammed, let them know that Muhammed has passed away.'*⁸¹

79. Al Quran 86.14

80. Al Quran 2.3

81. Sahih Bukhari: Kitab an Nabi Illa Kaisra wa Kaisar

With these words, Hazrat Abu Bakr Siddique convinced the early Muslims that our beloved Prophet had died like *all other prophets before him*. Had the son of Mary been alive at that point in time, Hazrat Abu Bakr would not have had his day so easily since Hazrat Umar, being a man of his convictions, could have argued that if the son of Mary could *ascend to heaven and be still alive, why could our own Prophet, who in every sense of the word, was a greater Prophet, not have also ascended to heaven and be still alive.*

It is also interesting to note that when Hazrat Umar argued against the death of the Holy Prophet, he referred to '*Prophet Moses's visit to the Lord*' and not '*Prophet Jesus's ascension to heaven.*' Hazrat Umar's failure to mention Christ's ascension to heaven on this occasion indicates that the Holy Prophet's companions did not hold any such views which minutely suggested that the Messiah son of Mary had bodily ascended to heaven.

CHRIST'S DIALOGUE WITH ALMIGHTY GOD

A similar inference of Christ's death may be drawn from the dialogue between God Almighty and Jesus as recorded by the Holy Quran wherein it is stated that on the Day of Resurrection, the Almighty Lord will question the son of Mary:

'O Jesus, son of Mary! Didst thou say to people; 'Take me and my mother for two gods besides Allah ?'⁸²

The Holy Quran then proceeds to give the defence which Jesus will offer to vindicate himself against this charge of blasphemy. It states that he will plead:

'Holy art Thou! I could never say that to which I had no right. If I had said it, Thou wouldst have surely known. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the Unseen. I said nothing to them except that which Thou

82. Al Quran 5.117

didst command me - Worship Allah, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them, and Thou art Witness over all things.’⁸³

Our preceding discussion on the correct translation of the expression *mutawaffi-ka*⁸⁴ used in the verse 3.56 has already established that it implies the Messiah, son of Mary’s *death* and not his being *taken away in his corporeal body* as is habitually mistranslated by many exponents of Jesus’s bodily ascension to heaven. It is infact agreed by Muslim scholars of non Ahmadiyya persuasion that *those commentators who propose to read any other meaning into the word twaf-fi* of which *mutawiff-ka* is a future tense, do so incorrectly on account of their preconceived notion.⁸⁵

The present verse uses the expression *tawaffayta-ni* - a past tense of the word *twaf-fi* and hence the correct translation of the closing passage of this verse could only be ‘*but when Thou didst cause me to die*’ and not ‘*when Thou didst take me up*’ as is often incorrectly translated by the exponents of Christ’s bodily ascent to heaven.⁸⁶

VIEW SUPPORTED BY TRADITIONS

This view is also supported by such Traditions of the Holy Prophet of Islam wherein our beloved Prophet speaks of himself in the same manner as Jesus is expected to speak in the presence of his Lord and Master. He states that:

‘On the Day of Resurrection, I would be shown some men who had gone against my teachings and I would say what the righteous servant said: ‘I was a witness among them but when Thou didst cause me to die, Thou wast a Watcher over them.’⁸⁷

One is certain that not even the exponents of Christ’s bodily ascent to

83. Al Quran-5.117/118’ 84. Exaltation and Ascension. Two seperate events

85. Fath al Bayan

86. Hasan, S: The Study of Al Quran: Lesson 14

87. Sahih Bukhari: Kitab al Tafsir: 60.8

heaven would dare argue that according to this tradition, the Holy Prophet would vindicate himself with the defence:

'I was a witness over them for as long as I dwelt amongst them but since Thou didst take me up alive, Thou wast a Watcher over them.'

On the contrary, they all agree that the Holy Prophet would defend himself against the transgression of some of his followers on the grounds that *'he could not have been a guardian over them after his death.'*

It would hence not be unreasonable to argue that on the basis of the available evidence, the Messiah would defend himself against the blasphemy of his followers on the grounds that *'for as long as he remained amongst them, he commanded them to worship God Almighty but since God caused him to **die**, he was not accountable for their misdeeds.'*

This view is supported by many a scholar of Islam. For instance, an edict issued by the Senate of the Al Azhar University, admits that according to verse 5.117/ 118, Hazrat Isa would present his defence to God Almighty on the grounds that he could not have been responsible for the beliefs of his followers after *'Allah caused him to die.'*⁸⁸

ABSTRUSE DOGMA OF CHRIST'S DIVINITY TO BE DORMANT UNTIL AFTER HIS DEATH

This Quranic defence of the Messiah suggests that the abstruse dogma of Christ's and his mother's assumed Divinity was to remain dormant until after his death since according to this Quranic defence, the Christians were to begin worshipping Jesus and Mary as two gods besides Allah only after God Almighty had caused him to die.

History bears record that the dogma of Christ's alleged Divinity was forged at the Council of Nicaea in 323 CE ⁸⁹ and the concept of Mariolatry originated at Ephesus in about 431 CR. ⁹⁰ It would hence be logical to assert that Christ must have suffered his mortal death prior

88. Al Risalah, Cairo: Vol 10. No 462: pg 515

89. Weech, W.H: History of the World: pg 230

90. Bottener, L: Roman Catholicism: pp 175/176

to that point in time when the Councils of Nicaea and Ephesus forged these blasphemous dogmas which attributed Divinity to both Christ and his mother.

It would also not be unreasonable to assert that Jesus must have suffered his death before the Quranic passage 5.117/ 118 was revealed to our beloved Prophet. One needs to understand that a refusal to accept this logical conclusion could reflect seriously upon the authority of the Glorious Quran.

VERDICT OF TRADITIONS ON DEATH OF CHRIST

While the Holy Quran bears evidence of the *death of Christ as an event already transpired* in numerous other verses which cannot be discussed in this book on account of the restricted availability of space, several Traditions attributed to our beloved Prophet also establish the death of the Messiah as an event of history. It is for instance related that the Holy Prophet himself believed that *'the son of Mary lived for a hundred and twenty years'*⁹¹ and while the adversaries of the Ahmadiyya Muslim Community may continue to deny the authenticity of this Tradition, well documented in Islamic literature, it has often been authenticated by many a Muslim scholar including such revered personalities as *Shihab al Din Ahmad Qastalani*⁹² and *Imam Abu'l Fida Isma'il al Kathir*.⁹³

In another statement, the Holy Prophet of Islam is believed to have declared:

'Had Moses and Jesus been alive today, they would have followed me.'

The authenticity of this Tradition is acknowledged by, amongst others, *Imam Muhammed ibn 'Abd al Baqi al Zurqani*,⁹⁴ and *Imam Abu'l Fida Isma'il ibn Kathir*.⁹⁵

91. Kanz al Ummal: Vol 6. pg 160

92. Mawahib al Ludunniyya: Vol 1. pg 42

93. Tafsir al Quran: Mariyyah Press, Cairo: Vol 2. pg 242

94. Sharh Zurqani: Vol 6. pg 54

95. Tafsir al Quran: Miriyyah Press, Cairo: Vol 2. pg 246

Traditions also record that at the time of his *Mir'aj*, our beloved Prophet saw Jesus along with John the Baptist of whose death there is no dispute, hence suggesting that the son of Mary too, like the son of Zechariah, was amongst the dead.⁹⁶

CONSENSUS OF THE AHLE BAIT AND MUSLIM SCHOLARS OF REPUTE

Events recorded in the life of our beloved master's family suggest that the *Ahle Bait* were also agreed on the question of Christ's death. For instance, Hazrat Imam Hasan, while recounting the events of his blessed father's death reported:

'Hazrat Ali, peace be upon him, died on the 27th night of the month of Ramadhan. The same night that the spirit of Hazrat Isa, peace be upon him, was raised to heaven.'⁹⁷

Reputed scholars of Islam, including Hazrat Imam Ibne Hazm whose authority is not denied by the critics of the Ahmadiyya Muslim Community since his views on the question of prophethood are often quoted against the Community ⁹⁸ also believed that the Messiah, Jesus son of Mary had already died.⁹⁹

Hazrat Imam Malik bin Anas Ashabi, whose school of Jurisprudence is held in great esteem by a larger majority of Muslims including the critics of Hazrat Mirza Ghulam Ahmad, ¹⁰⁰ also maintained that Hazrat Isa, peace be upon him, had already died.¹⁰¹

VERDICTS OF AL AZHAR SCHOLARS

In modern times, an eminent scholar of Al Azhar, Allama Mahmud Shaltut who later became the Rector of the University issued an edict

96. Sahih Bukhari: 63.42

97. Sad, Muhammed Ibn: Tabaqat al Kabir: Vol 3

98. Maududi, A.A. Finality of Prophethood: pg 26

Government of Pakistan: Judgement of the Federal Shariah Court in Shariah Petition No 17/1 of 1984 & No 2/1 Of 1984: Dated 28th October, 1984: pg 10

99. Jalalain ma Kamalain, Mujtabi Press, Delhi

100. Maududi, A.A: Towards Understanding Islam

101. Majma Bihar al Anwar, Lucknow

declaring that '*according to the Holy Quran, Jesus is not alive in heaven but has died like all other mortal beings.*'¹⁰²

In his response to a question on Hazrat Isa's life and death, Sheikh Mahmud Shaltut quotes three passages from the Holy Quran¹⁰³ which refer to Jesus's fate at the hands of his people and states:

'These are the verses of the Holy Quran which relate all that Jesus experienced at the hands of his people. The last verse relates an incident in the Hereafter when Allah will ask Jesus concerning him and his mother being worshipped in the world and Jesus will reply that he did not say anything to his followers except that which God had commanded him, that is, worship Allah who is your God and my God, and he kept watch over them during the period of his stay among them and that he did not know what they did after Allah caused him to die.

'The word *tawaffa* has been used in the Holy Quran in the sense of death so many times that it has become its foremost meaning. This word is used in its different sense only when there is a clear indication as to the other meaning.'¹⁰⁴

After proving the above contention with several Quranic verses, Sheikh Mahmud Shaltut continues his discussion on the Arabic word *tawaffaytani* and states:

'The word *tawaffaytani* in this particular verse primarily means natural death which is known to everybody. The Arabic speaking people understand this and only this meaning of the word with reference to the context. Therefore, had there been nothing else to indicate the death of Jesus in this verse, even then it would have been improper and incorrect to state that the Messiah Jesus was alive and not dead.

There is no room for the view that the word *wafat* here means the death of Jesus after his descent from heaven - a view being held by

102. Al Risalah, Cairo: Vol 10. No 462 103. Al Quran 3.53/56; 4.158/159 & 5.117/118

104. Shaltut, Sheikh Mahmud: Al Risalah, Cairo: Vol 10. No 465

some who think that Jesus is still alive in heaven and would come down from there in latter days. For, this verse clearly denotes the relation of Jesus with his own people and not with other people of latter days. The people of the latter age would admittedly be the followers of Muhammed and not Jesus.

However, in Surah Al Nisa, the passage 'Nay, Allah exalted him in His presence' has been interpreted by some, nay most commentators, as raising him up to heaven. They observe that Allah cast his likeness on somebody else and Jesus Himself was lifted up to heaven with his body and he is alive there and will descend from there in latter days. Thereafter, he will annihilate the swine and break the cross. They argue this on the basis of the story:

Firstly on the report in which the descent of Jesus is mentioned after the appearance of the Dajjal. But these reports are at variance with and contradictory to one another in their word and meaning. The difference is so great that there is no room for any reconciliation among them. The scholars of Hadith have plainly stated this fact. Moreover, they are reported by Wahab bin Munnabba and Ba'ab Akbar, who were converts from the people of the Book. And their status is well known to the critics of the Traditions.

Secondly, on the report of Abu Huraira that mentions the descent of Jesus. If this report is proved to be true, even then it would be an isolated report. And there is a consensus of opinion of the scholars of Hadith that such isolated reports can neither be made the basis of doctrinal beliefs nor can they be trusted with regard to things unseen.

Thirdly, on the report about the *Miraj* which narrates that when the Prophet went up and began to have the gates of heaven opened one after another and entered them as they were opened, he saw Jesus and his cousin John on the second heaven. For us it is enough to prove the weakness of this evidence, that many interpreters of the Traditions have taken this contact of the Prophet with other prophets

to have a spiritual phenomenon and not a physical one.’¹⁰⁵

Allama Mahmud Shaltut then proceeds to discuss the common misinterpretation of the Arabic word *rafa*‘ used in the Quranic passage 4.158/ 159 and states:

‘Strangely enough they interpret the word *rafa* in this verse in light of the report concerning the *Miraj* and deduce therefrom that Jesus was bodily raised up. And there are others who regard the meeting of the Prophet with Jesus to be a physical one on the basis of this verse (i.e. Nay! Allah exalted him in His presence). Thus when these people interpret the Hadith they quote this verse to support their imaginary meaning of the Hadith and while interpreting the verse they cite this Hadith to support their imaginary explanation of the verse.

When we turn to the revealed words of God: ‘*I will cause you to die and exalt you in My presence*’ in Surah Al Imran along with the words ‘*Nay! Allah exalted him in His presence,*’ in Surah Al Nisa, we find that the latter verse fulfills the promise that was made in the former one. This promise was about the death and exaltation of Jesus Christ, and his exoneration from the false charges of the disbelievers. Thus even if the latter verse had mentioned just his *rafa*‘ towards God and had no reference to his death and exoneration from the false charges, even then it should have been our duty to take note of all these matters that are referred to in the former verse; so that both the verses might be reconciled.’¹⁰⁶

The Egyptian scholar then proceeds to explain the true meaning of the Quranic verse 4.159 and states:

‘The actual meaning of the verse therefore is that God caused Jesus to die and exalted him and sanctified him against the charges of his enemies. Allama Alusi has interpreted this verse in many ways. The clearest of these interpretations is that ‘*I will complete the lease of your life and will cause you to die and will not let those people dominate you who try to kill you.*’ For, completing the period of his life and causing him to

105. Ibid

106. Ibid

die a natural death indicates that Jesus was saved from being slain and from the mischief of his enemies. Obviously *rafa'* after death *cannot mean any physical ascension, but only exaltation in rank*, especially when the words '*I will clear you of those who disbelieve*' are present along with it. This shows that it is a question of *spiritual* honour and exaltation.' ¹⁰⁷

After supporting his argument with several Quranic passages which contain the expression *rafa'*, Allama Shaltut states:

'All these expressions signify only shelter, protection and coming under His care. So one *fails to understand how the word heaven is deduced from the word 'towards Him'*. And such an offence is committed on account of a belief in such stories and narratives which are devoid of accuracy, not to speak of established unauthenticity.' ¹⁰⁸

After elaborating his discussion on all these points, the renowned scholar of Al Azhar concludes his edict with the submission:

'To sum up:

1. There is nothing in the Holy Quran, nor in the sacred Traditions of 'the Prophet which endorse the correctness of the belief to the contentment of the heart that Jesus was taken up to heaven with his body and is alive there even now and would descend therefrom in latter days.

2. The Quranic verses about Jesus show that God had promised to cause him to die a natural death, then exalt him and save him from the mischief of the disbelievers and this *promise had certainly been fulfilled*. His enemies could neither kill him nor crucify him, but God completed the span of his life and then *caused him to die.*'

3. Any person who denies his bodily ascent and the continuity of his physical existence in heaven and his descent in the latter ages, does not deny *a fact that can be established by clear and conclusive arguments*. Thus he is not outside the faith of Islam and it is absolutely wrong to consider him apostate. He is perfectly a Muslim. If he dies, his death is that of a believer and his funeral prayers must be said and

107. Ibid

108. Ibid

he must be buried in the Muslim cemetery. His faith is decidedly faultless in the eyes of God. And God knows the condition of His servants.’¹⁰⁹

Finally, as regards the question as to how should a person who refuses to accept Jesus be regarded when the son of Mary returns in later ages, Allama Mahmud Shaltut states:

‘And as to the other part of the question, after the above statement of ours, *this question does not arise*. And Allah is the Best Knower.’¹¹⁰

How do the pseudo scholars of the anti Ahmadiyya fraternity propose to reconcile this edict by the scholars of Al Azhar University with their own unsubstantiated belief to the effect that the:

‘ascent of Jesus to heaven and his return to the world in future is one of the beliefs of Muslims which have their basis in the Quran and are also proved by Prophetic Traditions, a belief in which Muslims have been consistent.’¹¹¹

How do they propose to justify their claim suggesting that physical descent of Jesus in person has its basis in the Holy Prophet’s Traditions which according to their claim:

‘clearly and definitely proclaim the descent of that Holy Christ who was born to Mary without the instrumentality of a father two thousand years ago.’¹¹²

AN IRONY OF FATE

It is ironic that while some critics of the Ahmadiyya Muslim Community give wide publicity to a certain alleged anti Ahmadiyya *fatwa* issued by the scholars of Al Azhar¹¹³ and on the basis of this edict

109. Ibid

111. Nadwi, A.H: Qadianism. A Critical Study: pg 39

112. Maududi, A.A: Finality of Prophethood: pp 60&61

113. Awake, South Africa: Vol 4. No 1. December, 1984

110. Ibid

endeavour to convince the Muslim world that according to the *verdict of these Islamic scholars*, the Ahmadi Muslims are, God forbid, *infidels*, they, when it suits their purpose, chose to ignore the verdict of the same institute's scholars who deny the feasibility of Messiah's bodily ascent to heaven and also his physical descent at some latter point in time. Does this duplicity not indicate that these antagonists do not have a standard basis of conviction ? Does it not appear that these pseudo scholars of Islam are only prepared to accept that which suits their preconceived notions and if they have to deny the truth in the process, they would not be found wanting.

RAISE FROM THE DEAD

For nearly a century now, the critics of Hazrat Mirza Ghulam Ahmad have alleged that the bodily ascent of Christ to heaven has its basis in the Holy Quran ¹¹⁴ but none has yet been able to provide any conclusive Quranic evidence in support of this claim. Moreover, to their dismay, they have also failed to refute the conclusive arguments presented by Ahmadiyya Muslim authors, which on the basis of Quranic evidences, establish that *Hazrat Isa, peace be upon him, did not bodily ascend to heaven nor is he now alive in the same body with which he was born some 2000 years ago.*

However, in recent times, some anti Ahmadiyya publications have made a contrived retreat on the whole question of Christ's *continued life in heaven* by arguing:

'It is certainly of no avail at this juncture to open the debate as to whether the Holy Christ is dead or exists alive somewhere in the world. Supposing he is dead, God has power to raise him alive.'

¹¹⁵

The Almighty Lord can, without a doubt, raise not one but every single dead soul to life again if He so wills since there is absolutely no limitations to His All Embracing Powers. But, having admitted that, one cannot but also admit that He does not violate His own laws by restoring

114. Nadwi, A.A: Qadianism. A Critical Study: pg 39

115. Maududi, A.A. Finality of Prophethood: pp 6061

the dead to life once again and returning them to this world. The Holy Quran states:

'Allah takes away the souls of men at the time of their death; and of those also that are not yet dead during sleep. And He withholds those against which He has decreed death and sends back the others till an appointed time. In that, surely are Signs for a people who reflect.'¹¹⁶

Hence, while God Almighty *sends back* the souls against which He has *not decreed death*, the souls of those against whom the Almighty has *decreed death are retained* by Him, never to be returned to the confines of this transient world since, according to the wisdom of the Holy Quran, *'there is a barrier behind the dead, until the day when they are to be raised again.'*¹¹⁷

This day on which the dead are to be raised again has been indicated by God Almighty and the fact that this fateful day is not to precede the Day of Resurrection is acknowledged by the entire Muslim Ummah. The sponsor of the logic that if Jesus were dead, God Almighty would bring him to life himself states:

'An essential ingredient of belief taught to us by the Holy Prophet is that this world would come to an end on the appointed day called Qayammah. All human beings who have lived in this world since its inception will be restored to life after Qayammah.'¹¹⁸

Hence, in view of this *essential ingredient* of belief taught to us by the Holy Prophet of Islam, Christ, if he is dead, which he definitely is, would not to be raised before *Qayammah* since he, like all other mortal beings *cannot cross the barrier mentioned in the Holy Quran*¹¹⁹ not because, God forbid, the Almighty Lord cannot make him cross this barrier but because it is *His inviolable law that those against whom death has been decreed are not returned to this world.*¹²⁰

116. Al Quran 39.43

117. Al Quran 23.101

118. Maududi, A.A: Risalat e Tabligh

119. Al Quran 23.101

120. Al Quran 21.96

This view that the dead are never returned to this world is also supported by our beloved master's Traditions. For instance, Traditions indicate that when one of our beloved Prophet's companions, Hazrat Abd 'Allah died in a battle, the Holy Prophet consoled the martyred companion's son Jabir by informing him that his father had appeared before his Lord and God Almighty was so pleased with him that He asked Abd 'Allah as to what he desired most as a reward. This Tradition then proceeds to state that when Abd 'Allah expressed a wish that he *would like to return to this world so that he could win martyrdom once again*, his Lord and Master, God Almighty replied:

'This cannot be for the word has gone forth from Me that the dead shall not return to the world.'¹²¹

SURAH AL BAQARAH 2 / 259

Ironically, while the Holy Quran and the Traditions establish that Almighty Allah does not violate His immutable laws by raising the dead and returning them to this transient world again, some critics of the Ahmadiyya Muslim Community continue to ignore the evidence contained in the Glorious Quran and the Hadith literature and suggest that:

'Those who deny the possibility of the dead being raised again should go through verse 259 of Surah Al Baqarah¹²² in which God affirms in clear words that He let one of His creatures be dead for a hundred years and at the end of this period He raised the man alive.'

¹²³

One cannot be certain whether the author of these remarks genuinely believes that God raised this man alive or whether this is yet another ploy to bluff and mislead his readers. However, whatever his reasons be, most Muslim scholars of repute are agreed that this verse does not indicate an *actual lapse of time* but refers to the Israelite prophet *Ezeikel's*

121. Sunan Ibn Majah: 24.15 & Jami of Tirmidhi: Kitab al Tafsir

122. Or 2.260 where the opening verse 'In the name Allah, the Gracious, the Merciful' is taken as an integral part of the Holy Quran.

123. Maududi, A.A: Finality of Prophethood: pg 61

vision ¹²⁴ as related in the Old Testament. ¹²⁵

The opinion that this incident recorded by the Glorious Quran is merely an instance of Prophet Ezekiel's vision is supported by the reference made to Prophet Ezeikel's food and drink which did not suffer any signs of decay or decomposition and also his animal which stood nearby. ¹²⁶ This opinion is further substantiated by Hazrat Imam Fakhr al Din Razi, an acknowledged scholar of Islam whose revered opinions on other matters are held in high esteem by most anti Ahmadiyya authors. ¹²⁷ In his commentary of this Quranic passage which makes a reference to the Prophet's food and drink, the revered Imam expresses an opinion that the '*years did not pass over them.*' ¹²⁸

The sponsor of this ignorant opinion suggesting that since God Almighty *has previously raised a dead person within this volatile world, He would also raise Jesus again and send the son of Mary back to this world once again,* ought to divorce himself from such weird notions and contemperate on the wisdom of the Holy Quran and the Traditions. He may yet learn that Islam does not countenance any such belief which suggests that the dead are ever raised within this volatile world nor does it give credence to the ignorant belief that the dead are ever raised and returned unto this world. And, those who sincerely expect the Almighty Lord to compromise His inviolable laws ought to understand the true purport of the Quranic verse:

'Do they look for anything but God's way of dealing with the ancient. But thou wilt not find any change in the course of Allah; nor wilt thou ever find an alteration in the way of Allah.'¹²⁹

The preceding discussion on the question of Hazrat Isa *alayhe*

124. Razi, Imam Fakhr ud Din: Al Tafsir al Kabir & Hayyan, Abu Imam Athar al Din: Bahar al Muhit

125. Ezekiel: 37. 1.28

126. Ahmad, Hazrat Mirza Bashir ud Din Mahmood: Tafsir al Kabir: English Translation : pp 328/330

127. Maududi, A.A: Finality of Prophethood: pg 31

128. Al Tafsir al Kabir

129. Al Quran 35.44

salaam's life and death should conclusively establish the fact that the Messiah of the Mosaic dispensation has already suffered his mortal fate and since Almighty Allah neither *restores the dead to life again within the confines of this world* nor does He ever *raise them from death and send them back to this volatile world*, the prospects of Jesus returning to this world are not only negligible but unreal.

This conclusion, based upon the wisdom of the Holy Quran and the Traditions, leads us to the question of the *Signs* narrated in the Traditions of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, i.e. how do we reconcile these Signs narrated by him in his Traditions bearing upon the advent of the Messiah, *Isa ibne Mariam* ?

Hazrat Mirza Ghulam Ahmad of Qadian reconciled these Signs by suggesting that since these Traditions are based upon a *vision* of our beloved master, peace and blessings of Allah be upon him, they are subject to interpretations - *a fact which the opponents of the Ahmadiyya Muslim Community have admitted with their own interpretation of at least two signs concerning the 'breaking of the cross and the annihilation of the swine.'* ¹³⁰ Had these adversaries of the Hazrat Mirza Ghulam Ahmad shown a similar sense of integrity' and honesty in dealing with the other Signs, they would not have found themselves in such a dilemma. However, it is regrettable that these contentious mullahs have been so blinded by their prejudices that they are not prepared to rise above them.

In the following pages, we shall discuss the symbolic significance of a large range of Signs narrated in the Traditions of our beloved master, the Holy Prophet of Islam, peace and blessings of Allah be upon him. We are certain that at the end of these discussions, many sincere Muslims who are in search of the ultimate truth, will see through the hypocrisy and perversity of these contentious anti Ahmadiyya mullahs who insist upon a *literal translation* of the Holy Prophet's Traditions and in doing so, they shall be in a position to wrestle themselves free of the ignorance being forced upon them by these pseudo *ulemma* of the *Ummah* who thrive on the ignorance of the general masses.

130. Maududi, A.A: Finality of Prophethood: pg 49

CHAPTER FOUR

SYMBOLIC SIGNIFICANCE OF SIGNS

MESSIAH IBNE MARIAM

It is generally believed that the interlinked Traditions bearing upon the whole range of subjects covering the advents of the *Promised Messiah* and the one eyed anti Christ, more commonly known to Muslims as the *Dajjal*, rest upon a *vision* of our beloved Prophet Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

Hazrat Mirza Ghulam Ahmad of Qadian, as our readers should be aware by now, claimed to be the Promised Messiah prophesied by our master, the Holy Prophet of Islam, peace and blessings of Allah be upon him. But his adversaries argue that he could not be the Messiah *since the parentage of the anticipated Messiah has been given as son of Mary*¹ and he is *'neither the son of Mary nor is his name Jesus.'*² They also argue that Hazrat Mirza Ghulam Ahmad could not be considered to be the Messiah prophesied in the Holy Prophet's Traditions since these *'clearly and definitely proclaim the descent of the Holy Christ who was born to Mary without the instrumentality of a father two thousand years ago.'*³

However, a minute examination of our beloved Prophet's Traditions bearing upon the advent of the Promised Messiah may yet prove that the name *ibne Mariam* is a mere figure of speech – a *similé* – the true significance of which can only be grasped through an intelligent, impartial and unprejudiced study of the Traditions.

Traditions report that our beloved master, the Holy Prophet of Islam beheld two distinct Messiahs in his visions.⁴ In one instance, he is

1. Hasan, S: The Truth About Ahmadiyyat: pg 62.
2. Zaheer, E.E: Qadiyaniat. An Analytical Survey, pg 168
3. Maududi, A.A: Finality of Prophethood: pg 60
4. Sahih Bukhari: Vol 2 . Manaqibe Abu Baker

reported to have beheld a Messiah of *reddish or white complexion and curly hair*⁵ and in another, he is reported to have beheld a Messiah who possessed a *brown or wheatish complexion and straight hair*.⁶

These two separate and distinct traits of the Promised Messiah foretold in our beloved Prophet's Traditions cannot be ignored since these distinct characteristics indicate that the Messiah who was supposed to pursue and annihilate the Dajjal would not be the son of Mary who was of a *fair complexion and whom the Holy Prophet saw during his spiritual ascension to heaven*⁷ but the other Messiah of *wheatish complexion of whom our beloved master spoke in his Traditions bearing upon the advent of the Dajjal*.⁸

On the basis of these and several other such indications contained in our beloved Prophet's Traditions, Ahmadi Muslims believe that the Promised Messiah prophesied by the Holy Prophet, peace be upon him, was not to be Jesus Christ in person, the Messiah of the Mosaic dispensation, but someone else who has been figuratively identified with the son of Mary and given the symbolic name of *ibne Mariam* because of the similarities in their characters and also their missions.

DESCRIPTIVE IDENTITY

The practice of giving descriptive identity to people on account of certain similarities in their nature has not been unknown to the custom of the Arabic speaking people of whom our beloved Prophet, peace be upon him, himself was one. For instance, Traditions report that when the Roman Emperor Heraclius received the Holy Prophet's invitation to embrace Islam, he summoned Abu Sufyan to his court and enquired of the Holy Prophet's character. Traditions then proceed to state that after his audience with Ceaser, Abu Sufyan reported to his companions and stated:

'Of a certainty, the son of Abi Kabshah has succeeded because even the king of Bani Asfar fears him.'⁹

5. Sahih Bukhari: Kitab al Miraj

6. Sahih Bukhari: Kitab al Anbiyya

7. Sahih Bukhari: Kitab al Mir'aj

8. Ibid

9. Sahih Bukhari: Kitab at Miraj

It is a fact of history, and not even the adversaries of the Ahmadiyya Muslim Community dare deny that our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was not a son of any *Abi Kabshah* but of his blessed father *Abdullah, son of Abdul Muttalib*. Abu Sufyan, a close relative of Muhammed, peace be upon him, was well aware of his cousin's parentage and so were Sufyan's companions. And yet he referred to our beloved Prophet as the son of *Abi Kabshah* since *Abi Kabshah* too, like our beloved Prophet had believed in the Unity of God Almighty.

OPINION OF ACKNOWLEDGED SCHOLARS

The Ahmadiyya Muslim Community's view that the Messiah being called the *son of Mary* merely connotes that he would be a *semblance* of the son of Mary is ridiculed by Hazrat Mirza Ghulam Ahmad's critics as [QUOTE] *specious and meretricious* [UNQUOTE].¹⁰ This opinion however, is neither new nor unique to the Ahmadiyya Muslim Community. It has previously been held by several Muslim scholars.

Imam Sirajud Din Ibnul Wardi, a renowned and respected scholar of Islam reflected upon the real significance of the connotation *ibne Mariam* and stated:

'A section among Muslims believe that the descent of Jesus signifies the fact that a person will appear who will have the excellence and quality of Jesus. This connotation is being used in the same sense as good people are likened to angels and are thereby called angels and people with bad temperament are compared to Satan and hence get the epithet of Satan. These titles represent neither the actual angels nor actual satans.'¹¹

Hazrat Imam Wardi's view was shared by another reputed scholar of Islam held in great esteem by the opponents of the Ahmadiyya Muslim

10. Zaheer, E:E: Qadiyaniat. An Analytical Survey: pg 169

11. Farithathul Ajaib Faridathul Bukahasib

Community, ¹² Allama Abul Qasim Mahmud ibn Umar al Zamakhshari. The revered Allama stated in relation to this connotation found in the Holy Prophet's Traditions:

'In this Tradition, Mary and Jesus both denote such a person who bears in him the characteristics of both Jesus and Mary.'¹³

Imam Abdul Rauf Madani, another renowned and reputed scholar supported this view ¹⁴ as did many other distinguished scholars of the *Ummah* including, Hazrat Imam Mohyuddin Ibne Arabi, who maintained that Jesus's:

'descent in later days will be in a different body.'¹⁵

Infact, the real significance of this connotation has frequently been admitted on the authority of our beloved Prophet's Traditions by various non Ahmadiyya publication houses of the Indian sub continent. It is for instance stated:

"Some saints believe that the soul of Isa will reflect on the person of the Mehdi. The descent of Jesus signifies this reflection alone and the Tradition 'there is no Mehdi excepting Jesus' signifies the same."¹⁶

HISTORY REPEATS ITSELF:

A reputed Biblical commentator once observed that *those who are willing to justify themselves are commonly very forward to condemn others and lay blame upon any other rather than take it themselves. Sin is a brat*

12. Maududi, A.A: Finality of Prophethood: pg 29

Government of Pakistan: Federal Shariah Court, Judgement Shariah Petition
No 17/1 Of 1984

13. Al Kashaf an Ghawanid al Tanzil

14. Taisair Shara al Jamail Sagheer: Vol 2 pg 212

15. Tafsir Ara'is al Bayan, Nawal Kishor Press, Lucknow: Vol 1. pg 262

16. Sabri, Sheikh M. Akram: Iqtabas al Anwar, Islamiyyah Press, Lahore. pg 52

*nobody cares to have laid upon at their doors. It is a sorry subterfuge of an impertinent heart that will not confess its guilt.*¹⁷

It is ironic that while the critics of Hazrat Mirza Ghulam Ahmad censure the scholars of Judaism for their impertinent rejection of the *God appointed Masih, Christ son of Mary*,¹⁸ they fail to inquire into the reasons which led the Jews into this rejection of the long awaited Messiah of the Mosaic dispensation.

Biblical history records that at the time of Christ's advent some 2000 years ago, the Hebrew nation was in expectation of a Jewish Messiah¹⁹ but when the son of Mary claimed to be him, Hebrew scholars argued against his claim on the ground that their Messiah was expected to be *preceded by the personal appearance of Elijah*,²⁰ who had been *taken up to heaven in a whirlwind*.²¹ This insistence of the Hebrew scholars, one should stress was based upon a mistaken understanding of the earlier prophecies in the Hebrew Scriptures²² to which the scholars of Judaism stuck literally.

Jesus Christ, peace be upon him, endeavoured to explain that the prophecy about the personal appearance of Elijah was an *allegory* and he also identified John the Baptist, upon whom be peace, as the Elijah prophesied to appear before the Messiah: He stated:

'I say unto you, that Elijah is already come and they knew him not, but they have done unto him whatever they listed. Likewise shall the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.'²³

17. The Illustrated National Family Bible: Edited by Rev. John Eddie: Howard Press,

18. Maududi, A. A: Finality of Prophethood: pp 66/67

19. Aid to Bible Understanding: Watch Tower Bible And Tract Society, Pennsylvania:
pg 1147

20. Illustrated Family National Bible: Edited by Rev. John Eddie: Howard Press,
London: pg 938

21. 2 Kings 2.11

22. Malachi: 4.5/6

23. Matthew: 17.10/13

Ironically, the scholars of Judaism refused to accept this explanation given by the Messiah whose advent they had anticipated for centuries and hence the Hebrew nation rejected the son of Mary because the prophecies bearing upon his advent had not been *literally fulfilled in word and essence*.

Should the pseudo scholars of Islam who insist upon a *literal fulfilment* of our beloved Prophet's prophecy in relation to the advent of the Muhammedan Messiah not reflect upon this essential lesson in history ? Do they not also, like the Hebrew scholars, insist upon the *personal appearance* of the Messiah, Jesus son of Mary just as the Jews insisted upon the *personal appearance of Elijah* before the advent of the Messiah ?

MEANING OF THE EXPRESSION NUZUL

These contentious mullahs who insist upon a *personal appearance* of the son of Mary rest their case upon the expression *nuzul* employed in our beloved Prophet's Traditions although this expression has been variously used in the Glorious Book and in none of its usages does it imply an actual *physical descent*.

An exhaustive study of the Holy Quran indicates that the expression on the basis of which the opponents of the Ahmadiyya Muslim Community insist upon Jesus's actual physical descent has been used in the Glorious Quran in a very wide sense. For instance, at the time of the Battle of Uhud, God Almighty is said to have '*sent down*' *peace upon a party of Muslims - a slumber that overcame them*.²⁴ Again, during the Battle of Hunain, the Almighty Lord '*sent down*' *peace upon His Messenger and the believers*.²⁵ Similarly, in another verse of the Holy Quran, God Almighty declares that He has '*sent down,*' *to the children of Adam, raiment to cover their shame but the raiment of righteousness is the best*.²⁶

One need not be reminded that *slumber* is a function of the human brain, *peace* a state of mind and *righteousness* a quality of morality and all these *states or conditions* are void of any *physical or material* form. Hence

24. Al Quran: 3.155

25. Al Quran: 9.26

26. Al Quran: 7.27

none of these states or conditions could be considered to have *physically fallen from heaven*. And yet the Holy Quran uses the expression **nuzul** in relation to the *descent* of these non material and non physical states of human mind and morality.

Infact, even when the Holy Quran refers to material things which God Almighty has *sent down* for the benefit of mankind, there is absolutely no suggestion that these are *physically sent down from heaven*. For instance, the Almighty Lord states that He has '*sent down iron, wherein there is material for violent warfare and many benefits for mankind*'²⁷ or that He has '*sent down to the children of Adam, raiment to cover their shame.*'²⁸ In none of these verses is there a suggestion that the *iron* or the *raiment* which God Almighty *sent down* for the benefit of mankind were *physically dropped by Him from heaven* nor do these verses imply that God Almighty *required His angels to physically carry these from above*.

It is hence apparent that in these verses of the Glorious Quran, the expression **nuzul** merely signifies the *sending down* of Almighty God's favours upon mankind and not an actual physical descent of these materials.

NUZUL OF PROPHETS AND BOOKS

It is interesting to note that the Holy Quran uses this expression in relation to the advent of every Messenger of Almighty Allah and the Books sent unto mankind²⁹ and yet not even the exponents of Christ's *anticipated physical descent from heaven* insist that the **nuzul** of these Messengers or Books implies an *actual physical descent of these from heaven*.

However, the most ironic aspect of this entire controversy is that while the critics of Hazrat Mirza Ghulam Ahmad insist upon an *actual physical descent of Jesus* on account of the expression **nuzul** being employed in relation to him in our beloved master's Traditions, they change their entire ideology when the same expression is employed by the Holy

27. Al Quran 57.26

28. Al Quran 7.27

29. Al Quran 57.26

Quran in relation to the *nuzul* of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

For instance, the Holy Quran states in relation to the advent of our beloved Prophet, peace and blessings of Allah be upon him:

'Allah has sent down to you a Reminder. A Messenger who recites unto you the clear Signs of Allah, that he may bring those who believe and do good works, out of every kind of darkness into light.'³⁰

One cannot deny the fact that the Holy Prophet of Islam, peace be upon him, *did not physically descend from heaven*. He, like every other mortal being, was born of his blessed mother Amina, peace be upon her, the holy consort of Abdullah bin Abu Mutallib, upon whom be peace. And yet the Glorious Book declared that our beloved Prophet, peace and blessings of Allah be upon him — the blessed son of the blessed parents, born like every other mortal being has been born since the beginning of creation— was *sent down* by Almighty Allah.

In this instance however, the exponents of Hazrat Isa's anticipated physical descent from heaven do not insist that this *nuzul* of the Holy Prophet implied his physical descent. On the contrary, they find themselves obliged to admit that this expression signifies the importance of our beloved Prophet's advent. And yet, when the same expression is used in relation to the anticipated advent of the son of Mary, it is emphatically insisted that his *nuzul* must be a physical one.

OMISSION OF THE WORD SKY

A careful study of the Holy Prophet's Traditions indicate that nowhere did the Holy Prophet of Islam, peace be upon him; ever specify that the Messiah anticipated in the later age would *actually descend from the sky*. For instance, the Sahih of Bukhari considered to be the most authentic collection of the Holy Prophet's Traditions and revered by Muslims as

30. Al Quran 65.11 / 12

second only to the Holy Quran ³¹ reports this Tradition to state that the Holy Prophet declared:

'What will be your condition when the son of Mary will descend among you and will be your Imam from amongst yourself ?' ³²

The same Tradition reported by the Sahih of Muslim, considered as either equal to the collection of Bukhari or second to it ³³ reports that the Holy Prophet stated:

'What will be your condition when the son of Mary will descend among you and will be your Imam ?' ³⁴

The exponents of Hazrat Isa's anticipated *physical descent from the sky* often quote this Tradition on the authority of several collections of Ahadith including those of *Bukhari, Muslim, Tirmidhi, Ibn Majah and also Masnad Ahmad* and yet in none of these numerous quotations do they record the word *sky* as having been reported in any of the Traditions attributed to our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. ³⁵

The word *sky* on the assumption of which the critics of the Ahmadiyya Muslim Community anticipate a physical descent of the Promised Messiah is hence without a doubt, a later interpolation to the text of the Tradition bearing upon the advent of the Messiah.

However, to justify their case that the word *sky* is not a later interpolation, some opponents of Hazrat Mirza Ghulam take recourse to certain underhand tactics and instead of validating their claim on the strength of conclusive evidence from any of the *six most recognised works*

31. Hasan, S: The Study of Al Quran: Lesson 3. pg 9.

32. Sahih Bukhari: Kitab al Anbiyya: 60.49.

33. Hasan, S. The Study Al Quran: Lesson 4. pg 13

34. Sahih Muslim: Quoted by Kanz al Ummal: Vol 7. pg 220

35. Maududi, A.A: Finality of Prophethood: pp 49/50

of *Ahadith*, they argue that the word *sky* was used by the Holy Prophet, peace be upon him, in a Tradition traced by Baihaqui.³⁶

BAIHAQUI NOT AN INDEPENDENT TRADITIONALIST

In the first instance, the exponents of Jesus's anticipated physical descent from the sky ought to appreciate that Imam Abu Bakr Ahmad bin Hussain al Baihaqui was not an independent Traditionalist. On the contrary, his entire Collection was based upon *the source material* of such recognised authorities as *Bukhari* - a fact not denied by the anti Ahmadiyya mullahs who propose to establish the validity of Baihaqui's version over and above the *six most authentic works* of *Ahadith*.³⁷

Infact, this particular tradition, with the word *sky* interpolated in it text has been *borrowed by Baihaqui* from the collection of *Bukhari* - a fact acknowledged by the supporters of Baihaqui's version when they admit that:

'Baihaqui attributed this Tradition to Bukhari.'³⁸

But *Bukhari's* version, the adversaries of the Ahmadiyya Muslim Community dare not deny, does not contain the word *sky* in its text. Hence, if Baihaqui attributed his version with the word *sky* added to it to the *Sahih* of Imam *Bukhari*, he must have interpolated *Bukhari's* version, albeit unintentionally, since Imam *Bukhari's* version, which is Baihaqui's *source material* ³⁹ does not contain the word *sky* in its text and this fact is admitted by the contentious mullahs. ⁴⁰

Hence, on the strength of these arguments, it would not be unreasonable to assume that the contents of *Bukhari's* recording of the *Hadith*, without the word *sky* in its text, would be more reliable than

36. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 171

37. Ibid: pg 172

39. Ibid: pg 172

38. Ibid: pg 172

40. Ibid pp 172/173

Baihaqui's version which is reportedly *copied* from Bukhari. It also needs to be stressed that under the criterion '*the larger the number of authorities, the greater the acceptability of a tradition,*' set by none other than the exponent of Baihaqui's version himself, ⁴¹ Bukhari's version would be more acceptable since a larger number of acknowledged authorities on Ahadith, including Muslim, Tirmidhi, Ahmad, and Ibn Majah, all narrate this Tradition without the word *sky* as an integral part of the Tradition originally uttered by our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.⁴²

BAIHAQUI'S ALLEGED ISNAD THROUGH ABU HURAIRA

It is sometimes incorrectly alleged that Baihaqui traced the chain of his version of the Tradition to the Holy Prophet of Islam through one his companions, Hazrat Abu Huraira ⁴³ - a claim which does not carry conviction since according to the sponsor of this claim, Baihaqui himself '*attributed this tradition to Bukhari*' ⁴⁴ and nowhere did he ever claim that he had followed *Isnad* to the source.

Nevertheless, whatever the merits of this claim, the fact remains that not *only Bukhari's version* of this Tradition traced through *Hazrat Abu Huraira*, upon whom be peace, but also the collections of *Muslim* and *Ahmad* do not contain the word *sky* in them. One anti Ahmadiyya author cites this Tradition traced to the Holy Prophet through Hazrat Abu Huraira by three of the six most reputed collections of Hadith and reports:

[QUOTE] Hazrat Abu Huraira reports that the Apostle of Allah (PBHU) observed: 'What will you be like when the son of Mary shall descend among ye and a person from among ye will discharge the office of Imam. (Leader of prayers) (Bukhari, Kitab Ahadith Anbiya; Bab Nuzul 'Isa; Muslim, Nuzul 'Isa; Masnad Ahmad, Marwiyat Abu Huraira) [UNQUOTE] ⁴⁵

It needs to be appreciated that according to a large majority of the

41. Ibid: pg 172

42. Maududi, A.A: Finality of Prophethood: pp 49/50

43. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 171

44. Ibid: pg 172

45. Maududi, A.A: Finality of Prophethood: pg 50

Muslim ulemma, including the critics of the Ahmadiyya Muslim Community, Bukhari's collection of Ahadith 'is hailed as the most authentic book after the Book of Allah, by the entire Muslim Ummah'⁴⁶ and the collection of Ahadith by Muslim is 'held as parallel to Bukhari by most traditionalists and only second to it by others.'⁴⁷

It should also be appreciated that while these two collections take precedence in the order of the *six most authentic collections of our beloved Prophet's Traditions*, Baihaqui's collection is not rated amongst the *Sihah Sitta*.⁴⁸ It is hence essential that the authority of the two more authentic works of Traditions, those of Bukhari and Muslim be accepted over and above the authority of Baihaqui, even if Baihaqui was assumed to have followed the chain of narrators to the Holy Prophet, which he no doubt did not.

Infact, this is exactly what Muslim scholars of repute have done throughout the history of Islam. For instance, the supporters of Baihaqui's version themselves acknowledge the fact that while 'Hazrat Imam Jalaludin Suyuti quoted from Baihaqui, he omitted the mention of the word *sky*.'⁴⁹ What feasible explanation could there be for this omission by one of the most revered saint and scholar of Islam except that he too doubted the authenticity of Baihaqui's version which contains the word *sky* in its contents.

Hence, not only on the balance of probabilities but infact the admission of the critics of Hazrat Mirza Ghulam Ahmad, one is obliged to admit that the word *sky* in Baihaqui's version of this Tradition could be no more than a later interpolation, albeit unintentional. While one would tend to be sympathetic to the contentious anti Ahmadiyya mullah's plea that the word *sky* in Baihaqui's version 'is not a later addition made by either him or his cronies,' one cannot accept this plea as an excuse to admit this interpolation as authentic since this excuse neither proves that the word is not a later addition nor does it dent the authenticity of the versions carried by either of the two Sahihs, those of

46. Hasan, Suhaib: The Study of Al Quran: Lesson 2, pg 9

47. Ibid: Lesson 3, pg 13

48. Ghaffar, Suhaib H.A: Criticism of Hadith Among Muslims with Reference to Sunan Ibn Maja: pg 3

49. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 173

50. Ibid: pg 171

Bukhari and Muslim and even Masnad Ahmad. One would however advise such contentious mullah's as Zaheer not to give credence to such reported Traditions which not only on the balance of probabilities but also on their own admission sound suspect.

ZAHEER'S SUGGESTION OF DANGEROUS INNOVATIONS

One must warn these mullahs that their contention to the effect that the '*omission of the word sky by both Bukhari and Muslim is of no consequence*'⁵¹ is an extremely dangerous inference since it could not only lead the Muslim Ummah away from the essential truth contained in the Traditions of our beloved master, peace and blessings of Allah be upon him, but such a dangerous suggestion could also encourage further interpolation to and adulteration of our blessed Prophet's Traditions.

One is certain that such a prospect is not relished by sincere Muslims who spend their entire lives in the study of the Traditions with the explicit purpose of eradicating the suspect element from the Traditions rather than adding further interpolation to these.

However, as far as this Tradition is concerned, the fact remains that none of the three better recognised works of Traditions, those of Bukhari, Muslim and Ahmad include the word *sky* in their narration although all these collections trace the Tradition to the Holy Prophet of Islam, peace be upon him, through his blessed companion, Hazrat Abu Huraira. ⁵² This is sufficient evidence to prove that Baihaqui, who attributed his version of this Tradition to Bukhari ⁵³ included the word *sky* on his own account, albeit involuntarily. *But this does not change the fact that the word sky* in Baihaqui's version is still an interpolation.

AN ATTEMPT TO CONFUSE THE ISSUE

Since Ehsan Ellahi Zaheer's underhand tactics fail to establish his contention that the word *sky* in Baihaqui's version is not a later

51. Ibid: pg 172

52. Maududi, A.A: Finality of Prophethood: pg 50

53. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 172

interpolation, he himself falls victim to the snare quoted by him to the effect that '*self contradiction is a necessary characteristic of a liar*'⁵⁴ It is hence not surprising that he indulges in a long drawn out discussion on the *traditional rules of English grammar*, hoping to confuse the entire issue and hence in some way or the other justify Baihaqui's involuntary interpolation.⁵⁵

It is rather amusing to note that whenever these contentious mullahs find themselves exhausted of all rational and logical avenues of argument, they readily confer upon themselves a *Doctrate of Letters* in English language and begin to be involved in some fatuous discussions on the rules of English grammar. Ehsan Allah Zaheer also takes recourse to this *habitual folly of the contentious mullahs* and indulges in a long discussion on the rules of English grammar. He for instance justifies Baihaqui's unintentional interpolation of the word sky on the grounds of what he terms as '*syntactical harmony, linguistic compatibility and logical synchronicity.*' He states that there:

'is absolute linguistic compatibility and logical synchronicity between sky and descend. There is also syntactical harmony between the two words, as they form one of the most fundamental grammatical colligation in English language: the immediate juxta position of a noun and a verb.'⁵⁶

Ehsan Allah Zaheer's choice of *exotic* words and his display of *bombastic* style sounds quite impressive since the rest of his book leaves a marked impression not only of his *vulgar* disposition but also an exceptionally *slender* command of literary English. However, without involving one's self in a long drawn out debate on the merits of this self professed pseudo scholar's discussion of the rules of traditional English grammar, he needs to be reminded that his argument may have held, had the original Tradition been initially communicated or recorded in English. But, since the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, spoke Arabic and the works of Bukhari and Muslim which Zaheer admits were the source material for other Traditionalists⁵⁷ were also recorded in Arabic,

54. Ibid: pg 171

55. Ibid: pp 172/173

56. Ibid: 172

57. Ibid: pg 172

Baihaqui's involuntary interpolation of the Tradition cannot be justified on the basis of what is acceptable to Ehsan Ellah Zaheer's traditional rules of English grammar. Hence, his entire argument on this question is superfluous.

LACK OF PRECEDENT IN THE HOLY QURAN

Infact, Zaheer's entire argument of '*syntactical harmony, linguistic compatibility and logical synchronicity*' could well be disproved from the Glorious Quran itself, the Author of which no Muslim would deny is none other than the Master of all languages, Allah Himself.

The Holy Quran has used the Arabic equivalent of the word *descend* or *descent* on numerous occasions⁵⁸ and yet nowhere in the context of the passages in which this equivalent has been used has the need for Ehsan Ellahi Zaheer's alleged *syntactical harmony* been considered necessary by the Author of the Holy Quran, Allah Himself. Would Zaheer now claim that, God forbid, his knowledge of the traditional rules of grammar exceed those of God Almighty ?

ZAHEER'S RULES OF GRAMMER NOT OBSERVED BY MUSLIM SCHOLARS

Incidentally, Ehsan Ellahi Zaheer's passionately professed '*fundamental grammatical colligations in the interest of absolute linguistic compatibility and logical synchronicity*' appear to have been ignored by the non Ahmadiyya Muslim English translations of the Holy Quran. Abdullah Yusuf Ali, whose English translation of the Holy Quran is considered to be the best by most non Ahmadiyya Muslim sects, does not apply Zaheer's '*fundamental grammatical colligations*' in his translation . since he probably realises that this allegedly '*absolute linguistic compatibility and logical synchronicity*' would compromise the purity of the Quranic text and hence subject the Glorious Book to unnecessary interpolations just as Baihaqui's, unintentional interpolation of the word *sky* has compromised the authenticity of our beloved Prophet's Tradition bearing upon the descent of the Promised Messiah.

58. Al Quran 3.155; 7.27; 9.26; 39.7; 57.26; 65.11 / 12; etc; etc; etc

A GRAND PROPHECY FULFILLED

Traditions suggest that our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, once declared that *'at some point in time, in the history of his Ummah, there would be such affinity in the state of minds of the Muslims and the Jews, that it would be difficult to differentiate between them just as it is difficult to differentiate between a pair of shoes.'*⁵⁹ In rejecting Hazrat Mirza Ghulam Ahmad of Qadian as the Promised Messiah of the Muhammedian dispensation on the alleged grounds that *'he did not physically descend from the sky in the manner prescribed'* by some interpolated Traditions bearing upon the advent of the Promised Messiah, Muslim scholars of our age appear to have been guilty of the same folly which was committed by their Jewish counterparts some 2000 years ago, at the time when they rejected the Promised Messiah of the Mosaic dispensation, Jesus Christ, the son of the virgin, Mary.

At the time of Jesus's advent, scholars of Judaism anticipated that a *'transcendent figure would appear from heaven in the similitudes of Enoch'*⁶⁰ who, it was generally believed, had been *'taken to heaven and transformed as he walked with God.'*⁶¹ Some schools of thought expected a similar figure to *'come up from the mysterious depths of the sea'*⁶² and yet others awaited his *descent from the clouds.'*⁶³

Jesus Christ, upon whom be peace, did not arrive in any of these allegedly *prescribed ways* and hence the entire breed of Hebrew scholars repudiated his prophethood and denounced him as, God forbid, an imposter and a renegade.

Ironically, Muslim scholars of this day and age are victims of similar ignorance for which they themselves blame the scholars of the Jewish nation. For instance, one anti Ahmadiyya author states in his extremely crude and unrefined article on the question of Jesus's anticipated second advent:

[QUOTE] 'My advice to Muslims, therefore is to be on guard

59. Jami of Tirmidhi; Abwab al Iman

60. Enoch 37.71

61. Genesis 5.24

62. Ezra Chapter 13

63. Daniel 7.13

against those so called Muslims who are helping the enemies of Islam and Muslims by destroying Islamic belief in Jesus's second coming. [UNQUOTE]' 64

The Islamic belief which this concerned pseudo *scholar* believes the Ahmadi Muslims are *destroying* would awake the wit of the most hardened hearts. He argues against the Ahmadiyya Muslim interpretation of the Holy Prophet's Tradition in relation to the *descent* of the Messiah and states that in the event of Jesus Christ's physical descent from the sky:

[QUOTE] 'The two angels would deposit Jesus on top of the Eastern Minaret of the Mosque in Damascus and people will have to put up a ladder for him to climb down. [UNQUOTE]' 65

One is rather baffled as to why would these *two angels* who these pseudo scholars claim will bring the Messiah down from heaven while '*holding him up from under each of his arms*' 66 be, God forbid, incapable of *depositing* him on the ground after having *transported him* from the 2nd or the 4th heaven where he is believed to be residing now ?

REALITY OF ANGELS MENTIONED IN THE HOLY PROPHET'S TRADITIONS

An insistence that the Messiah *must literally descend while accompanied by two angels*⁶⁷ is yet another demand not unknown to the history of Prophethood.

According to the Holy Quran, '*whenever God Almighty chooses a Messenger, He appoints an escort of angels to go before him and behind him so that He may know that His Messenger has delivered the Message of God.*' 68 Yet never in the history of Prophethood have these angels '*before and*

64. Kasim, H.M: Time for the appearance of Imam Mehdi and second coming of Jesus to earth draws draws closer: The Muslim Digest, S. Africa: May/June 1987. pg 205

65. Ibid: pg 200

66. Ibid: pg 200

67. Hasan, S: The Truth About Ahmadiyyat: pg 6

68. Al Quran 72.28 / 29

behind the Messengers' ever been perceived by the naked eye of either the followers of the Messenger or his adversaries. Is it then not regrettable that in spite of being blessed with such clear knowledge by the Glorious Book, the critics of the Promised Messiah, Hazrat Mirza Ghulam Ahmad, fail to grasp the true significance of our beloved Prophet's Tradition in relation to the two angels accompanying the Promised Messiah on his advent during the later age ?

God Almighty, the Lord of all knowledge and wisdom states in the Glorious Quran :

'And truly We have sent forth for men, in this Quran, every kind of parable. And if thou bring them a Sign, those who disbelieve will certainly say: you are naught but a deceiver.' ⁶⁹

One wonders if the opponents of Hazrat Mirza Ghulam Ahmad have ever pondered upon the parable of Prophet Noah, peace be upon him and his rejection by the disbelievers' of his time. Did his persecutors not controvert his claim to prophethood on the alleged grounds that

'If Allah had so willed, He could surely have sent down angels with him.' ⁷⁰

This brief discussion should conclusively establish the fact that Hazrat Mirza Ghulam Ahmad's opponents expectation that the Messiah, Hazrat Isa ibne Mariam would positively *descend from the sky in person, while resting his hands on the wings of two angels* does not find any support in either the Holy Quran or the Traditions of our beloved Prophet, may our lives be a ransom to him. Nor do these mistaken beliefs find any support in the opinions expressed by the Ummah's scholars.

It is hence essential that the Holy Prophet's Tradition in relation to the advent of the Messiah be understood in its proper perspective and unless the Muslim masses liberate themselves from their traditional mental slavery to the contentious mullahs, the prospects of their their understanding the wisdom of Hazrat Mirza Ghulam Ahmad's interpretations remains remote.

69. Al Quran 30.59

70. Al Quran 23.25

THE WHITE MINARET IN DAMASCUS

The opponents of Hazrat Mirza Ghulam Ahmad of Qadian contend that he cannot be the anticipated Promised Messiah of the Ummah since according to the Traditions of our beloved Prophet, the descent of the Promised Messiah is expected to take place:

'on a white minaret situated in the Eastern part of Damascus.' ¹

Whether this is a deliberate misrepresentation of the Holy Prophet's Tradition or whether it is an ignorant translation by the critics of Hazrat Mirza Ghulam Ahmad of Qadian, is a matter to be determined by the antagonists themselves. However, the fact remains that according to a better recognised collection of the Holy Prophet's Tradition, that of Muslim whose collection is considered to be as authentic as Bukhari's or else second to it, ² the Messiah was not to descend *'on a minaret in the eastern part of Damascus'* but *'close to one in the east of Damascus'*. This version of the Holy Prophet's Tradition is reported by the collection of Muslim, which on the authority of Hazrat Nawas bin Saman reports that the Holy Prophet, peace be upon him declared:

'Allah the Exalted will raise the Messiah ibn Mariam, who will arrive close to a white minaret in the east of Damascus.' ³

This version of the Holy Prophet's Tradition has been accepted as authentic by many reputed scholars of Islam, including the Shafi scholar, Hazrat Imam Muhuyud Din Abu Zakariyya Yahya ⁴ whose collection of Traditions has been published many times by the publishing houses of both Mecca and Cairo.

Infact, some anti Ahmadiyya authors have themselves inadvertently admitted that according to the Traditions of the Holy Prophet, the Promised Messiah is expected to descend *'near'* a white minaret ⁵ and

1. Hasan, S: The Truth About Ahmadiyyat: pg 6

2. Hasan, S: The Study of Al Quran: Lessons 1 & 2

3. Sahih Muslim

4. Riyadh as Salihini

5. Maududi, A.A: Finality of Prophethood: pg 54

not 'on' a white minaret as is often alleged by many of their colleagues. Happily, some other anti Ahmadiyya authors have also admitted that this white minaret is expected to be 'to the east of Damascus.' ⁶ and not 'in the eastern quarters of the city of Damascus' as is often argued.

This inadvertently admitted version of the Holy Prophet's Tradition gives this particular segment of the Tradition a totally new perspective since the Promised Messiah was expected to arrive 'close to a white minaret to the east of Damascus' which could be anywhere between the east of Damascus and the west of Tokyo in Japan or for that matter even Vatukoula in the Fiji Islands. And why may one ask could this not be in Qadian which is positively situated to the east of Damascus ?

It may interest our readers to know that while the opponents of the Ahmadiyya Muslim Community insist that since according to this Tradition of the Holy Prophet, the Messiah must necessarily descend on a white minaret *in* the city of Damascus, ⁷ they begin to make excuses when they realise that such strict insistence upon a literal fulfilment of the Holy Prophet's Traditions may not be taken kindly by the Muslim masses.

For instance, where such Traditions as attributed to the Holy Prophet state that the Messiah would be buried *in* his grave, these contentious mullahs, being aware that the very thought of opening our beloved master grave sounds repulsive to the Muslim masses, change their stance and begin to argue that:

"it is not always necessary that the word 'in' should be related to place. "⁸

Does this not indicate that these contentious mullahs are prepared to juggle with the words of the Traditions as and when it suits their purpose ?

6. Zaheer, E.E: Qadiyanat: An Analytical Survey: pg 167

7. Ibid: pp 173/175

8. Ibid: pg 188

LIFE SPAN OF THE MESSIAH

The adversaries of Hazrat Mirza Ghulam Ahmad also argue against his claim to be the Promised Messiah on the grounds that according to the Traditions of the Holy Prophet, the Promised Messiah is *'expected to live for 40 years after his second descent'* but since, according to their calculations, Hazrat Mirza Ghulam Ahmad *'did not live for that number of years after his descent,'* he could not be considered to be the anticipated Messiah prophesied by our beloved Prophet, peace and blessings of Allah be upon him. ¹

To disprove Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah, some contentious mullahs proceed to make weird calculations according to which he is calculated to have lived for either *seventeen* ² or *'sixteen and a half years'* ³ after his descent.

Before one proceeds to expose the bias with which Hazrat Mirza Ghulam Ahmad's opponents have calculated his *span of life*, it may be pertinent to point out that if this Tradition attributed to our beloved Prophet is taken literally, this supposition that the Messiah will positively *'live for a period of forty years after his second descent'* would not only be incompatible with Islamic philosophy but would run against the very essence of Quranic teachings.

KNOWLEDGE OF THE UNSEEN

According to the wisdom of the Holy Quran, the Almighty Lord, Allah alone possesses complete knowledge of the potentialities and possibilities of the events expected to transpire in the future. The Glorious Book states:

'With Him are the keys of the Unseen, none knows that but He.'

4

Not even the adversaries of Hazrat Mirza Ghulam Ahmad would dare

1. Hasan, S: The Truth About Ahmadiyyat: pg 6

2. Zaheer, E.E: Qadianiyat. An Analytical Survey: pg 187

3. Hasan, S: The Truth About Ahmadiyyat: pg 6

4. Al Quran 6:60

deny that never in the history of mankind has an individual been given the precise knowledge of his actual span of life nor has anyone ever been bestowed with the knowledge of the exact date of that fateful day when he or she would finally break all bonds with this transient world to prepare for his or her journey to the next world to meet his or her Lord and Master.

This view is supported by the Glorious Quran when it states:

'Say, none in the heavens and the earth knows the Unseen save Allah; And they do not know when they will be raised.'⁵

In view of this evidence in the Holy Quran, it would be practically impossible for the anticipated Messiah to have any knowledge of the day of his death. But if any credence is to be given to the contention that he would '*arrive in this world with a positive knowledge that he is to live for a period of forty years after his descent, after which period he would pass away,*'⁶ then the authority of the foregoing passages in the Holy Quran⁷ would be subjected to doubt.

Consider for instance, according to this supposition, not only will the Messiah but every other human being who knows of the day and date of the Messiah's descent would be able to calculate the precise day and date of his impending death. And hence the entire world would then *share the knowledge* which according to the Holy Quran is *not possessed by anyone except God Almighty*.

EXTENSIVE AGE AND SENILITY

Nevertheless, if one was to accept the contention that the Messiah ibn Mariam would personally descend from heaven in the same body with which he allegedly ascended to heaven some 2000 years ago and then

5. Al Quran 27.66

6. Maududi, A.A: Finality of Prophethood: pg 50/51

7. Al Quran 6.60 & 27.66

live for another 40 years after this alleged second descent, then one shudders to visualise the true state of this Messiah's health when he does eventually return to this world.

History indicates that the son of Mary was born in the year 4 BCE. If he were to return today, in the year 1988, he would be at least 1992 years of age. What one may ask would this extremely aged Messiah be capable of achieving considering that life of every form is *subject to decay and deterioration*. The Holy Quran states:

'And him who We grant long life - We revert to a weak state.'⁸

Hazrat Isa, peace be upon him was a mortal being and there is absolutely no indication in the Holy Quran which suggests that he was immune to this *essential and immutable law* of decay and deterioration. Hence he too, like all other beings, would have to go through this gradual process of decay and deterioration as a result of his excessively prolonged life. Would he then not have reverted to the weak state of creation which God Almighty promises every human being whom '*He grants long life ?*'

How would such a weak and senile person then be able to accomplish the colossal tasks expected of him? Would he have the strength to traverse the world and *physically break every cross and crucifix* existent at that point in time ?⁹ Will he have the stamina to *pursue and physically kill* the entire breed of pigs throughout the length and breadth of the world ?¹⁰ Would he have the vitality to stand against and eventually *annihilate the huge one eyed monster and his host of 70,000 infidels ?*¹¹ Would he have the energy to seek and annihilate *every infidel hidden behind a rock or a wall and even behind trees?*¹²

Every sincere Muslim who holds unconditional faith in the absolute authority of the Holy Quran would be better advised to deny this vain belief to the effect that a person of such advanced age would ever possess

8. Al Quran 36.69

9. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167

10. Kassim, Hajee Mehboob: Time for the appearance of Imam Mahdi and second coming of Jesus draws closer: The Muslim Digest: May/June, 1987: pg 201

11. Hasan, S: The Truth About Ahmadiyyat: pg 8

12. Maududi, A.A: Finality of Prophethood: pp 57/59

the strength as is expected of the *Messiah ibn Mariam* after his alleged second advent since such a belief contradicts the very essence of Islamic teachings. They should also realise that any such belief which suggests that Jesus Christ would not have been reverted to a *weak state of creation in spite of his prolonged life and extensive age* would be tantamount to subjecting to doubt, the Quranic declaration contained in verse 36.69.

FULFILMENT OF PROPHECIES

Every intelligent Muslim who views Islam as a rational religion would not care to deny the fact that while God Almighty reveals the secrets of His plans to His apostles, ¹³ He does not necessarily reveal His secrets to the last letter ¹⁴ since such a disclosure would negate the concept of human limitation.

Hence a belief that the Promised Messiah would arrive in this world with a positive knowledge of his span of life contradicts the very essence of Islamic teaching and any such suggestion in the Traditions *attributed to the Holy Prophet of Islam* ought to be considered with extreme caution.

Hence, it may not be unreasonable to to argue that the Holy Prophet's suggestion to the effect that the Promised Messiah would *live for a period of 40 years*, if he did at all make such a suggestion, could have been an indication to something else, possibly an indication that he would serve the faith for a considerably long period, which Hazrat Mirza Ghulam Ahmad doubtlessly did.

A WEIRD CALCULATION BY THE OPPONENTS

The adversaries of Hazrat Mirza Ghulam Ahmad calculate the span of his life on some weird basis — a precedent of which is not to be found anywhere in the history of prophethood. One antagonist for instance argues:

13. Al Quran 72.28

14. Al Quran 27.66

'If the year 1891 AD or 1208 Hijra, when the Messiah [Hazrat Mirza Ghulam Ahmad of Qadian] declared himself Messiah is supposed to be equivalent to his descent, then he lived for 16 years after his claim.'

15

The question which one needs to ask this critic is whether there is *any justifiable basis* for this calculation in Islam and, if there is, where does one find the criterion for this in either the Holy Quran or the Traditions of our beloved Prophet, peace and blessings of Allah be upon Him.

If on the other hand there is no such criterion laid down by either the Holy Quran or the Traditions of our beloved Prophet, peace be upon him, then on what authority do the opponents of Hazrat Mirza Ghulam Ahmad calculate his span of prophethood in this manner ?

THE QURANIC CRITERION

To determine the span of a claimant's prophethood, one must initially determine that precise moment when the claimant is first deemed to have been *chosen as an apostle of Almighty Allah*. And what better precedent could there be to determine this than the one set by God Almighty Himself ?

According to the wisdom of the Holy Quran, our Lord and Master, Allah the Exalted, bestows *apostleship* upon whom He chooses. The Glorious Book states:

'He is the Knower of the Unseen and He reveals not His secrets to anyone except to a Messenger of His whom He chooses.' ¹⁶

Hence, this verse of the Noble Quran suggests that a person can, without fear of contradiction, be called a Messenger of God Almighty from that point in time when he first receives '*knowledge of the Unseen from God*' since He does not reveal the '*secrets of the Unseen to anyone except to him whom He chooses as His Messenger*.'

To apply this rule to Hazrat Mirza Ghulam Ahmad of Qadian, one

15. Hasan, S: The Truth About Ahmadiyyat: pg 6

16. Al Quran 72.27 / 28

must first determine the time when he 'first received the knowledge of the Unseen' from God Almighty.

While Ahmadiyya Muslim literature does not contain any document which explicitly states the year in which Hazrat Mirza Ghulam Ahmad first received the knowledge of the Unseen from God Almighty, there is enough implied evidence available in Hazrat Mirza Ghulam Ahmad's own writings which enables one to determine the time when he first received the knowledge of the Unseen. And this in turn enables one to calculate the span of his prophethood.

CALCULATION OF HAZRAT MIRZA GHULAM AHMAD'S SPAN OF PROPHETHOOD

The opponents of Hazrat Mirza Ghulam Ahmad do not dispute the fact that he *died in the year 1908*.¹⁷ When a figure of 40 years, this being, according to the critics of Hazrat Mirza Ghulam Ahmad, the anticipated span of the Messiah's life after being commissioned an apostle of Almighty God, is subtracted from 1908, one arrives at the year 1868.

Hence, according to the criterion laid down by the Holy Quran, Hazrat Mirza Ghulam Ahmad should have been a *recipient of Divine revelation* in or before the year 1868.

The Ahmadiyya Muslim literature contains sufficient evidence to prove that Hazrat Mirza Ghulam Ahmad had been a recipient of *Divine revelation* years before he actually claimed to be the Promised Messiah. For instance, in his famous treatise *Sat Bachan*, written between September 1895 and November 1895, ¹⁸ he states:

'Thirty years ago, I was given knowledge of the circumstances of Baba Nanak.'¹⁹

This knowledge which had been bestowed upon Hazrat Mirza Ghulam Ahmad by God Almighty some 30 years before he wrote *Sat Bachan*

17. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 186

18. Dard, A.R: Life of Ahmad: pp 333/334

19. Sat Bachan: pg 29

between September 1895 and November 1895, or to make the calculation easier for the contentious mullahs, in around 1865, indicated that *Hazrat Baba Nanak professed and practised the faith of Islam* ²⁰ and not Sikhism as had been erroneously thought for many centuries.

Not even the adversaries of Hazrat Mirza Ghulam Ahmad would deny that Hazrat Baba Guru Nanak has traditionally been considered to have been the founder of the Sikh religion. Yet, on the basis of this *Divine knowledge* bestowed upon him, Hazrat Mirza Ghulam Ahmad announced that Hazrat Baba Nanak, upon whom be peace, was a practising Muslim and the *evidence of his being a Muslim would in due course become a matter of public knowledge.* ²¹

This prophesy, issued on the basis of Divine revelation was fulfilled when Baba Nanak's clock, the famous '*Chola Saheb*' was discovered and the *credo of Islam as well as several verses of the Holy Quran* were found to have been inscribed on it. ²²

The truth of this knowledge bestowed upon Hazrat Mirza Ghulam Ahmad in 1865 was once again proved when the revered saint's prayer book, the '*Pothi of Baba Saheb*,' preserved as a relic at the Sikh Gurdawara at *Guru Har Sahai* was found to be a copy of the *Glorious Quran.* ²³

Whether the opponents of Hazrat Mirza Ghulam Ahmad care to admit it or not, the fact remains that Hazrat Baba Guru Nanak's allegiance to Islam and his close association with Islamic institutions is universally accepted by the historians of the world. ²⁴

Would the opponents of the Ahmadiyya Muslim Community now care to calculate the span of Hazrat Mirza Ghulam Ahmad's prophethood on the basis of the criterion laid down by the Holy Quran?

20. Nazool ul Masih: pp 203/204

21. Ibid: pp 204/205

22. Khan, Muhammed Zafarullah: Ahmadiyyat. The Renaissance of Islam: pg 79

23. Ibid.

24. Dictionary of Islam: pp 583/595

SPAN OF 40 YEARS LACKS CONCLUSIVE EVIDENCE OF AUTHENTICITY

Any sincere Muslim who has had the good fortune to study the Traditions attributed to the Holy Prophet, peace be upon him, may not have failed to detect that there is a considerable amount of uncertainty as to what the Holy Prophet, upon whom be peace, actually said in relation to the span of the Promised Messiah's life.

For instance, a Tradition related by Hazrat Abdullah ibn Amr ibn 'As reports that the Holy Prophet stated:

'The anti Christ will appear and will remain for forty, I do not know, forty days or forty months or forty years. Then Allāh will raise Jesus, son of Mary, who will pursue him and will slaughter him. Thereafter, people will survive for seven years and there will be no enmity between any two.'²⁵

When studied closely, this Tradition suggests that after the *annihilation of the Dajjal* by the Promised Messiah, such people as are of decent disposition will *survive for a period of 7 years only*, since after this period:

'Allāh, the Lord of honour and glory, will send a cool breeze from the direction of Syria and there will not remain on the face of the earth a single one in whose heart there will be the smallest particle of good or faith but that his soul will be taken in custody, so much so that if any of you entered into the heart of a mountain, the breeze will follow him and enter therein and take his soul in custody.'²⁶

Hence, according to this Tradition attributed to the Holy Prophet of Islam, peace and blessings of Allāh be upon him, it would be unreasonable to expect the Messiah to survive beyond a period of 7 years after the Dajjal has been annihilated at his hand since *this cool breeze which is expected to blow from the direction of Syria, after 7 years, following the slaughter of the Dajjal* would also take the Messiah's soul in

25. Sahih of Muslim

26. Ibid.

custody, he being a pure natured apostle of God Almighty, full of faith in his Lord and Master.

A belief contrary to this would, one must warn those opponents of the Ahmadiyya Muslim Community who insist upon a literal fulfilment of the Signs narrated in the Traditions attributed to our beloved Prophet, peace be upon him, be tantamount to, God forbid, subjecting a serious shadow of doubt on the piety and faith of the Messiah. It is for instance stated in the Traditions that *after this cool breeze has taken in custody the souls of all those who possess a smallest particle of good or faith:*

*'there will remain only the worst people who will be promiscuous like the birds and like wild beasts in their behaviour. They will not know any good and will not refrain from any evil.'*²⁷

Hence, according to the evidence of this particular Tradition attributed to the Holy Prophet, peace be upon him, the Messiah would certainly not live beyond a period of 7 years after the annihilation of the Dajjal since not one single righteous soul is expected to survive the cool breeze which is to blow from the direction of Syria some 7 years after the annihilation of the Dajjal. And the Dajjal, according to the belief of the Ahmadiyya Muslim Community's adversaries, is expected to be *annihilated by the Promised Messiah within 41 days of his arrival on a Minaret in the East of Damascus from whence he will climb down with the help of a ladder put up by the people.'*²⁸

Should the opponents of the Ahmadiyya Muslim Community not first study the entire range of Traditions attributed to the Holy Prophet of Islam, peace be upon him, before they begin to demand the *literal fulfilment* of such Signs as run against the essence of Islamic teachings? Should they not seriously reflect upon the wisdom of the Promised Messiah's expositions of Islamic teachings without their preconceived notions? Or would they rather continue in their ignorance as the Hebrew nation has done for nearly 2000 years now?

27. Ibid.

28. Kasim, Hajee Mahboob: Time for the appearance of Imam Mehdi and the Second Coming of Jesus draws closer: The Muslim Digest. May/June 1987. pp 200/204

BREAKING OF THE CROSS

To lead the innocent Muslim masses away from the true import of our beloved Prophet's Traditions, some critics of Hazrat Mirza Ghulam Ahmad insist that according to these Traditions, the Promised Messiah is expected to literally:

'break the cross just as Muhammed Rasulullah, after capturing Mecca broke all the idols placed by the pagans in the Kaaba.'¹

If one was to be literally guided by this naive concept of the actual physical extinction of the crucifix, one would be shocked at the momentous task required of this Messiah of the *anti Ahmadiyya mullah's fanciful imagination* since these mullahs may not have realised the number of crucifixes which adorn the Church alters and steeples throughout the length and breadth of the world. They may not have actually realised how many crucifixes mourn the death of deceased Christians in the cemeteries and graveyards of the world and they may not yet have gauged the number of crucifixes which hang from the necks of or encircle the wrists of the Christian masses throughout the world.

If these contentious mullahs were to take some time off from devising their lowly schemes against Hazrat Mirza Ghulam Ahmad of Qadian and the Ahmadiyya Muslim Community, they may yet find that they are not even numerate enough to count the number of crucifixes which have been printed in Christian literature, journals, pamphlets, brochures and other publications. And, not to speak of the colossal number of crosses and crucifixes which adorn the mantelpieces of Christian homes or those which have been exposed on photographs and cine films.

U TURN BY THE ANTI AHMADIYYA MULLAHS

While a majority of anti Ahmadiyya mullahs continue to insist that the Messiah should *literally break and destroy every cross existent in the world at the time of his appearance*,² some comparatively saner colleagues

1. Hasan, S: The Truth About Ahmadiyyat: 6

2. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 178

of theirs appear to have been possessed by a *temporary phase of sanity* to admit that the breaking of the cross does not *imply the physical destruction* of the crucifix.

For instance, the founder of the Jamaat e Islami, declared by some anti Ahmadiyya elements as, whatever be it is worth, the '*leader of scholars and guide for all those who do good for Islam's cause,*'³ states during his rare moments of sanity:

'The implications of breaking the cross is that Christianity will become defunct as a religion.'⁴

This admission by the so claimed '*leader of scholars*' is hence a catagoric declaration to the effect that the Traditions of our beloved Prophet, peace and blessings of Allah be upon him, are *subject to interpretation*. Is it then not shocking to find that while these contentious mullahs choose to interpret certain segments of our beloved Prophet's traditions, as and when it suits their purpose, they deny Ahmadi Muslims the right to similar interpretations of our beloved master's Traditions? Is this the sense of justice taught to them by Islam?

THE PROMISED MESSIAH'S INTERPRETATION

Hazrat Mirza Ghulam Ahmad of Qadian interpreted this segment of the Holy Prophet's Tradition to suggest that according to this segment of the Hadith, the Almighty Lord was to bring about such circumstances which would lay bare the truth about the myths attached to the cross and hence demolish the credibility of the dogmas attached to it.⁵

Apparently, this view of the Promised Messiah does not appear to be contested by at least the alleged '*leader of Muslim scholars*' Abul Ala Maududi who, as has been stated earlier declares that:

'the implications of breaking the cross is that Christianity will become defunct as a religion.'⁶

3. Hasanein, M.M: Destructive Movements.Three Essays on Qadianism: pg 9

4. Maududi, A.A: Finality of Prophethood: pg 49

5. Ahmad, Hazrat Mirza Ghulam: Jesus in India

6. Maududi, A.A: Finality of Prophethood: pg 49

THE MYTH OF THE CROSS AND CRUCIFIXION

History indicates that several crucial evidences relating to the fate of the Messiah son of Mary, particularly after his subjection to the cross, somehow came to be hidden under a mass of mythological beliefs and as a result of this, different schools of thought began to develop their own ideas as regards the fate of the Mosaic Messiah, Isa ibne Mariam, upon whom be peace.

The Jews of that era began to believe that they had succeeded in causing the son of Mary to die on the accursed cross ⁷ and the Christians, unable to argue against this false contention, falsified excuses to make people believe that by causing Jesus to die on the accursed cross, God Almighty enabled mankind to expiate its sin and hence reconcile mankind with its Creator.⁸

Ironically, a larger section of the Muslim Ummah, inspite of clear evidences in the Glorious Quran, lost its sense of direction too and came to believe that Hazrat Isa, peace be upon him, was never subjected to the cross but God Almighty *caused a likeness of Isa to fall upon another, albeit innocent bystander, whom the Jews mistook for Hazrat Isa and hence mistakenly crucified him.*⁹

The Promised Messiah, Hazrat Mirza Ghulam Ahmad demolished the credibility of all these naive and misguided beliefs and established beyond a shadow of doubt the fact that although Hazrat Isa, peace be upon him, was subjected to the cross, Almighty Allah did not suffer him to die an accursed death but He infact saved him from the evil design of his adversaries. The founder of the Ahmadiyya Muslim Community stated that God Almighty caused a deep swoon over Jesus Christ as a result of which he was assumed dead by his enemies.

Hazrat Mirza Ghulam Ahmad also established the fact that the son of Mary was brought down from the accursed cross from whence he was taken to the tomb of Joseph of Arimathea where the physician

7. Al Quran 4.158

8. 1 John 1.7

9. Hasan, S: The Study of Al Quran: Lesson 14. pg 14

Nicodemus gave him medical attention. And, hence in due course, Christ was revived after which recovery he travelled east to Kashmir, in search of the lost sheep of the house of Israel. The founder of the Ahmadiyya Muslim Community also established that Jesus finally died in Kashmir at the ripe old age of about 120.¹⁰

Hazrat Mirza Ghulam Ahmad's exceptionally scholarly thesis on this question titled *Jesus in India*, was inundated with scriptural, historical, medical and other such evidences the validity of which could not be challenged satisfactorily even by the might of the intellectuals of the Christian Church in whose interest it was to demolish the credibility of Hazrat Mirza Ghulam Ahmad's thesis.

The Promised Messiah also identified the tomb of Jesus at Khanyar Street in Srinagar and today, the intellectual world has come to accept the validity of his claim that Jesus lies dead and buried at Srinagar. A German scholar Holger Kersten who has spent a considerable period of his life in research on the question of Christ's life and death concludes that the tomb of the Prophet Yuz Asaf which lies in '*Anzimar in the Khanyar quarter of Kashmir*':

'is the place of burial of Jesus.'¹¹

This opinion of the German scholar had previously been expressed by a Muslim historian of the 3rd century Hijra, Sheikh Al Said us Sadiq who wrote of Jesus's journey to Kashmir and stated that the *Roza Bal* at Khanyar Street in Srinagar was positively the tomb of Jesus Christ where his disciple Thomas buried him after his death.¹²

The *Roza Bal* at Khanyar Street in Srinagar is believed, by the local people, to be the tomb of a Prophet who *came to Kashmir some 1900 years ago*¹³ and popular local traditions connect it to Jesus Christ¹⁴ who came as a *Messenger of God* to the people of Kashmir.¹⁵

10. Ahmad, Hazrat Mirza Ghulam: *Jesus in India*

11. Kersten Holger: *Jesus lived in India*: pg 208

12. Sadiq, Sheikh al Said us: *Ikmal ud Din*: pg 357

13. Younghusband, Francis: *Kashmir*: pg 112

14. Enrique: *The Realms of Gods*: pg 25

15. Nabi, Ghulam: *Wajeezul Tawarikh*: Vol 2. f.279

Infact, when one looks at the historical records of the Indian sub continent, one finds ample evidence suggesting that Jesus Christ positively travelled to India. An ancient Sanskrit work, *Bhavishya Maha Purana* for instance speaks of a person *born of a virgin and called the Messiah who lived in Kashmir;*¹⁶*who proclaimed his prophethood*¹⁷ and who *assumed the name of Yus Asaph in Kashmir.*¹⁸ This prophet is also mentioned by many Muslim historians of the sub continent.¹⁹

The Arabic version of the story of *Barlaam and Josaphat* also relates the story of the death of Jesus and states that:

'he reached Kashmir, which was the farthest region at which he ministered, and there his life ended.'²⁰

The discovery of Jesus Christ's tomb in Srinagar and its positive identification by the Promised Messiah, Hazrat Mirza Ghulam Ahmad has dug deep into the roots of Christian dogmas. Today, numerous Church intellectuals find themselves obliged to admit that the credibility of their Creed's myths stand *forsaken and desolated.* And hence, Christianity itself stands as a defunct religion.

DESTRUCTION OF CHRISTIANITY NOT IMPLIED BY TRADITIONS

Some contentious mullahs may well argue that the breaking of the cross implies that '*no cross will be left in the world to be worshipped*'²¹ but this opinion of the ignorant mullahs is thoroughly rejected by some of their own colleagues who suggest that the '*implication of breaking the cross is that Christianity will become defunct as a religion*'²² hence admitting the fact that the physical destruction of the cross is not implied by this Tradition.

Nevertheless, the defunctness of Christianity as a religion should not

16. Bhavisha Maha Purans: Verses 17/32

17. Nadri, Mulla: Tarikh i Kashmir: pg 35

18. Malik, Haider : Tarikh e Kashmir

19. Shah, Hasan: Tarikh e Kashmir: Vol 3. pg 25

20. pp 285 / 86

21. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167

22. Maududi, A.A: Finality of Prophethood: pg 49

be construed to suggest that Christianity itself will become extinct as a religion since such an assumption would be in direct conflict with the evidences contained in the Holy Quran ²³ — a question which will be discussed at a later stage in this book.

ANNIHILATION OF THE SWINE

Hazrat Mirza Ghulam Ahmad's claim as the Promised Messiah is also contended against on the grounds that he did not *physically annihilate the entire universal population of the swine* ¹ since according to the adversaries of the Ahmadiyya Muslim Community, the Promised Messiah is expected to achieve the:

'killing and complete wiping out of the entire breed of pigs so that no one will eat them afterwards (sic).' ²

Ironically, these mullahs who insist upon an actual physical destruction of the entire breed of pigs have somehow failed to read the verdict of their own *leader* who has been acclaimed as *the leader of non Ahmadiyya scholars, Abul Ala Maududi of the Jamaat e Islam* ³ who, while insisting upon a literal fulfilment of many of the Signs narrated in the sacred Traditions, had better sense to admit that this particular Sign *is not to be fulfilled literally* through an actual physical annihilation of the swine. Maududi admits:

'the implication of Breaking the Cross and Killing the Swine is that Christianity will become defunct as a religion. The swine has been declared unlawful by all Prophets but Christians have gone so far as to make it lawful. Hence when Hadrat Isa (PBHU) will proclaim on his appearance, I am not the son of God, I did not die on the cross, nor did I expiate for the sins of anyone, the whole basis of Christian belief will be demolished. Similarly, the second characteristic of Christianity will vanish away when Hadrat Isa (PBHU) will say, I never declared the swine lawful for my followers nor did I proclaim them free from the restraints of Divine law.'⁴

23. Al Quran 5.117/118

1. Hasan, S: The Truth About Ahmadiyyat: pg 6

2. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167

3. Hasanein, M.M: Destructive Movements. Three Essays on Qadianism: pg 9

4. Maududi, A.A: Finality of Prophethood: pg 49

The crucial question which arises now is as to why are these two Signs of the Holy Prophet's Tradition bearing upon the advent of the Promised Messiah considered to be subject to interpretation by the opponents of the Ahmadiyya Muslim Community when these very critics of Hazrat Mirza Ghulam Ahmad demand a literal fulfilment of all the other Signs indicated in the same Tradition? Is Maududi's admission to the effect that the *implications of breaking the cross and killing the swine is that Christianity will become defunct as a religion* not an admission of the fact that the Traditions of our beloved master, peace be upon him, are subject to interpretation?

If not, then why should the Promised Messiah not be expected to *literally break every cross and crucifix in the world and also physically annihilate every swine throughout the length and breadth of the world*? Why should Maududi draw any inferences as he has done in relation to these two Signs indicated in the Traditions.

If the critics of the Ahmadiyya Muslim Community still insist that the Traditions of the Holy Prophet are positively not subject to interpretations, then would they care to publically condemn Maududi and the Jamaat e Islami for what they themselves consider to be an indulgence in:

'great orgies of imagination.'⁵

Would they be prepared to publically censure the alleged *leader of scholars* for what they allege is:

'putting forward most far fetched meanings and coming forward with the most ridiculous notions.'⁶

Would they be prepared to reprimand the leader of the Jamaat e Islami for having allowed his:

'intelligence to run riot.'⁷

If not, then why should they take exception to Hazrat Mirza Ghulam Ahmad's similar interpretations of the Holy Prophet's Traditions?

5. Nadwi, A.H: Qadianism: A Critical Study: pg 44

6. Ibid.

7. Ibid.

Happily, Maududi's interpretations of these Signs narrated in our beloved Prophet's Traditions establish the fatuity of the antagonists argument that the Promised Messiah '*shall break the cross so that it will never be worshipped again and he would order the killing and wiping out of the entire breed of pigs so that no one will ever eat them afterwards.*'⁸

TERMINATION OF WARS

Hazrat Mirza Ghulam Ahmad's claim as the Promised Messiah is also argued against on the grounds that the anticipated Messiah was to '*put an end to all wars*'¹ and '*peace was to reign on earth so much so that a lion would to graze with a camel, a leopard with a cow, a wolf with a lamb and children would play with snakes who will not harm them.*'²

Before one proceeds to discuss the merits of the arguments presented by the critics of the Ahmadiyya Muslim Community, one must point out that the narrators of this particular segment of the Holy Prophet's Tradition are themselves not agreed as to whether the Messiah was expected to '*terminate all wars*' or whether he was required to '*abolish Jizya*' — the levy imposed upon the Muslim subjects of a Muslim state.'

For instance, according to Hazrat Abu Huraira, the principal source of this Tradition, the Holy Prophet, peace be upon him, is believed to have stated:

'I swear by Him Who hath power over my life, the son of Mary shall descend among ye as a just ruler. He will break the cross and kill the swine and he will put an end to war.'

This version of Hazrat Abu Huraira's report is recorded by ay at least four separate collections of Traditions³ and is accepted as authentic by

8. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167

1. Hasan, S. The Truth About Ahmadiyyat: pg 7

2. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 185

3. Sahih of Bukhari: Kitab Ahadith al Anbiyya. Bab: Nuzul Isa ibn Mariam

Sahih of Muslim: Bab: Bayan Nazul Isa

Jami of Tirmidhi: Abwab al Fitan. Bab: Fi Nuzul Isa

Musnad of Ahmad: Marwiyyat Abu Huraira

the critics of the Ahmadiyya Muslim Community. ⁴

Yet, the same reporter, Hazrat Abu Huraira, peace be upon him, does not mention '*termination of wars*' in other versions of the same Hadith recorded by two of the four collections quoted above. According to these two authorities, the Holy Prophet, peace and blessings of Allah be upon him, is believed to have stated that the Messiah would:

'abolish the Jizya.' ⁵

The authenticity of these two versions is once again accepted by the critics of the Ahmadiyya Muslim Community ⁶ who admit that in certain Traditions:

"the word Jizya has been substituted for Harb 'war' i.e. he will abolish the Jizya on non believers."⁷

Infact, when considered on the balance of probabilities, it would appear that the word *Harb* or *wars* is possibly a substitution in the context of this Tradition since it has not been used by its narrators in many Traditions of the Holy Prophet. Hazrat Abu Huraira for instance appears to be totally silent about the question of the *termination of wars* when he reports that the Holy Prophet declared that the Messiah will

'fight for the cause of Islam. He will break the cross into pieces, He will slay the swine. He will abolish Jizya on non believers.'⁸

This version of the Holy Prophet's Tradition, reported through Hazrat Abu Huraira is, readers should be aware, once again accepted as authentic by the critics of the Ahmadiyya Muslim Community.⁹

Hazrat Abu Huraira however is not the only companion of the Holy

4. Maududi, A.A: Finality of Prophethood: pg 49

5. Sahih of Muslim: Kitab ul Hajj. Bab: Jawazul Tamattu fil Hajj wa al Qiran

6. Maududi, A.A: Finality of Prophethood: pg 51

7. Ibid: pg 50

8. Sunan Abu Dawud: Kitab ul Malahim. Bab Khuruj ul Dajjal

Musnad Ahmad: Marwiyyat Abu Huraira

9. Maududi, A.A: Finality of Prophethood: pg 52

Prophet through whom this Tradition has been reported by the Traditionalists. Hazrat Hudhaifa bin Yaman is also believed to have reported that according to our beloved Prophet, peace be upon him, the Messiah and his companions will:

'break the cross, slaughter the swine and abolish the Jizya levied on non Muslims.'¹⁰

These reports variously substitute the word *Harb* and *Jizya* hence suggesting that there is absolutely no conclusive evidence as to whether the Promised Messiah was expected to *terminate wars* or whether he was expected to *abolish Jizya* and since in none of these Traditions is there an indication that the Promised Messiah would be required to accomplish *both* these tasks as the two terms have not been employed together in one single Tradition, one is rather at a loss to understand as to which of these two tasks were actually required of the Promised Messiah.

Infact, when one considers the explanations of the anti Ahmadiyya elements, one gets a marked impression that the entire question of the *termination of wars by the Promised Messiah* is merely believed on inferences and not on the authority of any explicit Tradition of the Holy Prophet, peace and blessings of Allah be upon him.

For instance, while trying to reconcile this apparent contradiction reported in these Traditions attributed to our beloved master, one anti Ahmadiyya mullah takes stock of the substitution of the words *Jizya* and *Harb* in our beloved master's Traditions and states:

'In other words this expression means that differences between the followers of various religions will vanish and the whole of mankind will join the brotherhood of Islam. Consequently, there shall no longer be any war or cause for imposing religious taxes on anyone.'¹¹

ARGUMENT IN FAVOUR OF TERMINATION OF WARS

This utopian fantasy of Hazrat Mirza Ghulam Ahmad's adversary is shared by many of his colleagues in the anti Ahmadiyya fraternity since

10. Mustadrak Hakim as quoted by A.A.Maududi in Finality of Prophethood: pg 59

11. Maududi, A.A: Finality of Prophethood: pg 50

they believe that the '*death of the Antichrist, the arch enemy of Islam will bring about complete subjugation of the Jews and total conversion of the Christians to Islam and hence in these circumstances wars will become unnecessary*'¹² since '*no other religion will be in a position to challenge Islam because God Almighty will destroy all other religions in his [Promised Messiah's] time.*'¹³

To establish this naive belief of a *forced supremacy* of Islam through *coercion*, the critics of the Ahmadiyya Muslim Community go to the limits of crudity and invent some imaginative but extremely repulsive stories of how this will come about.

For instance, they assert that one fateful day, which according to these contentious mullahs is close:¹⁴

'Jesus will come down from Heaven supported by two angels, each holding him from under each of his arms.'¹⁵

These angels who would carry Jesus down *through space*¹⁶ from his alleged present *abode in heaven*¹⁷ would, for some reason or the other, not *deposit* him on the ground but on the contrary, they will:

'deposit Jesus on top of the Eastern Minaret of the Mosque at Damascus.'¹⁸

It would appear that this *white minaret* of the *mosque at Damascus* upon which the *two angels will deposit Jesus* after a long journey *through space* will not have any stairs and hence the exponents of Hazrat Isa's *actual physical descent from heaven* will:

'have to put up a ladder for Jesus to climb down.'¹⁹

12. Hasan, S. The Truth About Ahmadiyyat: pg 7

13. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 180

14. Kasim, Hajee Mehboob: Time for the appearance of Imam Mehdi and Second coming of Jesus to earth draws closer: The Muslim Digest: May/June 1987. pg 193

15. Ibid: pg 200 16. Nadwi, A.H: Qadianism. A Critical Study: pg 39 17. Ibid

18. Kasim, Hajee Mehboob: Time for the appearance of Imam Mehdi and Second coming of Jesus to earth draws close: The Muslim Digest: May/June 1987. pg 200

19. Ibid:

However, once Jesus has been brought down from top of the white minaret of the mosque in Damascus where the angels are expected to *deposit* him after having carried him through space from his present abode in heaven, he and the Imam Mehdi will get involved in some kind of argument as to '*who should lead the Asar prayers, the time of which would be coming to an end*'²⁰ and finally when this argument is mutually settled between them, '*the Mahdi will lead the prayers and Jesus will pray behind the Imam Mehdi.*'²¹

The prayers having been conducted, Jesus Christ, the Messiah would then:

'announce to the opposing army of the Jews and the Christians led by the Masih Al Dadjjal that:

1. He is Jesus son of Virgin Mary.
2. He has returned again in bodily form as had been promised in the Bible:

"...Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1.11)²²

After this brief introduction of himself and a short sermon on the basis of certain suspect evidence²³ of his previous alleged ascension from the *Acts of the Apostles*, the authorship of which is itself subject to doubt:²⁴

'Jesus will finally warn by saying that this is the last chance for those who want to convert to Islam, and no further opportunity will be given as all disbelievers in the world would be exterminated at the Battle of Armageddon, which is commencing forthwith.'²⁵

It then appears that Jesus would then change his mind and not commence the Battle forthwith but would give the entire non Muslim

20. Kassim, H.M: Time for the appearance of Imam Mahdi and Second Coming of Jesus to earth draws closer: The Muslim Digest: May/June, 1987. pg 200/201

21. Ibid 201

22. Ibid

23. Weigell, A: Paganism in Christianity

24. Williams, C.S.C: Acts of the Apostles

25. Kassim, H.M: Time for the appearance of Imam Mahdi and second coming of Jesus to earth draws close: The Muslim Digest: May/June, 1987. pg 201

population of the world a grace period of *a single night to make up its mind and accept Islam:*

'On the next morning Jesus leading the forces of the Mahdi, will come out of Damascus.'²⁶

This army of the Mahdi, under the leadership of the Messiah would then confront the *Dajjal and his host of 70,000 Jews*²⁷ or is it *Jews and Christians*²⁸ or *70,000 Jewish troops only*²⁹ and:

'The Dajjal, upon seeing Jesus would start melting (with fear) and will flee back across the Golan Heights. His army will retreat back to the shores of Aphek, the valley where the Jordon River rises from Lake Tubariya.'³⁰

Jesus and his army will eventually engage the Dajjal and his host at this battlefield which has been called Armageddon in the Bible and:

'The entire army of the Dajjal will perish here.'³¹

This entire army of the '*Dajjal*' it appears would not be its *entire army* in the strict sense of the word since:

'The Dajjal and his few non Muslim followers who escape the great killing at Armageddon will all be captured one by one and killed within 40 days thereafter by the army of saints with the Mahdi. Jesus will capture and kill the Masih Al Dajjal, the false prophet, at Lod (now known as Lydda), the airport to Tel Aviv.'³²

After this, *no other religion will be in a position to challenge Islam*³³ since

26. Ibid

27. Hasan, S. The Truth About Ahmadiyyat: pg 8

28. Kassim, H.M: Time for the appearance of Imam Mehdi and second coming of Jesus to earth draws close: The Muslim Digest: May/June, 1987. pg 201

29. Maududi, A.A: Finality of Prophethood: pg 69

30. Kassim, H.M: Time for the appearance of Imam Mahdi and the second coming of Jesus to earth draws close: The Muslim Digest: May/June, 1987. pg 201 /202

31. Ibid: pg 202

32. Ibid

33. Zaheer, E.E: Qadiyanat. An Analytical Survey: pg 180

'the followers of all other religions, having renounced their former allegiances, will amalgamate to form the one and only brotherhood of Islam.' ³⁴

ENTIRE CONCEPT AGAINST PRECEPTS OF ISLAM

While one is rather amused at the ingenuity of these pseudo scholars who create an unmistakable impression that the *supremacy and glory of Islam*, God forbid, *relies upon the unyielding sword of the bloody Messiah*, one cannot overlook the extent to which this entire hypothesis conflicts with the precepts of Islam as embodied in the Noble Quran.

Islam as a religion does not countenance force in matters of faith and belief and any Messiah who coerces non Muslims into the fold of Islam would not only do so at his own peril but also against the explicit injunctions of Almighty Allah since the Holy Quran declares:

'There is no compulsion in religion.'³⁵

This Quranic injunction in God Almighty's most perfect and complete code of law³⁶ is not subject to change and no prophet of whatsoever description or designation would ever be permitted to disregard any of its directives. Infact, our own beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, despite being the most privileged of all the Almighty Lord's apostles, was himself not exempt from this essential injunction. On the contrary, he was directed by God Almighty:

'Call the non believers unto the way of Allah with wisdom and goodly exhortations.'³⁷

According to the wisdom of the Holy Quran, the Almighty Lord's personal Word, *'the Messenger of Allah was only responsible for the delivery of God Almighty's Message'* ³⁸ and if people *'chose to turn away, God Almighty had not sent the Messenger down as a guardian over them.'* ³⁹

34. Maududi, A.A: Finality of Prophethood: pg 69

36 Al Quran 5.4

38. Al Quran 29.19

35. Al Quran 2.257

37. Al Quran 16.126

39. Al Quran 39.42

Hence if the *Khatamal Anbiyya* was not permitted to disregard his Lord and Master's directives laid down in the Holy Quran, how could one conceive that a secondary prophet, *subject to faith in our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.* ⁴⁰ would be allowed to disregard the injunctions of the Holy Quran ?

The naive concept that the Promised Messiah's expeditions will eventually make wars unnecessary ⁴¹ since the entire population of the world would renounce its former allegiance to other faiths and will amalgamate into the Ummah of Islam ⁴² hence ushering in a new era of *'Thy will be done on earth as it is in heaven'* ⁴³ is frequently contradicted by the exponents of this hypothesis themselves.

On the basis of certain Traditions cited by the exponents of this utopian fantasy, it appears that the state of peace and tranquility in this world will not last beyond a period of seven years. ⁴⁴

Our beloved Prophet's Traditions also indicate that after the Messiah has pursued and slaughtered the Dajjal, the world will live in peace 7 years after which period, every person in whose heart there is the smallest particle of good or of faith will be taken in custody by God Almighty and then:

'There will remain only the worst people who will be promiscuous like birds and like wild beasts in their behaviour. They will not know any good and will not refrain from any evil.'⁴⁵

This Tradition of the Holy Prophet, reported by Hazrat Abdullah ibn Amr ibn 'As finds support in the report by Hazrat Nawas ibn Sam'an who states that after the Anti Christ has been slaughtered and the Muslims experience bad and good times:

40. Zurqani, Imam Muhammed ibn 'Abd al Baqi al: Sharh Zurqani

41. Hasan, S. The Truth About Ahmadiyyat: pg 7

42. Maududi, A.A: Finality of Prophethood: pg 69

43. Kassim, H.M: Time for the appearance of Imam Mehdi and the second coming of Jesus to earth draws close. The Muslim Digest: May/June, 1987: pg 203

44. Maududi, A.A: Finality of Prophethood: pg 55

45. Sahih of Muslim

' Allah will send a pure breeze which will strike them below their armpits whereby the soul of every believer and Muslim will pass into custody of Allah and only the worst of the people will be left whose men will consort openly with women like donkeys.⁴⁶

On the basis of these Traditions of the Holy Prophet, peace be upon him, it would appear that the last survivors of the world would not be Muslims and hence the entire premise of the arguments presented by the critics of the Ahmadiyya Muslim Community stand demolished.

ANNUL JIZYA

The next argument presented by Hazrat Mirza Ghulam Ahmad's critics against his claim to be the Promised Messiah rests upon an assumption that the Messiah is expected to *abrogate or annul the Jizya – the tax levied upon the People of the Book*.¹ Some adversaries of Hazrat Mirza Ghulam Ahmad argue that since:

'Jizya is collected from the people of the Book, after acceptance of Islam, Jizya becomes out of question.'²

The opponents of the Ahmadiyya Muslim Community then proceed to argue that Hazrat Mirza Ghulam Ahmad could not be considered to be the Messiah promised by our beloved Prophet's Traditions since he had neither:

'converted all Christians to Islam nor did he ever gain that high a position which would have enabled him to annul Jizya.'³

One is rather confused at the two distinct and contradictory lines of argument and assertion adopted by this critic of Hazrat Mirza Ghulam Ahmad of Qadian. While his argument justifies how Jizya will eventually become *unnecessary through the total conversion of the people of the Book to Islam*, his assertion that Hazrat Mirza Ghulam Ahmad could not be the anticipated Messiah because he *did not convert all Christians to Islam nor*

46. Sahih of Muslim

2. Ibid

1. Hasan, S: The Truth About Ahmadiyyat: pg 7

3. Ibid

did he ever gain such a position which would have enabled him to annul Jizya creates a marked impression that this annulment of the tax levied upon the people of the Book was to be realised through a *definite and positive decree by the Promised Messiah*.

This later impression is further verified by the insistence that according to the Traditions of the Holy Prophet, the Messiah is expected to:

‘break the cross, annihilate the swine and abrogate the Jizya.’⁴

HYPOCRISY OF MULLAHS

A thorough study of all anti Ahmadiyya publications reveals that the entire controversy against the Ahmadiyya Muslim Community is pursued on the basis of Hazrat Mirza Ghulam Ahmad’s alleged failure to *literally display*⁵ or *fulfil*⁶ all the Signs indicated in the Traditions of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

The founder of the Ahmadiyya Muslim Community is also subjected to ridicule for suggesting that these Traditions are not expected to be *fulfilled literally*⁷ but are subject to interpretation and his interpretations of the Traditions are scoffed and flouted.⁸

Yet, it appears that whenever these anti Ahmadiyya elements find themselves confronted with a difficult situation, they either begin to interpret the Traditions of our beloved Prophet, peace be upon him, or else start drawing inferences from these.

Maududi for instance, as has been previously shown, denies the concept of the *physical breaking of the cross and the actual physical annihilation of the entire breed of pigs*.⁹ Zaheer, as shall be seen later,

4. Ibid

5. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pp 169/193

6. Maududi, A.A: Finality of Prophethood: pp 48/70

7. Nadwi, A.H: Qadianism. A Critical Study: pp 41/46

8. Qadianis Threat to Islamic Solidarity: Government of Pakistan. White Paper: pg 16

9. Maududi, A.A. Finality of Prophethood: pg 49

begins to get involved in similar exegesis while explaining the Holy Prophet's Tradition which states that the *Messiah would be buried in our beloved master's grave*.¹⁰ An interesting aspect of this entire controversy is that in spite of passionate opposition to the concept of the interpretation of the Holy Prophet's Traditions and an uncompromising attitude towards it,¹¹ these contentious mullahs have the audacity to admit the authority of Hazrat Mirza Ghulam Ahmad's declaration that the Holy Prophet's Tradition in relation to the burial of the Messiah in the Holy Prophet's grave carries a metaphorical meaning.¹²

ABROGATION OF JIZYA

However, if one was to give any credence to the anti Ahmadiyya mullahs' insistence that the Promised Messiah must *abrogate the Jizya* before he could seriously be considered to be the Messiah promised in our beloved Prophet's Traditions, one would find one's self treading upon very thin grounds.

The word *abrogate*, one must be clear, does not take stock of any mitigating circumstances. On the contrary, when used in the context of this Tradition of the Holy Prophet, it would mean that the Promised Messiah would have to take deliberate steps to either, God forbid, *revoke* or *cancel* or else *repeal* the Quranic injunction of Jizya and one shudders at the thought of this Messiah's fate who, according to the critics of the Ahmadiyya Muslim Community, would have the courage and audacity to interfere with God Almighty's *most complete and perfect code of law – the Holy Quran*.¹³

Jizya, one must understand, is an essential injunction of the Holy Quran¹⁴ and not even the opponents of the Ahmadiyya Muslim Community would dare argue that a prophet of whatsoever description or status would ever have a right to issue an edict against its collection. Maududi, one of the most formidable opponent of the Ahmadiyya Muslim Community himself states:

'Belief in the Holy Quran should be of the nature that it is purely and absolutely God's own word, that it is perfectly true, that every word of

10. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pp 187/189

11. Ibid: pp 164/193

12. Ibid: pg 189

13. Al Quran: 5.4

14. Al Quran 9.29

it is preserved, that it is the bounden duty of man to carry out in his life each and every commandment of it, and whatever be against it, it must be rejected.'¹⁵

Hence, in view of this admission by the critics of the Ahmadiyya Muslim Community, it would not be unreasonable to insist that the Promised Messiah prophesied by the Traditions of our beloved Prophet, peace be upon him, would have no right to *abrogate* Jizya through any explicit declaration which would run contrary to the injunctions of the Holy Quran. And, if there is any such Tradition attributed to the Holy Prophet which suggests that the Promised Messiah would take such a drastic step, then a Muslim would be obliged to deny the authenticity of such a Tradition since according to the critics of the Ahmadiyya Muslim Community also, *it is a bounden duty of every man to carry out each and every commandment of the Holy Quran which is God Almighty's most complete and perfect code of law:*¹⁶

'and whatever be against it, it must be rejected.' ¹⁷

CONCEPT OF ANNULMENT THROUGH TOTAL CONVERSION OF MANKIND TO ISLAM

The critics of the Ahmadiyya Muslim Community are hence deprived of one argument against Hazrat Mirza Ghulam Ahmad of Qadian and they could not be considered to have any justifiable cause for arguing against his claim on the alleged grounds that the Promised Messiah *did not abrogate Jizya* through a deliberate edict since such a course of action would have been against the essence of Quranic teachings.

The other proposition to the effect that *after the acceptance of Islam by the people of the Book, Jizya would become unnecessary* may have some substance in it only if it could be conclusively proved that after the advent of the Promised Messiah *the entire population of the world would positively be converted to Islam.*

Apparently, on the basis of the knowledge being imparted by the anti

15. Maududi, A.A: Towards Understanding Islam

16. Al Quran 5.4

17. Maududi, A.A. Towards Understanding Islam

Ahmadiyya authors themselves, it would appear that this *utopian fantasy* is not expected to be realised even after the advent of the Messiah and hence the need to collect Jizya would still be there. For instance, one critic of the Ahmadiyya Muslim Community, infact the sponsor of this very hypothesis to the effect that after the total conversion of the people of the Book to Islam, the collection of Jizya becomes out of the question, himself believes that the Promised Messiah would not bring about a total conversion of the people of the Book to Islam when he states that:

'The death of Antichrist, the arch enemy of Islam will bring about complete subjugation of Jews and total conversion of Christians to Islam.'¹⁸

To understand the difference between what the Promised Messiah would be able to achieve in relation to the two separate communities of the *People of the Book* in this admission does not require a very astute mind. While he asserts that the death of the anti Christ will bring about *total conversion of Christians to Islam*, he finds himself obliged to admit that the Promised Messiah would not convert the entire population of the Jews to Islam but would only *bring complete subjugation of the Jews*.

Subjugate, unless the critics of the Ahmadiyya Muslim Community are unaware means to either conquer or subdue or else bring someone under one's dominion. If the Promised Messiah is not expected to place the Jews under a yoke, but is expected to convert them to Islam, then one fails to see why the critics of the Ahmadiyya Muslim Community observe this marked difference between what he would be able to realise in relation to the Jewish and the Christian people. Why couldn't they just say that:

'The death of the Anti Christ, the arch enemy of Islam will bring about total conversion of the Jews and the Christians to Islam.'

HYPOTHESIS OF A GREAT SLAUGHTER

The other hypothesis to the effect that on the advent of the Promised

18. Hasan, S: The Truth About Ahmadiyyat: pg 7

Messiah:

'a great slaughter of the Jews will ensue and every one of them will be annihilated. The nation of the Jews will be exterminated.'¹⁹

fails to find support within the anti Ahmadiyya fraternity since some colleagues of the sponsor of this argument believe that the Promised Messiah will only *bring bring about a complete subjugation of the Jews*²⁰ hence suggesting that the Jewish nation would not be exterminated but will be brought under, God forbid, the *repressive yoke of the Messiah who would coerce people, or shall one say Christians, to abandon their own faith and accept Islam.*

But this argument of the antagonists is not the only evidence against the hypothesis suggesting that the entire race of the Hebrew people will be annihilated. Infact, this weird argument is nullified by a larger majority of Traditions attributed to our beloved master, peace and blessings of Allah be upon him. Traditions for instance indicate that the Anti Christ would be supported by a host of only 70,000 Jews and this figure represents a tiny fraction of the universal Hebrew population even today.

A minute scrutiny of these anti Ahmadiyya publications reveals that while the opponents of the Ahmadiyya Muslim Community have extracted whatever suit their purpose from the Traditions attributed to our beloved master, peace and blessings of Allah be upon him, they have ignored such other evidence within the Traditions as nullifies their conjectures.

For instance, while one critic of Hazrat Mirza Ghulam Ahmad quotes a Tradition attributed to the Holy Prophet, peace be upon him, which states that when the Promised Messiah and his army engages the Dajjal and his host *even the trees and the stones will cry out and draw the attention of Muslims to some Jew hiding behind them and hence in this way, God will cause the Jews to be annihilated,*²¹ he ignores certain other Traditions

19. Maududi, A.A: Finality of Prohethood: pg 69

20. Hasan, S: The Truth About Ahmadiyyat: pg 7

21. Maududi, A.A: Finality of Prophethood: pg 59

attributed to our beloved master, peace be upon him, recorded by two of the best recognised collections of the Traditions. It is for instance stated:

'Abu Hurairah relates that the Holy Prophet said: The Judgement will not set up till Muslims fight the Jews and a Jew will seek to hide himself behind a rock or a tree and the rock or the tree will call out: O Muslim, here is a Jew hiding behind me. Come and kill him. But the thorny **gharqad** will not call out like this for it is one of the trees of the Jews.'²²

Hence, there is an implied inference in this Tradition that the entire Jewish nation shall not be annihilated but those who *seek to hide behind the gharqad* will not be exterminated and these probably are the ones which the opponents of the Ahmadiyya Muslim Community believe will eventually be *subjugated* by the Messiah after the death of the anti Christ. ²³

MULLAHS' CONTRADICTED BY THE NOBLE QURAN

Throughout this anti Ahmadiyya controversy, the critics of Hazrat Mirza Ghulam Ahmad have persistently argued that Hazrat Isa ibne Mariam is *still alive in heaven* and shall return to this earth in later days. ²⁴ They have also insisted, and quite passionately, that the son of Mary *shall not suffer death* until another 40 years after his second advent.²⁵

When this opinion of the anti Ahmadiyya fraternity is studied in conjunction with the testimony of the Holy Quran, one finds oneself obliged to admit that even after the death of the Messiah son of Mary, there would be some people left in this world who would still profess faith in his and his mothers Divinity.

It is for instance stated in the Holy Quran that on the Day of Judgement, God Almighty will ask Jesus:

22. Sahih of Bukhari & Sahih of Muslim

23. Hasan, S. The Truth About Ahmadiyyat: pg 7

24. Nadwi, A.H: Qadianism. A Critical Study: pg 39

25. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 168

' O Jesus son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah ? He will say, 'Glory be to Thee! it was not for me to say that what I had no right. If I had said it, Thou wouldst have indeed known.' ²⁶

This however would not be the only reply which Jesus would offer in his defence. The Glorious Quran also tells us that he would vindicate himself with the plea:

'I said nothing to them except that which Thou didst command me – Worship Allah, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been a Watcher over them, as Thou art Witness over all things.'²⁷

Our previous discussions on the correct meanings of the Arabic words *tawaffayta-ni* ²⁸ has already established that the correct translation of this Quranic passage which uses the expression *tawaffayta-ni* would be:

'but since Thou didst cause me to die'

and not as is often incorrectly translated by the exponents of Hazrat Isa's bodily ascension to heaven:

'but since Thou didst take me up alive.'

In our previous discussions, we have also substantiated this assertion by quoting ²⁹ a Tradition of our beloved Prophet, peace and blessings of Allah be upon him, in which our master, peace be upon him, would vindicate himself against those of his followers who had gone against his teachings with the same words ³⁰ with which the son of Mary would vindicate himself against the blasphemy of his followers. ³¹

And this view to the effect that Hazrat Isa, peace be upon him, will

26. Al Quran 5.117

27. Al Quran 5.118

28. Ahmadiyyat or Qadianism! Islam or Apostasy? pp 155/156

29. Ibid: pp 156/157

30. Sahih Bukhari: Kitab al Tafsir: 60.8

31. Al Quran 5.117/118

vindicate himself against the blasphemy of his followers on the grounds that he was not responsible for the misconduct of his followers since *God caused him to die* and not since *God took him up alive* is often supported by Muslim scholars of non Ahmadiyya persuasion. For instance, in an edict issued by the Rector of the Al Azhar University, Sheikh Mahmud Shaloot states that in verses 117/ 118 of Surah Al Maidah:

‘there is mention of an incident of the Hereafter when God will ask Jesus concerning him and his mother being worshipped in the world. And Jesus in reply would say that he did not say aught to them except what God has commanded him, that is, Worship Allah Who is your God and my God and he kept watch over them during his period of stay amongst them and he did not know what they did after God caused him to die.’³²

Hence, according to this verdict, based upon the testimony of the Holy Quran, Hazrat Isa, peace be upon him, would vindicate himself against the blasphemy of his followers on the grounds that he was not responsible for their misconduct after *God caused him to die*.

However, if one was to assume for a minute that *this death of Jesus* after which his followers would take him and his mother as two gods besides Allah is to transpire only after his *second advent*, then in view of the Quranic verses 5.117/ 118, there would still be some followers of Christ who would regard him and his mother as two gods besides Allah *even after* his death on his alleged second advent.

Who, may one ask, would be these people against whose blasphemy Jesus would be vindicating himself? Would they be Muslims? And if not, then would they not still be required to pay Jizya? Or would the opponents of Hazrat Mirza Ghulam Ahmad now care to declare that the *anticipated Messiah of their fantasy* will, through an explicit decree, positively annul the collection of Jizya from these followers of Jesus who regard him and his mother as two gods besides Allah.

If they do, then how do they reconcile the essential Islamic belief that not one single injunction of the Holy Quran is subject to change? Do the opponents of the Ahmadiyya Muslim Community not insist that:

32. Al Risalah, Cairo: Vol. 10, No 462.

'It would be a Divine obligation upon Christ (PBHU) to follow in letter and spirit, the law of Muhammed. He will receive no Divine revelation, nor will he be charged with the duty of giving new religious laws.'³³

Would the anticipated Messiah's deliberate act of annulling the Quranic law requiring the collection of Jizya from such of his followers who would continue to regard him and his mother as two gods besides Allah after his alleged death on his second advent not constitute an act of *giving a new religious law* ? *And since he is not to receive any Divine revelation,* ³⁴ on his second advent, under what authority would he be able to *abrogate or annul* this essential Quranic law ?

Since the Messiah would be under *Divine obligation to follow the Shariah of Muhammed, upon whom be peace, in letter and spirit*, one would assume that he would have no right to either add or subtract or even abridge the laws of the Holy Quran. The collection of Jizya however is a Quranic injunction ³⁵ and as such an *essential article of the Islamic faith* which the Messiah would be required to follow in *letter and spirit*. *He would hence have no right to abrogate or annul Jizya, unless however, he proposes to act against his Divine obligations.*

The critics of the Ahmadiyya Muslim Community also maintain that the Messiah, Jesus Christ:

'will not receive any Divine revelation. He will not be the bearer of any new message or repository of a fresh mandate from God, nor will he amend, enlarge or abridge the Shariah of Muhammed (PBHU)'³⁶

How do the opponents of the Ahmadiyya Muslim Community then propose to justify their argument that the Messiah will abrogate or annul the Jizya? Whatever justification they choose to present, the fact remains that the *abrogation of Jizya* by the Messiah would constitute an abridgement of the Shariah of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him and hence an

33. Maududi, A.A: Finality of Prophethood: pg 62

34. Ibid: pg 61

35. Al Quran 9.29

36. Maududi, A.A: Finality of Prophethood: pg 61

amendment of the Quranic law which, according to the Holy Quran itself, is the most perfect and complete code of law.³⁷ An Ahmadi Muslim at least, does not relish the prospect of following a person who would, for whatever reason, dare interfere with the ultimate laws of God Almighty contained in the Holy Quran. The Promised Messiah, Hazrat Mirza Ghulam Ahmad declared:

'We affirm that the person who moves away in the slightest degree from the law of the Holy Prophet, peace be upon him, is an infidel. When anyone who turns away from following the Holy Prophet is an infidel in our estimation, then what about one who should claim to bring a new law, or should make a change in the Holy Quran and the Sunnah of the Holy Prophet, or should abrogate any commandment? In our estimation, only that person is a believer who truly follows the Holy Quran, and believes it to be the last revealed Book, and accepts the law that the Holy Prophet, peace be upon him, brought into this world as everlasting, and makes not the slightest change in it.'³⁸

JUDGE AND HEAD OF GOVERNMENT

Another objection raised by the anti Ahmadiyya elements against Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah falls short of any substance and even fails to evoke a long and meaningful discussion or even controversy. The opponents of the Ahmadiyya Muslim Community often argue that while the Traditions state that the Promised Messiah's:

'position will be like a judge, the Mirza [Saheb], till his last breath could not become a head of government.'¹

The substance of this objection not only provokes amusement but also tends to create the impression that the sponsors of this objection have probably *lost their marbles* since they even fail to realise that a suggestion to the effect that the Promised Messiah's position *would be like a judge* has absolutely no reference to his being *a head of a*

37. Al Quran 5.4

38. Al Hakam: 6th May, 1908

1. Hasan, S: The Truth About Ahmadiyyat: pg 7

government.

Infact, the opponents' argument itself gives no indication that the Promised Messiah would even be a judge in the secular sense of the word. On the contrary, their argument suggests that his position is expected to be *like* that of a judge. And hence, what in the name of heavens merits such a comparison and assertion by the critics is beyond understanding.

MULLAHS NOT AGREED ON ESSENCE OF TRADITION

It is rather amusing to find that in this instance once again, the anti Ahmadiyya mullahs are themselves not agreed as to what the position of the Messiah is expected to be. While on some occasions, these critics deny Hazrat Mirza Ghulam Ahmad's claim on the grounds that he, *till his last breath could not become a head of government*,² they, on other occasions themselves maintain that at the time of his second advent, the Promised Messiah '*would subject himself to the authority of the Muslim Amir, who in this instance would be the Imam Mehdi.*'³

This particular critic however is not the only pseudo scholar of the Ummah who finds himself rather unsure of his own grounds. A close scrutiny of the anti Ahmadiyya publications reveals that this confusion is rather common among the antagonists. The leader of the Jamaat e Islami, Maulvi Abul Ala Maududi also finds himself in a similar dilemma. For instance, while he insists that:

'Hadrat Isa's advent will be like the appointment of a former Head of State to render some service under the regime of the present Head of State.'⁴

he contradicts himself by also arguing that after he has slain the Dajjal:

'Hadrat Isa [PBHU] shall rule over the earth as a just leader and a

2. Ibid

3. Hasan, S: The Study of Al Quran: Lesson 14. pg 15

4. Maududi, A.A: Finality of Prophethood: pg 64

benevolent sovereign for a period of forty years.⁵

Another passionate opponent of the Muhammedian Messiah, Hazrat Mirza Ghulam Ahmad appears to be rather less confused and asserts that on his second advent, the Promised Messiah will:

'be a just ruler and not a subject.'⁶

It would hence appear that the anticipated Messiah of the anti Ahmadiyya fraternity would find himself in a predicament if and when he does finally appear since the entire anti Ahmadiyya brotherhood would be divided on the question of his actual secular status in the world. If he does attain such a seniormost position as a Head of a State, then the pseudo ulemma would argue against his claim on the grounds that according to the Traditions, the Promised Messiah was to:

'allow the incumbent Imam of Muslims to supersede him.'⁷

If on the other hand he does not attain such a senior position, these very mullahs would argue that, according to the Traditions, Hazrat Isa was to:

'rule over the earth as a just leader and a benevolent sovereign for a period of forty years.'⁸

The likes of Suhaib Hasan Abdul Gaffar however, would find themselves confused either way since while expecting the Promised Messiah to acquire '*the position of a Head of State*'⁹ they also expect that he would '*subject himself to the authority of the Muslim Ameer.*'¹⁰

JEWISH TRAITS OF THE MULLAHS

A thorough study of the Judaic scriptures shows that on the basis of certain *visions* of their prophets,¹¹ the Hebrew nation:

5. Ibid: pg 58

6. Zaheer, E.E: Qadiyaniat: An Analytical Survey: pg 167

7 Maududi, A.A: Finality of Prophethood: pg 63

8. Ibid: pg 58

9 Hasan, S: The Truth About Ahmadiyyat: pg 7

10. Hasan, S: The Study of Al Quran: Lesson 14. Pg 15

11. Daniel 7.13/18

'yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurpers; would put an end to the impious Roman rule, and would establish His own reign of peace.'¹²

The critics of Hazrat Mirza Ghulam Ahmad accept this historical analysis of the Hebrew nation's reasons of rejecting the Promised Messiah, Jesus Christ and state that on the basis of certain prophecies:

'the Jews had long awaited the advent of a Masih who would be a king. This king would fight and win territories, He would gather Jews from all over the world and assemble them in Palestine. He would create a mighty Jewish Empire.'¹³

Hazrat Isa ibne Mariam however, did not arrive as a great military and political leader as cherished by the Hebrew people and when:

' Contrary to all their eager expectations, the God appointed Masih, Christ son of Mary came without an army to win countries, the Jews repudiated his Prophethood and determined to put an end to his life.'¹⁴

It is interesting to note however, that the pseudo ulemma of the Muslim Ummah who condemn the Hebrew nation for its insidious rejection of the Mosaic Messiah, themselves fall victim to the same folly for which they very rightly condemn their Jewish counterparts.

The leader of the Jamaat e Islami, a passionate opponent of Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah draws a scenario of what he expects would happen when the Messiah of his fanciful imagination finally arrives and states that the:

'Dajjal will penetrate into Syria with 70,000 Jewish troops and will take position before Damascus. At this moment of crisis Christ son of Mary [PBHU] will descend near a white minaret in the Eastern quarter

12. The Jewish Encyclopedia: Vol 8. pg 508

13. Maududi, A.A: Finality of Prophethood: pg 66

14. Ibid

of Damascus. After the morning prayers Christ [PBHU] will advance with the Muslims for fighting against Dajjal.¹⁵

This committed opponent of Hazrat Mirza Ghulam Ahmad then proceeds to state that the Messiah would pursue the Dajjal and:

'A great slaughter of the Jews will ensue and every one of them will be annihilated. The nation of the Jews will be exterminated.'¹⁶

This however is not the extent of the beliefs being entertained by the critics of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah of the Muhammedian dispensation. They expect the Messiah to be a '*Head of Government*,'¹⁷ or a '*benevolent sovereign*'¹⁸ and a '*just ruler*'¹⁹ who would establish '*one universal brotherhood*'²⁰ under a '*Muslim Ameer*.'²¹

They also expect that this Messiah would '*rid this world of hatred and malice*'²² and establish universal peace so much so that even '*animals will live in entire harmony with each other*.'²³

Does one not detect a unique parallelism between the views of these pseudo guardians of the Ummah and their Hebrew counterparts whom the mullahs censure for their insidious rejection of Christ, the Messiah of the Mosaic dispensation? Does the entire philosophy of the antagonists not indicate that they too, like the Jews expect their Messiah to be a great *military and political leader* who would rid the Muslim Ummah of all its enemies and put the entire world on their power.

SPIRITUAL AND NOT MATERIAL KINGDOM

Biblical history indicates that Jesus Christ, the Hebrew Messiah whom

15. *ibid*: pg 69

16. Maududi, A.A: Finality of Prophethood: pg 69

17. Hasan, S. The Truth About Ahmadiyyat: pg 7

18. Maududi, A.A: Finality of Prophethood: pg 58

19. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167

20. Maududi, A.A: Finality of Prophethood: pg 50

21. Hasan, S. The Study of Al Quran: Lesson 14. pg 15

22. Hasan, S: The Truth About Ahmadiyyat: pg 8

23. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167

the Pharisees and the Saducees rejected as the truthful Messiah of the Jewish nation, often argued that his mission had absolutely no bearing on temporal power and the kingdom which had been promised them was infact a spiritual one which '*cometh not with observation for. behold, the kingdom of God is within you.*'²⁴

The Jewish nation however, refused to accept Christ's reasoning since they were *hell bent* on accepting only that Messiah who would literally deliver to them their entire expectations of a temporal kingdom.

Ironically, the Muhammedian Messiah, Hazrat Mirza Ghulam Ahmad suffered the same fate that had been experienced by his predecessor, the Mosaic Messiah some 2000 years ago. While the Promised Messiah establishes his claim on the grounds that his *kingdom* is 'thoroughly divorced from material considerations, his opponents ridicule him and allege that he, God forbid, '*indulges in great orgies of imagination and puts forward the most far fetched meanings.*'²⁵

This situation, one must stress, may sound ironic but then what else could one expect considering that our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, foresaw the situation and prophesied that such conditions would come to prevail in his Ummah. Traditions for instance report that our beloved master, peace be upon him, declared:

'You will follow the precepts of those who have gone before you.'
When the companions, upon whom be peace, asked 'O Messenger of Allah, the Jews and the Christians,' he said, 'Who else ?'²⁶

ABUNDANCE OF GOODS AFFLUENCE AND PROSPERITY OF PEOPLE

This relentless and unholy crusade against Hazrat Mirza Ghulam Ahmad, the Promised Messiah prophesied by our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, continues on the alleged grounds that while our beloved Prophet's

24. Luke 17.20/21

25. Nadwi, A.H: Qadianism. A Critical Study: pg 44

26. Sahih Bukhari: Kitab al Anbiyya

Traditions indicate that during the period of the Messiah:

'there will be abundance of all sorts of goods, people in general will be affluent and rich so much so that it would be hard to find a person who would accept Zakat, he [Hazrat Mirza Ghulam Ahmad] himself throughout his life appealed for subscriptions:' ¹

This objection by the adversaries of the Ahmadiyya Muslim Community indicates that they are not only thoroughly ignorant of Islamic theology but their knowledge of history itself appears to be meagre. Had that not been the case, they may have yet known that the later part of the 19th century CE ushered in such a new era of prosperity and affluence as had never been known to the world before.

Historical evidence suggests that this period experienced the greatest industrial revolution of all times and mankind, except for the mullahs of the Indian sub-continent, progressed in every sphere of life. The inventive genius of the machine age saw coal production increase from *110 million* to *265 million* tons in Britain and from *37 million* to *222 million* tons in Germany. ²

In the United States, automobile production increased from a mere *4 cars* to *200,000 vehicles* a year and the cotton production of the United States alone increased in value from *160 million* to *230 million* pounds sterling. In the year 1850 alone, the agricultural products of this new developing country were estimated to be worth *\$2,000,000,000*. ³

History also shows that during the second part of the 19th century CE, photography, bicycles, sewing machines and the wireless along with many other such consumer goods and services came into use and this is a positive evidence of the growing affluence of the masses. ⁴

The introduction of lighting and the improvement of sanitation also provided for a more decent form of living and progress in medical science provided hope and relief for the sick. ⁵ This one must stress would not

1. Hasan, S: The Truth About Ahmadiyyat: pg 7

2. Weech, W.N: History of the World: Oldham Press, London

3. Ibid

4. Ibid

have been possible without the new acquired wealth of the nations at that point in time. Speaking of the excellent tax returns in the year 1865, the British Chancellor of the Exchequer, called it:

‘an intoxicating augmentation of wealth and power.’⁶

And why should the Chancellor of the Exchequer not have spoken in these terms when statistics indicate that the wealth of the Imperial British Government rose from £6,000 million in 1865 to £11,000 million in 1895 and £14,000 million in 1910.⁷

Across the channel, French capital increased from 2 billion to 3 billion francs between 1872 and 1913 and Germany increased its export trade *threefold* between 1878 and 1912.⁸

A short glance over the state of affairs in other European countries shows that Italy experienced a similar economic prosperity, Sweden began to possess more shipping tonnage than its gigantic neighbour Russia; Russia itself became a land of prosperous estates, Holland became rich in her colonial empire and so did Belgium.⁹

During this period of prosperity and affluence, British industry began to pay 50% more taxes and Prussia, where development had been slow, entered its first phase of industrial expansion and, before long, it rivalled England as its industrial output increased by 600%.¹⁰

Education which had previously been an exclusive privilege of a relatively small section of society became compulsory in many countries. Sweden introduced compulsory education in 1870 and by the early 80's, France followed suit. In Britain, education became compulsory in 1891 and Holland introduced compulsory education in 1900. Even Spain followed the example of most European countries in 1909.¹¹

This however is the tip of the iceberg. Suffice it to say that if the adversaries of the Ahmadiyya Muslim Community were to acquaint themselves with the history of that era, they may yet find that as

5. Ibid

6. Ibid

7. Ibid

8. Ibid

9. Ibid

10. Ibid

11. Ibid

prophesied by our lord and master, peace be upon him, the era of the Promised Messiah witnessed an *abundance of goods, affluence and wealth* the like of which had never been known to the world.

RESTRICTED WITHIN BORDERS OF CHRISTIAN NATIONS

The opponents of the Ahmadiyya Muslim Community may wish to argue that this abundance of goods and accompanying affluence and prosperity was infact restricted within the borders of Christian nations and was hence enjoyed only by the Christian populace of the world. In that event, they ought to be glad since our beloved master, peace and blessings of Allah be upon him, did prophesy that this affluence and prosperity would be enjoyed by the followers of the Dajjal and not Muslims.

It is for instance stated in the Traditions that when the Dajjal finally arrives among the people:

'He will command the earth and it will produce pastures for them and their cattle will come back to them in the evening with high humps and full udders and fat sides.' ¹²

Traditions attributed to the Holy Prophet also state that the Dajjal would:

'pass through desert places and will call them to put forth their treasures and they will follow him like bees.' ¹³

The Muslims on the other hand, those who refuse to make obeisance to the Dajjal, would find themselves in a very miserable plight. It is for instance stated that when the Dajjal arrives among the people, he:

'will call them to obedience but they will reject his call and he will turn away from them. They will be afflicted with drought and famine and will become destitute.' ¹⁴

Not even the adversaries of the Ahmadiyya Muslim Community would care to deny the fact that those people who refuse to make

12. Sahih Bukhari

13. Ibid

14. Ibid

obeisance to the Dajaal and hence find themselves in a miserable plight would be no others than sincere Muslims. And this view is further substantiated by our beloved Prophet's Tradition which states that even after the Dajaal has been slaughtered by the Messiah:

'The Prophet of Allah, the Messiah and his companions will be beleaguered till a calf's head will appear better to them than a hundred dinars appear to you today.'¹⁵

APPEAL FOR SUBSCRIPTIONS

To prove their contention that Hazrat Mirza Ghulam Ahmad was not the Messiah promised by the Traditions of our beloved master, peace be upon him, his critics tend to create an impression that he, God forbid, required charity to sustain himself and hence:

'throughout his life, he appealed for subscriptions.'¹⁶

However, historical records prove that during the reign of the first Mughal emperor, Hazrat Mirza Ghulam Ahmad's ancestor, Hadi Beg exercised absolute control over some 70 villages surrounding Qadian, a town founded by the great ancestor of Hazrat Mirza Ghulam Ahmad.¹⁷ Even after the power of the Mughal dynasty declined, the family retained control of an area of 60 miles surrounding Qadian and the then 84 villages over which the family exercised control yielded an income of 8,000,000 Indian rupees.¹⁸

Although the family lost its estate during the Sikh tyranny of the early 1880's, some 5 villages of the family's ancestral estate were subsequently restored to the family in 1835.¹⁹

After the annexation of the Punjab by the British, Hazrat Mirza Ghulam Ahmad's father spent nearly 70,000 rupees in litigation hoping to repossess his ancestral estate and this amount one should realise, could not be spent by a family of meagre means:

15. Sahih Bukhari

16. Hasan, S: The Truth About Ahmadiyyat: pg 7

17. Griffin, L & Massey, Colonel: The Punjab Chiefs

18. Singh, G: Shamsheer Singh

19. Dard, A.R: Life of Ahmad

On the death of his father, Hazrat Mirza Ghulam Ahmad inherited half his father's wealth, the other half being transferred to his son since Hazrat Mirza Ghulam Ahmad's brother died without an issue.

These facts establish beyond a shadow of doubt that Hazrat Mirza Ghulam Ahmad did not require any charity to either sustain himself or his family. On the contrary, a large proportion of his own wealth was spent in the service of Islam, a fact admitted by the Muslim leadership of his age. For instance, Maulana Muhammed Hussain Batalvi admitted that Hazrat Mirza Ghulam Ahmad:

'has proved himself so steadfast in the service of Islam through his pen, his **money** his tongue etc, that few such instances are to be found among the Muslims.'²⁰

This leader of the Ahle Hadith Jamaat also challenged all those who considered his language to be an instance of exaggeration, to:

'name three or four such helpers of Islam [as Hazrat Mirza Ghulam Ahmad] who are determined to serve Islam not only with their **money**, pen and tongue but also with their persons.'²¹

SUBSCRIPTIONS PAID TO THE COMMUNITY AND NOT TO THE PERSON

It is a fact of life that every organisation which undertakes an explicit mission needs to survive on subscriptions from its membership if it is to fulfil the purpose for which it has been founded. The Ahmadiyya Muslim Community was founded by Hazrat Mirza Ghulam Ahmad with the explicit purpose of propagating the message of Islam and defending the honour of its blessed Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, from the venomous attacks of all the enemies of Islam.

But this momentous task of international proportions could not be achieved without the collective efforts of the sincere Muslims who held Islam and its Prophet, upon whom be peace, in the highest regard. One

20. Ishaatus Sunnah: Vol. 7: Nos. 611

21. Ibid

must realise that at that point in time, the anti Ahmadiyya forces were being sponsored and financed by the resources and fortunes of some of the world's wealthiest nations and under those conditions, no individual Muslim could ever expect to meet this colossal challenge on the strength of his personal fortune. Yet, Hazrat Mirza Ghulam Ahmad made all his personal resources available to the service of Islam as is evident from the testimony of the leader of the Ahle Hadith Jamaat in India.²²

APPEALS BY ANTI AHMADIYYA ORGANISATIONS

It is rather amusing to note that while the adversaries of the Ahmadiyya Muslim Community take exception to *subscriptions* being paid to the Ahmadiyya Muslim Community by Ahmadi Muslims, they themselves solicit subscriptions and charity not only from their own sympathisers but also from the Muslim masses in general. For instance, the *Alami Majlis e Tahaffuze e Khatme Nubuwwat* solicit charity through such announcements as:

APPEAL TO THE MUSLIMS OF THE WORLD

Qadianis are very active in spreading their literature through out the world. In order to combat them our Majlise-e-Tahaffuze-Khatme Nabuwwat is also publishing anti - Qadiani literature in Urdu, English, Arabic, and other languages and presenting the Qadianism in its true colours.

Wherever there are Qadiani centres in your countries, please keep us informed of their activities and also send us your queries for clarification of the same. Also our Majlis appeals to Muslims of such places to establish Majlis Tahaffuze Khatme Nabuwwal (Organisation for the safeguard of the finality of Prophethood of Mohamed S.A. W.)

22. Ibid

Our Majlis also appeals to philanthropic Muslims to please come forward with donations, also Zakat, charity specifying the same as such. We shall use such contributions in ways allowed by shariat in Combating Qadian fraud and falsehood. Our address is

ALAMI MAJLIS-e-TAHAFFUZ-e
KHAMME NUBUWWAT
HAZOORI BAGH ROAD
MULTAN, PAKISTAN

PHOTOGRAPHIC COPY OF APPEAL PUBLISHED AS APPENDIX TO 'JESUS & THE AHMADIYYA MOVEMENT: PG 61

The U.K. Islamic Propagation Centre International of 481, Coventry Road, Small Heath, Birmingham also solicits Zakat, Lillah and Donations from among others, the members of the Ahmadiyya Muslim Community:



U. K. Islamic Propagation Centre International

481, COVENTRY ROAD, SMALL HEATH, BIRMINGHAM B10 0JS, U. K.

TEL: 021-773 0137

Dear Brother/Sister in Islam,

Ramadhan 1408 A.H.
April 1988 A.D.

Assalamu-Alaikum-Wa-Rahmatullah.

Allah says in the Holy Qur'an:-
Sura Sajda
41/33

"And who is better in speech than he who invites men to Allah and does good deeds and says I am one of the Muslims."

With this message of Allah in mind the U.K. Islamic Propagation Centre was established three years ago with two important objectives, (i) to present Islam to non-Muslims with whatever means most effective., (ii) To educate Muslims about Islam and comparative religious studies.

No doubt you would agree that this good work in the name of Allah should continue; but *unfortunately* we do not have the funds to reprint the literature for free distribution. We do not receive any financial help from any other

organisation or country. We entirely rely on our sincere and generous Brothers and Sisters like yourself for contributions to continue this noble task solely to please Allah. Within the last few months, we have received thousands of letters from Africa (Nigeria in particular) requesting free literature, but sadly, we are unable to respond due to shortage of literature and funds. The purpose of this letter in this *Holy month of Ramadhan* is therefore to ask you to help us to promote the DEEN of Allah by giving us your Zakat, Lillah and Donations.

This work cannot continue without your financial as well as spiritual support!
May we look forward to a response in accordance with the Muslims reputation as the most charitable people in the world.

Name _____, I enclose a cheque/P.O. for the sum of
£ _____ as *(Zakaat/ Lillah/ Donation) to the Islamic Propagation
Centre.

[] Please send me a Standing Order Mandate so that I could donate to the
Islamic Propagation Centre regularly.

"Money never decreases because of Sadaqa." (Hadith)

PR88

Invite (All) to the Way of thy Lord with wisdom and Beautiful Preaching and reason with them in ways that are Best and Most gracious.
[Al-Quran 16: 125]

PHOTOGRAPHIC COPY OF RELEVANT EXTRACTS OF LETTER RECEIVED BY THE
AHMADI MUSLIM AUTHOR

Another Muslim organisation, *Islamic Propagation Centre International of Wood Lane, Birmingham* carries a standard appeal for charity and donations on nearly all its books:

**ALL OUR LITERATURE IS
ABSOLUTELY FREE.
But we do appreciate any
contribution towards Postage, Packaging
and Publication.
ZAKAAT, LILLAH and DONATIONS
are accepted.**

PHOTOGRAPHIC COPY OF APPEAL PRINTED ON THE CENTRE'S BOOKS

The *Markazi Jamiat Ahle Hadith* also solicits donations with such

standard appeals as:

Monthly
THE STRAIGHT PATH
مسار المستقيم

20, GREEN LANE, SMALL HEATH, BIRMINGHAM B9 1JK
Telephone 021 773 0019

Dear Reader,
Asslamo Alaikum Wa Ramatullah Wa Barakatuhu

During the last eight years we have faced numerous difficulties and obstacles, since it is very difficult for a purely non-commercial Islamic magazine to survive here in Britain. Yet we have persevered and continued to ensure that the basis of 'The Straight Path' is the propagation of Islam, first and foremost.

For a number of years now the subscription rate has been £8 per year. Now due to the larger size of the magazine and other increases in production costs the subscription rate is £10 per year. Even this does not reflect the true cost of the magazine and it barely covers postage and package. We would therefore be very grateful for any additional donations.

We hope that you will choose to help us in this important work. Any donations can be credited direct into our account (No. CD 953) at United Bank Limited, 391-393 Stratford Road, Birmingham B11.

May Allah Subhana hu Wa Ta 'ala reward you for your help.

MAHMOOD AHMED - managing Editor

PHOTOGRAPHIC COPY OF EXTRACTS FROM APPEAL RECEIVED BY THE AHMADI
MUSLIM AUTHOR

END OF ALL OTHER RELIGIONS

On the authority of certain Traditions attributed to our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, some opponents of the Ahmadiyya Muslim Community argue that the advent of the Promised Messiah was to:

'convert the whole of humanity to one faith – that is Islam.'¹

These mullahs also argue that after the son of Mary's advent from heaven:

'Allah will destroy all other religions in his times and will restore Islam.'²

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 180

2. Ibid

In view of this belief being entertained by the Ahmadiyya Muslim Community's adversaries, they contend that Hazrat Mirza Ghulam Ahmad could not be considered to be the Promised Messiah since:

'the position of religion in the world is still the same as it was during his [Hazrat Mirza Ghulam Ahmad's] life.'³

The opponents argument to the effect that after Hazrat Isa's second advent and his subsequent death, the whole world would have been converted to Islam and hence all other faiths would have been destroyed, has already been shown to have been contradicted by such evidences contained in the Holy Quran which bear testimony that even after Hazrat Isa's death, there would be such people in this world who would take him and his mother as two gods besides Allah.⁴ Hence, to deny the continued existence of at least some non Muslims who would worship Jesus and his mother as two gods besides Allah, after the death of the Promised Messiah, would be tantamount to denying the authority of the *Perfect Book*⁵ and the *decisive Word of God Almighty*⁶ – the Holy Quran – which is *free from all doubts*⁷ and the *wisdom of which cannot be matched*.⁸

It has also been shown already that according to some Traditions of our beloved Prophet, narrated by such revered personalities as Hazrat Abdullah ibn Amr 'As and Hazrat Nawas ibn Sam'an, the last survivors of this planet earth would be the most depraved people who will *not possess the smallest particle of good or faith*⁹ but they will be *promiscuous like birds and wild beast*¹⁰ and they will *consort openly with their women like donkeys*.¹¹

Would the adversaries of the Ahmadiyya Muslim Community now care to argue that these people who will worship Jesus and Mary as two gods after the death of the Messiah will be, God forbid, Muslims? Would they care to argue that these last survivors of the earth who will be promiscuous like birds and wild beasts in their behaviour will be, God

3. Hasan, S: The Truth About Ahmadiyyat: pg 7

4. Al Quran 5.117/118

5. Al Quran 15.2

6. Al Quran 86.14

7. Al Quran 2.3

8. Al Quran 17.89

9. Sahih of Muslim

10. Ibid

11. Ibid

forbid, Muslims ? Would they care to argue that these people who will consort openly with their women like donkeys will be, God forbid, Muslims ? If not, then under what criterion do they argue that the Promised Messiah:

'will convert the whole humanity to one faith – that is Islam.'¹²

How, one may ask, do these pseudo guardians of the Ummah propose to reconcile their argument with the Traditions of our beloved Prophet which state that after the Dajjal has been pursued and annihilated by the Messiah:

'Thereafter, people will survive for seven years and there will be no enmity between two. Then Allah, the Lord of honour and glory will send a cool breeze from the direction of Syria and there will not remain on the face of the earth a single one in whose heart there will be the smallest particle of good or faith but that his soul will be taken in custody. And there will remain only the worst people who will be promiscuous like birds and like wild beasts in their behaviour. They will not know any good and will not refrain from any evil. Then Satan will appear among them in the garb of man and will ask them: Will you not obey me? They will enquire of him: What do you command us to do? He will command them to worship idols. In this condition, their provision will be plenty and their life comfortable, then the trumpet will be blown.'¹³

Who, one may ask, will these people be who will not be affected by the cool breeze which will take into custody the souls of all those in whose heart there is the smallest particle of good and faith and amongst whom Satan will appear and command them to worship idols? Would they be, God forbid, Muslims? What may one ask would be the religion of these idol worshippers? Would it be, God forbid, Islam? And if not, then how do the adversaries of the Ahmadiyya Muslim Community care to establish their argument that the Promised Messiah was to *bring about a complete destruction of all other religions except Islam*¹⁴ and after his

12. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 180

13. Sahih Muslim

14. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pp 180/181

advent, there was expected to be '*only one brotherhood, that of Islam.*'
15

THE ONE EYED DAJAAL

A belief in the personal physical appearance of a one eyed Dajjal before the advent of the Promised Messiah and his physical annihilation at the hands of the Messiah at Lod is yet another bone of contention as a result of which the adversaries of Hazrat Mirza Ghulam Ahmad of Qadian refuse to acknowledge his claim to be the Promised Messiah of the Ummah. His opponents argue that:

'Tallying the description given in traditions about one eyed Antichrist neither any person of that description was killed by the Mirza nor such a person has appeared so far.'¹

It is not denied that our beloved master's Traditions bearing upon the *Dajjal* mention several distinctive peculiarities of the *anti Christ* as a result of which this *miscreant* should not be difficult to recognise.

The Traditions report that the Dajjal was to be a person or persons of '*sparkling white complexion*'² whose '*one eye was to appear like a brilliant shining star*'³ and the other, '*like a swollen juicy grape, which was to be void of sight.*'⁴ It is also related that the Dajjal was to have the words '*kafir inscribed on its forehead,*'⁵ so clearly that '*every believer was to be able to decipher this inscription on its forehead whether he is literate or not.*'⁶

These peculiar personal physical traits of the Dajjal however, were not to be the only signs through which the one eyed *miscreant* was expected to be recognised.

According to certain other Traditions of the Holy Prophet, peace and blessings of Allah be upon him, the Dajjal was to make an appearance on a *white ass whose two ears were to be 30 yards apart and between whose*

15. Maududi, A.A: Finality of Prophethood: pg 69

1. Hasan, S: The Truth About Ahmadiyyat: pg 8

2. Musnad Ahmad

3. Musnad Ahmad

4. Sahih Bukhari

5. Sahih Muslim

6. Musnad Ahmad

legs there was to be a distance of a day and a night's journey. 7 He was to carry with him mountains of bread and streams of water 8 and he was to be followed by the treasures of the world as bees follow their queen.9

Traditions also report that the Dajjal was to be followed by *devils in the form of those that were already dead from among the fathers and brothers of the people;10 an army of 70,000 Jews 11 and various other kinds of people.12* Traditions attributed to our beloved Prophet also state that the *women amongst the party of the Dajjal were to assume the appearance of men while men were to assume the appearance of women.13* It is also stated that the Dajjal was to have such miraculous powers that he was to *cure the blind and the lepers and even raise the dead.14*

This extremely explicit description of the Dajjal makes it quite evident that the *monster* was not to be difficult to recognise on account of its distinctive personal traits and also its surroundings and capabilities. Yet, if one was to be guided by the anti Ahmadiyya mullahs' insistence that such a monster has to appear *physically* before the advent of the Promised Messiah, then one would find oneself confronted with an acute dilemma which would, God forbid, reflect seriously upon the preception of our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

THE EPISODE OF IBN SAYYAD

It is related that during the lifetime of our beloved Prophet, peace and blessings of Allah be upon him, some companions of our beloved master began to be apprehensive of the weird dreams and experiences of a certain Ibn Sayyad. When the Holy Prophet, peace and blessings of Allah be upon him, learnt of Ibn Sayyad's dreams and experiences, he decided to visit the latter in the company of Hazrat Umar, upon whom be peace, and determine the truth of the concern being voiced by his companions who believed that Ibn Sayyad was the Dajjal mentioned in our lord's prophecies. 15

Traditions relate that while the Holy Prophet, peace and blessings of

7. Kanz al Ummal

8. Ibid

9. Mishkat

10. Kanz al Ummal

11. Ibid

12. Ibid

13. Ibid

14. Ibid

15. Miskat: Ch. Ibn Sayyad

Allah be upon him, was interrogating Ibn Sayyad, Hazrat Umar Farooq, upon whom be peace, lost his patience and sought our beloved master's permission to kill Ibn Sayyad whom he believed to be the Dajjal in person.

One particular opponent of Hazrat Mirza Ghulam Ahmad who proposes to expose the alleged fallacy of Hazrat Mirza Ghulam Ahmad's interpretations of the Holy Prophet's Traditions, narrates this incident of Ibn Sayyad in one of his anti Ahmadiyya tirades and states:

"In connection with the episode of Ibn Sayyad, Jabir bin Abdullah relates that 'Umar bin al-Khattab (may God be pleased with him) submitted: 'O Apostle of God (peace be on you) allow me to slay him.' In reply the Prophet of God (PBUH) observed: 'If indeed this man is he (referring to the Dajjal), then he shall be slain by Christ son of Mary. You should not slay him. But if this man is not he (Dajjal), then you have no right to kill the individual from amongst those to whom we have guaranteed protection (dhimmies).' (Miskat, Kitab ul Fitan; Bab: Qissa Ibn Sayyad quoted by Shara al Sunnah al Baghawi)."16

Now, if one was to be guided by the insistence of the anti Ahmadiyya elements to the effect that the Traditions of our beloved Prophet are not subject to interpretation and the Dajjal with its distinctive peculiarities has to appear before the Promised Messiah, then this episode of Ibn Sayyad, acknowledged as authentic by the anti Ahmadiyya author, Maulvi Abul Ala Maududi, would raise some very pertinent questions.

The unmistakable physical traits of the Dajjal and his surroundings have been explicitly mentioned in the Traditions of our beloved Prophet, peace be upon him. Ibn Sayyad did not appear to display any of these peculiarities in his person nor is there any indication that he was surrounded by any of the other signs so numerous recorded by our master's Traditions.

The question which arises now is: Why did our beloved Prophet's

16. Maududi, A.A: Finality of Prophethood: pg 53

companions begin to wonder if Ibn Sayyad was the Dajjal prophesied by the Holy Prophet of Islam, peace and blessings of Allah be upon him? Was Ibn Sayyad a person of sparkling white complexion whose one eye shone like a brilliant shining star? Was he blind of the other eye and did it appear like a swollen juicy grape? Did he have the words *kafir* inscribed on his forehead? Did he own a donkey of inordinate size whose two ears stood 30 yards apart and between whose legs there was a distance of a day and a night's journey? Did he carry mountains of bread and streams of water with him? Did the treasures of the world follow him like bees follow their queen? Was he accompanied by the devils in the shape of the dead from amongst the people or an army of 70,000 or any other kind of people? Had the women in Ibn Sayyad's party assumed the appearance of men or else had the men in his party assumed the appearance of women? Did he miraculously cure the lepers and the blind or did he raise the dead? If the bigoted mullahs choose to insist that all these peculiarities of the Dajjal were evident, then would they care to substantiate their insistence with at least some conclusive evidence?

No amount of bigotry or hypocrisy could ever suffice to argue that Ibn Sayyad displayed any of these physical peculiarities mentioned in the Traditions of the Holy Prophet, peace be upon him, nor could it ever be established that he was either surrounded by any of the distinctive signs mentioned in the Traditions or that he ever accomplished any of the tasks the Dajjal was expected to accomplish. And yet, our beloved Prophet's blessed companions voiced such concern which necessitated our lord and master's visit to Ibn Sayyad, to determine whether he was or was not the Dajjal seen by him in one of his visions. Could the adversaries of the Ahmadiyya Muslim Community explain all this?

Could they explain what prompted the companions, peace be upon them all, to voice their concern? Could they explain what made Hazrat Umar Farooq, Allah be pleased with him, think that Ibn Sayyad was in fact the Dajjal and hence he sought permission to rid the world of him with the words:

'O Apostle of God. Peace be on you. Allow me to slay him.'¹⁷

17. Maududi, A.A: Finality of Prophethood: pg 53

Did he witness any of the signs mentioned in the Traditions ? Did Ibn Sayyad own a donkey which could:

'travel on water as well as on land and which left clouds of smoke in front of it and behind it when it travelled on land or sea ?' ¹⁸

And one may ask these contentious mullahs, why did our lord and master, the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, neither positively *confirm* nor *deny* the possibility that Ibn Sayyad *was or was not* the Dajjal ? Why did our beloved Prophet, peace be upon him, leave the whole question in abeyance by denying Hazrat Umar, upon whom be peace, his request by stating:

'If indeed this man is he (referring to the Dajjal) then he shall be slain by Christ. But if this man is not he (Dajjal) then you have no right to kill an individual from amongst those with whom we have guaranteed protection.' ¹⁹

Does this entire episode not suggest that the physical peculiarities of the Dajjal mentioned in our beloved Prophet's Traditions and the distinctive signs with which the Dajjal was to be surrounded were not to be witnessed as is argued by the adversaries of the Ahmadiyya Muslim Community ? Otherwise why should the companions of our beloved master, peace be upon him, have voiced any concern when they did not see any these signs being displayed by Ibn Sayyad ? Why should Hazrat Umar Farooq, upon whom be peace, have sought permission to kill Ibn Sayyad whom he believed was the Dajjal, when Ibn Sayyad was not surrounded by any of the signs indicated in the Traditions of the Holy Prophet, peace and blessings of Allah be upon him ? Why should our own beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, have left the entire question in abeyance when Ibn Sayyad neither displayed any of the peculiar physical traits in his person nor was he surrounded by any of the signs which the Holy Prophet had seen in his vision ?

18. Kanz ul Ummal

19. Maududi, A.A: Finality of Prophethood: pg 53

THE BLIND EYE OF THE DAJAAL

In the interest of Islam and the realisation of the ultimate truth, the adversaries of the Ahmadiyya Muslim Community ought to rise above their prejudices and admit that this segment of the Holy Prophet's Tradition is as much subject to interpretation as the segments referring to the *breaking of the cross and the killing of the swine*. It has already been shown that some critics of Hazrat Mirza Ghulam Ahmad have not restrained themselves from reading meanings into the Traditions of our beloved Prophet, peace and blessings of Allah be upon him.²⁰ They would infact be doing themselves and the entire Ummah a great service if they would show simliar wisdom and understanding in relation to the other similar segments of the same Tradition.

The Ahmadiyya Muslim Community's opinion that the *blinded eye of the Dajjal* signifies that the anti Christ would be devoid of spiritual sight is not based upon any *fanciful interpretation* as is often alleged by the critics but the *ultimate wisdom of the Holy Quran* which represents *believers as those who are in full possession of their faculty of sight and the non believers as those that are blind*.²¹

And this opinion of the Ahmadiyya Muslim Community has previously been subscribed to by other Muslim scholars of repute, one of whom stated:

'It has been reported that the right eye of the Dajjal would be devoid of sight and that the Messiah will have his left eye devoid of sight, and this means that Dajjal will be bereft of praise of praiseworthy moral qualities, such as knowledge, intelligence and humility, whereas Jesus will be free from ignorance, avarice, greed and other despicable moral vices of the kind.'²²

MAUDUDI'S DESCRIPTION OF KAFIR AND ITS SIMILARITY TO DAJAAL

It is ironic that while most anti Ahmadiyya authors profess their love

20. Maududi, A.A. Finality of Prophethood: pg 49

21. Al Quran 11.25

22. Raghīb, Imam Abul Qasim Al Hussain al: Al Mafradat fi Gharib al Quran

for the Ummah and pretend to educate the masses with their literary pursuits, they fail to reflect upon their own findings. For instance, one particular critic of the Ahmadiyya Muslim Community offers a description of a *kafir* and states:

'He will spread confusion and destruction on earth. He will without the least compunction, violate other men's rights, be cruel to them and create disorder and destruction in the world. His perverted thoughts and ambitions, his blurred vision and distorted scales of values and his evil spelling activities would make life bitter for him and all around him. Such a man will destroy the calm and poise of the earth.'²³

Yet, he fails to appreciate that his description of a *kafir* is synonymous with the description of the *Dajjal* mentioned in the Traditions. It is hence not surprising that our beloved master's Traditions state that:

'Between the creation of Adam and the Day of Judgement, there is not a tribulation greater than the mischief of the Dajjal.'²⁴

DAJAL IDENTIFIED BY TRADITIONS

The Almighty Lord demands that the actions of Muslims correspond to their conduct. He states in the Holy Quran:

'O ye who believe! Why do you say that which you do not. It is most hateful in the sight of Allah that you say that which you do not.'²⁵

It is regretted however that while a majority of the anti Ahmadiyya authors exhort and advise the Muslim masses to adopt one course of action, their own personal conduct falls short of the requirements of the Holy Quran and its exhortations.

One anti Ahmadiyya author for instance denounces a certain section of the Muslim Community for denying the need of our beloved Prophet's Traditions.²⁶ To emphasise the necessity of relying on the Traditions of

23. Maududi, A.A: Towards Understanding Islam

24. Sahih Muslim

25. Al Quran 61.3/4

26. Hasan, S: Al Nida. June/July 1987

our master, the Holy Prophet, upon whom be peace, this critic quotes a certain verse from the Glorious Quran which directs Muslims to obey Allah and His Messenger and all those charged with authority and also admonishes them that if there be a difference of opinion between them, the best course of action is to refer the matter to Allah and His Messenger for final determination.²⁷

Yet, when these pseudo preachers of the Islamic faith find themselves confronted with a situation where reference to *Allah and His Messenger* presents the possibility of their interests being compromised, they choose to ignore their own counsel.

The Holy Prophet's Traditions contain a treasurehouse of wisdom and an honest study of these open vistas of knowledge to all those who seek the ultimate truth. One such truth, the reality of which has been thoroughly explained in the Traditions of our beloved Prophet concerns the identification of the Dajjal and any sincere Muslim who wishes to seek the identity of the Dajjal need not look elsewhere.

Had these contentious mullahs who advise and exhort others acted upon the directives of the Holy Quran themselves, they may have yet found that the question as to *who* and *what* the Dajjal is has infact been already determined by the Holy Prophet of Islam. The Traditions report that our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, gave Muslims the glad tidings of what could entitle them to protection from the mischief of the Dajjal. It is stated that he declared:

'Whosoever commits to memory, the first ten verses of Surah Al Kahf will be immune from the mischief of the Dajjal.'²⁸

Another version of this Tradition records that the Holy Prophet, peace be upon him, declared:

'Whosoever recites the last ten verses of Surah Al Kahf will be safe from the trials of the Dajjal.'²⁹

27. Al Quran 4.60

23. Sahih Muslim; Sunan Abu Dawud; Jami of Tirmidhi and Musnad Ahmad

These Traditions should hence indicate that the first and the last ten verses of *Surah Al Kahf* contain some evidence in them which could identify the Dajjal for the Muslim masses. Have the adversaries of the Ahmadiyya Muslim Community ever bothered to look into these verses and determine as to what lesson is contained in them ?

A reflection upon the first ten verses of *Surah Al Kahf* indicate that these have a singular reference to the spiritual onslaught of Christianity with its abstruse dogma of Jesus's professed divinity through his alleged sonship of God Almighty. The last ten verses of the *Surah* on the other hand refer to the material and political predominance of the Christian world. Hence, both these passages referred to as an antidote to the mischief of the Dajjal, refer to the Christian nations of the world which should, in turn, establish the validity of the belief that the Christian nations of the world are infact the Dajjal prophesied by our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

This view that the Dajjal was not to be one single person but the entire Christian congregation of the world is further substantiated by such evidences in Islamic literature which state that:

'The Dajjal is the name of a large party which, through force of numbers, will spread over the whole earth, and according to some authorities, it is the name of a party which keeps moving from one part of the world to another, the goods and material in which it trades.'³⁰

This view is agreed upon by another lexicon where it has been stated that:

'The Dajjal is a large party.'³¹

PARALLEL IN JEWISH HISTORY

The Traditions report that our beloved Prophet compared the

29. Sahih Muslim; Jami of Tirmidhi and Sunan Abu Dawud

30. Husaini, Abu'l Fa'id Sayyid Muhammed Murtada: Taj al' Aras

31. Shartuni, Said al Khauri al: Aqrab al Mawarid

latter-day *Ulema* of this *Ummah* to the *Pharisees* of the Jewish nation.³² This prophetic vision of our beloved master, upon whom be peace, appears to have been fulfilled repeatedly. This *Ummah's* pseudo *Ulema's* insistence that the appearance of a *huge monster with all its physical peculiarities* must precede the advent of the Promised Messiah fulfills our beloved master's prediction yet once again since a parallel to this may also be found in the conduct of the Jewish scholars.

The Hebrew people denied the Messiah of the Mosaic dispensation on account of what an adversary of the Ahmadiyya Muslim Community terms as:

'their literature being full of wishful dreams.'³³

Wishful dreams no doubt these were since the Hebrew nation believed that the Messiah, who was to *physically descend from the sky with clouds of heaven*³⁴ was to be preceded by:

'four great beasts from the sea, the first of which would be like a lion with eagle's wings and the second like a bear with three huge ribs being held between its teeth. The third of these monsters from the sea would look like a leopard with four wings and the four heads and the fourth beast would be a dreadful and terrible looking beast, exceedingly strong with great iron teeth and ten horns.'³⁵

These contentious scholars of the Hebrew nation who based their expectations on the vision of Daniel also believed that:

'One of these four grotesque looking beasts would be destroyed and the others defeated and subjected.'³⁶

Since these beasts did not appear before the advent of the Mosaic Messiah nor were they either defeated or annihilated, the wicked Pharisees found themselves in good stead to argue against the claim of Hazrat Isa ibne Mariam and their active resistance found popular support among the masses since they too believed that the alleged signs were to be witnessed literally.

32. Shah, Hazrat Wali Ullah: Al Fauzal Kabir: Ch 1 pg 9

33. Maududi, A.A: Finality of Prophethood: pp 6667

34. Daniel 7.13

35. Daniel 7.37

36. Daniel 7.11/12

It is ironic that the Pharisees who rejected the Mosaic Messiah never had enough courage to acquaint their followers with the true significance of Daniel's vision nor did the masses have the intelligence to realise that Daniel's prophesy on the basis of which the son of Mary was rejected, was a vision³⁷ which had no relevance to the insistence of the Pharisees. Had they possessed any better sense, they may yet have discovered that this vision of Daniel had already been interpreted by Daniel himself³⁸ and as such had no bearing upon the advent of the Promised Messiah.

The Muslim *Ulemma* of this day and age have also fallen foul of the same error committed by their counterparts of the Hebrew race and hence demonstrated their Jewish tendency which our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, predicted they would.

They too anticipate an actual physical appearance of a one eyed monster which according to popular folklore would be so huge that when he rides his donkey, his head would be hidden in the clouds. And unless this monster appears before the advent of the Promised Messiah and is annihilated by him, they contend, they will not accept any Messiah.

It is however regretted that the Muslim masses, inspite of being better educated than the Jewish people of the first century CE, allow themselves to be led by these pseudo scholars who according to one of our beloved master's Traditions were expected to lead them astray. Traditions report that our beloved master, peace be upon him, declared:

'Allah will not bolt out knowledge by withdrawing it from people but will put it out of their reach through the death of divines with a result that when there are no divines, people will adopt ignorant ones as their leaders and will ask them for guidance and they will render their opinions without knowledge. They will be astray themselves and they will lead others astray.'³⁹

37. Daniel 7.2

38. Daniel 7.17/27

39. Sahih Muslim and Sahih Bukhari

DEFEAT OF THE DAJAAL

The fact that the ignorant ones adopted as leaders by a large majority of Muslims render their opinions without knowledge is blatantly evident from the allegedly *scholarly exposition of Islamic beliefs and concepts* of these leaders who are not only astray themselves but are also leading their congregations astray. For instance, while these pseudo scholars, *blinded by their preconceived prejudices*, repeatedly insist that the Dajjal has to be *physically annihilated* by the Messiah, the colossal treasure of knowledge contained in our beloved master's Traditions establishes beyond a shadow of doubt the fact that the mischief of the Dajjal was not to be counterpoised through physical might as is suggested by the ignorant mullahs. It was infact to be neutralised through the strength of superior argument. This is clearly evident from such Traditions as state that the Holy Prophet, peace be upon him, advised Muslims:

'When he makes his appearance and I am in your midst, I will overpower him with arguments on behalf of every Muslim, but if he appears after me, everyone should argue with him on his own behalf.'⁴⁰

In yet another Tradition, our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, declared:

'When he makes his appearance and I am in your midst, I will overpower him by arguments and if, when he makes his appearance, I am not in your midst, every one should argue with him.'⁴¹

Incidentally, the authenticity of these Traditions is not denied by the adversaries of the Ahmadiyya Muslim Community who themselves quote this Tradition on the authority of Hazrat Nawas bin Sam'an and state:

"An Nawwas bin Saman reported that God's messenger mentioned the 'dajjal' saying if he appears while I am among you I shall be the one to dispute with him on your behalf, but if he appears when I am

40. Kanz ul Ummal: Vol VII, No 2079

41. Ibid: No. 2076

not among you, a person should dispute with him on his own behalf, and God will take my place in looking after every Muslim.”⁴²

This Tradition of our beloved Prophet, when read in conjunction with the other Traditions which advise Muslims to recite the first and the last ten verses of *Surah Al Kahf*⁴³ establish the fact that the neutralisation of the Dajjal's menace is not to be accomplished through its *physical annihilation* but through *superior argument*.

The opponents of the Ahmadiyya Muslim Community themselves admit that the Holy Prophet, peace and blessings of Allah be upon him, gave Muslims the glad tidings that the opening verses of *Surah Al Kahf* were infact an antidote to the mischief of the Dajjal and hence a protection for them. One critic of Hazrat Mirza Ghulam Ahmad reports this Tradition and states that the Holy Prophet, upon whom be peace, advised Muslims:

‘Those of you who are living in his times should recite over him the opening verses of Surah al-kahf (for they are your protection against him).’⁴⁴

This view to the effect that the defeat of the Dajjal is not expected to be a physical one is further substantiated by another Tradition which states that when the Dajjal appears:

‘Whoever says, God is my Lord and continues to do so till he dies, God will keep him safe from the mischief of the Dajjal.’⁴⁵

DEFEAT OF THE JEWS

The unholy crusade against Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah continues on the alleged grounds that whereas Traditions report that the:

‘Jews will be badly defeated’¹

42. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 190

43. Sahih Muslim; Sunan Abu Dawud; Jami Tirmidhi and Musnad Ahmad

44. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 190

45. Kanz ul Ummal

1. Hasan, S: The Truth About Ahmadiyyat: pg 8

Hazrat Mirza Ghulam Ahmad did not accomplish this sign and hence could not be considered the Promised Messiah.

The adversaries of the Ahmadiyya Muslim Community also argue against his claim on the grounds that the:

'Jews has no country and government of their own before [Hazrat] Mirza [Ghulam Ahmad] but now they have got a country and a strong government which points to the fact that the mission of the Messiah is not yet completed.'²

A thorough study of the entire range of anti Ahmadiyya publications leaves the unmistakable impression that the authors of these anti Ahmadiyya tirades are very unsure of their own grounds as they are unable to resolve what the *defeat of the Jews* actually means.

Suhaib Hasan's opinion that the '*Jews would be badly defeated*'³ suggests that they will not be exterminated from the face of the earth but they will be routed in battle and hence *subjugated to the absolute authority of a Muslim sovereign*. This impression is further strengthened by Hasan's suggestion that the death of the *anti Christ would bring about a complete subjugation of the Jews.*'⁴

However, Suhaib Hasan contradicts himself when he addresses the question of *Jizya* and alleges that since *Jizya is collected from the people of the Book, the acceptance of Islam by the people of the Book will negate the requirement of Jizya's collection*'⁵ hence creating an impression that there would be no Jews left after the Promised Messiah has dealt with the Dajjal and its party of 70,000 Jews. Hasan's other contention that after the descent of the Promised Messiah '*except Islam there will be an end of all other religions*'⁶ also contradicts his earlier opinion.

Maududi on the other hand initially favours the opinion that:

'God will cause the Jews to be defeated.'⁷

2. Ibid

3. Ibid

4. Ibid: pg 7

5. Ibid

6. Ibid

7. Maududi, A.A: Finality of Prophethood: pg 57

He toys with this opinion for a while but eventually changes his stance to argue that '*God will cause the Jews to be annihilated,*'⁸ and hence '*the nation of the Jews will be exterminated.*'⁹

Other anti Ahmadiyya authors also hold contradictory views and none is able to declare positively as to whether the *defeat* of the Jews signifies their *subjugation* to Muslim rule or whether it means their *extermination* from the face of the earth. Hence this entire controversy presented by the anti Ahmadiyya scholars creates a ludicrous situation since one is at a loss to determine as to which of these two opinions is correct.

However, the irony of this entire controversy is that whichever of these two opinions one adopts, one finds one's predicament aggravated still further.

SUBJUGATION OF JEWS

If one was to opt in favour of the opinion that the *defeat* of the Jews connotes a *subjugation* of the Hebrew people under an international Islamic empire, then one is unable to reconcile the insistence of the anti Ahmadiyya elements to the effect that the Messish would *annul*¹⁰ or *abolish*¹¹ Jizya, a tax levied upon the people of the Book.

The Holy Quran demands the collection of Jizya from the people of the Book,¹² a fact not denied by the adversaries of the Ahmadiyya Muslim Community.¹³ Now, since the Holy Quran is the most perfect and complete code of law¹⁴ and the Promised Messiah would, according to the critics of the Ahmadiyya Muslim Community, neither *receive any Divine revelation*¹⁵ nor would he be the bearer of any new message or repository of a *fresh mandate from God*;¹⁶ he would not be in a position to *either amend, enlarge or abridge the Shariah of the Holy Prophet*¹⁷ which is

8. Ibid: pg 62 9. Ibid: pg 69 10. Hasan, S. The Truth About Ahmadiyyat: pg 8

11. Maududi, A.A: Finality of Prophethood: pg 50

12. Al Quran 9.29

13. Hasan, S: The Truth About Ahmadiyyat: pg 7

14. Al Quran 5.4

15. Maududi, A.A: Finality of Prophethood: pg 61

16. Ibid

17. Ibid

essentially embodied in the Holy Quran. Hence, 'it will be a Divine obligation upon Christ (PBHU) to follow in letter and spirit the law of Muhammed (PBHU) since 'he will receive no Divine revelation, nor will he be charged with the duty of giving new religious laws.'¹⁸

One could hence state quite categorically and without fear of contradiction that if Hazrat Isa, upon whom be peace, were to return to this world, he would have no right whatsoever to abrogate or annul Jizya. Now, if the *defeat of the Jews* merely signifies that they would be *routed* by the Promised Messiah and consequently *subjugated* to the rule of a universal Islamic empire, then the collection of Jizya from them would be an *essential act of faith*. The Promised Messiah would not have the right to *exempt* the tax since:

'he would not be the bearer of any new message or repository of a fresh mandate from God, nor will he amend, enlarge or abridge the law of Muhammed (PBHU).'¹⁹

But the *annulment of Jizya by the Promised Messiah*, the anti Ahmadiyya authors contend, is a prerequisite to the validation of the Messiah's claim and since this injunction cannot be annulled through proclamation of a new decree, the only circumstances through which the Promised Messiah could expect to fulfil this sign would be through total extermination of the Hebrew race.

TOTAL EXTERMINATION OF THE JEWS

But this opinion of a total extermination of the Jews through annihilation at the hands of the Promised Messiah is not, once again, countenanced by our beloved master's Traditions. The adversaries of Hazrat Mirza Ghulam Ahmad admit that the Dajjal is to be accompanied by a mere 70,000 Jews²⁰ – a figure which represents a tiny fraction not only of the entire Jewish population of the world but also of

18. Ibid: pg 62

19. Maududi, A.A: Finality of Prophethood: pg 61

20. Hasan, S: The Truth About Ahmadiyyat: pg 8

the Zionist state of Israel. According to the most pessimistic opinions, the Jewish population of Zionist Israel easily exceeds 3 million ²¹ and the city of Tel Aviv where the Messiah is expected to eventually annihilate the Dajjal and defeat its army ²² boasts a Jewish population three times higher ²³ than the entire Jewish following of the Dajjal.

One also has to consider that, according to these Traditions attributed to the Holy Prophet of Islam, the Messiah is to begin pursuing the Dajjal from Damascus through the slopes of Afq, down to Lydda.²⁴ One anti Ahmadiyya author draws a very clear picture of the Messiah's battles with the Dajjal and states that after the Messiah has descended at Damascus, the following morning, he would lead the forces of the Mahdi out of Damascus and will pursue the Dajjal who:

'upon seeing Jesus would start melting (with fear) and will flee back across [sic] the Golan Heights. His army will retreat back to the shores of Aphek, the valley where the Jordan River rises from Lake Tubariyya. This place has been called Armageddon in the Bible. The entire army of the Dajjal will perish here!....The Dajjal and his few followers who escape the great killing will all be captured one by one and killed within 40 days thereafter by the army of Saints with the Mahdi. Jesus will capture and kill the Masih Al Dajjal, the false prophet, at Lod (now known as Lydda), the Airport at Tel Aviv.' ²⁵

Nowhere in either this depiction of the *great slaughter of the Jews* or any other such depiction by the adversaries of the Ahmadiyya Muslim Community is there a suggestion that the Messiah would pursue the Dajjal and his army outside these very restricted borders of Syria, Jordan and Zionist Israel. Hence if there is any substance in the assertion that the Messiah will physically annihilate the Jews, then the Jews that will be annihilated at his hands would be restricted within the borders of this area where the Messiah would pursue the Dajjal – that is between Damascus and Lod or Lydda, the airport at Tel Aviv.

21. Information Service, Israel Embassy, London

22. Maududi, A.A: Finality of Prophethood: pg 69

23. Information Service, Israel Embassy, London

24. Maududi, A.A: Finality of Prophethood: pg 69

25. Kasim, H.M: Muslim Digest. May/June, 1987: pp 202/203

The Jewish residents outside these areas it would appear, would be safe from this annihilation of their brethren and this hence leads us to the logical conclusion that not the entire Jewish race would suffer annihilation at the hands of the Messiah.

This logical conclusion is supported by other evidences to be found in the Traditions of our beloved master, the Holy Prophet of Islam, peace and blessings of Allah be upon him.

Some Traditions for instance report that when the Messiah begins to pursue the Dajjal, the Dajjal and his companions will not find any place to hide. Maududi quotes some Traditions from Masnad, Tabari and Hakim which state that even the *trees and their roots and also the stones would give away the infidels by crying out:*

'O pious one! This infidel is hiding behind me. O pious one! This unbeliever has taken cover behind me. Come and strike him to death.'²⁶

However, this Tradition, reported on the authority of Hazrat Abu Huraira by two of the most reputed works of Ahadith indicate that some Jews would be able to find a hiding place since not *all trees* would give them away. It is for instance stated that when the Muslims fight the Jews and they seek to hide themselves behind a rock or a tree, the rock or the tree will call out:

'O Muslim, here is a Jew hiding behind me. Come and kill him. But the thorny *gharqad* will not call out like this for it is one of the trees of the Jews.'²⁷

Hence, there is an implication here that some Jews will find sanctuary and not the entire population of Jews would be exterminated. This view is also supported by another Tradition which states that the Jews who accompany the Dajjal would all be drawn from the city of Isfahan.²⁸

26. Maududi, A.A: Finality of Prophethood: pg 58

27. Sahih Muslim and Sahih Bukhari

28. Sahih Muslim

LET REASON AND BETTER JUDGEMENT PREVAIL

Reason demands that the apparent contradiction which ensues as a natural consequence of admitting either of these two options be first eliminated before the validity of either of these views is accepted. The chances of this contradiction being eliminated however are rather remote unless the opponents of Hazrat Mirza Ghulam Ahmad begin to accept the Promised Messiah's reasoning to the effect that our beloved master's Traditions are subject to interpretation.

ANOTHER PARALLEL IN HISTORY

Hazrat Mirza Ghulam Ahmad's opponents' insistence that this victory of the Promised Messiah against the Jews be an actual physical victory through the physical might of the Messiah's strength is yet another instance where a similar parallel may be found in Jewish history. During Jesus's own period, the Jews were themselves in expectation of a Messiah who would deliver to them a physical victory against the traditional enemies of the Hebrew race²⁹ but when Jesus failed to do that, they rejected his claim to be the Promised Messiah they had yearned for and awaited so long.³⁰

HATRED AND MALICE TO DISAPPEAR

Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah is once again disputed on the grounds that whereas the Traditions state that, with the advent of the Messiah:

'There will be complete peace on earth' ¹ and also 'hatred and malice will disappear from the world,' ² this 'world is now a more dangerous place to live in; violence has increased and so has human greed.'³

29. The Jewish Encyclopedia

30. Aid to Bible Understanding, Watchtower Bible and Tract Society: pg 1147

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 152

2. Hasan, S: The Truth About Ahmadiyyat: pg 8

3. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 185

The anti Ahmadiyya authors who insist that the accomplishment of unending peace on this earth is a prerequisite to accepting the truth of the Promised Messiah's claim ought to realise that if they persist in this demand, then no Messiah would ever be able to establish his claim even if he were the son of Mary in person since Traditions cited by none other than the anti Ahmadiyya elements themselves establish that, within 41 days ⁴ of the descent of the Messiah, the Messiah will have pursued and annihilated the Dajjal and then:

'for a period of seven years the state of the world will be such that a quarrel between two individuals will be unknown.'⁵

This Tradition hence bears evidence that this *state of peace and tranquillity* will not last beyond seven years after the annihilation of the one eyed monster, the Dajjal.

The inference that this new era, which the Promised Messiah will usher in, is not going to be permanent may also be drawn from other Traditions which suggest that, after the pure breeze which will flow from the direction of Syria has taken:

'the soul of every believer and Muslim into the custody of Allah, only the worst of people will be left whose men will consort openly with women like donkeys.'⁶

And these people, one understands from other Traditions of our lord and master, upon whom be peace, will be:

'the worst people who will be promiscuous like birds and wild beasts in their behaviour.'⁷

Would the adversaries of the Ahmadiyya Muslim Community now care to argue that these last survivors of the world whom they themselves call *wicked and disorderly* ⁸ will be able to achieve such

4. Kassim, Hajee Mahboob: The Muslim Digest. May/June, 1987 pp 202/203

5. Maududi, A.A: Finality of Prophethood: pg 55

6. Sahih Muslim

7. Sahih Muslim

8. Zaheer, E.E: Qadiyanat. An Analytical Survey: pg 192

complete peace ⁹ as the Muslims have themselves not been able to achieve *since after the assassination of the second Caliph, Hazrat Umar Farooq?* Would the antagonists care to argue that these wicked survivors of the earth who they admit will be *disorderly like asses* ¹⁰ will be able to achieve such a feat that:

'The world shall be purified from the delirious effects of violence, greed and aggression.' ¹¹

PERFORM PILGRIMAGE TO MECCA

The critics of Hazrat Mirza Ghulam Ahmad also argue against his claim on the grounds that whereas the Promised Messiah was to:

'put on Ihram at Fajj al Roha and perform Hajj,'¹

the founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian:

'performed neither the Hajj nor Umra.' ²

In one of our previous discussions, we have already stated that these Traditions of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, are based upon a vision of our beloved Prophet — a fact substantiated by such Traditions as report that the Holy Prophet stated:

'In a state of dream, I found myself going round the Ka'aba and there was a person of wheatish complexion having straight flowing hair...I asked who he was. **"It is the son of Mary,"** they said.' ³

However, this Messiah of whom the Holy Prophet, peace be upon him,

9. Ibid: pg 167

10. Ibid: pg 192

11. Ibid: pg 168

1. Hasan, S: The Truth About Ahmadiyyat: pg 8

2. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 185

3. Sahih Bukhari: Kitab al Anbiyya

spoke was not the Hebrew Prophet, Jesus, who had appeared some 600 years earlier since that son of Mary was not of a wheatish but of a *fair* ⁴ or *white* ⁵ complexion.

The different complexions of the two Messiah's however is not the only evidence of this assertion that the Holy Prophet mentioned not *one* but *two* separate Messiah's in his Traditions. There is for instance an indication that the Messiah son of Mary possessed *curly hair* ⁶ while the Messiah of the wheatish complexion was said to have *straight flowing hair*.⁷

These evidences contained in our beloved Prophet's Traditions are hence positive evidence of the fact that our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, spoke of not one but two separate persons, the Messiah of the Mosaic dispensation, Jesus son of Mary who had already appeared before our beloved Prophet, peace be upon him, and the Messiah of the Muhammedian dispensation, Hazrat Mirza Ghulam Ahmad of Qadian, who was to appear at some point in time after the advent of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

PROPHECY ALREADY FULFILLED

Had the adversaries of the Ahmadiyya Muslim Community risen above their prejudices against Hazrat Mirza Ghulam Ahmad of Qadian, they may have yet found that not only did this prophecy in relation to the performance of *Hajj by the Messiah* not relate to the Messiah who was yet to appear but that this prophecy had already been fulfilled within the life-time of our beloved Prophet, peace and blessings of Allah be upon him.

A reputed and universally acknowledged scholar of the Traditions, Hazrat Imam Ibn Hajar for instance, cites a Tradition based upon the authority of one of our blessed Prophet's companions and states:

4. Ibid: Kitab al Mi'raj

5. Ibid

6. Ibid

7 Ibid

'Hazrat Anas relates that he was once performing the circuit of the Ka'aba in the company of the apostle of Allah, peace be upon him, when he saw the apostle of Allah shake hand with someone. When they finished the circuit of the Ka'aba, he enquired as to who the person was and the apostle of Allah, peace be upon him, stated: **My brother, Isa ibne Mariam.**⁸

Infact, when one reads the Holy Prophet's Tradition which speak of the performance of *Pilgrimage by the son of Mary* in conjunction with other Traditions in relation to the performance of *Pilgrimage by other apostles* of God Almighty, and also considers these in the light of the standard practice of Muslims, one realises that the donning of the *Ihram* at *Fajj al Roha* is a practice to be followed only by those whose earthly bodies have departed from this transient world and whose souls perform the Pilgrimage.

It is for instance stated that during one of his journeys, the Holy Prophet, peace be upon him, passed near the site of *Fajj al Roha* where he beheld:

'seventy different apostles of God Almighty donning the *Ihram* and preparing to perform the circuit of the Ka'aba.'⁹

This assertion is also proved by the fact that, according to the anti Ahmadiyya authors themselves, the site of *Fajj al Roha* has not been designated by *Islamic religious law* as one of the *five sites* for donning the *Ihram* by non-resident pilgrims to the Sacred Ka'aba.¹⁰

Hence if Jesus, upon whom be peace, were alive, he would have no option but to *put on the Ihram* not at *Fajj al Roha* but at one of the five designated sites since he would be under '*Divine obligation to follow, in letter and spirit, the law of the Holy Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him,*'¹¹ and nowhere in the Traditions is there any evidence which remotely suggests that the Holy Prophet,

8. Al Fatawat al Hadisia: pg 154

9. Sharhu Ttaruf: pg 7

10. Hasan, S: The Study of Al Quran: Lesson 18. pg 12

11. Maududi, A.A: Finality of Prophethood: pg 62

upon whom be peace, ever required Muslims to *put on the Ihram at Fajj al Roha*.

On the contrary, if there is any substance in the assertion that Jesus will descend at Damascus and from there, he will proceed to the sacred house to perform the Pilgrimage, then he would have to put on the *Ihram at Al Juhfa* which is a site *defined by religious law for donning the Ihram* by all those who proceed from the direction of Syria.¹²

NECESSITY OF FAVOURABLE CONDITIONS

It is not denied that *Pilgrimage to the Sacred Kaaba in Mecca* is an essential Pillar of the Islamic faith and a duty enjoined upon Muslims by the injunctions of the Holy Quran.¹³ However, Traditions attributed to our beloved Prophet, peace be upon him, indicate that certain conditions must necessarily prevail for a Muslim before he may rightly embark upon this journey to the sacred house and one of these conditions mentioned in the Traditions demands that there be peace and security on the way for the pilgrims.¹⁴

Incidentally, the necessity of this condition is not denied by the opponents of the Ahmadiyya Muslim Community who admit that the:

'risks of the journey are circumstances which free one from the obligation to perform Hajj.'¹⁵

RISK OF JOURNEY FOR THE PROMISED MESSIAH

It is a fact of history that Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah prophesied by the Traditions of our beloved lord and master was not taken kindly by the pseudo divines whose predecessors had in the past pronounced verdicts of apostasy against many venerable personalities of Islam, including the House of Saud's

12. Hasan, S: Study of Al Quran: Lesson 18. pg 13

13. Al Quran 4.98

14. Sunan Abu Dawud

15. The Straight Path: Markazi Jamiat Ahle Hadith, Birmingham: June 1987. pg 12

spiritual mentor, Hazrat Imam Muhammed Ibn Abdul Wahaab.¹⁶ Under those circumstances, by undertaking a journey to the sacred house at Mecca, Hazrat Mirza Ghulam Ahmad would have put at risk his own safety and such an action would have been in direct contravention of Quranic injunctions¹⁷ and also of the explicit command of our beloved Prophet, peace be upon him,¹⁸ which decree that the journey to Mecca to perform the Pilgrimage ought not be taken by those whose personal safety and security are at risk.

The opponents of the Ahmadiyya Muslim Community may continue to criticise him to *their hearts content* but the fact remains that the risks involved in his travelling to Mecca to perform the Hajj demanded that he refrain from undertaking this essential journey.

MUSLIMS OFFER FUNERAL PRAYERS

The opponents of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian also contend against his claim by alleging that:

'The Prophet had said that Muslims will offer funeral prayers for Jesus. But not a single Muslim prayed for [Hazrat Mirza] Ghulam Ahmad when he died. All those who prayed for him belonged to the apostate rebel community.'¹

Before one can determine whether these people who offered the funeral prayers of Hazrat Mirza Ghulam Ahmad were or were not Muslims, one needs to define *who* is a Muslim. The Holy Quran and our beloved Prophet's Traditions have defined a Muslim in very clear terms, but to avoid any further controversy with the contentious mullahs on the definition of a Muslim, it may be wiser to determine this question on the basis of the definition provided by the anti Ahmadiyya elements themselves.

16. Fatwa Saniyyah

17. Al Quran 4.98

18. Sunan Abu Dawud

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 187

Maulvi Abul Ala Maududi, whom such scholars of repute as the ex Mufti of Egypt and member of the Council of the Muslim League, Hasanein Mohammed Makhluf, consider to be the *leader of [non Ahmadiyya Muslim] scholars*² defined a Muslim before the Court of Inquiry constituted under the Punjab Act II of 1954 and stated that:

'A person is a Muslim if he believes (1) in **tauheed**, (2) in all the prophets (**anbiyya**), all the books revealed by God, (4) in **mala'ika** (angels), and **yaum-ul-akhira** (the Day of Judgement).³

Having given this definition of a Muslim, the anti Ahmadiyya mullah was asked if a mere profession of faith in these articles would be sufficient to entitle a man to call himself a Muslim and to be treated as one in an Islamic state. The mullah's curt reply affirmed that such a mere profession would indeed be sufficient.⁴

One must admit, one cannot argue against this definition of a Muslim given by Maududi. Should one then not enquire what was the faith of all those people who attended Hazrat Mirza Ghulam Ahmad funeral before passing a verdict of apostasy upon them ?

According to Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah, the Imam Mehdi and the founder of the Ahmadiyya Muslim Community:

'The summary and essence of our faith is that there is none worthy of worship except Allah and Muhammed is the Messenger of Allah. Our belief that we possess in this life and with which, through the favour of God Almighty, we shall pass on to the next life, is that our lord and master, Muhammed, the chosen one, peace be upon him, is the **Khatamal Anbiyya** and the best of Messengers, at whose hands the faith was perfected and the bounty was completed through which by treading the straight path, a person can reach God Almighty.'⁵

2. Makhluf, Hasanein Mohammad: Destructive Movements. Three Essays on Qadianism: pg 25

3. Court of Inquiry Report, Government Printing, Punjab: pg 215

4. Ibid: pg 216

5. Izalah Auham: pg 69

This statement by Hazrat Mirza Ghulam Ahmad of Qadian is irrefutable proof of the fact that he held absolute faith in *Tauheed* and also the prophethood of our beloved *Khatamal Anbiyya*, Hazrat Muhammed Mustapha, may our lives be a ransom to him and may the peace and blessings of Allah be upon him.

As regards faith in *all* other prophets, including the Promised Messiah, the *Nabiullah*⁶ whose advent was prophesied by all the books revealed by God Almighty, Hazrat Mirza Ghulam Ahmad admonished his community members that:

'they must have firm faith in all Messengers of Allah and revealed Books which have been authenticated by the Holy Quran.'

But this was not the sum total of Hazrat Mirza Ghulam Ahmad's beliefs. He also declared:

'We believe that angels [*mala'ika*] are a reality, that Resurrection is a reality and that the Day of Judgement [*yaum-ul-akhira*] is a reality and that Heaven is reality and so is hell.'

These essential articles of Islamic faith in which Hazrat Mirza Ghulam Ahmad and his followers *did, do and shall continue* to hold faith until their last breath leaves absolutely no room for doubt that they have always professed their faith in Islam in the best Islamic tradition. And hence, those who offered the funeral prayers of Hazrat Mirza Ghulam Ahmad were positively Muslim in every sense of the word. However, if the opponents of the Ahmadiyya Muslim Community still choose to consider them as non Muslims, then they should remember that they will be called to account after their death.

Our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, declared:

'If one of you should call another a disbeliever or an enemy of Allah and he should infact not be such, the title will revert to the one who uttered it.'

6. Sahih Muslim

7. Ayyamus Sulh: pg 88

8. Ibid

EDICTS OF APOSTACY

One cannot deny the fact that every Ahmadi Muslim's sensitivity is somewhat injured at being branded a non Muslim or an apostate by the adversaries of the Ahmadiyya Muslim Community. But one must also admit that familiarity with the *Ummah's* history and the traditional conduct of the Ummah's contentious mullahs acts as healing balm and provides every Ahmadi Muslim with a certain amount of consolation. And this consideration, to an extent, makes these obnoxious verdicts against the Ahmadiyya Muslim Community somewhat more bearable.

It may interest our readers to know that pronouncements of apostasy or infidelity against Muslims have been so frequent in this Ummah's history that one wonders if these have not been institutionalised by the contentious mullahs and their cronies!

One of the first Muslims to suffer the wrath of this Ummah's contempt for each other was none other than our beloved Caliph, Hazrat Ali, upon whom be peace, against whom a verdict of apostasy was pronounced and as a result of which he was eventually martyred by the same people who had declared him as, God forbid, 'a heretic and an infidel' not many years after our beloved Prophet's demise.¹⁰

His blessed son, *the Prince of Martyrs*, Hazrat Imam Hussain, upon whom be peace, the blessed grandson of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, suffered a similar fate when *one hundred pseudo guardians of Islam, the Muslim Qazis and Muftis of his time signed a verdict of apostasy against him*¹¹ as a result of which he eventually suffered his martyrdom at Kerbala.¹²

5. Sahih Muslim and Sahih Bukhari

10. Taimiya, Hazrat Imam: Minhaaj us Sunnat un Nabwiyah: Vol 3 pg 3

11. Hasan, Aqae Hajj Mirza: Jawaahar ul Kalaam

12. Afzal ul' Amaal Fi Jawaab Nataaej ul' Amaal

The fate suffered by these two exceptional *sons* of Islam, one has to admit, was not an exception. One opponent of the Ahmadiyya Muslim Community mentions six venerable personalities of the Ummah in his anti Ahmadiyya treatise¹³ one of which, Hazrat Imam Ibn Taimiyya, a distinguished scholar of Islam considered by some to be the *Mujaddid* of the 7th century Hijra, had:

'memorials and legal documents prepared against him accusing the Imam of very grave and serious infidelity.'¹⁴

Hazrat Imam Taimiyya was eventually sent to prison where he was kept until his death on the *insistence of pseudo custodians* of the faith.¹⁵

Hazrat Sheikh Ahmad of Sirhind *Mujaddid Alf Thani*, another distinguished scholar of Islam and the *Reformer* of the 11th century Hijra, had a complaint made against him alleging that *his views bordered on heresy*. The ulemma of his time gave a ruling of capital punishment against the sage¹⁶ and on their insistence, he was sent to prison by the Mughal Emperor Jehangir.¹⁷

Hazrat Hakim ul Millat, Shah Wali Ullah, Muhaddith of Delhi and a confirmed *Mujaddid* of the 12th century Hijra was accused of innovation in faith and such feelings were aroused against him that an attempt was also made on his life.¹⁸

Hazrat Sayyad Ahmad Shah of Bareli, the *Mujaddid* of the 13th century Hijra and his trusted lieutenant Hazrat Shah Ismail Shaheed

13. Hasan, S: The Truth About Ahmadiyyat: pg 2/3

14. Fawaat al Waafiyyat

15. Ibrahim, Maulana Muhammed: Taareekh i Ahle Hadith: pg 159/160

16. Khazeenat ul Asfiya

17. Rad i Kauthar: pg 222/226

18. Deebaacha al Balaghal Mubeen: pg 18/19

both suffered such wrath that:

'The perverted Ulema and the worshippers of graves and tombs gave their verdict of heresy and infidelity against these brave and true soldiers of Islam.'¹⁹

Infact these two blessed soldiers of Islam who gave their life on the battlefield are so frequently and mercilessly denounced that Muslim leaders of this day and age find themselves obliged to state that:

'we are dismayed and hang our heads in shame when we look at the scurrilous and reprehensible verdicts of these so called custodians of Islam and their ignoble literature extending over a century and published throughout the sub-continent from Badayan to Madras. And alas, this still continues.....The most regrettable and unfortunate part of it is that these ill-starred enemies have not yet forgiven these chosen servants of God. These worthy sons of Islam died more than a century ago and yet the detestable taunts and attacks still continue.'²⁰

Continue these do, even in this day and age. In 1938 CE for instance, an Indian newspaper carried an article titled *Bhonchaal Bar Lashkar i Dajjal* in which it stated about Hazrat Shah Ismail Shaheed:

'There is not the least doubt about his apostasy nor in his blacksliding and that of his associates or helpers. He who entertains the least doubt about their apostasy is himself an infidel.'²¹

The sixth revered personality, Hazrat Sheikh Muhammed bin Abd'al Wahaab, the founder of the Wahabbia Movement, a movement to which a large majority of anti Ahmadiyya elements belong, did not fare any better. The then custodians of Islam's most sacred shrines, the Mufti and Imam of the Kaaba and the Muftis of Medina pronounced a verdict of apostasy on the Imam and his followers and stated:

'The Wahabbis, in the unanimous opinion of the divines of Mecca and

19 Nadwi, Masood Ahmad

20. Ibid

21. Weekly Khurshid: 25th February, 1938

Medina, are disbelievers and apostates from Islam such that anyone who comes to know of their cursed writings and speeches and still doubts in their being disbelievers, himself becomes a disbeliever.²²

Another anti Ahmadiyya author quotes a long list of the Ummah's ulemma²³ of which Hazrat Imam Abu Hanifa, the founder of the *Hanfi School of Jurisprudence* was tortured and put to death. He is to this day regarded by some as, God forbid, an 'idolator, a heresiarch, an apostate, a rebel and the horn of Satan.'²⁴

The founders of the other three Islamic Schools of Jurisprudence, Hazrat Imam Malik bin Ans, Hazrat Imam Ahmad bin Hambal and Hazrat Imam Idris al Shafa'ee, all suffered the wrath of this *Ummah's pseudo ulemma*.²⁵

Hazrat Imam ibn Hazm, a universally acknowledged authority on the Traditions was also denounced as an apostate and was forced into exile²⁶ and Hazrat Imam Ghazali, a great scholar of jurisprudence was accused of being an atheist and an apostate²⁷

In this day and age also, verdicts of apostasy and heresy against Muslims by Muslims are a common occurrence. For instance, one particular *fatwa* against some of the Ahmadiyya Muslim Movement's most committed opponents states:

'Indeed Wahabbis and their ilk hold Quran and Hadith classes and believe in the Deobandi text books of jurisprudence. Furthermore, in the guise of Chishtis and Nagashabandis, they conduct religious initiations, imitate scholars and religious leaders and thereby insult the Holy Prophet, peace and blessings of Allah be upon him, or deny some of the essentials of faith. It is precisely this belief in *Kalimah*, affirmation of Islam, imitation of Muslims pronouncements and practices that they stand condemned as worst and most dangerous,

22. Fatwah Saniyyah: 11.409

23. Maududi, A.A: Finality of Prophethood: pp 25/38

24. Qasim, Maulvi Abu ul: Cross Examination on Abu Hanifa: pg 17

25. Jaffari, S. Raees Ahmad: Seerat i Aemma Arb'ah: pp 293/296 & 613/615

'Harba i Takfeer: pg 23

26. Mu'ajjam al Muallifeen: Vol 7. pg 16

27. Nomaani, Allama Shibli: Al Ghizali: pg 56

far more worse than idolators and maggians.²⁸

The Jamaat e Islami, which has for many decades spearheaded this campaign of vilification against the Ahmadiyya Muslim Community is particularly condemned by their own colleagues in this allegedly united *Alami Tahafuzze Khatamae Nubuwwat* front. The Executive President of the *Madrassa Khadda, Karachi* states in relation to the leader of the Jamaat e Islami, Maulvi Abul Ala Maududi:

‘There is no doubt that he is amongst those who have been led astray. I strongly urge all Muslims to keep themselves aloof from his beliefs and ideology. They should not regard him as a servant of Islam and should not be under any illusion about it. The Holy Prophet, peace and blessings of Allah be upon him, declared that before the appearance of the Dajjal, thirty other Dajjals would be born to pave the way for him. As I understand it, Maududi is one of these thirty Dajjals.’²⁹

This brief discussion establishes the fact that Muslims have always denounced and condemned other Muslims as *unbelievers and apostates* since the first century Hijra. Do these pronouncements carry any weight? ? Would the opponents of the Ahmadiyya Muslim Community care to certify that these few *fatwas* of apostasy which have been mentioned above and which merely represent the tip of an iceberg ³⁰ were justified and are valid ?

And if not, then why should their *fatwas* against the Ahmadiyya Muslim Community be valid ? Whether the critics of the Ahmadiyya Muslim Community care to admit it or not, the fact remains that those followers of Hazrat Mirza Ghulam Ahmad who participated in his funeral prayer were Muslims in the best Islamic tradition and hence the claim of these adversaries to the effect that no Muslim offered the funeral prayers of the Promised Messiah has absolutely no substance in it.

28. Muzanb, Abhoh al: Akhram e Shariat Mukamal: Pt1. pg 14

29. Sidiq, Maulana Muhammed : Haq Parast Ulema ki Maududiat Say Narazghi ke Asbab: pg 97

30. Shahid, Dost Muhammed: Chosen Saints and the Bigoted Mullahs

FAITH IN ALL PROPHETS OF GOD

Returning to the definition of a Muslim given by Maulvi Abul Ala Maududi, when one looks at it from one angle, the Ahmadi Muslims are *the only Muslims today* who hold unconditional faith in all five Articles of Islamic faith, particularly so in relation to the second Article concerning faith in *all the prophets* of God Almighty.

It is a fact well recorded by the Traditions that within a single Tradition of our beloved Prophet, Hazrat Muhammed Mustapha, may the peace of God be upon him and may our lives be a ransom for him, the prophesied Promised Messiah has been called a *Prophet of Allah* at least *four* times.³¹

The opponents of the Ahmadiyya Muslim Community have themselves conceded that the Promised Messiah was to be a *Prophet of God*³² since the Holy Prophet had *affirmed the sanctity of the Messiah as a Prophet*.³³ They have also conceded that, *whosoever repudiates the sanctity of the Prophethood of the Messiah, violates the law of God in respect of the creation of Prophets*³⁴ and as such is an *apostate*.³⁵

In view of these admissions by the opponents of the Ahmadiyya Muslim Community, should they not reflect upon their own pronouncements and take stock of their own beliefs before pronouncing a verdict of apostasy and unbelief on Ahmadi Muslims ?

THE TWO YELLOW SHEETS

Since our beloved Prophet's Tradition in relation to the advent of the Promised Messiah also states that he would *descend while wearing two yellow coloured garments*,¹ the opponents of Hazrat Mirza Ghulam Ahmad have construed this to be a sign which the Promised Messiah needs to

31. Sahih Muslim

32. Maududi, A.A: Finality of Prophethood: pg 62

33. Ibid: pg 65

34. Ibid

35. Ibid

1. Sahih Muslim

*fulfill literally*² inspite of the fact that Muslims are universally agreed that the seeing of *'yellow clothes in a dream means sickness.*³

Without involving oneself in a long drawn out discussion on this particular segment of the Tradition, particularly since the adversaries have refrained from a laborious argument on this question, one must warn these adversaries that, according to the wisdom of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, *yellow clothes* are the *dress of an infidel* and hence no Muslim Messiah of whatsoever description would wear such a dress. Hazrat Abd 'Allah bin 'Amr, a blessed companion of our beloved Prophet, states that:

'The Holy Prophet saw me in two yellow clothes and said that this was the dress of Kafirs and I should not wear it.'⁴

Does the insistence of the anti Ahmadiyya elements to the effect that the Messiah must be *clad in two yellow sheets* require any further comment?

WILL BE BURIED IN THE MAUSOLEUM OF THE APOSTLE OF ALLAH, PEACE BE UPON HIM

And last but not least, the opponents of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian contend against his claim to be the Promised Messiah prophesied by the Holy Prophet, peace be upon him, on some concocted grounds that the Messiah was to be:

'buried in the **Mausoleum** of the Prophet' but 'when [Hazrat Mirza] Ghulam Ahmad failed to find a burial place in the **tomb** of the Prophet, the Qadiyanis [Ahmadi Muslims] again twisted the Prophetic Tradition.'¹

The ingenuity with which the opponents of the Ahmadiyya Muslim

2. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 167
3. Sirin, Hazrat Muhammed bin: Tabir Ur Roya Saghir, Egypt
4. Sahih Muslim: Kitabul Libas wa Zeenat
1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 187

Community distort this entire argument makes one wonder what the author of the words:

'Scratch a Christian and you find a pagan'²

would have said had he known the like of Ehsan Allah Zaheer and his cronies. One would not be surprised if he had then added yet another volume to his literary pursuits and stated of these contentious mullahs:

'Scratch a mullah and you find Satan.'

ATTEMPT TO CONFUSE THE ISSUE

It is a recorded fact that the adversaries of the Ahmadiyya Muslim Community have, throughout their anti Ahmadiyya publications, denied Hazrat Mirza Ghulam Ahmad's claim to be the Promised Messiah on the grounds that the *signs* bearing upon the advent of the Promised Messiah, mentioned in the Traditions of our beloved master, peace be upon him, have not been *literally* fulfilled by the advent of Hazrat Mirza Ghulam Ahmad of Qadian.

These adversaries have also ridiculed the Ahmadiyya Muslim Community's interpretation of these signs as '*an indulgence in great orgies of imagination*'³ and alleged that:

'They are a frame-up to bamboozle the innocent masses. They are empty tinkettles. Like choked gutters they overflow with contradictions. These contradictions are, in fact, gaping falsifications of his claim, and hardly deserve analytical probing.'⁴

Yet, it is surprising to note that when these adversaries find themselves confronted with the dilemma of explaining some segments of the Holy Prophet's Tradition, they themselves begin to be involved in

2. Zangwill, Israel: Children of the Ghettos: II. Ch 6

3. Nadwi, A.A: Qadianism. A Critical Study: pg 44

4. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 165

what they consider to be *great orgies of imagination* and a *frame up to bamboozle the innocent masses*.

ACTUAL WORDS OF TRADITION

Whether the adversaries of the Ahmadiyya Muslim Community care to admit it or not, their version of the Holy Prophet's Tradition in relation to the *burial of the Messiah* is infact an intentional and purposeful mistranslation of the actual *Hadith* as recorded by the reputed collections of the Traditions.

For instance, it may interest our readers to know that while the adversaries of the Ahmadiyya Muslim Community claim that according to the Traditions, the Messiah was to be:

'buried in the Mausoleum of the Prophet'⁵

the actual words of this Tradition attributed to our beloved Prophet, peace and blessings of Allah be upon him, state:

'Yud fano maiea kabri' ⁶

the correct translation of which in English would read:

'buried in my grave with me.'

This assertion is supported by the pseudo anti Ahmadiyya scholar's own critical interpretation to the effect that:

'it is not always necessary that the word **in** should be related to a place. It is occasionally used in the sense **near** also....The meaning, therefore, of **will be buried in my grave** is **near my grave.**'⁷

It has already been shown that in their entire discussion on the signs relating to the advent of the Messiah, the antagonists insist that the signs mentioned in the Traditions of our beloved master, peace and blessings of Allah be upon him, are to be *literally* fulfilled with the

5. Ibid: pg 187

6. Sahih Bukhari

7. Zaheer, E.E: Qadiyanat. An Analytical Survey: pg 188

advent of the Promised Messiah. And yet, when these adversaries are at a loss to explain as to how a certain sign could be *literally* fulfilled, they not only turn to convoluted exegesis but even mistranslate the actual Tradition to convey the meaning which suits their purpose. Why one may ask do these critics involve themselves in such exegesis when they have, throughout their anti Ahmadiyya tirades, passionately opposed the concept of interpreting the Holy Prophet's Traditions?

Is it not because these contentious mullahs are fully aware that Islam does not approve of digging up graves ? Is it not because the very idea of opening a grave, particularly that of our beloved Prophet, peace and blessings of Allah be upon him, to bury another in it, even if it be the Promised Messiah sounds repulsive to the entire Muslim ummah? Is that not why they turn to what they themselves consider to be *great orgies of imagination and a frame up to bamboozle the innocent masses.*

Otherwise what other conceivable reason could these mullahs have for arguing that:

'The Arabic word **kabr** "grave" actually means **makbara** "tomb."
This is the traditional practice among the Arabs' ⁸

when the actual Tradition states that the Promised Messiah would be:

'buried in my **grave** with me.'⁹

ISLAM AND MAUSOLEUM

Whatever linguistic confusion the critics of Hazrat Mirza Ghulam Ahmad care to create with such *frame ups to bamboozle the innocent masses*, the fact remains that the building of *mausoleums*' or *tombs* as is being suggested by the antagonists is a practice not only *alien* to Islam but explicitly *forbidden* by our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

8. Ibid

9. Sahih Muslim

For instance, on the authority of Hazrat Jabir, Traditions attributed to our beloved master, peace be upon him, report that:

'the Holy Prophet forbade that a grave should be bricked over or should be sat upon or have a building erected over it.'¹⁰

Infact, our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was so insistent that graves of the dead should not have *mausoleums* built upon them that he even commanded Hazrat Ali, upon whom be peace, not to leave a single grave without levelling it down. This fact is admitted by the literature produced by the anti Ahmadiyya organisations which cites a Tradition on the authority of Hazrat Abu al Hayyaj and states:

'Ali told me: "Shall I commission you to do what the Prophet of Allah commissioned me to do? Do not leave a single image without wiping it out, not a high grave without levelling it to the ground." '¹¹

These Traditions are irrevocable proof of the fact that the practice of building mausoleums is alien to Islamic teachings and hence our beloved Prophet, peace be upon him, could never have suggested that the '*Promised Messiah would be buried in his Mausoleum,*' since such a suggestion would have compromised the very essence of Islamic teachings.

OPTIONS CLOSED TO OPPONENTS

The mere fact that the opponents of the Ahmadiyya Muslim Community find themselves obliged to explain certain Tradition of the Holy Prophet is irrefutable evidence of the fact that the Traditions of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, are positively subject to interpretation. Otherwise, these adversaries would not have found themselves at pains to explain such parts of the Traditions which, if they insisted on a *literal* fulfilment, would involve an attempted sacrilege of our beloved Prophet's blessed grave and also sound dire consequences for the Ummah.

10. Ibid

11. Wahaab, Sheikh Muhammed Ibn 'Abd al: Kitab al Tawheed pg 152

Hence, these adversaries who insist upon a literal fulfilment of the signs narrated in the Traditions have no option but to admit that these Traditions are subject to interpretation. Failure to admit this would be tantamount to subjecting to doubt, a considerable proportion of the Traditions bearing upon the advent of the Promised Messiah.

On the other hand, if the opponents of the Ahmadiyya Muslim Community rise above their prejudice and accept the wisdom of Hazrat Mirza Ghulam Ahmad's interpretations of these Traditions, they may yet find that the apparent contradictions in these are beautifully reconciled.

However, if these contentious mullahs choose to persist in their ignorance, then they may do so at their own peril but they may rest assured that, like the Jews who still await their Messiah and continue to *knock* their heads on the wailing wall at the temple of Solomon, they too will wait in anticipation but no Messiah of whatsoever description is going to literally descend from *heaven in his corporeal body while holding the wings of two angels*. The one who was to come has arrived. Recognise him if you will and reject him at your peril. The choice is entirely yours.

Those who reject him however, should be warned that our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, required Muslims to find the Mahdi and:

'swear allegiance at his hands even if they have to reach him across ice-bound mountains on their knees for he is the Mahdi and the Caliph of Allah.'¹²

And since this Mahdi was to be none other than the Promised Messiah, in view of our beloved master's Tradition:

'La Mahdi ila Isa'
'There is no Mahdi except Isa'¹³

the entire Muslim Ummah is under obligation to convey to him our

12. Sunan Ibn Majah

13. Ibid

beloved master's *greetings of peace* since he declared:

'Whosoever is blessed to meet the Promised Messiah must convey to him, the greeting of peace on my behalf.'¹⁴

Who then is this Imam Mahdi and the Promised Messiah. Is he to be Jesus, the son of Mary? The answer to this query has already been provided by the scholars of Al Azhar University who maintain that:

'There is nothing in the Holy Qurān, nor in the sacred Traditions of the Prophet, which endorses the correctness of the belief to the contentment of the heart that Jesus was taken up to heaven with his body and is alive there even now, and would descend therefrom in the latter days.'¹⁵

Infact, the scholars of Al Azhar are so insistent that Jesus would positively not return to this earth once again, that in response to a question as to what would be the *position of those Muslims who do not acknowledge him in case he comes to this world for the second time*, the learned scholars state:

'And as to the other part of the question, after the above statement of ours, this question does not arise at all. And Allah is the Best Knower.'¹⁶

Hence, if the question of the return of Jesus to this earth does not arise, then who is to be the Imam Mahdi and the Promised Messiah to whom Muslims are required to convey the greetings of peace on behalf of their lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him? According to the saints and scholars of the Ummah:

'In this Tradition, Mary and Jesus both denote such a person who bears in him the characteristics of both Jesus and Mary.'¹⁷

14. Durr e Manthur

15. Shaltoot, Sheikh Mahmud: Al Risalah, Cairo: Vol. 10. No. 462. pg 515

16. Ibid

17. Zamakhshari, Allama Abul Qasim Mahmud ibn Umar al

The members of the Ahmadiyya Muslim Community have been *blessed by their Almighty Lord to meet this Promised Messiah* who bears in him the characteristics of both Jesus and Mary and hence, in strict accordance with the command of their beloved Prophet, peace be upon him, they have conveyed their blessed lord's *greetings of peace* to the Promised Messiah and the Imam Mehdi of the Ummah, Hazrat Mirza Ghulam Ahmad of Qadian. And in so doing, they have obeyed their Lord and Master, God Almighty, Who states:

'Whoso obeys the Messenger obeys Allah indeed.'¹⁸

If the adversaries of the Ahmadiyya Muslim Community choose to take exception to this then so be it. The Ahmadi Muslims are under no obligation to please these contentious mullahs. Their duty is to please their Lord and Master, Almighty Allah, which they have done through their obedience to His blessed apostle – our beloved Prophet, the leader of mankind and the *Khatamal Anbiyya*, Hazrat Muhammed Mustapha, may our lives be a ransom to him and may the peace and blessings of Allah be upon him.

May the Almighty Lord give our Muslim brethren the wisdom to free themselves from their traditional slavery to the Ummah's pseudo ulema who have for times immemorial, led them astray, Amin!

May they too be gifted with the spiritual sight to recognise the Imam of their age, Hazrat Mirza Ghulam Ahmad of Qadian, the Imam Mahdi and the Promised Messiah, Amin!

18. Al Quran 4.81

CHAPTER FIVE

APOSTLE OF GOD ALMIGHTY

Over the last few decades, the adversaries of the Ahmadiya Muslim Community have capitalised on the emotional susceptibilities of the Muslim masses by exploiting the question of *Khatamae Nubuwwat* and alleged that with:

'their queer interpretation of the term **Khatam-un-Nibyeen**, as against the obvious and universally accepted interpretation of the term,'¹

Hazrat Mirza Ghulam Ahmad of Qadian and the Ahmadiyya Muslim Community has:

'tried to wreak (sic) the edifice of prophethood and undermine the finality of the Prophet, peace and blessings of Allah be upon him.'²

This allegation is based not only on the adversaries' mistaken understanding of the term *Khataman Nabiyeen*, but also on a sly and fraudulent misrepresentation of the Ahmadiyya Muslim Community's belief in relation to the Holy Prophet's status as the *Khatamal Anbiyya*.

It needs to be stated at the outset that neither Hazrat Mirza Ghulam Ahmad nor the Ahmadiyya Muslim Community deny our lord and master, the Holy Prophet's status as the *Khataman Nabiyeen* since that status has been bestowed upon him by God Almighty. Hazrat Mirza Ghulam Ahmad of Qadian was quite explicit on this issue and he believed that:

'What God demands from you is the concept that God is one and Muhammed, peace and blessings of Allah be upon him, is His Prophet who surpasses everyone in rank and who is the **Khatamul Anbiyya**.'³

1. Maududi, A.A: The Qadiani Problem: pg 2
2. Hasan, S: The Truth About Ahmadiyyat: pg 3
3. Ahmad, Hazrat Mirza Ghulam: Kishti Nuh: pg 15

The founder of the Ahmadiyya Muslim Community held absolute faith in the Holy Prophet as the *Khatamul Anbiyya* and he stated that:

'The allegation charged against me and my followers that we do not believe in the Messenger of Allah, peace and blessings of Allah be upon him, as the **Khataman Nabiyeen** is a scandalous lie.'⁴

The Arabic expression *Khataman Nabiyeen*, on the basis of which this entire controversy is concocted against the Ahmadiyya Muslim Community by the elements hostile to it comes from the following Quranic verse:

'Muhammed is not the father of any of your men, but he is the **Rasul Allah** and the **Khataman Nabiyeen**, and Allah has full knowledge of all things.'⁵

When these two Arabic expressions are translated into English by not only the Ahmadiyya Muslim Community's English translations of the Holy Quran but also those sponsored by the *Rabita al Alam al Islami* of Saudia, the principal benefactor of all anti Ahmadiyya Muslim organisations, this Quranic verse reads:

'And Muhammed is not the father of any of your men, but (he is) the **Apostle of God** and the **Seal of Prophets**: and God has full knowledge of all things.'⁶

However, while the Ahmadiyya Muslim Community believes that the expression *Khataman Nabiyeen* employed in relation to our beloved Prophet, peace and blessings of Allah be upon him, in this Quranic verses refers to the *status* of our beloved master, upon whom be peace, since:

'the excellences of prophethood attained their climax in the Holy Prophet, peace and blessings of Allah be upon him,'⁷

4. Ahmad, Hazrat Mirza Ghulam: *Al Hakam*: 17.3.1905

5. *Al Quran* 33.41

6. *Al Quran* 33.40: *The Holy Quran. English Translation by Abdullah Yusuf Ali*: Published by the Islamic Education Centre, Jeddah, Saudi Arabia

7. Ahmad, Hazrat Mirza Ghulam: *Al Hakam*: 10.6.1905

the adversaries of Hazrat Mirza Ghulam Ahmad contend that it refers to *chronology* and they argue that during the entire course of the Islamic history:

'Muslims have believed, and so do they today, that Prophet Muhammad (peace be upon him) is the last messenger of God and there can be no prophet after him.'⁸

Before one proceeds to study what the Muslim Ummah has believed or not believed during the course of the Ummah's history, it may be pertinent to analyse the circumstances which necessitated the revelation of this verse to our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

CIRCUMSTANCES WHICH NECESSITATED THE REVELATION OF THIS VERSE

It is generally accepted that whenever the adversaries of Islam objected to any aspect of the Islamic faith, our Lord and Master, Allah the Exalted, furnished an answer to the criticism of the antagonists by revealing a Quranic verse or a passage to our beloved Prophet, peace and blessings of Allah be upon him. A critic of the Ahmadiyya Muslim Community states in relation to this phenomenon:

'The Holy Quran furnishes answers to the charges of the mischief-mongers at several points without actually mentioning the charge. In each case, however, the relevant text bears unmistakable evidence as to which allegation is being answered.'⁹

The critics of the Ahmadiyya Muslim Community contend that the revelation of this particular Quranic passage which employs the phrase *Khataman Nabiyeen* was necessitated because the adversaries of our beloved Prophet, peace and blessings of Allah be upon him, objected to his marriage to Hazrat Zainab, upon whom be peace, the divorced wife of Hazrat Zaid ibn Harith, whom the Holy Prophet had, at one stage adopted as a son. For instance, they state that in this passage of the Holy

8. Maududi, A.A: The Qadiani Problem: pg 2

9. Maududi, A.A: Finality of Prophethood: pg 3

Quran:

'Allah has provided answers to all those objections raised by the hypocrites, which had given rise to a storm of calumnies, slander and mischief in respect of the marriage of the Holy Prophet Muhammad (peace be upon him) with Hadrat Zainab (may Allah be pleased with her)....These hypocrites argued that Zainab was the wife of an adopted son of the Holy Prophet and by this connection she stood in a position of the Prophet's daughter-in-law. Hence, after divorce from Zaid, the Prophet had taken his own daughter-in-law as wife.'¹⁰

This critic of Hazrat Mirza Ghulam Ahmad then continues his analysis of what necessitated the revelation of this Quranic passage by stating that in order to refute the allegation, God Almighty announced that this marriage of the Holy Prophet had Divine sanction and was made to serve as a lawful precedent for Muslims to marry the divorced wives of their adopted sons.¹¹ He adds that in response to the charge that in:

'taking his own daughter-in-law as wife, he had contravened his own law since the wife of a son is forbidden to his father, the Almighty affirmed that the Holy Prophet had no sons thereby making absolutely clear that the man whose divorced wife had been taken into wedlock, not being his real son; the act, therefore did not imply violation of any law.'¹²

This controversy stirred up by the critics of the Holy Prophet, upon whom be peace, did not end with this assurance by the Almighty Lord. Maududi proceeds to describe how the opponents of the Holy Prophet argued that:

'Admitted that the adopted son is not a real one, and on that basis a father might lawfully marry the divorced spouse of his adopted son, but where was the compulsion for the Prophet to do so.'¹³

In response to this argument of the enemies of Islam, Maududi states that:

10. Ibid: pg 1

11. Ibid: pp 1/1

12. Ibid: pg 2

13. Ibid: pg 2

'Allah affirmed in answer to this charge: "But verily, he is the Apostle of Allah." The implication is that it was Allah's mandate to the Holy Prophet to wipe out all prejudices and declare all taboos that pagan custom had unnecessarily imposed upon the people, as lawful. In this respect the Prophet's action was unequivocal and left no room for doubt. In order to lay particular emphasis upon this point Allah observes: **Khataman Nabiyeen.**'¹⁴

One must admit that upto this point of the arguments presented by the anti Ahmadiyya mullah, Abul Ala Maududi, one cannot but agree with him in essence. It is ironic however that after having analysed the circumstances which necessitated the revelation of this Quranic passage with a certain amount of integrity, the mullah allows his prejudices to get the better of him and begins to play *Russian roulette* with the expression *Khataman Nabiyeen* and states that this expression implies:

"And he is the last in the line of Prophets," which means that no messenger nor even a Prophet charged with the mission of carrying out reforms in the sphere of Law of society which might have been omitted (God forbid) during the lifetime of Muhammed (PBHU) will ever succeed him. Since Allah ordained the ministry of Prophet Muhammed (PBHU) to be final, it was therefore imperative that he should accomplish the task of uprooting this pagan custom.'¹⁵

SIGNIFICANCE OF THE EXPRESSION

It has already been shown that the Quranic passage in question was revealed to our blessed Prophet, peace and blessings of Allah be upon him, to answer the charges of his opponents who argued against his marriage to Hazrat Zainab, upon whom be peace. It was necessary to establish that the conduct of the Holy Prophet, peace be upon him, was in strict accordance with the Divine commands received by him and in marrying the divorced wife of his adopted son, the Holy Prophet had not violated any law.¹⁶ On the contrary, this marriage, decreed by Divine wisdom was to serve as a precedent for mankind:

14. Ibid: 24

15. Ibid: 4

16. Al Quran 33.39

'so that there may be no hindrance for the believers with regard to marriage with the wives of their adopted sons, when they have accomplished their want of them and have divorced them.'¹⁷

And, to finally resolve the entire controversy and close all avenues of criticism, the Almighty Lord declared that the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was not the father of any men but was the *Messenger of Allah*, i.e, spiritual father of the entire Ummah and also the *Seal of the Prophets*, signifying that he was also a spiritual father of all Prophets and hence whatever course of action he adopted, commanded a seal of legality whether it had been found acceptable by the preceding Prophets or not.

This view has frequently been expressed by the scholars of the Muslim Ummah. For instance, while reflecting upon the expression *Khataman Nabiyeen*, Hazrat Abul Hasan Sharif, a renowned scholar of the 5th century Hijra stated:

'This has been spoken metaphorically and means that God Almighty has appointed the Holy Prophet, peace be upon him, over the books of all the previous prophets and he authenticates their teachings and verifies these in the same way as documents are verified with the affixing of the seal to make them authentic.'¹⁸

If however, as the adversaries of the Ahmadiyya Muslim Community argue, the expression *Khataman Nabiyeen* was taken to mean that the Holy Prophet, peace be upon him, was *the last in the line of the Prophets and no Prophet will come after him*, then one would find that the Quranic verse which employs the expression *Khataman Nabiyeen*¹⁹ is totally out of harmony with the rest of the passage²⁰ since the concept of his *chronological finality* would not refute the objections raised by his opponents in relation to his marriage with Hazrat Zainab, the divorced wife of his adopted son, and hence the expression itself would be found to be, God forbid, superfluous in the context of the passage.

17. Al Quran 33.38

19. Al Quran 33.41

18. Talkhisul Bayaan Fi Majazatul Quran: pg 191

20. Al Quran 33.38/41

PERVERSIY OF THE MULLAHS

Infact, the adversaries of the Ahmadiyya Muslim Community are themselves aware that the expression *Khataman Nabiyeen* employed in the Quranic verse 33.41 does not refer to the *chronological finality* of the prophethood of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. But bigotry and not conviction demands that they deviate from the actual meaning of the expression since in rendering the expression as the *Seal of the Prophets*, they fear that the Ahmadi Muslims will use it to prove truth of the claim of Hazrat Mirza Ghulam Ahmad of Qadian. This ingrained fear of the bigoted mullahs and hence the need to distort the true significance and meaning of the expression *Khataman Nabiyeen* has been expressed by them in their own publications. For instance, a footnote to the mullah, Abul Ala Maududi's essay admits in relation to the expression *Khataman Nabiyeen*:

'Yusuf Ali renders this **{the seal of prophets}**" and adds footnotes to explain that the seal here is used in meaning of sealing a document when it is complete. I would prefer to render it **"The Last of Allah's prophets"** because the Arabic phrase conveys the two meanings of **"last"** and **"seal"** as interchangeable though the one aimed at is clear of the two approaches. To render the verse as **"the seal" is to run the risk of utilization by Qadiyanis.**"²¹

Does this admission not demonstrate perversity par excellence? It is not evident from the above excuse that the bigoted mullahs of this day and age are, in their desperation, prepared to tamper with the meaning of the Quranic verses so as *not to run the risk of utilization by Ahmadi Muslims*? Otherwise what other feasible explanation do they have for not rendering the expression *Khataman Nabiyeen* as the *Seal of the Prophets* when that is what it actually means in this instance, and that is exactly what Muslim scholars of repute have, throughout the history of the Ummah, believed it means.

21. Maududi, A.A: The Problem of Qadianism: Destructive Movements. Three Essays on Qadianism: Majliss of Al Haq Publication, Canadian Edition; pg 41

OPINION SHARED BY UMMAH'S SCHOLARS

This opinion to the effect that the expression *Khataman Nabiyeen* employed in the Quranic verse refers to the *status* of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, has frequently been expressed by the saints and scholars of the Ummah. Infact, when one studies the revered opinions expressed by some of the Ummah's most venerable saints and respected scholars, one finds that the concept of the *chronological finality* of the Prophethood of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, is not only argued against but thoroughly rejected by these revered personalities. For instance, the renowned sage Hazrat Abu Abdullah Muhammed Ali Hussain al Hakim of Tirmidhi states:

'According to our belief **Khataman Nabiyeen** means that prophethood, with all its adjuncts and glory, has culminated in the Holy Prophet, peace and blessings on him, and God Almighty so determined that his heart be used as a vessel to collect all the perfections of prophethood and then put His Seal to it.'²²

The revered saint also challenges the mistaken concept of the *chronological finality* of the prophethood and states:

'How can the glory and superiority of Muhammed, peace and blessings be upon him, be manifested if we claim that he was the last, in time, to appear in the world? This is, no doubt, an interpretation of the foolish and the ignorant.'²³

If the opponents of the Ahmadiyya Muslim Community who insist on the *chronological finality* of the prophethood of our blessed lord, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, prefer to be members of this *fraternity of the foolish and the ignorant*, then the choice is entirely theirs. However, the members of the Ahmadiyya Muslim Community do not intend to be associated with such *fraternities* as are prepared to alter the meaning of the Holy Quran to suit their own preconceived notions.

22. Kitab Khatamal Anbiyya: pg 241

23. Ibid: pg 34

Sufi Hazrat Abu Abdullah's view to the effect that the interpretation of *Khataman Nabiyeen* as the *last of Allah's prophets* is an interpretation of the *foolish and the ignorant* was also shared by the 19th century CE scholar, Maulana Muhammed Qasim of Nanauta who stated:

'According to the layman, the Messenger of Allah, peace and blessings on him, being **Khatam** is supposed to have appeared after all the other prophets. But men of understanding and the wise know it very well that being the first or the last, chronologically, does not carry any weight. How could, therefore, the words of the Holy Quran "But he is the Messenger of Allah and the Seal of the Prophets (33.41)" mean to glorify him? But I know very well that none from among the Muslims would be prepared to agree with the common men.'²⁴

This revered scholar, on another occasion, explained the true meaning of the expression *Khataman Nabiyeen* and stated:

'Prophets, as they are message bearers of God, are His viceregents. It would therefore, be necessary that they are endowed with Divine authority. From among the subordinate posts, the post of the governor or the minister is the highest and all other posts are subordinate to them and they can over-rule the decisions and rulings of their subordinates; similarly there is no position higher than **Khatam** of the prophets. Every other prophet is undoubtedly subordinate to him.'²⁵

In relation to the status of our beloved Prophet, upon whom be peace, as the *Khataman Nabiyeen*, the Maulana stated:

'If finality of the prophethood of the Holy Prophet be considered in the light of his excellent attributes and of his having reached the apex of excellence, as I have already stated, but not chronologically, and which heights no one can reach, the point of his superiority over all other persons becomes established over those who have passed away and also those who come after him. If we accept this view it shall not at all contravene his finality, even though someone in the future may rise to the high status of prophethood.'²⁶

24. Tahzeerun Nas: pg 3

25. Mubahitha: pg 2425

26. Tahzeerun Nas: pg 28

Maulana Muhammed Qasim's view that the expression *Khataman Nabiyeen* refers to the *excellent attributes of the Holy Prophet, upon whom be peace, which reached the apex of excellence* is shared by another venerable saint of the 6th century Hijra, Hazrat Abu Saeed Mubarak, the revered preceptor of Hazrat *Ghauth-i-Azam* Sayyed Abdul Qadir Jilani, the founder of the *Qaadiriyya* school of Islamic mysticism, who states:

'Man is the most privileged of God's creatures. When he reaches the zenith of exaltedness he begins to manifest in himself all the above mentioned qualities and their corollaries. He is then called the perfect man and the acme of perfection. These attributes are found in the Holy Prophet in the highest abundance, peace and blessings of Allah be upon him. That is the reason why he is called **Khataman Nabiyeen**.²⁷

Hazrat Imam Muhammed bin Abdul Baqee and Ibni 'Asakar, both subscribed to this view and agreed that:

'The meanings of **Khataman Nabiyeen** are that the Holy Prophet, in his physical and spiritual build, is the most charming and lovable personality, peace be upon him. This is because the glory and the spiritual magnitude of all the prophets is manifested through him and he can be likened to the beautiful ring worn for adornment.'²⁸

Hazrat Sayyed Abdul Karim Jilani, the renowned mystic of the 8th century Hijra was of the opinion that:

'Hazrat Muhammed, peace and blessings on him, is the **Khataman Nabiyeen** because he attained the highest perfection which no prophet ever did.'²⁹

The venerable saint also expressed the opinion that our beloved lord and master:

'The Holy Prophet, peace and blessings of Allah be upon him, was the

27. Tofha Mursalah Sharif: pg 5

28. Zarqani Sharah Mawahabul Luddunia: Vol 3. pg 163 and Sehlul Huda wal Irshad: pg 55

29. Al Insanul Kamil: Vol 1. Ch 36. Pg 69

Khataman Nabiyeen because he imparted to us the knowledge of wisdom, guidance and all other spiritual secrets and he directed us to these in the very clear and exhaustive manner.³⁰

Hazrat Sayyed Abdul Karim Jilani too, did not share the opinion of the *ignorant and the foolish* or the *common men* to the effect that the Holy Prophet, upon whom be peace, was the *last prophet*. On the contrary, he expressed the opinion that the expression *Khataman Nabiyeen* signified that only *Law bearing prophethood* had now ceased. He stated:

‘The coming of the Law bearing prophets, after the Holy Prophet, peace and blessings on him, has ceased as he has been exalted to be the **Khataman Nabiyeen** because he brought with him such a perfect law as no other prophet had brought before him.’³¹

The irony of this entire controversy is that the leaders of some of the most hostile anti Ahmadiyya *Jamaats* have themselves expressed this view in relation to our beloved master’s status as the *Khataman Nabiyeen*. For instance, Qari Abdul Tayyab of the *Darul Uloom* of *Deoband* states:

‘Just as there is from among the angels and the satans a person par excellence who excels everyone of its kind in beneficence and cannot be surpassed – Gabriel in the case of angels and Iblis the accursed in the case of satans apportioning them evils and wickedness. Similarly, there is a **Khatam** for the prophets and a **Khatam** for the Dajjaals, and they are both supreme in their respective spheres. From among the prophets there is he who is the acme of perfection and at the same time bestower of perfection to others. His name is Muhammed, the Messenger of Allah, peace and blessings of Allah be upon him.’³²

CONTINUATION OF PROPHETHOOD

Whether the adversaries of the Ahmadiyya Muslim Community care to admit it or not, the fact remains that our beloved master’s status as the *Khataman Nabiyeen* has absolutely no relationship to the erroneous belief that he is *the last in the line of prophets* and this is borne out by the

30. Ibid

31. Ibid: pg 68

32. Talimati Islam aur Masihi Aqawam: pg 223/224

opinions expressed by many of the Ummah's saints and scholars who believed that *non Law bearing prophethood* had not ceased but shall continue within the Ummah. For instance, Hazrat Imam Mohiyyud Din Ibn Arabi, a distinguished commentator of the Holy Quran states:

'From the study and contemplation of the **Darud** we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of prophets, if Allah pleases. But they shall not be given any book of law.'³³

The Muhaddith of Dehli, Hazrat Shah Wali Ullah subscribed to this opinion and stated:

'The meaning of the Holy Prophet being the **Khataman Nabiyeen** is that there shall not now appear a person whom God may appoint with a new Law for mankind, that is to say, there shall be no prophet who shall come with a new Law.'³⁴

The *Hakim ul Millat* infact gave credence to the opinion that prophets within the Ummah may arise when he stated:

'There cannot be an independent prophet after the Holy Prophet, peace and blessings of Allah be upon him, who is not his follower and his adherent.'³⁵

The Muhaddith of Delhi's opinion was shared by the Muhaddith of the second millenium, Hazrat Sheikh Ahmad Farooqi of Sarhind who stated that:

'The rising of prophets after the **Khatamar Rasul** Hazrat Muhammed, the Chosen One, peace and blessings be upon him, from among his own followers and as a heritage, does not in any way run counter to his status as the **Khatamar rasul**. Therefore, O reader, do not be among those who doubt.'³⁶

33. Fatuhati Makkiyah: Vol 1. pg 545

34. Tafheemati Ilahiyyah

35. Al Khairul Katheer: pg 111

36. Maktubat Imam Rabbani, Hazrat Mujaddid Alf Thani

Hazrat Maulana Faranghi Mahal, an eminent scholar of the *Ahle Sunnat* also discussed the significance of the expression *Khatamae Nubuwwat* and on behalf of the *Sunni* scholars, he declared:

'The divines of the *Sunni* sects believe in and expound the fact that in the course of the Ministry of the Holy Prophet, peace and blessings of Allah be upon him, there cannot appear a law bearing prophet and his prophethood extends to the end of days. A prophet who appears during his ministry shall necessarily be the follower of the Law of Muhammed.'³⁷

Hazrat Maulana Farangi Mahal's contemporary, Hazrat Maulana Abul Hasanat Abul Hayee, a distinguished scholar of the *Sunni* sect shared this opinion and stated:

'After the demise of the Holy Prophet, peace and blessings of Allah be upon him, or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of a simple prophet. But a prophet with a new Law is, indeed, forbidden.'³⁸

Infact, when one studies the literature produced over the Ummah's history, one finds that the saints and scholars^f of Islam have urged Muslims to:

'Strive hard in the path of virtue in a manner so that you may be blessed with prophethood and you still be a follower.'³⁹

These saints of repute have urged Muslims to do thus since they are well aware that:

'No perfection, except the perfection of prophethood bearing Law has ended. With respect to the other beneficences of God Almighty, He is neither miserly nor niggardly.'⁴⁰

37. Maulvi Abul Hayee: *Mujmu'ah Fatawa*: Vol 1. pg 144

38. *Dafe ul Waswas*: pg 16

39. Rumi, Hazrat Maulana Jalalud Din: *Mathnavi Maulana Rum*: Ch 1. pg 53

40. Naqshabandi, Hazrat Mirza Mazhar Jan Janan: *Maqamati Mazhari*: pg 88

This generosity of the Almighty Lord, Muslim saints of repute believe, embraces prophethood also. And hence, if God Almighty so wills, He may bestow prophethood upon whom He chooses. It is however ironic that while Muslims throughout the world beseech God Almighty to bestow upon the Ummah of Muhammed, peace and blessings of Allah be upon him, the blessings He bestowed upon the children of Abraham, upon whom be peace, with the recitation of the *Salat un Nabi*, they refuse to accept the fact that their own prayer could be rewarded on account of their mistaken belief that *prophethood has now ceased* with the advent of the Holy Prophet of Islam, peace be upon him.

The irony of this attitude adopted by the Muslims was beautifully summed by the revered sixth Imam of the Shia sect, Hazrat Imam Abu Ja'far Sadiq when he stated:

'Hazrat Abu Ja'far, while discussing the Quranic verse: "For verily We granted the Book to the children of Abraham...," said that God vouchsafed to the children of Abraham, Messengers, Prophets and Imams. But what is ironical is that people believe in what God blessed the children of Abraham with and yet they deny this blessing for the progeny of Muhammed.'

This brief discussion on a very sensitive and complex issue of the continuation of prophethood should hence be sufficient evidence to prove that the Ahmadiyya Muslim Community's interpretation of the Arabic expression *Khataman Nabiyyen*, is far from being *queer*.⁴¹ On the contrary, it has been frequently accepted by the saints and the scholars of the Muslim Ummah.

It should also suffice to show that the Ahmadiyya Muslim Community's opponents' insistence that the only correct translation of the phrase *Khataman Nabiyyen* is that our beloved lord and master, the *Khataman Anbiyya*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was the '*last prophet in the line of God's apostles*' has not only been rejected by Muslim scholars but has also been condemned by them as a '*foolish and ignorant interpretation*,'⁴² acceptable

41. Maududi, A.A: The Qadiani Problem: pg 2

42. Tirmidhi, Hazrat Abu Abdullah Ali al Hussain al Hakim: Kitab Khatamal Anbiyya: pg

*not men of understanding but to the laymen only.*⁴³

This later opinion, incidentally, was expressed by none other than Maulana Muhammed Qasim of Nanauta, *the founder of the Deoband Seminary, an institution to which most anti Ahmadiyya organisations of this day and age show singular respect and loyalty.* It is also interesting to note that on the publication of his book, the *Tahzeerun Nas*, in which the learned Maulana expressed the opinion that the Holy Prophet's status as the *Khataman Nabiyeen* has absolutely no relationship to *chronology* but *prophets could appear after him*, a hue and cry was raised against him by the then pseudo guardians of the Ummah.

Infact, a verdict of apostasy was subsequently pronounced against the founder of Deoband and his followers by, amongst others, *twelve Meccan and thirty Medinite ulemma* since they too, like the pseudo scholars of this day and age, took exception to Maulana Qasim:

'who is the author of the book Tahzeer un Nas and who has in this book stated: "But even supposing that there appeared a prophet in his [the Holy Prophet's] time, even then he [the Holy Prophet, upon whom be peace] shall continue to be the **Khataman Nabiyeen**; and even if a prophet does appear after the Holy Prophet, his [the Holy Prophet's] status as being the **Khatam** still remains intact.'⁴⁴

These self righteous guardians of the Ummah then proceeded to state of the Qasimiyas:

'All these people, everyone of them, is an apostate and a renegade and out of the pale of Islam.'⁴⁵

The Ahmadiyya Muslim Community is hence not the only victim of the mullahs' bigotry. It is ironic however that human memories are short and these critics of Hazrat Mirza Ghulam Ahmad of Qadian, who have the audacity to brand him as God forbid, an apostate on account of his opinion on the real significance of the Arabic expression *Khataman*

43. Nanauta, Maulana Muhammed Qasim of: *Tahzeerun Nas*: pg 3

44. Husaam ul Haramain i 'Alaa Manharil Kufr i Wal main: pg 100 45. Ibid

Nabiyyen, either forget or refuse to accept the fact that their own leaders had also shared Hazrat Mirza Ghulam Ahmad's opinion for which they too were branded as apostates by the *ulemma* of their own time.

ALLEGED EVIDENCE IN TRADITIONS

Since the collective *wisdom* of the anti Ahmadiyya Muslim scholars has not been able to prove conclusively from the Holy Quran, the erroneous belief that the expression *Khataman'Nabiyeen* refers to the *chronological* finality of prophethood since in that context the expression employed in the Quranic verses 33.41 becomes totally superfluous, these pseudo scholars of the Ummah appear to have *burnt considerable amount of oil to dig out* such Traditions of our beloved Prophet, peace and blessings of Allah be upon him, as may help them to establish their erroneous belief.

Ironically, what these ignorant people fail to appreciate is that a critical analysis of these Traditions has often been conducted by some of Islam's most learned saints and scholars. And, on the basis of their unprejudiced findings, they have judged that '*prophethood shall continue till the end of time although law bearing prophethood has ceased permanently*' with the advent of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

I AM THE LAST OF THE PROPHETS

This Tradition attributed to the Holy Prophet of Islam is probably the most common Tradition furnished by the opponents of the Ahmadiyya Muslim Community in support of their claim that no prophet would ever arise after the advent of our beloved prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. It is however ironic that while these mullahs capitalise on this Tradition which states:

'I am the last of the Prophets'

at every available opportunity, they refuse to cite the complete Tradition and hence conceal the fact that these words cited by them in support of

their claim are followed by the all important words:

‘and my mosque is the last of the mosques.’

On the basis of the complete Hadith, the Ahmadiyya Muslim Community argue that since the Holy Prophet’s mosque at Medina is *not literally the last mosque* built in the history of Islam, the first part of the Tradition could hence not be assumed to mean that *no prophet would appear after* our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, because such an assumption would be an apparent contradiction in the first and the second part of a single Tradition. Or else:

‘If the expression **last of the prophets** was to entail the abolition of prophethood, then the expression **last of the mosques** must also entail the abolition of mosque building after the Holy Prophet’s mosque at Medina.’⁴⁶

However, this argument has been a source of considerable anxiety to the adversaries of the Ahmadiyya Muslim Community. And hence, to wriggle out of the embarrassing situation of their own making, they contend that the Holy Prophet’s observations to the effect that his *mosque is the last mosque means that:*

‘no other mosque should bear such sanctity.’⁴⁷

If that be the case, then what one fails to understand is, why do these critics find it justifiable to read a meaning into the second part of the Tradition which they regard as:

‘foolish reasoning.’⁴⁸

if read into the first part of the same Tradition?

Why one wonders could the first part of the Tradition not also relate to the *sanctity* of the prophethood of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him?

46. Ahmad, Hazrat Mirza Bashirud Din Mahmood: Invitation to Ahmadiyyat: pg 45

47. Maududi, A.A: Finality of Prophethood: pg 21

48. Ibid: pg 18

THERE IS NO PROPHET AFTER ME

The second Tradition often relied upon by the critics of the Ahmadiyya Muslim Community in support of their contention that prophethood has now ceased refers to the period when the Muslim army was about to depart on an expedition to Tabuk.

On this occasion, the Holy Prophet, peace and blessings of Allah be upon him, had decided to command the expedition himself and hence he appointed Hazrat Ali, upon whom be peace, in charge at Medina during his absence. As would be expected, Hazrat Ali, upon whom be peace, *was extremely distressed at being deprived of the opportunity of serving at the front under the command of his beloved master.*

However, to console him, our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, told him:

‘You are to me in the position in which Aaron was to Moses, except that there is no Prophet after me.’

It is rather ironic that the opponents of the Ahmadiyya Muslim Community misquote this Tradition to support their view in spite of the fact that in the context of this Tradition, it is perfectly clear that the expression ‘*after me*’ means ‘*during my absence*’ and not ‘*after my death.*’ To assume that ‘*after me*’ connotes ‘*after my death*’ would make the comparison superfluous since, although Aaron was a prophet *during* the lifetime of Moses, he did not survive his brother and hence was not a Prophet *after* Moses’s death.

OPINION OF MUSLIM SCHOLARS

Muslim scholars of repute have in fact asserted that these Traditions on the basis of which the critics of the Ahmadiyya Muslim Community argue that our beloved prophet, upon whom be peace, was the *last prophet*, have no bearing whatsoever to the alleged *chronological finality* of the prophethood of our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

For instance, Hazrat Mullah Ali bin Muhammed Sultan al Qari, a

highly respected divine of the *Hanafi* sect whose opinions on the question of the *finality of the prophethood* have often been quoted by the anti Ahmadiyya authors ⁴⁹ stated:

“According to the Ulemma, the words **La Nabiyya Na’abee** means that no prophet in the future shall be raised who shall **abrogate** the Law of the Holy Prophet, peace and blessings of Allah be upon him.’

⁵⁰

This opinion was confirmed by the patron saint of India, the *Hakim ul Millat*, Hazrat Shah Wali Ullah of Delhi, revered as the *Mujaddid* of the 12th century Hijra. He stated:

‘From the sayings of the Holy Prophet **La Nabiyya Ba’adi** and **La Rasool** we come to understand that prophethood that has ceased is the **Law-bearing** prophethood.’ ⁵¹

This opinion had previously been expressed by Hazrat Imam Abdul Wahab Sherani, who, while explaining the Traditions *La Nabiyya B’adi* and *La Rasool B’adi* declared that these suggest that after the Holy Prophet of Islam, peace and blessings of Allah be upon him:

‘there shall be no Law-bearing prophets.’ ⁵²

Another revered saint of Islam, the successor to Hazrat Sheikh Nausha Ganj, Hazrat Hafiz Barkhurdar also subscribed to this view. He stated:

‘The meaning of this Hadith is that there is no prophet after me who shall be raised with a new Law.’ ⁵³

In recent times, Nawab Siddique Hasan Khan of Bhopal, the leader of the Ahle Hadith in India stated:

‘The Hadees **La Wah b’ada Mautee** has no foundation, although **La**

49. Ibid: pg 33

50. Al Isha’at Fi Ashrat us Saat: pg 226

51. Qiratul ‘Ainain Fi Tafadhulul Shaikhain: pg 39

52. Al Yawaqeeet Wal Jawhar: Vol2. pg 25

53. Nibras, 445. footnote

Nabiyya Ba'adee is quite correct, which, according to men of letters, means that: **There shall be no prophet after me who shall be raised with a new code of Law** which shall abrogate my Law.⁵⁴

HAZRAT UMMUL MOMINEEN'S VERDICT

Whatever be the arguments presented by the adversaries of the Ahmadiyya Muslim Community, the fact remains that their mistaken *concept of the chronological finality* of prophethood had previously been rejected by the blessed consort of our beloved master, the *Ummul Momineen*, Hazrat Ayesha, God be pleased with her, when she stated:

'O ye Muslims! do proclaim that the Holy Prophet, peace and blessings of Allah be upon him, was the **Khataman Nabiyeen** but never say that there shall be no prophet after him.'⁵⁵

It is rather ironic that since this Tradition negates their prejudiced concept of the chronological finality of prophethood, the opponents of the Ahmadiyya Muslim Community, as is their wont, deny its authenticity on the pretext that:

'This Tradition is derived from the commentary entitled **Durr i Manthur** and a compilation of Hadith known as **Takmilah Majma ul Bihar**, but its source and credentials are unknown.'⁵⁶

Whether or not, the authenticity of this Tradition is acceptable to the adversaries of the Ahmadiyya Muslim Community, the fact remains that this Tradition has been quoted in the works of some of the Ummah's most revered and respected personalities. And, while these mullahs attempt to cast a shadow of doubt on the credibility of these two sources which quote this Tradition, they, when it suits their purpose, quote the same sources in support of their own assertions.

For instance, the author of the *Durr i Manthur*, Hazrat Hafiz Jalal al 54. Iqtarabus Sa'at: pg 162

55. Suyuti, Hazrat Hafiz Jalal al Din Abd al Rahman: Durri Manthur: Vol 2. pg 24

56. Maududi, A.A: Finality of Prophethood: pf 21

Din Sayuti is quoted by Maududi in support of his assertion that according to the consensus of the Ulemma of the Ummah, prophethood has now ceased ⁵⁷ and the author of *Takmilah Majma ul Bihar*, Hazrat Imam Muhammed Tahir of Gujarat has been quoted by Maududi's colleague, the *Sheikh ul Fibber* Ehsan Ellah Zaheer, in his attempt to prove that the expression *Khataman Nabiyyen* means the *last* in the line of prophethood.⁵⁸

Does this duplicity of standards not bear evidence of the hypocrisy and perversity of these anti Ahmadiyya mullahs? However, whatever be their arguments, the fact remains that the authenticity of this Tradition has been universally acknowledged by the saints and scholars of Islam and besides Hazrat Hafiz Jalal al Din Suyuti and Hazrat Imam Muhammed Tahir of Gujarat, such venerable personalities as the Sheikh ul Imam, Ibn Qateebah also accepted the authenticity of this Tradition when he stated:

'This statement does not go against what the Holy Prophet, peace be upon him, had said, i.e., **La Nabi B'adi**. Because what the Holy Prophet actually meant was that no prophet would come after him who would abrogate his Code of Law.'⁵⁹

Would the opponents of the Ahmadiyya Muslim Community now care to condemn Hazrat Ibn Qateebah, Hazrat Hafiz Jalal al Din Suyuti and Hazrat Imam Muhammed Tahir for what these adversaries allege is:

'the height of audacity to put forward a statement of a lady companion in order to contradict the explicit observations of the Holy Prophet which the eminent traditionalists have transmitted on the most authentic chains of transmissions.'⁶⁰

THE HOLY PROPHET'S OWN VERDICT

This verdict of the *Ummul Momineen*, one needs to add, is not the only

57. Ibid: pg 32

58. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 257

59. Qateebah, Ibni: Tawil Mukhtaliful Ahadith: pg 236

60. Maududi, A.A: Finality of Prophethood: pg 21

conclusive evidence of the fact that prophethood has not ceased with the advent of the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. Traditions for instance report that on the death of his beloved son, the Holy Prophet, peace and blessings of Allah be upon him, stated:

'Had Ibrahim lived, he would certainly have been a righteous prophet.'⁶¹

It is however ironic that since this Tradition negates the concept of the *chronological finality of prophethood*, its supporters deny the authenticity of this Tradition also on the alleged grounds that:

'This Tradition is not true, and is maliciously cooked up by the Qadianis to support their perverse thesis of the continuation of prophethood after Muhammad, peace be upon him.'⁶²

The impression which Ehsan Allah Zaheer, the *Sheikh ul Fibber of the Grand Order of Libertine Pseudo Scholars* proposes to create with this statement is that the Ahmadi Muslims have *invented* this Tradition to support their view. However, it is interesting to note that in the very next breath, he vindicates the Ahmadi Muslims of his initial charge by admitting that this Tradition has not been *cooked up* by them but was *reported by a companion of the Holy Prophet, upon whom be peace, Hazrat Ibrahim bin Uthman*.⁶³

After having first accused Ahmadi Muslims of *fabricating* this Hadith and then admitting that it was *reported by a companion of the Holy Prophet, upon whom be peace*, Zaheer then proceeds to deny the authenticity of the Tradition in question on the alleged grounds that this companion of the Holy Prophet, upon whom be peace, is considered to be '*weak, unreliable and also a liar*.'⁶⁴ And hence, according to the mullah:

'since his [Hazrat Ibrahim bin Uthman's] authority is not recognised by the traditionalists, therefore to quote him as an authority is actually to dent the validity of one's own thesis. Therefore the Qadiyanis'

60. Maududi, A.A: Finality of Prophethood: pg 21

61. Ibne Majah: Kitab al Janaiz

62. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 286

63. Ibid

64. Ibid

reliance on the authority of this weak tradition vitiates their defence and hardly proves anything.⁶⁵

Zaheer may continue to play Russian roulette with his arguments to his heart's content. Nevertheless, he cannot hide the fact that whenever these contentious mullahs have no grounds to refute the evidence and the arguments presented by Ahmadi Muslims, they take recourse to a policy of *escapism* by denying the authenticity of the Traditions recorded by some of the best recognised collections of the Traditions.

Whether these perverted mullahs care to admit it or not, there is no doubt that several Muslim scholars of repute have admitted the authenticity of this Tradition being so blatantly denied by the anti Ahmadiyya mullahs. Included amongst these is the venerable saint, *Hazrat Imam Mullah Ali bin Muhammed Sultan al Qari*, whose authority is not denied by the anti Ahmadiyya authors themselves.⁶⁶

This venerable saint states of this Tradition reported on the authority of our lord and master's blessed companion, Hazrat Ibrahim bin Uthman:

'The Holy Prophet's statement concerning Ibrahim becoming a true prophet does not in any way contradict the verse **Khataman Nabiyeen**, because it means that (1) the said prophet should not abrogate his Law and (2) that he may be one of his followers.'⁶⁷

Another learned scholar of Islam, *Hazrat Shahabud Din Ahmad Hajar al Hashmi*, a renowned Muhaddith and a respected authority on jurisprudence quotes this Tradition on the authority of the blessed 4th Caliph of Islam, Hazrat Ali bin Abi Talib, peace be upon him, and states:

'When Hazrat Ibrahim, the son of the Holy Prophet, passed away, he called Hazrat Maria Qibtiyya who washed and bathed her child and wrapped him in the coffin cloth. The Holy Prophet then held him in his arms and came out of his house. A few more men were also with him. He went and got the child buried and placing his hands on the grave

65. Ibid

66. Maududi, A.A: Finality of Prophethood: pg 33

67. Qari, Hazrat Imam Ali bin Muhammed Sultan al: Mauzu'ati Kabeer

said, **By Allah, he is decidedly a prophet and the son of a prophet.**⁶⁸

OTHER EVIDENCE IN THE TRADITIONS

Infact, these Traditions which the opponents of the Ahmadiyya Muslim Community reject, are not the only basis upon which it can be construed that prophethood has not ended but will continue until the end of time. Traditions for instance report that the Holy Prophet stated:

'Abu Bakr is the best of my followers except anyone who might be a prophet.'⁶⁹

Another Tradition reports that the Holy Prophet, peace and blessings of Allah be upon him, stated:

'Abu Bakr is the best of the people except one who may be a prophet.'⁷⁰

These Traditions, reported by some of Islam's acknowledged saints and scholars, are hence a clear indication that prophets will continue to arise amongst Muslims even after the advent of the *Khatamal Anbiyya*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

CHRONOLOGICAL FINALITY OF PROPHETHOOD

It is rather amusing to note that while the adversaries of the Ahmadiyya Muslim Community are prepared to falsify all such evidences which refute their mistaken belief in the *chronological finality* of the prophethood of our beloved master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, they themselves hold such beliefs as *breach* their own concept of the *chronological finality* of our beloved lord and master's prophethood.

68. Hasmi, Shahabud Din Ahmad Hajar al: Al Fatwa al Hadisiyya: pg 125

69: Daimy as quoted bu Kanazul Haqaiq of Imam Mandani: pg 7

70. Tabrani Kabir kamil Ibne Adi as quoted by Jami Saghir of Imam Suyuti

The adversaries of the Ahmadiyya Muslim Community do not dispute the fact that they anticipate the advent of the Messiah, Hazrat Isa ibne Mariam, upon whom be peace, after the advent of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. For instance, they maintain that:

'The advent of the Messiah is one of the signs of the expected big calamity of the world, He will descend (sic) in this world again sometimes before the day of Doom.'⁷¹

This belief, these supporters of the *chronological* finality of prophethood maintain:

'is one of those beliefs of Muslims which have their basis in the Holy Quran and are also proved by Prophetic Traditions, and in which Muslims have believed consistently.'⁷²

These mullahs also admit that the Messiah they anticipate before the day of *Doom* was not only an apostle of God Almighty on his first advent⁷³ but shall *continue to be a prophet* when he returns for the second time.⁷⁴ However, to cover up their anticipation of a prophet after the advent of the *Khatamal Anbiyya*, they conveniently argue that when he does return:

'As a follower of Islam, he will not be coming as a new Prophet after our Prophet, peace and blessings of Allah be upon him'⁷⁵ but he 'will become an individual member of the Fraternity of Islam'⁷⁶ and 'Muslims will not put faith in the ministry of a new Prophet. They will retain their belief in the sanctity of Christ as a former Prophet.'⁷⁷

The adversaries of the Ahmadiyya Muslim Community may consider themselves wise in their conceit but the linguistic confusion which they

71. Hasan, S: The Truth About Ahmadiyyat: pg 4

72. Nadwi, A.A: Qadianism. A Critical Study: pg 39

73. Hasan, S: The Study of Al Quran: Lesson 14. pg 6

74. Maududi, A.A: Finality of Prophethood: pp 62/65

75. Hasan, S: The Study of Al Quran: Lesson 14. pg 15

76. Maududi, A.A: Finality of Prophethood: pg 64

77. Ibid: pg 65

hope to create with such feeble justifications is of no avail to them since the fact remains that if Jesus ever returns to this earth, he would positively retain his status as a prophet.

Muslims scholars are for instance agreed that when the son of Mary returns to this earth:

'Whosoever holds the view that Jesus, peace be upon him, shall come down shorn of his prophethood, is undoubtedly a manifest disbeliever as Imam Sayuti has also made this point very clear.'⁷⁸

This opinion has also been accepted by the predecessors of some of the Ahmadiyya Muslim Community's most passionate opponents, the scholars of Deoband who maintained:

'Whosoever denies the prophethood of Jesus is an infidel and the same verdict shall apply even after Jesus has descended. The concept of his being a messenger shall be binding and because he shall come as the Imam, it shall be binding to obey his commands. In short, Jesus, peace be upon him, even after his descent, shall be a prophet and a messenger and faith in his prophethood shall continue to prevail as it was imperative in the past.'⁷⁹

This verdict issued by the scholars of the non Ahmadiyya Muslim organisation is hence positive proof of the fact that Jesus, if he were to ever return to this earth, would continue to be a Prophet. But this alleged second advent of Jesus, the adversaries of the Ahmadiyya Muslim Community admit, is to transpire *after the chronological finality* of the prophethood of our beloved Prophet, the *Khataman Nabiyeen*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

Would the son of Mary then not be the *last prophet in the line of God's apostles* if he was to appear as a prophet after the prophethood of the *Khataman Nabiyeen*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him? Would this then not cause a breach in the *chronological finality* of the prophethood of the *Khataman Nabiyeen*, the

78. Khan, Nawab Siddique Hasan: Hujjajjul Karamah: pg 431 . 79. Register Fatwa: pg 49

Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him?

The opponents of the Ahmadiyya Muslim Community may argue to their heart's content, that, since the son of Mary would not be a *new* prophet but will merely retain his sanctity as a *former* prophet:

'this position is neither contrary to faith in the Finality of Prophethood today nor will it be derogatory to this belief in the time of Christ's second advent in the world.'⁸⁰

Nevertheless, this does not alter the fact that if Jesus were to appear after the advent of the Holy Prophet of Islam, he would be, chronologically, the *last in the line of prophets*. The weird excuse that he would not be a *new* prophet but would merely retain his sanctity as a *former* prophet is totally irrelevant to the question of the *chronological* finality of prophethood — *last* being a happening or coming at the end or after all others.

And, if the expression *Khataman Nabiyeen* allegedly means the '*last in the line of Prophets*,'⁸¹ would this appearance of the son of Mary at the end of time, before the day of Doom, not then entitle him to the status of being the *last prophet in the line of Prophets* and the *final apostle of God Almighty, in time*? Would this then not *undermine* our beloved Prophet, the *Khatamal Anbiyya's* status as the *last in the line of Prophets* — he not being the *last chronologically* since he, according to the critics is to be followed by the son of Mary at the end of time.

ANTAGONISTS' ARGUMENT NOT SUPPORTED BY TRADITIONS CITED BY THEIR OWN PUBLICATIONS

One also needs to appreciate that the excuse to the effect that Jesus's advent, after the advent of the Holy Prophet would not breach the finality of prophethood since Jesus would not be a *new* prophet but will merely retain his sanctity as a *former* prophet, does not hold any substance since most Traditions cited by the critics of Hazrat Mirza

80. Maududi, A.A: Finality of Prophethood: pg 65

81. Ibid: pg 11

Ghulam Ahmad, in support of their case, do not make any allowance for a hypothesis of *new or old*.

On the contrary, these are infact quite insistent that *no* prophet of whatsoever description, *new or old*, would arrive after the advent of the *Khataman Nabiyeen*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. Do these Traditions not state that the Holy Prophet declared:

'After me there will be neither Prophets nor Messengers.'⁸² The chain of Messengers and Prophets has come to an end. There shall be no Messenger or Prophet after me'⁸³ 'I am the last prophet and there is not to be any prophet after me.'⁸⁴ 'I am the last in the sense that no prophet shall succeed me.'⁸⁵ 'With me the **Apostles** have ended.'⁸⁶ 'No prophet will come after me, only **caliphs** will succeed me.'⁸⁷ 'Through me the Prophethood was brought to a close.'⁸⁸ 'It is in me that the line of Prophets came to a final end.'⁸⁹

These few of the numerous Traditions cited from the anti Ahmadiyya publications establish beyond a shadow of doubt, the fact that if the expression *Khataman Nabiyeen* means the *last* in *chronology*, then these Traditions do not make any allowances for the advent of any prophet whether *old and new*, after the advent of the *Khataman Nabiyeen*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

PAKISTAN GOVERNMENT'S CONSTITUTIONAL AMENDMENT OF ARTICLE 260

This assertion is also proved by the requirements of the Pakistan Government's *Constitutional Amendment of Article 260 of the Constitution*

82. Judgement of the Federal Shariah Court: Govt. of Pakistan: 28th Oct., 1984

83. Maududi, A.A: Finality of Prophethood: pg 17

84. Hasan, S: The Truth About Ahmadiyyat: pg pg 14

85. Maududi, A.A: Finality of Prophethood: pg 10

86. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 269

87. Maududi, A.A: Finality of Prophethood: pg 12

88. Judgement of the Federal Shariah Court: Govt. of Pakistan: 28th Oct., 1984

89. Maududi, A.A: Finality of Prophethood: pg 13

of Pakistan — an Amendment in which the anti Ahmadiyya elements take great pride. According to this Constitutional Amendment:

'A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammed (peace be upon him) as the **last** of the Prophets; or claims to be a prophet, **in any sense of the word; or of any description whatsoever; after Muhammed**, (peace be upon him); or recognizes such a claimant as a prophet or a religious reformer; is not a Muslim for the purposes of the Constitution or law.'⁹⁰

As is evident from the requirements of this Constitutional Amendment, the Constitution of Pakistan demands an *absolute and unqualified faith in the finality* of the Prophethood of Muhammed, peace and blessings of Allah be upon him, as the *last* prophet in *every sense of the word* and also *of every description whatsoever*, whether *old* or *new* since the words '*absolute*' and '*unqualified*' and also '*in every sense of the word*' and '*of every description whatsoever*' in the context of this Constitutional Amendment demand that *no exceptions whatsoever* be made.

And hence, these requirements of the Constitutional Amendment of the Constitution of Pakistan nullify the entire concept of *old* or *new* prophethood and while the critics Hazrat Mirza Ghulam Ahmad may continue to argue to the contentment of their heart, their belief that Hazrat Isa's advent would not breach the finality of prophethood since he would merely be retaining his sanctity as a *former* prophet, the Constitutional Law of Pakistan makes no allowance for the advent of any prophet, including a *former* prophet.

HYPOCRISY OF THE ADVERSARIES

The bigotry and hypocrisy of the anti Ahmadiyya elements on the question of the *finality of prophethood* is once again evident from their

90. Qadianis Threat to Islamic Solidarity: Govt. of Pakistan: pg 28

singular bias against Hazrat Mirza Ghulam Ahmad's claim to be an apostle of God Almighty since a claim of prophethood by any other person except the founder of the Ahmadiyya Muslim Community appears to be quite acceptable to them.

For instance, one critic of Hazrat Mirza Ghulam Ahmad states in relation to the claim of Elijah Muhammed:

'In the beginning of the present century Elija Muhammed, a black American leader who died in 1975, declared himself a prophet but specifically confined his prophethood for the black Americans only.'

91

This critic of the Ahmadiyya Muslim Community then states in relation to the Elijah Muhammed's claim:

'There is no doubt about it that the teachings of the Elija were to a great extent opposed to Islamic teachings but at the same time one cannot ignore this fact that for the first time in the Christian environment of America it was he who, for the first time, raised the banner of Islam.'⁹²

While it is not the purpose of this book to enquire into the merits of Elijah Muhammed's claim, one cannot refrain from enquiring into the double standards of the adversaries of Hazrat Mirza Ghulam Ahmad of Qadian. While on one hand they insist the Holy Prophet of Islam is *positively the last* prophet and they also accuse the founder of the Ahmadiyya Muslim Community of having, God forbid:

'tried to undermine the finality of the Prophet, peace and blessings of Allah be upon him,'⁹⁴

on account of his claim to be an apostle of God Almighty, they on the other hand compliment Elijah Muhammed for having:

'raised the banner of Islam' although he 'declared himself a prophet.'⁹⁵

91. Hasan, S: The Truth About Ahmadiyyat: pg 10

92. Ibid: pg 10

93. Ibid: pp 9/10

94. Ibid: pg 3

95. Ibid: pg 10

Does this not indicate that the adversaries of Hazrat Mirza Ghulam Ahmad are themselves not thoroughly committed to their own concept of the finality of prophethood? Otherwise what conceivable reason could they have for complimenting Elijah Muhammed as being the first *standard bearer of Islam in America* inspite of his claim to be an *apostle of God Almighty after the chronological finality* of the prophethood of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.'

The adversaries of the Ahmadiyya Muslim Community may well argue that Elijah Muhammed:

'specifically confined his prophethood for black Americans only,'⁹⁶

but could one ask them if the Traditions they cite in support of their belief in the finality of prophethood make allowances for a *national prophet* for a particular people within the broader spectrum of Islam?

The anti Ahmadiyya elements handling of the entire issue of prophethood; their expectation of the advent of Isa ibne Mariam, upon whom be peace, as a prophet of God after the advent of the *Khataman Nabiyeen, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him*, and their admission of Elijah Muhammed's claim to be a national prophet are all evidences not only of their failure to grasp the true significance of the Arabic phrase *Khataman Nabiyeen*, but also of their ingrained bias and hostility towards Hazrat Mirza Ghulam Ahmad of Qadian since his claims as the Mujaddid, the Imam Mehdi, the Promised Messiah and an apostle of God Almighty threaten not only their position and status in society but their monetary welfare also. They have, however, through this display of hostility, exposed themselves considerably and given sufficient evidence of their dishonesty, hypocrisy and bigotry.

PRECEDENT IN HISTORY

However, these adversaries of Hazrat Mirza Ghulam Ahmad may

96. Ibid

have one consolation and that is that these charlatans are not, after all, the first pharisses in history. Others before them have persecuted God Almighty's apostles on account of their misconceived concepts. The Glorious Quran itself bears evidence of this when it states:

'None can dispute about the Signs of God but the Unbelievers. Let not, then, their strutting about through the land deceive thee! But (there were people) before them, who denied (the Signs) — The people of Noah, and the Confederates (of Evil) after them; And every people plotted against their prophet, to seize him, and disputed by means of vanities, thereon to condemn the Truth but it was I that seized them and how (terrible) was My requital!'⁹⁷

Does it then surprise one that the opponents of this particular apostle of God Almighty also *strut about through the land to deceive people* like their predecessors did in the times of other apostles of God Almighty? Does it surprise one that these pharisees too, like their predecessors *dispute Hazrat Mirza Ghulam Ahmad's prophethood by 'means of vanities, thereon to condemn the Truth?'*

Or would they care to state that in this instance, they are not *disputing by means of vanities* but on account of their:

'conviction that no new prophet can be raised after [Hazrat] Muhammed [peace and blessings of Allah be upon him].'⁹⁸

In that event, they would not be the first to believe that prophethood has ceased completely. For instance, when Prophet Joseph, upon whom be peace, died, his followers declared:

'Allah will never raise a Messenger after him. Thus does Allah leave to stray such as Transgress and live in doubt.'⁹⁹

CONTINUATION OF PROPHETHOOD

Prophethood, whether the adversaries of the Ahmadiyya Muslim

97. Al Quran 40. 4/5: Abdullah Yusuf Ali's English Translation: pp 1262/1263

98. Maududi, A.A: Finality of Prophethood: pg 25

99. Al Quran 40.35

Community admit it or not, shall continue since God Almighty promises:

'And whoso obeys Allah and His Messenger shall be among those on whom Allah has bestowed His blessings — the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company they are. This grace is from Allah and Allah suffices as One Who is All Knowing.'¹⁰⁰

The critics of Hazrat Mirza Ghulam Ahmad may reiterate their false assertion that the Ahmadi Muslims have misinterpreted this Quranic verse, but Muslim scholars of repute have always subscribed to the Ahmadiyya Muslim interpretation. For instance, the *Bahr al Muhit* quotes *Imam Al Raghib* to state in relation to this particular verse of the Holy Quran:

'God has divided believers into four classes in this verse, and has appointed for them four stages, some of which are lower than the others, and He has exhorted true believers not to remain behind in any of the stages.'¹⁰¹

The opponents of the Ahmadiyya Muslim Community may once again argue their naive assertion that this exhortation relates to the reward in the *Hereafter* and prophethood of any kind cannot now be achieved in this world. Happily, the revered saint left no room for ambiguity since he also added:

'Prophethood is of two kinds, general and special. The special prophethood, viz; the law-bearing prophethood is now unattainable; but the general prophethood continues to be attainable.'¹⁰²

This is exactly how Hazrat Mirza Ghulam Ahmad of Qadian viewed his own prophethood. He never laid any claim to *special prophethood* which was now unattainable but viewed his prophethood as a *general one*, the doors of which are open to eternity. He stated in relation to his own prophethood:

100. Al Quran 4. 70/71

101. Hayyan, Athir al Din Abu 'Abd Allah Muhammed ibn Yusuf Abu: Al Bahr al Muhit

102. Ibid: Vol 3 pg 28

'With my heart and soul I believe in His [Allah's] Prophet [Hazrat Muhammed Mustapha], peace and blessings of Allah be upon him, and believe that all kinds of prophethoods have culminated in him and that his Law is the last Law. Yet, there is a type of prophethood which has not been banned, that is to say, the prophethood that can be acquired through following him [Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him] implicitly, wherein is reflected his [the Holy Prophet's] own light. This is because this, in fact, is a part of the prophethood of Muhammed, peace and blessings of Allah be upon him, and is his reflection derived through his beneficence only.'¹⁰³

This kind of prophethood, which is a reflection of the Holy Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, and which is derived through his beneficence has not been found to be against the essence of Islamic teaching. For instance, Hazrat Sheikh Ahmad Farooqi has stated:

'The rising of a prophet after the Khatamar Rasul, Hazrat Muhammed, the Chosen One, peace and blessings of Allah be upon him, from among his followers and as a heritage, does not in any way run counter to his status as the Khatamar Rasul.'¹⁰⁴

And the reason why the arising of such a prophet after our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, has not been found to run counter to his status as the *Khatamar Rusul* has been explained by the founder of the *Deoband Institute* whose Ulemma today prove to be the most passionate opponents of the Ahmadiyya Muslim Community. Hazrat Maulana Muhammed Qasim of Nanauta, who totally rejected the concept of the chronological finality of the prophethood of our beloved master, the *Khataman Anbiyya* ¹⁰⁵ and who did not disregard the feasibility of a prophet appearing after the *Khatamar Rasul*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, ¹⁰⁶ stated that:

'If there appears to be equality and similarity between the original and

103. Chashma Marifat: pg 324

104. Maktubat Imam Rabbani

105. Tahzøerun Nas: pg 3

106. Ibid: pg 28

its reflection, it does not matter, because superiority belongs to him [Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him] for he is the original and the Khataman Nabiyeen.¹⁰⁷

HAZRAT MIRZA GHULAM AHMAD'S PROPHETHOOD

Hazrat Mirza Ghulam Ahmad's prophethood, in case his opponents haven't noticed, was a mere reflection of the prophethood of his lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him — a kind of prophethood which has been found permissible by the founder of the Deoband Seminary. The founder of the Ahmadiyya Muslim Community himself states:

'the exalted office of prophethood is now denied to everyone, except him who effaces his own identity with his love and subjection to the Holy Prophet of Islam, peace and blessings of Allah be upon him. But he who seeks to approach God through this avenue will have the mantle of prophethood conferred upon him and his prophethood would be a mere reflection of the prophethood of Muhammed, peace be upon him. This prophet does not infringe the prophethood of Muhammed, upon whom be peace, as he is neither self subsistent nor independent. Whatever he achieves, is not achieved through his own efforts but is bestowed upon him through the fountain of grace to which he has subjected himself — the Holy Prophet of Islam, upon whom be peace. He is a prophet therefore, not of self exaltation but of the glorification of the Holy Prophet, peace and blessings of Allah be upon him. That is why he is known in heaven as Muhammed and as Ahmad — the prophethood of Muhammed, peace be upon him, having returned unto Muhammed, upon whom be peace, therefore remains with him and none other as the one who claims this rank professes to be a mere shadow of his master. He reflects in him, all the qualities of his lord's glory and acknowledges his debt to the Holy Prophet, peace be upon him.'¹⁰⁸

Hazrat Mirza Ghulam Ahmad then states in relation to his own prophethood:

'my prophethood and my messengership are but a mere act of grace

107. Ibid: pp 30/33

108. Ek Ghalati ka Izala

due to my being a Muhammed and an Ahmad, not through my own person, but as a reflection of him through whose grace I have been elated to this rank as a result of my self effacing devotion to him, the Holy Prophet of Islam, peace and blessings of Allah be upon him.’¹⁰⁹

Infact, the founder of the Ahmadiyya Muslim Community was of the opinion that any person who proposed to establish a claim to prophethood without first effacing his own identity in total submission to the Holy Prophet, upon whom be peace, was an infidel. However:

‘if a person, as a result of his complete subjection to Muhammed, peace and blessings of Allah be upon him, loses his own identity and begins to reflect in himself, all the beauty and excellence of the Holy Prophet, upon whom be peace — like a mirror reflects the image — he would be called a prophet without compromising the seal of Prophethood as such a person would be reflecting the image and the character of Muhammed, peace be upon him. And hence, the claim of such a person, who comes to be known as Muhammed and as Ahmad, would not be incompatible with the dignity and stature of the **Khataman Nabiyeen** because he would, through his subjection to Muhammed, peace be upon him, be a reflection of Muhammed, upon whom be peace, and hence an image of him.’¹¹⁰

This submission by the founder of the Ahmadiyya Muslim Community should hence suffice to establish that his prophethood was a mere act of *grace* bestowed upon Hazrat Mirza Ghulam Ahmad by God Almighty on account of his submission to the *Khataman Nabiyeen*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. And, it was not bestowed upon him independently, but it was bequeathed to him as a *heritage* on account of his being a *follower* of the *Khatamar Rasul*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. Incidentally, this kind of prophethood has not been found unattainable in Islam, a fact admitted by some of the most respected saints and scholars of the Ummah.¹¹¹

109. Ibid

110. Ibid

111. Farooqi, Hazrat Sheikh Ahmad: Maktubat Imam Rabbani

The adversaries of the Ahmadiyya Muslim Community need to be reminded that Hazrat Mirza Ghulam Ahmad' prophethood, as he himself stated on numerous occasions, was infact:

'a mere reflection of the prophethood of Muhammed, peace and blessings of Allah be upon him.'¹¹²

And this reflection of the prophethood of his lord and master, peace be upon him, could neither infringe the prophethood of the *Khataman Nabiyeen*, nor could it compromise the seal of his prophethood since according to the spiritual predecessors of the anti Ahmadiyya elements, the scholars of Deoband, even:

'if there appears to be equality and similarity between the original and its reflection, it does not matter, because superiority belongs to him [Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him] for he [Hazrat Muhammed Mustapha, peace be upon him] is the original and the Khataman Nabiyeen.'¹¹³

If after all these submissions, the adversaries of the Ahmadiyya Muslim Community still persist in their opposition to Hazrat Mirza Ghulam Ahmad of Qadian, then one can only recall for their benefit, the Quranic verse:

'And even if We send down unto them the angels, and the dead speak to them, and We bring together all things before them, they would not believe, unless God enforced His will. But most of them are ignorant. And in the like manner have We made for every Prophet an enemy, the evil ones from among men and jinn, some of them inspiring others with gilded speech in order to deceive. And if thy Lord had enforced His Will, they would not have done it; so leave them alone with that which they fabricate.'¹¹⁴

112. Ek Ghalati ka izala

113. Nanauta, Hazrat Maulana Muhammed Qasim of: Tahzeerun Nas: pg 33

114. Al Quran 6.112/113

PART THREE

SUNDRY CHARGES

**A NEW RELIGION: A PARALLEL UMMAH
INDEPENDENT UMMAH AND
CONNECTION WITH OTHER MUSLIMS
THREAT TO THE UMMAH
CONTEMPT OF OPPONENTS
CONTINUATION OF DIVINE
REVELATION AND COMMUNICATION
PROPHECIES OF
THE PROMISED MESSIAH
CHALLENGE TO MAULVI SANAULLAH
SUSPENSION OF JIHAD
HONOUR OF TITLES
CHARACTER ASSASSINATION
MORAL DISPOSITION
PHYSICAL HEALTH
FINAL SUBMISSION**

CHAPTER ONE

A NEW RELIGION: A PARALLEL UMMAH

It is rather ironic that inspite of Hazrat Mirza Ghulam Ahmad's categoric declaration that his prophethood was a mere reflection of the prophethood of his lord and master, the *Khatamal Anbiyya*, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, his opponents have the audacity to allege that by asserting his claim to prophethood, the founder of the Ahmadiyya Muslim Community, God forbid, created a new religion and instituted an Ummah parallel to the Ummah of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. It is for instance alleged that:

'Qadianism [Ahmadiyyat] is a religion by itself, and the Qadianis a separate religious community (*ummah*), parallel to Islam and the Ummah of Islam.'¹

To support this argument, the adversaries of the Ahmadiyya Muslim Community claim to cite a certain portion of the Second Successor to the Promised Messiah, Hazrat Mirza Bashirud Din Mahmood Ahmad's sermon wherein he is supposed to have stated that, according to the Promised Messiah, Ahmadiyya Muslim beliefs differed from the beliefs of other Muslims not only on the question of the Promised Messiah but also '*in respect of the essence of Allah, the Holy Prophet, the Quran, etc., etc.*' It is also alleged that the Second Caliph of the Ahmadiyya Muslim Community declared that:

'their Islam (i.e., the Islam of [non Ahmadiyya] Muslims) is different from our [the Ahmadiyya Muslims] Islam.'²

One is rather at a loss to understand as to why the antagonists take

1. Nadwi, A.A: Qadianism. A Critical Study: pg 101

2. Ibid

exception to such a statement by Ahmādis Muslims when a considerable number of the Ahmadiyya Muslim Community's adversaries beliefs conflict with the essence of Islamic teachings.

THE CONCEPT OF GOD

It is for instance, a recorded fact that according to the founder of the Ahmadiyya Muslim Community:

'Allah is He besides whom there is no god...He has power to do all that He wills...He begets not nor is He begotten; and there is none like unto him...God is one and has no associate...no one else is worthy of worship and obedience...To associate anything lower with Him in worship would be utterly wrong...Nothing is hidden from him...He has in his own hands the recompense of everyone. He has no agent to whom He has committed the governance of heavens and earth...He is single, has no father and no son and no equal and no peer.³ He suffers from no defect. He comprehends all good qualities and manifests all holy powers.⁴All his attributes are appropriate to him. They are not like human qualities.⁵

But, is this the God of the Deobandis or the Barelvis or even the Shias? Is their God single Who neither begets nor is He begotten? Is He perfect and does He suffer from no defects? Does He possess in His own hands, the recompense of everyone and is He the One who has not appointed any agents?

It is rather interesting to note that according to the Shia philosophy Hazrat Ali, upon whom be peace, is, God forbid, believed to be either *God*⁶ or else the *son* of God.⁷

The God of the Barelvis on the other hand is, God forbid, believed to be not the only All Powerful God since according to them:

3. Ahmad, Hazrat Mirza Ghulam: Islami Usul Ki Philosophy: pp 58/63

4. Ahmad, Hazrat Mirza Ghulam: Lecture Lahore: pg 9

5. Ahmad, Hazrat Mirza Ghulam: Malfoozat: Vol IV. pg 347

6. Tazakiratul A'imma: pg 9

Mana'iq i Murtazivi Hayat e Quloob: Vol 2. pg 49

7. Nau Ratan: pg 36

'To give to someone or to withhold from someone through tombs and graves in mundane matters is possible. Those who are disappointed of the powers of the dead are infidels. The dead are parties with God in superhuman deeds.'⁸

The Barelvi Muslims who believe in the superhuman powers of the dead hence maintain that:

'Since prophets and saints did good when alive, it is permissible to call upon them after their death.'⁹

The Deobandis, the Ahmadiyya Muslim Community's most passionate adversaries also restrict the powers of their God since they maintain that, God forbid:

'It is not necessary that the power of God should be more than that of a human being.'¹⁰

Infact, these perverted pseudo guardians of the Ummah exceed all bounds of decency when they enquire:

'How can we expel evil action from the scope and power of God?'¹¹

and hence they maintain that they, that is, the pseudo scholars of the Deobandi cult:

'do not believe that God is incapable of lying.'¹²

Is this then the God the opponents of the Ahmadiyya Muslim Community would rather the Ahmadi Muslims believe in so as to be a part of this allegedly united Ummah?

8. Barelvi, Ahmad Raza: Ahkaam al Shariah: Vol 2. pg 155

9. Naeemi, Mufti Ahmad Yar Khan: Mawaizi Naeemiyya: Vol 2. pg 294

10. Merrathi, Ashiq Ali: Tazkirah al Khalil

11. Al Jihad al Manqal: Vol 1. pg 41

12. Ismail, Maulvi Muhammed: Yak Rozi: pg 45

THE CONCEPT OF ANGELS

This contemptuous concept of God, so dear to the perverted critics of the Ahmadiyya Muslim Community, is not the only concept in which the Ahmadi Muslims differ from their adversaries. For instance, while Hazrat Mirza Ghulam Ahmad believed that angels:

'reflect the attributes of their Lord as the shadow reflects the original,'¹³

the scholars of non Ahmadiyya Muslim organisations concoct vulgar stories which reflect seriously upon the piety of this blessed creation of our Lord and Master. They for instance accuse them of, God forbid, *'falling in love with women; consuming alcohol at the bidding of women and also committing polytheism, homicide and adultery.'*¹⁴

REVERENCE TO THE HOLY QURAN

The reverence due to the Holy Quran is yet another aspect in which the teachings of the Ahmadiyya Muslim Community differ from those of its adversaries. Hazrat Mirza Ghulam Ahmad of Qadian showed such reverence to the Holy Quran that he once declared:

'My heart yearns every moment to kiss Thy Book and to perform a circuit around the Holy Quran for, it is my Kaaba.'

Yet this Glorious Book, which the founder of the Ahmadiyya Muslim Community considered so sacred has been held in contempt by the adversaries of Hazrat Mirza Ghulam Ahmad. For instance, according to Hanafi Jurisprudence, it is, God forbid:

'permissible to write the Surah Fatiahah with blood or urine.'¹⁵

13. Ahmad, Hazrat Mirza Ghulam: *Ayena-e Kamalat Islam*: pg 387

14. Hasan, Maulvi Ahmad: *Tafseer Ahsan al Tafaseer*: Vol VI. pp 108/109

15. *Rudd al Mohtala Rud al Mukhtar* Shami

APOSTLES OF GOD ALMIGHTY

In one of our previous discussions, we have shown how Hazrat Mirza Ghulam Ahmad of Qadian showed reverence towards the apostles of God, including those not mentioned by name in the Glorious Quran.
16

It is ironic however, that the adversaries of the Ahmadiyya Muslim Community have not been able to show such reverence to the Prophets and Messengers mentioned by our own Glorious Book, the Holy Quran. The scholars of the anti Ahmadiyya organisations have accused Hazrat Adam, peace be upon him, of, God forbid, polytheism¹⁷; Hazrat Idris, upon whom be peace, of, falsehood¹⁸; and Hazrat Lot, may God's peace be upon him, of, adultery.¹⁹

These scholars have also cast a slur on the character of Hazrat Dawud, peace be upon him, by alleging that he, God forbid:

'became infatuated with a woman he saw naked in her garden and he sent her husband to battle to get killed and thus he married her.'²⁰

Hazrat Dawud's blessed son, Hazrat Suleman, peace be upon them both, is also accused of building:

'a palace of glass to dispel his fears about the Queen of Sheba's calves and feet since he had been misinformed by the Jinn that she had thick hairy calves and feet like those of an ass.'²¹

The literature produced by these anti Ahmadiyya organisations also alleges that Hazrat Suleman, peace be upon him:

'lost his kingdom as penalty for co-habiting with a woman during her menstruations.'²²

16. Ahmadiyyat or Qadianism. Islam or Apostasy: pp 39/40

17. Tafseer Jalalain

18. Ma'aalim al Tanzeel

19. Tafseer Kashshaaf

20 Tafseer Jami al Bayan

21. Tafseer Surah Namal: Vol 2

22. Tafseer Ruh al Ma'ani: Ch Swad

These infact are the belief to which Hazrat Mirza Ghulam Ahmad of Qadian and his successors took exception. And if, on account of such obnoxious beliefs being entertained by the adversaries of the Ahmadiyya Muslim Community, the leadership of the Ahmadiyya Muslim Community has declared that:

'Their Islam (i.e., the Islam of [non Ahmadiyya] Muslims) is different from our [Ahmadiyya Muslim] Islam'²³

then the Ahmadiyya Muslim Community does not offer any apologies. On the contrary, Ahmadi Muslims throughout the world have, are and shall continue to distance themselves from all such beliefs of the anti Ahmadiyya elements which insult God Almighty; His blessed angels; His revealed Word and His beloved Messengers.

And if on account of their refusal to subscribe to such obnoxious views being held by the anti Ahmadiyya organisations, the pseudo Ulemma of this allegedly united Ummah decide to take exception to the Ahmadi Muslim leaderships declarations, then so be it. The Ahmadiyya Muslim Community, its adversaries may rest assured, would never subscribe to such obnoxious views as are entertained by the anti Ahmadiyya factions.

May the Almighty Lord, Allah, protect the Ahmadiyya Muslim Community from such beliefs as insult Islam, Amin!

23. Nadwi, A.A: Qadianism. A Critical Study: pg 101

CHAPTER TWO

INDEPENDENT UMMAH AND CONNECTION WITH OTHER MUSLIMS

While the adversaries of Hazrat Mirza Ghulam Ahmad have, on the strength of their analysis of the Ahmadiyya Muslim beliefs, failed to effectively prove that the Ahmadiyya Muslim Community is a separate Ummah, distinct from Islam, they have tried to alienate the masses by asserting that the Ahmadi Muslims have:

'themselves severed all ties with Muslims and organised themselves collectively as a separate Ummat.'¹

To prove this contention, the anti Ahmadiyya mullahs argue that the members of the Ahmadiyya Muslim Community have:

'by their ways proved that they have no connection whatsoever with Muslims. The [Hazrat] Mirza [Ghulam Ahmad] and his companions prohibited its followers to offer prayers behind the Muslims or to join prayers of Muslim funerals. He also forbade to have any ties of relationship such as marriages with Muslims.'²

One would have given some credit to these mullahs for their complaint but for the facts recorded by the history of this conflict.

The Ahmadiyya Muslim Community was established in 1889 CE and it was not until eleven years later, in 1900 CE, that its members were encouraged to make provisions of their own and organise themselves as a distinct entity within the broader spectrum of the Ummah. And what prompted the Ahmadiyya Muslim leadership to take this initiative which eventually resulted in segregation?

History records that within a few years of the initiation of Jamaat e

1. Maududi, A.A: The Qadiani Problem: pg8

2. Hasan, S: The Truth About Ahmadiyyat: pg 14

Ahmadiyya, the Muslim leadership of the Indian sub-continent began to issue edicts of apostasy and infidelity against the founder of the Ahmadiyya Muslim Community and its membership. In a *Fatwa* issued by the then anti Ahmadiyya Muslim ulemma of Ludhiana in 1890 CE, it was stated in relation to Hazrat Mirza Ghulam Ahmad and his followers:

'Their marriage contracts are all void and anybody is free to enter into marriage relationship with any women in the wedlock of any of them.'³

A year later, in 1891, Maulvi Abdul Haq Ghaznavi issued a leaflet in which he addressed Hazrat Mirza Ghulam Ahmad and declared that on the basis of his [Ghaznavi's] revelations, Hazrat Mirza Ghulam Ahmad was, God forbid, an infidel.⁴

Two years later, in 1893, only 3 years after the initiation of the Ahmadiyya Muslim Community, Maulvi Nazir Hussain Dehlvi of the Ahle Hadith Jamaat in India called upon the Muslim masses:

'not to salute the members of the Ahmadiyya Muslim Community with Islamic salutation.'⁵

This call of the Ahle Hadith leadership also demanded that Muslims refrain from any social contact with the members of the Ahmadiyya Muslim Community since they asserted that:

'It was unlawful for the Muslims to invite an Ahmadi to a meal or accept an invitation from an Ahmadi.'⁶

These edicts against the Ahmadiyya Muslim Community merely set the ball rolling. Notable amongst those who issued similar *Fatwas* against the Ahmadiyya Muslim Community were, Muhammed Hussain Batalvi, Abdul Rehman Bihari, Sanaullah Amritsari, Rashid Gongolhi, Muhammed Abdullah Tonki and Khalil Ahmad Sharanpuri.

3. Fatwa Ulemma e Ludhiana: 1890

4. Dard, Life of Ahmad: pg 178

5. Ishaatus Sunnah

6. Ibid

Mulla Ahmad Raza Barelli, another committed opponent of the Ahmadiyya Muslim Community declared in his *Fatwa* :

‘It is unlawful to eat the meat of an animal slaughtered by an Ahmadi; to join in the funeral prayers of an Ahmadi; to enter in a matrimonial contract with an Ahmadi or to keep company of an Ahmadi or even talk to one.’⁷

Hence, as a result of such edicts by the opponents of the Ahmadiyya Muslim Community, a total segregation of the Ahmadi Muslims ensued. They were turned out of mosques in which they had prayed for generations; their children were refused permission to enter *madrassas* where their ancestors had received education; their daughters, married to non Ahmadi Muslims, were persecuted and these poor women suffered considerable hardships in their matrimonial lives.

And worst of all, even the dead were, not only refused burial rights in Muslim cemeteries but infact corpses already interned were exumed and thrown out. The official journals of the Ahle Hadith Jammāt in India took pride in reporting that:

‘The proverb “a hundred stripes for a corpse” is being put into practice here. The situation with reference to an Ahmadi corpse is indescribable. When it is known in the town that an Ahmadi has died in the town, all the graveyards are put under guard with people armed with sticks and the corpse is subjected to all sorts of indignities. A search is made for a coffin but it cannot be procured; grave diggers refuse to dig graves; wood and bamboo becomes scarce. Being disappointed in every direction, when the relatives of the dead decide to bury the corpse inside the house, someone informs the Municipal Authorities and the officials of the authorities appear at the door to frustrate the design.’⁸

Such was the conduct of those people who claim to be the followers of our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him – the pride of the

7. Hissamul Haramaini

8. Ahle Hadith

prophets who is known to have ordered the immediate burial of a dead camel found by him on the wayside.

As a result of these edicts by the anti Ahmadiyya mullahs and the subsequent course of action adopted by the average masses, Ahmadi Muslims found themselves isolated through no fault of their own. And hence, they had no other option but to organise themselves as a distinct entity within the broader spectrum of Islam, which they did quite successfully.

This success of the Ahmadiyya Muslim Community is infact one of the principal causes of resentment since its adversaries had hoped that their action would result in the Community's natural death but to their regrets, it flourished beyond expectations.

However, what one fails to understand is, why should the adversaries of the Ahmadiyya Muslim Community take singular exception to Ahmadi Muslims exercising their right to organise themselves as a distinct entity within the broader spectrum of Islam? Have other Muslim Jamaats not done the same? Are the Sunnis and the Shias not a distinct entity with absolutely no affinity between themselves? Are the Brelvis and Deobandis not at loggerheads with each other?

Then why should these people, who created their own Jamaats and gave themselves their own distinct identity, argue against the Ahmadiyya Muslim Community?

CHAPTER THREE

THREAT TO THE UMMAH

It is rather ironic that while Muslim society has itself stood divided for many centuries, the adversaries of the Ahmadiyya Muslim Community have the audacity to pretend that while the Muslim Ummah is a united entity,¹ the Ahmadiyya Muslim Community was created by certain forces hostile to Islam whose purpose was to:

'drive a wedge into the unity of Muslims which was a pain in the neck of the opponents of Islam.'²

One might have given some serious consideration to this allegation had the facts of history borne any evidence in favour of the assertion that before the appearance of the Ahmadiyya Muslim Community, the rest of the Muslim Ummah was a united entity.

Sadly however, while the mullahs of the anti Ahmadiyya fraternity, under the banner of the *Alami Majlis e Thaffuze Khatme Nubuwwat*, may continue to pretend to their hearts content that the differences of opinion between the Ahmadi Muslims and the other Muslims are:

'of an absolutely (sic) fundamental nature, which cannot be placed on the same footing as that of the mutual differences amongst Muslims.'³

facts of history reveal that this allegedly united Ummah of non Ahmadiyya Muslims is probably the world's most disintegrated Ummah among the beliefs of which there is not a single common factor.

It is a fact of history that this allegedly united Ummah has stood

1. Maududi, A.A: The Qadiani Problem

2. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 5

3. Maududi, A.A: The Qadiani Problem: pg 17

divided since it suffered its first challenge on the question of *Zakat* during the Caliphate of the first of the faithful, Hazrat Abu Bakr Siddique, may Allah be pleased with him. The subsequent history of the Ummah witnessed the assassination of its beloved Caliphs, Umar Farooq, Uthman Ghani and Ali Abi Talib, may Allah be pleased with them all.

However, particularly since the martyrdom of the *Prince of Martyrs*, Hazrat Imam Hussain, hostility and difference of opinion, ideological or theological, between the two major factions of the Ummah, the Sunni and the Shia, has assumed major proportions and any attempt to reconcile the rift between the two is doomed to certain failure.

Infact, when studied closely, one finds that the exposition of Islam by the Sunni and the Shia sects differs to such an extent that a marginal common denominator between the two is unfeasible. For instance, according to several anti Ahmadiyya publications, the Shia Muslims are not only accused of having *misinterpreted the Holy Quran and given its text:*

'a meaning other than that which was understood by the noble Companions who received it directly from the Prophet, and other than that which was understood by the Imams of Islam who received it from the very generation amongst whom the Quran descended by way of Divine revelation'⁴

but they are also accused of being in possession of a separate version of the:

'Shi'ite Quran (which they secretly confide to one another, while hiding it from the general public as an act of taqiyyah).'⁵

To prove this contention against the Shi'ite Muslims, these publications also provide a:

'Photocopy of the so called **Suratul wilaayah** which the Shi'ites accuse the Sunni Muslims of deleting; along with other **suras** from

4. Khateeb, Muhibbudeen al: Al Khutoot al 'Areedah: pg 15

5. Ibid: pg 18

the original text of the Holy Quran. It reads:

سورة الولاية سبع آيات

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِالنَّبِيِّ وَبِالْوَلِيِّ
الَّذِينَ بَعَثْنَاهُمَا يَهْدِيَانِكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ، نَبِيِّ
وَوَلِيِّ بَعْضُهُمَا مِنْ بَعْضٍ وَأَنَا الْعَلِيمُ الْخَبِيرُ. إِنَّ
الَّذِينَ يُؤْمِنُونَ بِعَهْدِ اللَّهِ لَهُمْ جَنَّاتُ النَّعِيمِ. وَالَّذِينَ
إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا كَانُوا بِآيَاتِنَا مُكَذِّبِينَ. إِنَّ
لَهُمْ فِي جَهَنَّمَ مَقَامًا عَظِيمًا إِذَا نُودِيَ لَهُمْ يَوْمَ
الْقِيَامَةِ آيِنَ الضَّالِّمُونَ الْمُكَذِّبُونَ لِلْمُرْسَلِينَ. مَا خَلَفَهُمُ
الْمُرْسَلِينَ إِلَّا بِالْحَقِّ وَمَا كَانَ اللَّهُ لِيُظْهِرَهُمْ إِلَى
أَجَلٍ قَرِيبٍ. وَسَبِّحْ بِحَمْدِ رَبِّكَ وَعَلِيٌّ مِنَ الشَّاهِدِينَ.

“O’ ye who believe, believe in the prophet and the wali, the two whom we sent to guide you to the straight path. A prophet and wali who are of each other.....and celebrate the Praise of your Lord, and Ali is among the witnesses.”⁶

ALLEGED SURAH WILAYYAH OF THE SHI’ITE QURAN QUOTED
FROM THE ANTI AHMADIYYA PUBLICATION

6. Ibid: pg 17

Whatever be the merits of this allegation against the Shi'ite Muslims, the fact remains that the Shi'ite schools of thought reject the validity of the *Sihah Sitta* and they judge the *Hadith* from their own singular point of view.⁷ The Sunnis on the other hand reject the collection of Shi'ite Hadith. Infact, the literature produced by the anti Ahmadiyya organisations itself admits that:

'The jurisprudence of the Sunni differs from that of the Shi'ites even in the fundamentals upon which the law is based. Infact, it is not merely in fundamentals of jurisprudence that there are differences, but more importantly, in the fundamental articles of faith of each party, even in their deepest roots.'⁸

And hence, as a consequence of this acute difference between the fundamental articles of the faith of the Sunni and the Shi'ite Muslims, it has been asserted that:

'there can be no reconciliation nor unification of the Sunni and the schismatic Shi'ites.'⁹

The disunity between the Sunni and the Shi'ite schools of thought however is not the extent to which this Ummah stands divided. It is a fact of history that the Muslims have, for many centuries now, never been able to tolerate other Muslims on account of their difference in opinion. The adversaries of the Ahmadiyya Muslim Community, may continue to console themselves with the belief that although:

'Muslim society has been a victim to the disease of mutual accusations of heresy among the various sects'¹⁰ yet they do continue to 'consider one another as Muslims.'¹¹

However, such false statements by the leaders of the anti Ahmadiyya factions tend to expose the true nature of these mullahs who do not seem to tire of falsehood. Consider for instance the *Fatwa* issued against the *Wahabbia* Community, a Community

7. The Court of Inquiry Report: Government of Pakistan: pg 207

9. Ibid: pg 10

8. Khateeb, Muhibbudeen al: Al Khutiit al 'Areedh: pg 14

11. Ibid: pg 16

to which the author of these comments above happens to belong. It states:

'Not only the ulemma of India but those of Afghanistan, Khewa, Bukhara, Iran, Egypt, Syria, Mecca Muazzma, Medina Munewara and other Arab countries including Kufa, Baghdad – in brief, the Sunni ulemma the world over have given this fatwa unanimously that the Wahabbia/Deobandi sect are among extreme apostates and infidels. Indeed they are infidels of such hue that any one who does not regard them as infidels is also counted among the infidels and his wife will become automatically divorced in such a situation. Any progeny from such a marriage will be illegitimate and can claim no inheritance under Muslim law.'¹²

In a similar *Fatwa* by the Mufti and Imam of Kaaba and the Muftis of Medina, it was stated:

'The Wahabbis, in the unanimous opinion of the divines of Mecca and Medina, are disbelievers and apostates from Islam such that anyone who comes to know of their cursed writings and speeches and still doubts in their being disbelievers, himself becomes a disbeliever.'¹³

In another edict of apostacy and idolatry against the Wahabbis and the Deobandis, it was stated:

'they stand condemned as worst and most dangerous, far more dangerous than idolators and maggians.'¹⁴

Infact, the Wahabbia scholar, Abul Ala Maududi of the Jammāt e Islami, who has the courage to justify the edicts of apostacy issued against the Ahmadiyah Muslim Community on the grounds:

'it was formulated by thirty three leading Ulemmas of Pakistan

12. Ibrahim, Muhammed: *Fatwa Brelvi Ulemma of Arab and non Arab Countries*

13. *Fatwa Saniyyah*: 11.409

14. Muzanb: *Abhoh al: Akhram e Shariat Mukamal*: Pt 1. pg 14

representing the various schools of thought among the Muslims at Karachi,'¹⁵

had an edict of infidelity issued against him by one of the leading scholars of Pakistan, in which it was stated about him:

'There is no doubt that he is amongst those who have been led astray. I strongly urge all Muslims to keep themselves aloof from his beliefs and ideology. They should not regard him as a servant of Islam and should not be under any illusions about it. The Holy Prophet, peace and blessings of Allah be upon him, declared that before the appearance of the Dajjal, thirty other Dajjals would be born to pave the way for him. As I understand it, Maududi is one of these thirty Dajjals.'¹⁶

These few edicts against the adversaries of the Ahmadiyya Muslim Community by their own colleagues in the anti Ahmadiyya organisation, the *Alami Majlis e Thaffuze Khatmae Nubuwwat* should hence suffice to establish the fact that the critics of Hazrat Mirza Ghulam Ahmad have not only looked upon their own comrades with suspicion but have often accused each other of being a threat to Islam. Does it then matter that they look upon the Ahmadiyya Muslim Community with similar suspicion?

15. Maududi, A.A: The Qadiani Problem

16. Sidiq, Maulana Muhammed: Haq Parast Ulema ko Maududiat say Narazghi ke Asbab:

CHAPTER FOUR

CONTEMPT OF OPPONENTS

It is rather amusing to note that while the critics of Hazrat Mirza Ghulam Ahmad consider it:

'not only proper to show disrespect to persons of mean mentality but also irreligious for the Muslims to respect them,'¹

they deny the founder of the Ahmadiyya Muslim Community this right and allege that he, God forbid:

'lacked even the most elementary sense of decency and decorum.'²

This allegation is once again made by the adversaries partly as a consequence of their ignorance and partly as a result of their ingrained bias against Hazrat Mirza Ghulam Ahmad of Qadian.

It has for instance often been alleged that the founder of the Ahmadiyya Muslim Community castigated the non Ahmadiyya divines by applying to them the expression *zurayatul baghaya*, translated as the:

'off-springs [sic] of prostitutes'³

by the ignorant anti Ahmadiyya mullahs and their cronies who in spite of their claim to proficiency in Arabic lack any basic understanding of the language.

However, the fact of the matter is that this expression *zurayatul baghaya* used in Hazrat Mirza Ghulam Ahmad's book titled *Ayena Kamalat e Islam* ⁴ is neither directed against the divines of the Ummah nor does it mean the *progeny of prostitutes* as it has been mistranslated.

1. Zaheer, E.E: Qadiyanat. An Analytical Study: pg 18

2. Nadwi, A.H: Qadianism. A Critical Study: pg 85

3. Hasan, S: The Truth About Ahmadiyyat: pg 14

4. Ahmad, Hazrat Mirza Ghulam: Lujjatun Nur: pg 61 & Ayyamus Solh: Title Page

These words infact constitute a prophecy wherein the Promised Messiah declared:

‘Every Muslim will accept me and will confirm my claim except the **zurrayatul baghaya** whose heart will have been sealed up by God Almighty.’

According to the renowned Arabic lexicon, *Taj al Urus*,⁵ the expression ‘*baghy*’ which is the singular of ‘*baghaya*’ means a ‘*female slave, irrespective of her conduct.*’ Hence, the expression *zurrayatul baghaya* would mean:

‘ the progeny of slaves.’

And a slave, in case the opponents of the Ahmadiyya Muslim Community are unaware, is:

‘a person under the subjection of another’s influence – one who lacks the power to use his own faculty of free choice and determination.’

However, the *Taj al Urus* further explains that to call a person *son of a baghayah* means that:

‘he is deprived of guidance.’

Hence, when Hazrat Mirza Ghulam Ahmad’s prophecy in his book *Ayena Kamalat e Islam* is translated in this context – the context in which it was actually written – it would read:

‘Every Muslim will accept me and will confirm my claim except those who have been deprived of guidance and whose hearts have been sealed by God Almighty’

hence suggesting that those people who have been enslaved by Satanic influences and thus deprived of guidance, would refuse to accept his claim as the Promised Messiah of God Almighty.

Similar exceptions are also taken by the adversaries of Hazrat Mirza Ghulam Ahmad on account of his having used severe language against

5. Husaini, Ab’ul Faid Sayyid Muhammed Murtada al

such pseudo scholars of his age as the mullahs, Saadullah of Ludhiana, Sanaullah of Amritsar, Abdul Haq and their like.⁶

It may interest Muslims to know that these mullahs had, to the regret of the entire Ummah, sided with the enemies of Islam in a debate which took place between Hazrat Mirza Ghulam Ahmad of Qadian and the Christian missionary, Abdullah Athim who had directed vile abuse against our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, by calling him, God forbid, a 'Dajjal' ⁷ and by stating that the '*description of the First Woe given in Revelation IX applied to*' God forbid, '*the Holy Prophet of Islam.*'⁸

The founder of the Ahmadiyya Muslim Community was extremely aggrieved by the despicable attitude of these self professed pseudo Muslims who had, in supporting the padre, deserted their own faith, Islam. He was hence forced to state that these people:

'made announcements in which according to their habit, they expressed themselves in intemperate language and on account of their personal rencour against me, they even attacked Islam inasmuch as my controversy with the Christians was in support of Islam and did not involve the question of my being the Promised Messiah. They might have considered me a disbeliever, or satan, or anti Christ but the discussion related to the truth of the Holy Prophet, peace and blessings of Allah be upon him, and the superiority of the Holy Quran.....I have to affirm in sorrow that in order to prove me false, the opposing divines did not keep in mind, the honour of Allah and His Messenger and did not in the least mind the conclusion which the enemy would draw from the alleged defeat of the Islamic side. Mian Sanaullah, Saadullah, Abdul Haq and others have conceded the victory of the Christians.....when the whole controversy was about the truth or falsehood of Islam and Christianity and not about any particular claim of mine.'⁹

What, one may ask these anti Ahmadiyya elements is one supposed to

6. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pp 146/147

Nadwi, A.H: Qadianism. A Critical Study: pp 85/86

7. Athim, Abdullah: Androonai Bible: pp 144/145 & 196

8. Athim, Abdullah: Al Jawahirul Quran: pg 108

9. Ahmad, Hazrat Mirza Ghulam: Anwarul Islam: pg 48

call these *traitors to the cause of Islam* who joined the enemy camp *not out of conviction* but merely because they were *opposed* to Hazrat Mirza Ghulam Ahmad of Qadian? Did they not, in supporting the Christians in a controversy which involved the honour of Islam, cut themselves off from Islam? Then why should they not be considered as outside the spiritual progeny of our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him? Do the adversaries of the Ahmadiyya Muslim Community not admit that:

'one cannot respect a person who is an apostate.'¹⁰

Why should Hazrat Mirza Ghulam Ahmad have shown any respect towards these despicable people who were, in their hatred for the Promised Messiah, prepared to compromise the honour of Islam and its blessed Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

SWINES AND DOGS

The adversaries of Hazrat Mirza Ghulam Ahmad also accuse the founder of the Ahmadiyya Muslim Community of having showed contempt for his opponents by calling them *dogs and swines*.¹¹ It needs to be stated however that the quotation cited by them in support of their allegation is an extract which constitutes only a part of a much larger poem — a poem which displays Hazrat Mirza Ghulam Ahmad's resolve to rid himself of every materialistic desire and hence incline towards his greatest love, the One and Only God, Allah.

The terms swines and dogs in the context of this poem are directed to such people, who, as a result of their materialistic values, incline towards worldly things and through the use of foul and filthy language, persecute and hence attempt to alienate others from inclining completely towards their Lord and Master, God Almighty.

However, it needs to be stressed that Hazrat Mirza Ghulam Ahmad's contempt for such despicable people should not give his adversaries any

10. Zaheer, E.E: Qadianiyat. An Analytical Survey: pg 18

11. Hasan, S: The Truth About Ahmadiyyat: pg 14 & 17

cause for complaint since the Almighty Lord, Allah Himself, shows extreme contempt for such people. The Holy Quran states:

'These are those whom Allah has cast aside and on whom His wrath has fallen. He has made some of them apes and swines who worship the Evil Ones.'¹² and also 'Had We so willed, We would have exalted him by means of Our Signs, but he leaned towards the earth and followed his vain desires. His case is like that of a thirsty dog.'¹³

Hence, this complaint against Hazrat Mirza Ghulam Ahmad's show of contempt against those who *lean towards materialistic values only* may have been justified except for the fact that he merely followed the *Sunnah* of his Lord and Master, Almighty Allah.

VILEST OF CREATION

In another instance, the adversaries of the Ahmadiyya Muslim Community take exception to Hazrat Mirza Ghulam Ahmad's pronouncements against the mullahs in his book *Anjam e Atham*¹⁴ whereas all he did was to apply to these mullahs, the expression employed against them by none other than our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, who not only called them:

'the vilest of creation under the heaven'¹⁵

but also stated of these latter day pseudo divines and ulemma:

'There shall arise a great turbulence among my people and in their terror they will take recourse to their divines and suddenly they will find them in the guise of apes and swines.'¹⁶

Should the opponents of Hazrat Mirza Ghulam Ahmad then take exception to his merely repeating what had previously been stated by his beloved lord and master, the *Pride of the Prophets*, Hazrat Muhammed

12. Al Quran 5.6061

13. Al Quran 7.177

14. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pp 146/147

15. Mishkat: Kitab Ilm

16. Kanzul Ummal: Vol 7. pg 90

Mustapha, peace and blessings of Allah be upon him?

It is hence an undeniable fact that the Promised Messiah, Hazrat Mirza Ghulam Ahmad did not revile anyone. The statements of his to which these anti Ahmadiyya elements take exception are merely statements of facts which expose them in their true natures. The Promised Messiah is for instance, on record for having stated:

'Abuse is one thing and a correct description, however bitter and harsh, is quite another. It is the duty of every speaker of truth to convey the truth to an erring opponent even though he might thereby be offended.'¹⁷

However, the founder of the Ahmadiyya Muslim Community did not direct his harsh language:

'against those respectable people who did not descend to abuse or meanness'¹⁸

irrespective of whether they were Muslims or Christians or Aryas. But as he decalred himself:

'Our severe language is employed only against those who have become notorious on account of their vile language and foul mouthed utterances.'¹⁹

This action of Hazrat Mirza Ghulam Ahmad of Qadian, was hence in strict accordance with not only the principles of all other religions but also Islam since Islam permits that:

'when the other side embarks upon abuse and there should be need of defence against their mischief, it is permissible, as the Holy Prophet, peace and blessings of Allah be upon him, directed.'²⁰

17. Ahmad, Hazrat Mirza Ghulam: Izala Auham

18. Ahmad, Hazrat Mirza Ghulam: Ayyamus Solh

19. Ahmad, Hazrat Mirza Ghulam: Lujjatun Nur: pg 61

20. Nawawi, Hazrat Imam Yahya: Commentary Hadees Muslim: Pt 2. Chapter 'Faizal Hasan bin Sabit.'

And the need of defence against the mischief of his adversaries was in fact the reason why the founder of the Ahmadiyya Muslim Community took recourse to severity of language. He declared:

'My words had assumed severity against my opponents in my writings, but I was not the one to start such a severity. Those writings were undertaken in reply to the severe attacks of my opponents. They had used such harsh and abusive language as called for some severity.'²¹

Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya Muslim Community emphasised:

'The harsh language used by me was by way of retort. It was my opponents who first used such language against me. I could have endured their harsh language without making a retort to it but I had to retort on account of two reasons: One, so that my opponents, being faced with the severity in reply to their harsh strictures, might change their tactics and might revert in future to the use of civil language; and two, that the general Muslim public should not be aroused by the defamatory and provocative language used by my opponents.'²²

One has only to read the grave provocation caused by the anti Ahmadiyya elements of that age to be able to appreciate Hazrat Mirza Ghulam Ahmad's reasons for taking recourse to this severity of language to which these people take exception. For instance, in a joint *Fatwa* issued against Hazrat Mirza Ghulam Ahmad by the mullahs of Punjab in 1890, the expression '*Dajjal*,' taken to mean *personification of all vices* was used against the Promised Messiah and the Imam Mahdi.²³ In this *Fatwa*, the members of his Community were referred to as '*the children of Dajjal*.'²⁴

Within the context of the same despicable *Fatwa*, he was abused with such vulgar expressions as a '*confirmed liar and fabricator*;²⁵ a *faithless*

21. Ahmad, Hazrat Mirza Ghulam: Kitabu'l Bariyyah: pg 10

22. Ibid: pg 11

23. Fatwa Ulemma e Punjab wa Hindustan: pg 41

24. Ibid: pg 41

25. Ibid: pg 87

*infidel and a double dealing heretic;*²⁶ *the most wicked of God's creatures;*²⁷ *perverse, dunce, more astray than his playmate the Satan;*²⁸ *worst of apostates;*²⁹ *accursed of God;*³⁰ *the ring leader of Dajaals;*³¹ etc., etc.

A similar *Fatwa* was also issued by the mullahs of Ludhiana who spared no effort to revile and insult the founder and members of the Ahmadiyya Muslim Community.³²

Maulana Muhammed Hussain Batalvi, the leader of the Ahle Hadith in India used the columns of the official Ahle Hadith journal to insult Hazrat Mirza Ghulam Ahmad with such vulgar expressions as, God forbid:

'raving drunkard, intriguer, swindler, accursed, the one eyed Dajaal, evil-doer, wicked, shameless, worse than anti Christ, a descendent of Halaqui.'³³

Maulvi Abdul Haq Ghaznavi published a leaflet in which he abused Hazrat Mirza Ghulam Ahmad and stated that he was, God forbid:

'black faced, adulterous, a devil, an accursed, doomed for ever [etc. etc.].'³⁴

Should the adversaries of the Ahmadiyya Muslim Community then not first look into their own literature and determine as to what circumstances forced Hazrat Mirza Ghulam Ahmad to take recourse to harshness and severity? Was it not the harshness of his opponents which forced him into such a drastic course of action? Did he not himself state:

'In none of my writings does any expression refer to such respectable and gentlemanly people as abstain from using abusive language or do not resort to mean methods.'³⁵ 'This has invariably been a rule with me, and no one can prove that I have ever been the first to make use of harsh language with regard to my opponents.'³⁶

26. Ibid: pg 90

27. Ibid: pg 96

28. Ibid: pg 101

29. Ibid: pg 119

30. Ibid: pg 149

31. Ibid: pg 155

32. Fatwa Ulema e Ludhiana: pg 3

33. Ishaatus Sunnah: Vol XVO

34. Dard, A.R: Life of Ahmad: pg 426

35. Ayyammus Solh: pg 2

36. Tatimmah Haqiqatul Wahi: pg 21

CHAPTER FIVE

CONTINUATION OF DIVINE REVELATION AND COMMUNICATION

The adversaries of the Ahmadiyya Muslim Community believe that with the advent of the Holy Prophet of Islam, peace and blessings of Allah be upon him,:

'all apostleship ended and all revelations stopped absolutely'¹ and hence 'there is no possibility of Divine revelation in future. At the most if someone receives an inspiration from Allah he will receive it in the form of pious dreams.'²

However, since Hazrat Mirza Ghulam Ahmad of Qadian claimed to be a recipient of constant revelations from God Almighty, his adversaries take exception to his claim and allege that:

'A hypothesis of [Hazrat] Mirza [Ghulam Ahmad of Qadian] which causes unrest in a Muslim's mind and opens the door of chaos and anarchy in Muslim society is his view that "Divine revelations and communication" are essential for the validity of a religion.'³

These contentious pseudo scholars of the Ummah then continue to state that:

'If one were to look carefully into the concepts preached by the [Hazrat] Mirza [Ghulam Ahmad] regarding the continuity of Divine communication and his views that this was essential for one's salvation, it would reveal not only a spirit of revolt against the finality of Prophethood, but against Prophethood itself.'⁴

Infact, unable to resist themselves, these adversaries then subtly term Hazrat Mirza Ghulam Ahmad's belief in the continuation of Divine revelation and communication as:

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 104

2. Maududi, A.A: Finality of Prophethood: pg 15

3. Nadwi, A.H: Qadianism. A Critical Study: pg 114

4. Ibid: pg 115

‘a clandestine revolt against Prophethood itself.’⁵

Without having to go into too detailed a discussion on the question of the continuity of Divine revelation after the demise of our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, one needs to remind these contentious mullahs that this continuity has been endorsed by the Holy Quran in such Quranic verses as those where God Almighty states:

‘As for those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend on them saying: “Fear ye not, nor grieve; and receive glad tidings of the Garden which you were promised.”’

This concept of continued Divine revelation and communication was also accepted by our lord and master himself, who, according to the literature produced by the anti Ahmadiyya organisations themselves, declared that:

‘Among the tribe of Israel who went before you there indeed were such people who held communion with God, even though they were not His Prophets. If ever there arose a person among my people who would hold communion with God, it would be none other than ‘Umar (May Allah be pleased with him). (Bukhari, Kitab ul Manaqib).’⁷

This Tradition of the Holy Prophet, upon whom be peace, is hence clear indication of the fact that he did not discard the possibility of the continuity of communion with God Almighty.

The opponents of the Ahmadiyya Muslim Community may wish to argue that this opinion of the Holy Prophet, upon whom be peace, related to Hazrat Umar only but they need not forget that according to some reputed saints and scholars of Islam, Divine revelation and communication shall continue till the end of time. For instance, one such saint of the Ummah, Hazrat Abu’l Fadl Shihab al Din Mahmud al Baghdadi al Alusi states in his commentary to the Quranic verse 40.14:

‘Continuation of revelation which is expressed by the word **yulqi**(He sends down) is obvious for, the **ilqa** (delivering of revelation) has

5. Ibid: pg 117

6. Al Quran 41.31

7. Maududi, A.A: Finality of Prophethood: pg 17

been started from Adam (peace of God be upon him) and would continue to the end of the period of our Holy Prophet, that **extends to the day of Judgement.**⁸

Hazrat Shah Wali Ullah Muhaddith Dehalvi, the Mujaddid of the 12th century Hijra declared:

'When he [the muhaddith] comes, he is accompanied by revelation and the sciences of the Messengers.'

It is hence not surprising that through the history of this Ummah, many venerable persons are known to have been blessed with Divine revelation and communication from God Almighty. Hazrat Imam Mohyidudin Ibne Arabi for instance claimed to have been a recipient of a Divine revelation in which a Quranic verse was revealed to him.¹⁰

Would the adversaries of the Ahmadiyya Muslim Community now care to state that all these revered personalities of Islam who believed in the continuity of Divine revelation and communication were, God forbid involved in:

'a hidden conspiracy, a clandestine revolt against the Prophethood itself.'¹¹

DIVINE COMMUNICATION NOT RESTRICTED TO PROPHETS

This entire controversy on the question of the continuity of Divine revelation results from the critics' misunderstanding that Divine revelation and communication are restricted to:

'God's prophet [who has been chosen by God] for His communication.'¹²

What these mullahs do not appreciate however is that God Almighty has not necessarily restricted Divine revelation to Prophets alone. The Holy Quran for instance bears evidence that Divine revelation was

8 Ruh al Ma'ani: Kubr ul Mar'a Press, Cairo

9. Tafihimat Ilahiyah: pg 136

10. Al Fathuahat al Makiyyah: Vol 3. pg 30

11. Nadwi, A.A: Qadianism. A Critical Study: pg 117/118

12. Ibid: pg 116

vouchsafed to *Moses's mother*¹³ and the *mother of Jesus* was also a recipient of Divine revelation.¹⁴

PROMISED MESSIAH EXPECTED TO RECEIVE DIVINE REVELATION

One must also warn these mullahs that if they were to insist on their vain belief that *after* the advent of the Holy Prophet, peace be upon him, Divine revelation or communication was *not* possible and if anyone could have held any communion with God Almighty, it would have been Umar only,¹⁵ then one would be treading on very thin ice and subjecting the Traditions of our beloved lord and master, peace and blessings of Allah be upon him, to certain doubt. It has for instance been stated that after the Messiah has pursued and slaughtered the Dajjal:

Allah, the Exalted, will send **revelation** to him: I have created some people whom no one will be able to fight and withstand. Therefore lead these, my servants, to Mount Sinai.¹⁶

Would the opponents of Hazrat Mirza Ghulam Ahmad now care to declare that this *revelation* to the Promised Messiah would not have a Divine source? How one may ask would the adversaries of the Promised Messiah reconcile this Divine revelation spoken of in the Traditions with their un-Islamic belief to the effect that Divine revelation and communication has now ceased?

Should these pseudo scholars of Islam not first study Islam before undertaking such academic expeditions for which they are the least qualified?

REVELATIONS VOUCHSAFED TO THE PROMISED MESSIAH

The adversaries of the Ahmadiyya Muslim Community not only deny the possibility of the continuity of Divine revelation and communication after our beloved lord and master, Hazrat Muhammed Mustapha, peace

13. Al Quran 20.39 & 28.8

14. Al Quran 4.172 & 19.18/22

15. Maududi, A.A: Finality of Prophethood: pg.18

16. Sahih Muslim

and blessings of Allah be upon him, but also allege that the Divine revelations vouchsafed to the Promised Messiah, Hazrat Mirza Ghulam Ahmad were, God forbid:

'absurd, non sensical, indecent and impolite that one cannot expect them from a person of sound mind, what to say of a Prophet.'¹⁷

To save this mullah any further embarrassment, we shall quote for his benefit just one of his spiritual predecessors' – often acclaimed by non Ahmadiyya Muslim scholars as one of '*the greatest Muslim scholars and intellectual leaders who refuted Hazrat Mirza Ghulam Ahmad through his writings and speeches.*'¹⁸ Maulana Muhammed Hussain Batalvi, one time leader of the Ahle Hadith in India stated in relation to Hazrat Mirza Ghulam Ahmad's revelations:

'It is well known that Satanic suggestions are mostly false but none of the revelations received by the author of Braheen e Ahmadiyya [Hazrat Mirza Ghulam Ahmad] have been proved false to this day. They cannot therefore be considered to be Satanic suggestions. Can any Muslim follower of the Holy Quran believe that Satan can be given knowledge, like prophets and angels, of that which is hidden so that not one of his disclosures of the hidden should lack truth?'¹⁹

Must one comment any further on this? Or should one recall that pseudo Islamic scholars have in the past not even spared the revelations vouchsafed to our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him? Was it not the predecessors of today's carpers who had the audacity to allege that, God forbid:

'Satan revealed a verse to the Holy Prophet.'²⁰

Does it then matter if these traditional enemies of the righteous ridicule the revelations vouchsafed to the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian who claimed to be a mere reflection of the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him?

17. Hasan, S: The Truth About Ahmadiyyat: pg 12

18. Hasanein, M. Makhluaf: Destructive Movements. Three Essays on Qadianism: pg 11

19. Ishaatus Sunnah: Vol 7. Nos 6/11

20. Tafseer Jalalain & Fath al Bayan

CHAPTER SIX

PROPHECIES OF THE PROMISED MESSIAH

It is an undeniable phenomenon that since the advent of prophethood, God Almighty has inspired His apostles with the revelation of His divine will but unfortunately, man has, more often than not, rejected these inspired revelations and to his own detriment, denied the Signs which God has proposed to show through these divine revelations.¹

Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and the Imam Mahdi, was also a recipient of numerous such divine revelations. Ironically, however, his adversaries like their predecessors continue to find fault with several of his inspired revelations and allege that these prophecies were mere forgeries which, according to them, had not been fulfilled.

One such prophecy which these mullahs often assert was not fulfilled relates to a certain lady, Muhammedi Begum,² daughter of a distant relative of Hazrat Mirza Ghulam Ahmad, Mirza Ahmed Beg, whose family had lost its very sense of direction and not only had they become irreligious but also had the audacity to:

'revile the Holy Prophet, peace and blessings of Allah be upon him, but also deny the very existence of God Almighty.'³

Hazrat Mirza Ghulam Ahmad of Qadian, being closely associated with the family through ties of kinship, was rather aggrieved at the attitude of this family. He advised them to change their deplorable attitude towards Islam, its Prophet, upon whom be peace, and their Lord and Creator, God Almighty.

1. Al Quran: 17.60

2. Nadwi, A.H: Qadianism. A Critical Study: pp 88/97

3. Chashma e Noor, Amritsar: August 1885

However, having exhausted his sincere efforts to bring this section of his family back to the fold of Islam, he supplicated the Divine and in response to his prayers, God Almighty informed him:

'I have observed their misconduct and wickedness and I shall soon destroy them through different types of calamities and you will see how I deal with them. I shall make their women widows and their children orphans and shall ruin their homes so that they might be punished for their misdeeds.'⁴

It has however been a Divine practice that God Almighty does not punish His creatures without first sending a warning to them⁵ so that they may repent and make amends⁶ or else have no complaints against Him.⁷

The family of Muhammedi Begum was not an exception to this rule and hence God Almighty informed Hazrat Mirza Ghulam Ahmad:

'I shall not destroy them at one stroke but gradually so that they might **turn back and repent**. My curse will descend upon the walls of their homes; on their elders and their young ones; on their men and their women and on their guests. All of them will be accused **except** those **who believe** and keep away from their company. They will be under divine mercy.'⁸

This revelation hence indicates that the misfortune which the Almighty Lord had decreed against this family was *entirely subject to the future attitude of the individuals* within the family. They could, if they so chose, avert this misfortune, through *repentance and by cutting themselves asunder and not keeping company* with that element of the family against whose *misconduct and wickedness* this divine decree had been determined.

In another revelation, the Almighty Lord directed Hazrat Mirza

4. Ayenae Kamalat Islam: pg 569

5. Al Quran 6.132

6. Al Quran 5.40

7. Al Quran 4.166

8. Ayenae Kamalat Islam: pg 569

Ghulam Ahmad to warn Muhammedi Begum's maternal grandmother who happened to be one of the ring leaders in this mischief, with the words:

'O Woman! Repent. Repent, for misfortune is about to overtake thee and thy progeny and their progeny. A person will die but many critics will remain who will indulge in wild language.'⁹

This announcement also indicates that the divine punishment decreed upon this family was entirely dependent upon the family's own attitude and conduct and that God Almighty desired to save them the grave consequences through repeated calls to repentance.

To give this family an opportunity to repent and make amends for their transgression, God Almighty directed Hazrat Mirza Ghulam Ahmad to advise Mirza Ahmad Beg:

'to establish a relationship with you by giving his elder daughter in marriage to you and thus obtain light from your light.'¹⁰

The Almighty Lord also instructed Hazrat Mirza Ghulam Ahmad to warn Mirza Ahmad Beg that:

'If he does not accept it and his daughter is married to someone else, that marriage would not prove a blessing either for his daughter or for himself. Tell him that if he persists in carrying out any different design, he will become subject to a series of misfortunes, the last of which would be his death within three years of the marriage of his daughter to someone else. Warn him that his death is near and will occur at a time when he does not expect it. The husband of the daughter will die within two years and a half. This is a Divine decree.'¹¹

Mirza Ahmad Beg, the father of Muhammedi Begum was thoroughly indifferent to this warning. Some 4 years after the publication of the prophecy, he married his daughter to Mirza Sultan Muhammed and hence became the the victim of his own folly. Within 6 months of

9. Announcement: 10.7.1888

10. Aye-nae Kamalat Islam: pg 572

11. Ibid

Muhammedi Begum's marriage, Mirza Ahmed Beg died, hence fulfilling the divine decree against him.

Historical facts record that the death of the first victim who refused to *repent* had a great impact upon the morale of the dissident family and they began to fear the worst. They sought forgiveness and even began to take the *pledge of fidelity* at the hands of the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian.

Among those who accepted the claims of Hazrat Mirza Ghulam Ahmad were: the widow of the deceased, Mirza Ahmed Beg; Muhammedi Begum and her two sisters, two sons of Mirza Ahmed Beg; one son-in-law and others.¹²

And hence, it was not surprising that God Almighty spared them from further distress since the Holy Quran promises:

'Allah would not punish them while they sought forgiveness.'¹³

It is however ironic that while the family which was directly affected by this prophecy accepted its fulfilment and hence joined the Ahmadiyya Muslim Community to save itself from further divine wrath,¹⁴ the adversaries of Hazrat Mirza Ghulam Ahmad continue to argue that the prophecy was not fulfilled.

Whether this insistence of the critics is a result of their ingrained bias against Hazrat Mirza Ghulam Ahmad or their lack of understanding of divine decrees is a matter of no consequence to Ahmadi Muslims. One must however remind them that God Almighty is a Compassionate God and He forgives His creatures when they turn to Him in remorse and repentance.

For instance, the Holy Quran bears evidence that He turned with compassion towards the people of Jonah when they, after having first opposed Jonah, repented their transgression. It states:

12. Tarikh e Ahmadiyya: Vol 2

13. Al Quran 8,34

14. Beg, Mirza Ishaq son of Muhammedi Begum: Al Fazi 26.2.1923

'When they believed, We removed from them the punishment of disgrace.'¹⁵

What then is so objectional about the surviving members of Mirza Ahmed Beg's family being spared by God Almighty after He had decreed grave chastisement upon them? Had He not declared that His curse will descend upon the walls of their homes:

'except those who believe.'¹⁶

And did they not practically demonstrate their willingness to repent and believe by joining the Ahmadiyya Muslim Community?¹⁷ What other feasible reason could they have for taking an oath of fidelity at the hands of Hazrat Mirza Ghulam Ahmad and joining the Ahmadiyya Muslim Community, except their realisation that the course of action they had adopted until then was unwise and incorrect?

The adversaries of the Ahmadiyya Muslim Community may continue to mislead their readers by arguing that this prophecy of Hazrat Mirza Ghulam Ahmad was not fulfilled since:

'In his first announcement [Hazrat] Mirza [Ghulam Ahmad] had prophesied that the person to whom Muhammedi Begum would be married, would die within two and a half years after the marriage. This period elapsed and Mirza Sultan Muhammed remained alive, enjoying a happy matrimonial life.'¹⁸

But, it has already been shown, that the fulfilment of this prophecy was *entirely conditional* and once Mirza Ahmed Beg's family returned to the fold of believers, their Lord and Creator, God Almighty had no further cause to punish them.

Infact, not only Mirza Ahmed Beg's family but Mirza Sultan Muhammed, the husband of Muhammedi Begum was himself

15. Al Quran 10:99 16. Aynae Kamalat Islam: pg 569 17. Tarikh e Ahmadiyyat: Vol 2

18. Nadwi, A.H: Qadianism. A Critical Study: pg 96

appropriately respectful towards Hazrat Mirza Ghulam Ahmad of Qadian, a fact borne by his letter which stated:

انا لله حمداً
 و رزقاً
 بزرگوار سے
 اور آپ کا
 حضور میں جناب میرزا صاحب مرحوم کو
 نیک - بزرگ اسلام کا خدمت گزار سرفراز
 خدا یا رہے ہیں اور اب بھی خیال کرتا
 ہوں۔ مجھے اپنے مریدوں سے کبھی
 مخالفت نہیں ہے بلکہ انہیں کرتا ہوں۔
 خیر ایک اسوۂ دیکھ کر اپنے زندگی
 میں اور شرف حاصل کرے
 نیا زندگی محمد زانہ
 رسالہ ۱۹۰۹ء

CAMERA COPY OF MIRZA SULTAN MUHAMMED'S
 HAND WRITTEN LETTER

'I have always, and still consider the late Mirza Saheb, as a righteous and respected person who was a servant of Islam, who had a noble spirit and who was constant in his remembrance of God. I entertain no opposition to his followers and regret that for certain reasons I was not able to have the honour of meeting him during his lifetime.'

It may interest the adversaries of the Ahmadiyya Muslim Community to know that while they continue to deny the fulfilment of Hazrat Mirza Ghulam Ahmad's prophecy in relation to Muhammedi Begum's family, their spiritual predecessors who witnessed the fate of Mirza Ahmed Beg's family admitted that the prophecy had been fulfilled, although they attributed its fulfilment, not to God Almighty's divine will but astrology. For instance, Maulana Muhammed Hussain Batalvi, the leader of the *Jamait e Ahle Hadith*, who had by this time become one of Hazrat Mirza Ghulam Ahmad's most passionate opponents declared:

'though the prophecy was fulfilled, yet it was due to astrology.'¹⁹

Whatever weird excuse these critics present, the fact remains that the prophecy was fulfilled with the death of Mirza Ahmad Beg since his family was to:

'become subject to a series of misfortunes, the last of which would be his [Mirza Ahmad Beg's] death.'²⁰

If after this submission, the adversaries of the Ahmadiyya Muslim Community still choose to misrepresent the facts of history, then they may continue to do so at their peril. They ought to remember however that they would not be the first adversaries of God Almighty's apostles who have exceeded the bounds of honesty to allege that a prophecy of a Prophet has not been fulfilled.

The critics of Hazrat Mirza Ghulam Ahmad are, one is certain, aware that the adversaries of Islam also, argue against the fulfilment of the Holy Prophet's prophecies? Do they not allege that our beloved master's prophecy of Hudaibiya was, God forbid, not fulfilled?

Does it then matter if the adversaries' of Hazrat Mirza Ghulam Ahmad merely follow the tradition of the tenacious adversaries' of God Almighty's blessed apostles?

19. Ishaatus Sunnah: Vol V

20. Ayana Kamalat e Islam: pg 572

CHAPTER SEVEN

CHALLENGE TO MAULVI SANAULLAH

Islam being a religion of reason requires that its truth be established on sound reasoning through healthy discussion. There are however situations where such a healthy discourse becomes impossible on account of the persistence of one party not to accept the truth. In such situations, Islam permits recourse to a *prayer contest* known in religious terminology as the *Mubahilah* between the two parties.¹

The Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, took recourse to such a prayer contest. Traditions for instance state that when a Christian delegation from Najran appeared in Medina, our beloved Prophet, peace and blessings of Allah be upon him, had long discussions with them on the questions of Jesus Christ's alleged divinity. But since all his efforts failed to convince the Christians that Jesus was merely a prophet of God Almighty, he took recourse to a *Mubahilah* inviting them to *invoke the curse of God* on those who held false beliefs.²

Hazrat Mirza Ghulam Ahmad of Qadian was also forced into such a situation where he had to take recourse to a prayer contest and one of those people who were challenged to a prayer duel was a certain pro Christian mullah, Maulvi Sanaullah of Amritsar,³ editor of the newspaper *Ahle Hadees*.

Maulvi Sanaullah was, it appears, initially reluctant to accept this challenge but possibly on account of some pressure from the opponents of Hazrat Mirza Ghulam Ahmad of Qadian, he appeared to show some interest in a prayer contest with Hazrat Mirza Ghulam Ahmad of Qadian. As was expected of Hazrat Mirza Ghulam Ahmad, he accepted the proposal of the mullah and stated:

1. Al Quran 3.63

2. Zurqani, Imam Muhammed ibn 'Abd al Baqi al: Sharh Zurqani

3. Ahmed, Hazrat Mirza Ghulam: Anjam Athim

'I have seen the announcement of Maulvi Sanaullah of Amritsar in which he claims that he has a sincere desire that he and I should pray that the one of us who is in the wrong should die in the lifetime of the other who is right.'⁴

The founder of the Ahmadiyya Muslim Community then proceeded to state that if Maulvi Sanaullah:

'is sincere in his challenge that the one who is untruthful should die before the truthful one, then surely he [Sanaullah] will die first.'⁵

It is however ironic that while a thorough study of the facts of this controversy bear ample evidence of the truthfulness of Hazrat Mirza Ghulam Ahmad of Qadian, his adversaries have the audacity to insinuate that he lost the prayer contest because:

'Sanaullah lived and continued living nearly forty years after his death.'⁶

As has been shown, Maulvi Sanaullah had initially proposed that the truth of either party should be determined on the basis that the *liar should die within the lifetime of the one who was truthful*, a condition which was accepted by Hazrat Mirza Ghulam Ahmad of Qadian. However, no sooner had the founder of the Ahmadiyya Muslim Community accepted the challenge, than the mullah changed his stance and made a hasty retreat with an excuse:

'I neither am nor do I claim like you that I am a prophet, or a messenger, or a son of God, or a recipient of revelation. I cannot therefore, **dare enter into such a contest**. Your purpose is that if I should die before you, you will proclaim that as a proof of your righteousness and if you pass on before me; a good riddance, then who will go to your grave and hold you to account? That is why you put forward such a stupid proposal. I regret however, that I **dare not enter into such a controversy** and this lack of courage is a source

4. Ahmed, Hazrat Mirza Ghulam: Ijaz e Ahmedi: pg 14

5. Ibid: pg 36

6. Zaheer, E. E: Qadiyaniat. An Analytical Survey: pg 162

of honour and not humiliation for me.⁷

Sanaullah's hasty retreat from his challenge to Hazrat Mirza Ghulam Ahmad came as a colossal shock to his followers who subjected him to severe criticism as a result of which he once again found himself obliged to invite the Ahmadiyya Muslim Community to:

'bring him who has challenged us to a prayer duel in his book Anjam Atham and confront him with me, for so long as there is no final decision with the prophet, nothing can bind all his followers.'⁸

As soon as Hazrat Mirza Ghulam Ahmad read this announcement of Sanaullah, he directed the Editor of the official journal of the Ahmadiyya Muslim Community to announce:

'In reply to his challenge, I wish to convey to Maulvi Sanaullah Saheb, the good news that Hazrat Mirza Saheb has accepted his challenge.'⁹

However, since Sanaullah had proposed that Hazrat Mirza Ghulam Ahmad travel to Amritsar, the mullah's home town, for this prayer contest and the hostile crowd of that town had previously assaulted the founder of the Ahmadiyya Muslim Community, he proposed that this *mubahilah* take place in writing or alternatively, he would provide Sanaullah with travel expenses to Qadian. Hazrat Mirza Ghulam Ahmad also guaranteed Sanaullah his personal safety which the mullah could not guarantee Hazrat Mirza Ghulam Ahmad if the Promised Messiah was to travel to Amritsar.¹⁰

Hazrat Mirza Ghulam Ahmad's acceptance of the challenge and his proposition that the proceeding be documented in writing *scared the mullah out of his wits once again*. He shifted his position again and declared:

'I have not challenged you to a **mubahilah**. I have only declared my

7. Amritsari, Sanaullah: Ilhamat Mirza. pg 116

8. Ahle Hadees; 29th March, 1907

9. Badr: 4th April, 1907

10. Ibid

willingness to take an oath but you call it a *mubahilah*, whereas a *mubahilah* involves the parties taking an oath in a contest against each other. I have declared my readiness to take an oath and have not issued a challenge to a *mubahilah*. Taking a unilateral oath is one thing and *mubahilah* is quite another.¹¹

It is hence quite evident from this declaration that Sanaullah had shifted from his original position since he had quite categorically challenged the followers of Hazrat Mirza Ghulam Ahmad to:

'bring him who has challenged us to a **prayer duel** in his book Anjam Atham and confront him with me.'¹²

Having perceived that Sanaullah was not prepared to take a definite stand, Hazrat Mirza Ghulam Ahmad issued an announcement which also included a prayer that God Almighty:

'decide the matter between me and Maulvi Sanaullah Saheb and cause the real mischief monger and the liar to die in the lifetime of the one who is truthful.'¹³

He sent the announcement to Sanaullah, requesting him to publish it in his magazine. He concluded his announcement with the statement:

'Now Maulvi Sanaullah Saheb may write in response whatever he pleases. In the event that he accepts the challenge to a **mubahilah**, he should record his acceptance of it over his signature.'¹⁴

Maulvi Sanaullah however, did not have the courage to accept the challenge that God Almighty decide the matter between the two in the manner that:

'the liar should die in the lifetime of the one who was truthful'

as had been suggested by Hazrat Mirza Ghulam Ahmad. And, he made his decision known through the columns of his own magazine in which

11. Ahle Hadees: 19th April, 1907

12. Ibid: 29th March, 1907

13. Ibid: 26th April, 1907

he stated:

'This is not acceptable to me, nor would any sensible person agree to such a challenge.'¹⁵

The mullah also pleaded that Hazrat Mirza Ghulam Ahmad's announcement was not acceptable to him since:

'My consent regarding this prayer has not been taken and its contents have been published without my consent.'¹⁶

In his desperation, he also enquired of Hazrat Mirza Ghulam Ahmad of Qadian:

'In what manner can my death be a sign for others when, as you say, Maulvi Dastgir Qasoori, Maulvi Ismail Aligarihi, Dr Dowie of America etc., died in the same manner; have others accepted you? In the same way, if this death occurs, what good will it produce?'¹⁷

This infact was a plea by Sanaullah, requesting that he not be made a subject of this grave challenge. Fearful that he had called the wrath of God Almighty upon himself and to save himself further humiliation, the frightened Sanaullah proposed a totally new criterion based upon the wisdom of the Holy Quran and stated:

"The Holy Quran says that the evil-doers are granted respite by God. For instance, it is said: 'The Gracious One grants respite to those who are in error'¹⁸; and: 'We grant them respite so that they may multiply their sins'¹⁹; 'God will leave them to flounder on in their transgression'²⁰; and 'The fact is We provided for them and their fathers and they remained in enjoyment of our provisions for a long time.'²¹ All these clearly mean that God Almighty, grants respite and bestows long life on liars, deceivers, disturbers of peace and the disobedient ones, so that during that period of respite

15. Ibid

16. Ibid

17. Ibid

18. Al Quran 19.76

19. Al Quran 3.97

20. Al Quran 2.16

21. Al Quran 21.45

they should add to their evil deeds.'²²

The mullah had hence, not only refused to accept Hazrat Mirza Ghulam Ahmad's challenge to a *mubahilah* on the terms proposed by the founder of the Ahmadiyya Muslim Community, but, as is evident from his above statements, he had put forward a new criterion to the effect that God Almighty:

'grants respite to liars, deceivers, disturbers of peace and the disobedient ones and grants them a long lease of life.'

Sanaullah also proved his contention by referring to the history of Islam and stated:

'The Holy Prophet, inspite of being a true prophet, died before Mussalima Kazzab.'²³

Hence, the mullah, Sanaullah Amritsari, fearful that he might become the victim of his own folly, had made a hasty retreat from his original stand against Hazrat Mirza Ghulam Ahmad. And to save himself humiliation, he put forward a totally new principal to the effect that:

'not the liar but the truthful one is prone to die earlier since God Almighty gives respite to the evil doers and grants them long life so that they may increase in transgression.'

To his own and his followers regret, God Almighty fulfilled Sanaullah's expectations. Being a truthful prophet like his blessed lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and the Imam Mehdi died before the Mussalima Kazzab of his own time, Maulvi Sanaullah of Amritsar. And hence Sanaullah, who had in the course of this controversy argued that God Almighty:

'grants respite and bestows long life on the liars, deceivers, disturbers

22. Ahle Hadees: 26th April, 1907

23. Muraqqa Qadiani: August, 1907

of peace and the disobedient ones so that they should add to their evil deeds'

survived the truthful one, Hazrat Mirza Ghulam Ahmad of Qadian hence establishing beyond a shadow of doubt that Sanaullah was the Mussalima Kazzab of that era.

Alfred Tennyson, the great English poet once wrote:

'God fulfills Himself in many ways.' d

And in this event, He no doubt fulfilled Himself in the way sought by the contentious mullah, Sanaullah since the Almighty Lord:

'bestowed long life on the liar, the deceiver, the disturber of peace and the disobedient one, Maulvi Sanaullah so that he may multiply his sins and increase in transgression.'

If inspite of these facts, the anti Ahmadiyya mullahs and their cronies still continue to mock the truth, then one can do no more but to remind them of the Quranic verse:

'And surely, Messengers were mocked at before thee; but I grant respite to those who disbelieved. Then I seized them and how terrible was My punishment!'²⁴

CHAPTER EIGHT

SUSPENSION OF JIHAD

The concept of *Jihad* is an integral part of Islamic philosophy but unfortunately while it has been explained to be:

'of three types, namely, to oppose the enemy with full effort; to employ one's entire faculties in opposition to satan; to strive to frustrate satanic designs in the world, and to strive to the utmost in the struggle with one's self,'¹

the adversaries of the Ahmadiyya Muslim Community have reduced it to mere *physical aggression* against the non Muslim populace of the world. These war mongering tyrants believe that since:

'Islam is a revolutionary ideology and a programme which seeks to alter the social order of the whole world,' it 'wishes to destroy all states and governments anywhere on the face of the earth which are opposed to the ideology and programme of Islam.'²

To achieve this purpose, these guardians of ignorance maintain that:

'Islam wishes to press into service all forces which can bring about a revolution and a composite term for the use of all forces is Jihad.'³

These pseudo ulemma of Islam then proceed to state that in order to achieve this purpose, the use of:

'the power of sword'⁴

is permissible in Islam, a belief to which Hazrat Mirza Ghulam Ahmad of

1. Husaini, Abu'l Faid Sayyid Muhammed Murtada al: Tajul Arus

2. Maududi, A.A: Jihad in Islam: pp 5/6

3. Ibid: pg 7

4. Ibid: pg 7

Qadian was passionately opposed since he maintained that the entire concept of:

'wishing to advance the cause of Islam by bloodshed or by threats, is absolutely against the Holy Quran and the reliable Hadith.'⁵

Ironically, since Hazrat Mirza Ghulam Ahmad did not support the idea of employing the bloody sword to further the cause of Islam, his adversaries accuse him of having:

'proclaimed Jihad to have been abrogated for ever.'⁶

To support this false allegation against Hazrat Mirza Ghulam Ahmad of Qadian, his adversaries offer several quotations from his books to prove that he took deliberate steps to abolish Jihad so as to further the cause of British colonial rule in India. And, they state that Hazrat Mirza Ghulam Ahmad:

'abolished Jihad and forcefully supported colonialism in India and kept apart his followers from all freedom loving parties of India because he declared that 'God has made the British Government a mound of peace, tranquillity and a place of rest for the Ahmadis.'⁷

In one of our earlier discussions, we have shown that Hazrat Mirza Ghulam Ahmad acknowledged the beneficence of the British Raj in India in view of the fact that the British not only saved them from the clutches of the tyrannical Sikh rule, but also granted to all its citizens full freedom to profess and propagate their faith. Hence, he maintained that because the British did not restrict Muslims in the profession of their faith, it would be un-Islamic to go to war against such a government.

Ironically, this opinion of Hazrat Mirza Ghulam Ahmad has erroneously been construed to mean that he *abolished* Jihad itself although he was not the only Muslim leader of his time who denied the permissibility of Jihad against such a benevolent government.

5. Ahmad, Hazrat Mirza Ghulam: Jesus in India: pg 16

6. Nadwi, A.A: Qadianism. A Critical Study: pg 78

7. Hasan, S. The Truth About Ahmadiyyat: pp 13/14

OPINION OF HAZRAT AHMAD SHAH SHAHEED

The opponents of the Ahmadiyya Muslim Community often cite the example of Hazrat Sayyed Ahmad Shah Shaheed as a *great warrior of Islam* who spent a considerable portion of his life engaged in Jihad. ⁸ However, it is interesting to note that this great leader of the Ummah shared Hazrat Mirza Ghulam Ahmad's views in relation to the question of the permissibility of Jihad against the British government. He is for instance on record as having stated:

'The British are not Muslims but they do not oppress the Muslims in any way nor do they obstruct them in the performance of their religious obligations and worship. The Muslims openly propagate their faith and practise their religion under them. They do not forbid or obstruct the Muslims in any way in this but are ready to punish anyone who might commit any aggression against the Muslims. He affirmed that his real purpose was the propagation of the Unity of Allah and the revival of the practise of the Chief of Messengers, and that under the British he carried out this purpose without hindrance. Then why should he start Jihad against the Government and shed blood on both sides contrary to the principles of Islam.'⁹

VIEWS SHARED BY HAZRAT MAULANA ISMAIL SHAHEED

Hazrat Syed Ahmad Shah Berlvi's trusted lieutenant, Hazrat Maulana Ismail Shaheed also shared similar views. While delivering a sermon at Calcutta, he was:

'asked whether it was proper to carry out Jihad against the British Government. In reply, the Maulana said, it was not permissible to carry out Jihad against such an impartial and non bigoted Government.'¹⁰

8. Ibid: pg 38 and Hasan, S: The Truth About Ahmadiyyat: pg 3

9. Thanesar, Maulana Muhammed Jafar: Biography of Hazrat Sayed Ahmad: pg 71

10. Ibid: pg 57

HAZRAT SAYYED ALI AL HIRARI'S VIEWS

Hazrat Sayyed Ali al Hirari, a reputed divine of the Shi'ites also agreed with this view and stated:

'We take pride in being the subjects to a government under which justice and freedom are law, an equal of which is not to be found in any other government of the world. Therefore I declare that in return for this beneficence, every Shia should be grateful to the British Government with a sincere heart and should appreciate its beneficence.'¹¹

THE SUNNI LEADERSHIP'S VIEWS

The officials of the Sunni inclined Jamaats in India also shared Hazrat Mirza Ghulam Ahmad's views. Maulana Muhammed Hussain Batalvi, the then leader of the Ahle Hadith in India and one of Hazrat Mirza Ghulam Ahmad's most formidable opponents, often applauded for his courage in opposing Hazrat Mirza Ghulam Ahmad, ¹² stated in the official columns of the Ahle Hadith journal:

'At this time, all the conditions of Jihad are non existent. Therefore in India, from Calcutta to Peshawar and from Sindh to Deccan, no one is at liberty to carry out Jihad against the British Government. ¹³ It is not permissible for Muslims to fight or help with men or money, those who fight against a government of whatever religion, whether Jewish, Christian, or other, under whom they live in security and are free to discharge their religious obligations. Accordingly, for the Muslims of India, opposition to or rebellion against the British Government is forbidden.'¹⁴

Maulvi Syed Nazir Hussain Dehlvi, another reputed leader of the Ahle Hadith agreed with Maulana Muhammed Hussain Batalvi and

11. Mauzia Tareef al Quran: 1922

12. Hasanein, M. M: Destructive Movements: Three Essays on Qadianism: pg 8

13. Batalvi, Muhammed Hussain: Ishaatus Sunnah: vol 9. No 1 14. Ibid : Vol 6. No 10

stated:

'As the conditions of Jihad do not exist in this country, it would be sinful to carry out Jihad here.'¹⁵

VIEWS EXPRESSED BY THE JAMAAT E ISLAMI LEADERSHIP

Mullah Abul Ala Maududi, the founder of the Jamaat e Islami and the self styled guardian of the Ummah has probably been one of the most vicious opponents of Hazrat Mirza Ghulam Ahmad of Qadian. But he too, shared the common opinion that Jihad against the British was not permissible. He declared:

'When the Muslims were defeated and the British established their government in India and the Muslims were content to live in this country, with the freedom to practise their personal law, this country ceased to be a country at war.'¹⁶

Do these *fatwas* by the non Ahmadiyya Muslim leadership not indicate that Hazrat Mirza Ghulam Ahmad's views on the non permissibility of Jihad against the British, at that point in time, were absolutely correct and thoroughly conformed with Islamic teachings since he too was of the opinion that:

'Without a doubt, the causes of Jihad do not exist in this country in these days. Therefore, the Muslims of this country are today forbidden to fight in the name of religion and to slaughter those who reject the Islamic law. God Almighty has clearly forbidden Jihad by the sword in a time of peace and security.'¹⁷

This declaration by the founder of the Ahmadiyya Muslim Community did not mean that, God forbid, the need for Jihad had now become obsolete. On the contrary, he urged his Community to continue the struggle and stated:

15. Dehvi, Maulvi Nazir Hussain: Fatawa Nazirriyya: Vol 4. pg 472

16. Maududi, A.A: Book on Interet: pg 1

17. Ahmad, Hazrat Mirza Ghulam: Tofha Golariyyah: pg 82

'The Jihad of this age is to strive in upholding the word of Islam, to refute the objections of the opponents, to propagate the excellences of the Islamic faith, and to proclaim the truth of the Holy Prophet, peace and blessings of Allah be upon him, throughout the world. This is Jihad till God Almighty brings about other conditions in the world.¹⁸

It is hence completely incorrect to allege that Hazrat Mirza Ghulam Ahmad of Qadian, God forbid:

'proclaimed Jihad to have been abrogated for ever'¹⁹

since he declared quite categorically that *until God Almighty brings about other conditions in the world*, the causes of Jihad by the sword remained non-existent.

AHMADIYYA MUSLIM COMMUNITY CONDUCTS JIHAD

The Ahmadiyya Muslim Community has in fact been the *only* Muslim Community in the Indo Pak sub continent which has, in recent times, raised a force as a Community to conduct Jihad whenever such an action has been forced upon Muslims.

For instance, after the establishment of Pakistan, when the Dogra forces undertook a campaign to suppress Muslims in Kashmir, the Ahmadiyya Muslim Community raised a volunteer corps known as the *Furqan Force* which fought alongside the regular Pakistan army. It is rather ironic that at that point in time, none of the anti Ahmadiyya factions took any practical steps to come to the relief of their Muslim brethren in Kashmir. And yet, these self righteous pseudo guardians of the Ummah have the audacity to pay lip service to the concept of Jihad in Islam.

18. Ahmad, Hazrat Mirza Ghulam: Letter to Mir Nasir Nawab Khan

19. Nadwi, A.H: Qadianism. A Critical Study: pg 78

CHAPTER NINE

HONOUR OF TITLES

It is ironic that while the adversaries of the Ahmadiyya Muslim Community claim proficiency in Islamic thought and terminology, they take exception to Hazrat Mirza Ghulam Ahmad's claim of likeness to:

'the Prophets and Messengers of God.'¹

Had these pseudo scholars of Islam done their homework, they would have yet found that the Promised Messiah and the Imam Mahdi, Hazrat Mirza Ghulam Ahmad's claim of likeness to the Prophets and Messengers of yore, particularly our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was to be expected since according to the saints and scholars of Islam, the Promised Messiah and the Imam Mahdi was to:

'be a complete manifestation of the Holy Prophet.'²

It is hence not surprising that Hazrat Imam Baqr stated of the Imam Mahdi:

'The Imam Mahdi will say, "O people, if any of you wishes to behold Ibrahim and Ishmael, let him note that I am Ibrahim and Ishmael; if any of you wishes to behold Moses and Joshua, then let him note that I am Moses and Joshua; if any of you desire to behold Jesus and Simon, then let him note that I am Jesus and Simon; if any of you wishes to behold Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, or the Ameerul Momineen, may Allah be pleased with him, let him note that I am Muhammed and Ali, may Allah be pleased with them all.'³

These similarities, one ought to appreciate, have a deep significance

1. Hasan, S: The Truth About Ahmadiyyat: pg 1

2. Shah, Hazrat Sayyed Wali Ullah: Al Khair al Kather

3. Bahar ul Anwar

since our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was the *leader* of all the Prophets and as such reflected within his august person, all the qualities of the other Prophets.

The Promised Messiah and the Imam Mahdi, being the servant of the *Khataman Nabiyeen*, the *Khatamal Anbiyya* and the *Khataul Rassul* had to appear in the true reflection of his lord and master, Hazrat Muhammed Mustapha, peace be upon him, who personified the essence of all the other Prophets and Messengers of God Almighty.

However, it needs to be remembered that Hazrat Mirza Ghulam Ahmad was not the first saint of the Ummah who claimed likeness to his lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. The founder of the *Qaadriyya* school of mysticism, Hazrat Ghauth i Azam, Sayyed Abdul Qadir Jilani for instance, declared of himself:

'This is not the person of Abdul Qadir Jilani but of Muhammed, peace and blessings of Allah be upon him.'⁴

Such pronouncements by the saints of Islam display the height and intensity of their love for their beloved predecessors and spiritual masters. Infact, it is a consequence of this intense love that many revered personalities of Islam have even likened themselves not only to the apostles of God Almighty but to God Almighty Himself. Hazrat Muinuddin Chishti for instance stated of himself:

'I was so much lost in Him [God] that I became He [God] and He [God] became I.'⁵

Hazrat Hussain Mansoor Hallaaj, who was tortured to death on the insistence of the self righteous mullahs of his time, stated in his state of ecstasy:

'I am the Lord [God Almighty]'.⁶

4. Guldastah Karamat

5. Diwan e Muinuddin

6. Anwaar e Aulia

Hazrat Maulana Abu Bakr Shibli, the renowned mystic against whom the mullahs pronounced a verdict of apostasy also declared of himself:

'It is I who speaks, it is I who listens. In the two worlds, there is none but I myself.'⁷

Hazrat Khawaja Fareeduddin Attaar, a brilliant scholar of Sharia and Mysticism stated in relation to himself:

'I am God, I am God, I am God.'⁸

Why one wonders do these self righteous pseudo scholars of the Ummah, the anti Ahmadiyya mullahs, not take exception to these pronouncements and declarations by some of Islam's most respected saints and scholars. Does their singular bias against Hazrat Mirza Ghulam Ahmad of Qadian not suggest that these pseudo guardians of the Ummah do not have any sound grounds for their objections?

7. Fawaid e Faridya

8. Ibid

CHAPTER TEN

CHARACTER ASSASSINATION

It is rather regrettable that having failed to win the battle against the Ahmadiyya Muslim Community on the strength of their superior arguments, the anti Ahmadiyya authors have, throughout their anti Ahmadiyya tirades, endeavoured to colour a thoroughly despicable picture of the personal disposition and character of Hazrat Mirza Ghulam Ahmad of Qadian.

EDUCATIONAL ACHIEVEMENTS AND SCHOLASTIC ABILITY

The adversaries of the Ahmadiyya Muslim Community have endeavoured to make a capital issue of Hazrat Mirza Ghulam Ahmad's lack of *formal* education,¹ hoping that this would reflect seriously upon his scholastic ability and hence his claim as an apostle of God Almighty.

However, what these mullahs forget is that the greatest of all the prophets, the *Khatamal Anbiyya*, our lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was himself an *unlettered* person who could neither read nor write, and this fact is borne out by the Holy Quran when it states:

'So believe in God and His Apostle, the unlettered Prophet.'²

Yet, this did not deter our beloved Prophet, peace be upon him, from being the wisest and the most learned intellectual ever known to the history of mankind. Why Hazrat Mirza Ghulam Ahmad's lack of *formal* education should then be a source of humiliation to him is rather beyond the intelligence of every sincere Muslim who takes pride in being a member of the Ummah of the *Ummi* Prophet.

1. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 136

2. Al Quran: 7.159

HAZRAT MIRZA GHULAM AHMAD'S SCHOLASTIC ABILITY APPLAUDED BY NON ADMADI MUSLIMS

Despite this lack of formal education, Hazrat Mirza Ghulam Ahmad's scholastic ability proved to be the envy of many a scholar of his time who, quite unashamedly, applauded his work as one of the greatest literary works ever known to the history of mankind. Maulana Abul Kalam Azad, an exceptional scholar within his own right and editor of an Urdu newspaper, Vakil of Amritsar, stated in relation to Hazrat Mirza Ghulam Ahmad's scholastic abilities:

'His pen was inspirational and his voice magical. He was endowed with colossal mental capacities and he was invested with deep insight. His fingers brought about a unique revolution in the world of religion and for a period of thirty years, he shook the world with his writings.'³

Another acknowledged scholar of the Indian sub continent, Mirza Hairat Dehlvi, editor of the Curzon Gazette stated that with his writings, Hazrat Mirza Ghulam Ahmad had:

'completely revolutionised the mode of polemics and he has laid down the foundation of modern literature in India.'⁴

The author of these words then proceeded to state that Hazrat Mirza Ghulam Ahmad's:

'pen commanded such an impetus as could not be matched or paralleled, not only in the province of the Punjab but the entire Hindustan...He commanded such a treasure of elegant and forceful words that when he sat down to write, the spontaneous flow of these words was beyond the power to describe.'⁵

Mirza Hairat Dehlvi was infact so impressed by the scholastic ability

3. Vakil, Amritsar: May, 1908

4. Curzon Gazette: 1st June, 1908

5. Ibid

of Hazrat Mirza Ghulam Ahmad, that he stated:

‘The splendour of his unique literature stands unparalleled.’⁶

Khawaja Hasan Nizami, another acknowledged scholar and a member of a celebrated literary family, inspite of being a passionate critic of Hazrat Mirza Ghulam Ahmad, found himself obliged to admit that:

‘A lot of benefit is being derived from his works and we cannot help admitting his scholarly calibre, his deep knowledge and his colossal learning.’⁷

Maulana Muhammed Shariff of Banglore, editor of *Manshoor Muhammedi* also considered Hazrat Mirza Ghulam Ahmad of Qadian to be:

‘The best of divines, an accomplished scholar, pride of the Muslims of India and the accepted one of God Almighty.’⁸

Allama Muhammed Iqbal, whose critical views have often been capitalised upon by the adversaries of the Ahmadiyya Muslim Community considered Hazrat Mirza Ghulam Ahmad of Qadian to be:

‘The profoundest theologian from amongst the present day Muslims.’⁹

HAZRAT MAULANA NURUDDIN

Since these evidences from non Ahmadiyya scholars of the Indian sub continent repetidly blow up in the faces of these anti Ahmadiyya authors, some contentious mullahs have insinuated that:

It is a fact that [Hazrat Maulana] Nuruddin is the real author of all the

6. Ibid

7. Munadi: 27th February/4th March, 1930

8. Manshoor Muhammedi

9. The Indian Antiquary Journal: Vol 29. Sept, 1900

books and pamphlets which have been attributed to [Hazrat Mirza] Ghulam Ahmad.¹⁰

However, such allegations have been put to rest by some acknowledged authorities of Hazrat Mirza Ghulam Ahmad's time. Mirza Hairat Dehlvi, the editor of Curzon Gazette was personally acquainted with Hazrat Mirza Ghulam Ahmad of Qadian and Hazrat Maulana Nuruddin. After the death of Hazrat Mirza Ghulam Ahmad of Qadian, Mirza Hairat Dehlvi stated:

'Those who are not acquainted with [Hazrat Maulana] Nuruddin, the first Caliph of the Ahmadiyya Community, mistakenly assume that [Hazrat] Maulana Nuruddin was of a great service to him [Hazrat Mirza Ghulam Ahmad]. But we can affirm from our personal acquaintance that [Hazrat Maulana] Hakim Nuruddin [who happened to be an exceptional scholar within his own right] could not write even a few lines compared to the deceased [Hazrat] Mirza Saheb.'¹¹

Does one need any further evidence of the false nature of this allegation by the *Sheikh ul Fibber*, Ehsan Allah Zaheer? Or does one need to remind the adversaries of the Ahmadiyya Muslim Community that such allegations as made by him against Hazrat Mirza Ghulam Ahmad have previously been made against our beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, by his adversaries too. Have the Christian adversaries of Islam not insinuated that, God forbid:

'The empire of Islam was not so much Muhammed's [peace and blessings of Allah be upon him] as his friend and helper Abu Bekr's [upon whom be peace]. If Muhammed [peace and blessings of Allah be upon him], with [God forbid] his shifty character, was the mind and imagination of Islam, Abu Bekr [upon whom be peace] was its conscience and its will. Whenever Muhammed [peace and blessings of Allah be upon him] wavered Abu Bekr sustained him.'¹²

10. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 232

11. Curzon Gazette: 1st June, 1908

12. Wells, H.G: The Short Story of the World : pg 165

GENUINE ERROR CONSTRUED AS EVIDENCE OF MEAGRE KNOWLEDGE

No reasonable person can ever deny that during the course of any publication, either the author or the copyist, is extremely likely to commit some genuine errors which may not be detected until after the publication of the book. Such errors have, one must admit, on some occasions appeared in the Ahmadiyya Muslim Community's literature also.

But such genuine error, an unbiased person would have no hesitation in admitting, cannot, in any sense of the word, be considered to be the result of an author's personal lack of knowledge.

Ironically however, the adversaries of the Ahmadiyya Muslim Community are totally uncompromising when such minor mistakes are made in the Ahmadiyya Muslim literature. For instance, in one of Hazrat Mirza Ghulam Ahmad's publications, such an error was made wherein it was stated that the apostle of God, peace be upon him, was born *before* his father's death ¹³ whereas it should have been stated that his blessed father died *before* our beloved Prophet's birth.

Unfortunately, instead of accepting this genuine error as an error which it infact is, such sly anti Ahmadiyya authors as the *Sheikh ul Fibber, Ehsan Ellah Zaheer, capitalise on the error to allege that Hazrat Mirza Ghulam Ahmad's knowledge was, God forbid, faulty.* ¹⁴

One has to admit that one is initially inclined to ignore such pettiness on the part of the anti Ahmadiyya authors. However, one cannot refrain from warning these contentious mullahs that if they adopt such an uncompromising attitude towards genuine mistakes in the Ahmadiyya Muslim literature, then they may yet find themselves trapped in their own snare – a snare much more serious than the one in which their uncompromising attitude proposes to trap the Ahmadiyya Muslim authors and scholars.

For instance, speaking of the *Ummah* of our beloved lord and master,

13. Paigham e Sulh

14. Zaheer, E.E: Qadiyaniat. An Analytical Survey: pg 136

Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him. Ehsan Ellah Zaheer, who capitalises on this particular copyist error in the Ahmadiyya Muslim literature states in his publication titled, '*Qadiyaniat. An Analytical Survey*':

'Ali has on the other hand described the Ummah of Muhammed (peace be upon him) in these words: "You are the best of Ummah evolved for mankind, bidding good deeds and forbidding dishonour and believing in Allah."¹⁵

The author of *Qadiyaniat. An Analytical Survey* then proceeds to admit that these Quranic verses are quoted by him from the Holy Quran, Surah:

'Al Imran: 110'¹⁶

Yet, it would seem that Ehsan Ellahi Zaheer is probably unaware of fact that the Holy Quran is the personal word of God Almighty and this description of the *Ummah* of Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was revealed to the Holy Prophet of Islam, peace be upon him, *not by Hazrat Ali* as has been erroneously stated by *Ehsan Ellah Zaheer* but by *God Almighty Himself*.

Would Ehsan Ellah Zaheer now care to excuse his *blunder* as a genuine printing error? And if he expects to be excused for this, then under what criterion does he expect that his allegation against Hazrat Mirza Ghulam Ahmad be admitted as an evidence of his allegedly 'faulty knowledge'?

15. Zaheer, E.E: *Qadiyaniat. An Analytical Survey*: pg 21: 21st Edition, 1984: Printed at *мактаба Jaded Press, 4 Shara Fatima Jinnah, Lahore 3*

16. *ibid*

CHAPTER ELEVEN

MORAL DISPOSITION

It is rather interesting to note that while on one hand, the adversaries of Hazrat Mirza Ghulam Ahmad of Qadian depict him as an '*absent minded simpleton*'¹, who according to them could neither '*differentiate between the shoes of the left and the right foot*'² nor could he tell the '*difference between brown sugar and salt*'³, they on the other hand allege that he:

'proved more than a match to the imperceptive mind of an average Muslim.'⁴

However, when one reads these anti Ahmadiyya publications, one finds that Hazrat Mirza Ghulam Ahmad of Qadian not only proved to be more than a match to the *imperceptive* mind of an average Muslim but he infact proved to be *more than a match for the scholars* of the entire Ummah. Had that not been the case then such Muslim scholars of eminence as Maulvi Muhammed Hussain Batalvi, the then leader of the Ahle Hadith in India and the editor of the Ahle Hadith magazine, Ishaatus Sunnah may not have found it necessary to ask:

'many Moslem scholars to come to Ludhiyana and argue with [Hazrat Mirza] Ghulam Ahmad'⁵

nor would it have been necessary for the entire clout of the then Ummah's scholars in India to be put together, to wage, what the modern pseudo scholars of the Ummah consider was:

'a holy strive [sic] against Qadianism.'⁶

1. Nadwi, A.H: Qadianism. A Critical Study: pg 10

2. Ibid

3. Zaheer, E.E: Qadianiyat. An Analytical Survey: pg 137

4. Ibid: pg 26

5. Hussein, Mohammad Al Khudr: The Qadiani Sect: Destructive Movements. pg 71

6. Al Nadwi, A.H: Qadianism: Destructive Movements. Three Essays on Qadianism: pg 18

One is also at a loss to understand as to why was it necessary for such scholars of repute as:

'shaikh Mohammed Hussein Petalwi, Mawlana Mohammed Ali Monkari, the founder of Nadwatu' l Ulema, shaikh Thana' Allah al Amrtesari, shaikh Anwar Shah Kashmiri, Ata' Allah Al Bukhari al Amrtersri' and 'the great Moslem thinker Dr. Mohammed Iqbal' who is acclaimed to be 'one of the greatest scholars and men of knowledge the Moslem world has had' ⁷

had to be involved in this alleged *holy strife* against a person considered by these contentious mullahs to be such a simpleton? Why could he not be left to be dealt with by a local village mullah, if he was such a simpleton? Can the pseudo scholars of the present day anti Ahmadiyya Muslim Ummah enlighten their readership on this question?

As regards the allegation that Hazrat Mirza Ghulam Ahmad was absent minded, one is somewhat at a loss to understand as to why these contentious mullahs take exception to it. Has it not been said of our own lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him:

'He used to think that he had been doing some particular thing while he hadn't been doing that.'⁸

7. Ibid

8. Sahih Bukhari: Kitab Tib: Bab u Sehr

CHAPTER TWELVE

PHYSICAL HEALTH

In their endeavours to discredit Hazrat Mirza Ghulam Ahmad of Qadian, his adversaries have depicted him as, God forbid, a very sick person who not only suffered from physical ailment, but also from mental illnesses. There does however appear to be quite a difference of opinion as to the ailments these contentious mullahs allege he suffered from.

The most interesting aspect of all these allegations is that while these anti Ahmadiyya authors allege that Hazrat Mirza Ghulam Ahmad was afflicted by illness from his youth¹, they also declare that:

'In his youth, the [Hazrat] Mirza [Ghulam Ahmad] engaged himself in vigorous spiritual exercises and courses of rigid self discipline. He also fasted continuously for long periods of time. In one of his long spells of spiritual exertions, he fasted continuously for six months. In 1886 [at the age of 51], he passed another period of exclusive worship and prayer at Hoshiarpur.'²

What one fails to understand is how could one who suffered from acute physical ailments right from his youth sustain such a vigorous pace of physical self deprivation, which at times, extended for a period of some *six months and even at the age of 51*.

Does this not indicate that the authors of these anti Ahmadiyya tirades are indulging in some kind of a foul play?

. Hazrat Mirza Ghulam Ahmad no doubt suffered from some ailments, *headache and giddiness* and also *diabetes*. But then the Promised Messiah was expected to suffer from some ailments since our beloved Prophet, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, had prophesied that he would:

'descend while wrapped in two yellow sheets.'³

1. Nadwi, A.H: Qadianism. A Critical Study: pg 11

And whether the adversaries of the Ahmadiyya Muslim Community care to admit it or not, the interpretation of *yellow sheets* seen in a dream is:

'sickness and worries.'⁴

PROPHETS OF GOD OFTEN SUBJECTED TO SUCH RIDICULE

It is rather interesting to note that Hazrat Mirza Ghulam Ahmad of Qadian is not the only apostle of God Almighty who has been subjected to such ridicule by many a scholar of this allegedly Islamic Ummah. To quote only one, their predecessors have for instance exceeded all bounds of decency and stated in relation to Hazrat Ayub, upon whom be peace:

'Satan breathed into Ayub's nostrils which inflamed his body causing large boils the size of ewe tails which gave rise to severe itching. He first used his nails to scratch his body but when all his nails fell off, he began to use coarse sack cloths until these were torn to pieces. He then resorted to slates and hard stones but the itch did not subside and his body was frayed, hence emitting a foul smell because of which people banished from the town. They threw him on a refuse dump and built a shed over it and none except his wife was allowed to see him.'⁵

It is certain that the adversaries of the Ahmadiyya Muslim Community are not unaware that our own beloved lord and master, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, was also subjected to such excessive ridicule by the adversaries of Islam that one even shudders at the thought of it. Does it then surprise one that the opponents of the Ahmadiyya Muslim Community also ridicule our blessed lord and master's servant, Hazrat Mirza Ghulam Ahmad of Qadian?

3. Sahih Bukhari

4. Sirin, Imam Muhammed bin: Tabir ur Roya Saghir, Egypt

5. Malaki, Allama Ahmed Al Said al: Footnote to Jalalain: Vol 3. pg 73

FINAL SUBMISSION

One would have wished to discuss several other allegations made against the Ahmadiyya Muslim Community and its leadership but want of space forbids such an exercise. Nevertheless, one is rather confident that the numerous allegations which have been discussed in this book should suffice to establish the fact that the adversaries of Hazrat Mirza Ghulam Ahmad do not have any honest basis for their opposition to the Ahmadiyya Muslim Community or its leadership. Except the fear that the Ahmadiyya Muslim philosophy could sound dire consequences for their own self interest and could hence jeopardise their economic and social position in the society.

However, these contentious mullhas should realise that according to their own admission, God Almighty will call us all to account for our actions on the Day of Judgement and hence every individual:

‘should look through the material of his defence before he is produced in the August Court of the Almighty.’¹

On that fateful day, one can assure the mullahs, their weird excuse to the effect that:

‘Allah’s Book and the Sunnah of His Messenger had led them to disbelieve’²

in the advent of a prophet after the advent of the Holy Prophet of Islam, peace and blessings of Allah be upon him, would be of no avail to them since they would neither be permitted to abdicate the responsibility for their disbelief nor would they be permitted to shift the blame of their ignorance on God Almighty or His blessed Messenger.

The fact of the matter is that God Almighty made His intent of sending further prophets after the *Khataman Nabiyeen*, extremely clear when He admonished:

1. Maududi, A.A: Finality of Prophethood: pg 40

2. Ibid

'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. But those who reject Our Signs and turn away from them with disdain – these shall be the inmates of the Fire; they shall abide therein.'³

These words of the Holy Quran, one cannot deny, were addressed to the then existing human population of the world and future generations for which the Holy Quran is a book of admonition and guidance.

Traditions of our beloved Prophet, peace and blessings of Allah be upon him, also indicate that God Almighty not only made His intent of sending Prophets after the advent of the *Khataman Nabiyeen* extremely clear in the Holy Quran but that He infact commanded His beloved apostle, the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, to make a clear declaration of it which our beloved Prophet, peace be upon him, did in his Tradition bearing upon the advent of the Messiah.

The Sahih Muslim for instance bears clear evidence that the Messiah who was to slaughter the Dajjal was to be a person of a prophet's status when it states:

'The **Prophet of Allah, the Messiah** and his companions will be beleaguered till a calf's head will appear better to them than a hundred dinars appear to you today. The **Prophet of Allah, the Messiah**, and his companions will turn to Allah, the Exalted, and will supplicate Him so that Allah will create a germ in the neck of the people of Gog and Magog in consequence of which they will all die suddenly one day. Thereafter, the **Prophet of Allah, the Messiah**, and his companions will descend from the Mount but will not find a hand's breadth of space free from the corpses of the followers of Gog and Magog and their stink. Then the **Prophet of Allah, the Messiah**, and his companions will supplicate Allah, the Lord of honour, and He will send birds like the necks of Bukhti camels which will carry the corpses and drop them wherever Allah wills.'

3. Al Quran 7.36/37

Hence, in this single Tradition, the Messiah, whose advent had been prophesied by the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, after his own advent, has been called a **Prophet of Allah** on four separate occasions. How dare then the contentious mullahs argue that, God forbid:

'Allah's Book and the Sunnah of His Messenger had led us to disbelieve

in the advent of a Prophet or prophets after the advent of the *Khataman Nabiyeen* Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him.

What these contentious mullahs should not forget is that *it is not the Book of Allah or the Sunnah of His Messenger* which has, God forbid, led them to disbelieve in the continuation of prophethood, after the advent of the *Khataman Nabiyeen*. On the contrary, it is their own lack of understanding or ignorance which has been the cause of this disbelief. But such misunderstanding or ignorance shall in no way be an acceptable defence on the day of Judgement since on that day everyone will be answerable for his own conduct:

'And no bearer of burden shall bear the burden of another.'⁵

With this note, we appeal to Muslims to be on their guard. They would be better advised not to allow themselves to be led into ignorance by the contentious anti Ahmadiyya mullahs of whom the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace and blessings of Allah be upon him, declared:

'They will be astray themselves and will lead others astray.'⁶

Infact, they would be even better advised to look into the beliefs and history of the Ahmadiyya Muslim Community at first hand by

4. Maududi, A.A: Finality of Prophethood: pg 40

5. Al Quran 17.16

6. Sahih's' Muslim and Bukhari

undertaking an independent study of the Community's literature which is so mercilessly and fraudulently misrepresented and misquoted by its adversaries. Only then will they find that the entire philosophy and conduct of the Ahmadiyya Muslim Community represents in itself, Islam in all its pristine beauty. In the meantime, we supplicate the Almighty Lord:

'In the name of Allah, the Gracious, the Merciful,
Say, I seek refuge in the Lord of Dawn,
From the evil of that which He has created:
And from the evil of darkness, When it overspreads.
And from the evil of those, Who bolt up the knots,
Of mutual relationship, To undo them.
And from the evil of the envier, When he envies.'⁷

and bid them too to seek God Almighty's protection from the *evil of the envier* who would, unless they are on their guard, lead them to spiritual destruction.

All praise belongs to Allah! The Lord of the heavens. The Lord of our souls. To Him we subject the final decision. May He guide us all and may He protect us all, Amin!

7. Al Quran 113.1/6

AUTHOR'S APOLOGY TO SINCERE MUSLIMS

And finally, the author of *Qadianism or Apostasy! Islam or Apostasy?* wishes to register his deep regrets and sincere apologies to all those Muslims of the world who may have found his criticism of the Ahmadiyya Muslim Community's adversaries somewhat severe on some occasions. One does however assure his fellow Muslim brethren that this severity is directed as a retort towards only those mullahs or pseudo ulemma who have through their anti-Ahmadiyya publications encroached upon the patience of the Ahmadi Muslims by persistently insulting the Founder and the leadership of the Ahmadiyya Muslim Community with extreme vulgarity and also blatantly misrepresenting the entire realm of the Ahmadiyya Muslim Community's beliefs and conduct.

Had these self style pseudo guardian of Islam adopted a more civil language in their opposition, one would have no doubt reciprocated with kind but since the adversaries of the Ahmadiyya Muslim Community spared no effort in being as vulgar as human nature could possibly be one found one's self obliged to respond to their curdity with a certain amount of forcefulness.

All praise belongs to Allah.

GLOSSARY

BIBLIOGRAPHY

INDEX

GLOSSARY

Adhan: *Traditional Muslim call for congregational prayer.*

Ahadith: *(Plural of Hadith – see below).*

Ahle Hadith: *(lit. Followers of the Holy Prophet's Traditions) A term taken on by a certain section of the Muslim community to identify themselves as a distinct Muslim organisation or sect. As a sect, they often give precedence to the Traditions over and above the Holy Quran.*

Ahle Sunnat: *(lit. Followers of the Holy Prophet's practice). A term taken on by a certain section of the Muslim community to identify themselves as a distinct organisation or sect. As a sect, they give precedence to the Holy Prophet's practice.*

Ahmadiyyat: *Community of Muslims founded by Hazrat Mirza Ghulam Ahmad of Qadian. Named after the Holy Prophet of Islam, upon whom be peace, who, besides being named Muhammed, was also called Ahmad.*

Ahrar: *Politically motivated pseudo religious organisation of Muslim clergy in India and Pakistan.*

Allah: *The Personal name of God Almighty.*

Alami Majlis e Tahaffuze e Khatamae Nubuwwat: *Pseudo religious organisation of anti Ahmadiyya factions formed to oppose the Ahmadiyya Muslim Community under the guise of religious fervour to protect the finality of prophethood.*

Al Juffa: *Site around the vicinity of Mecca.*

Allama: *A learned person.*

Ameerul Momineen: *Leader of the faithful.*

Amir or Ameer: *Leader of a Muslim Community*

Anbiyya: *Apostles of God Almighty.*

Arya Samaj: *Religious order within the Vedantic religion founded by Swami Dayanand.*

Arya Varta: *Philosophy of the Arya Samaj.*

Ayat: *Verses of the Holy Quran.*

Bani Asfar: *An Arabian tribe.*

Brahmin: *Member of the highest Vedantic caste system.*

Brahm or Brahmo Samaj: *Monotheistic Vedic movement.*

Caliph: *(lit. Successor). In Islam, a religious leader.*

Dajjal: *The anti Christ.*

Deoband: *Common term used to identify members of the Nidawat ul Ulema of Deoband, a seminary of Muslim divines at Lucknow in India.*

Fardhi Masih: *Fictitious Messiah.*

Fajj al Roha: *Area in the vicinity of Mecca.*

Fatwa: *Religious edict.*

Gharqad: *Tamraisk tree.*

Granth: *The Sikh scriptures.*

Hadith: *Traditions attributed to the Holy Prophet of Islam, peace be upon him.*

Hanafi: *One of the four schools of Islamic jurisprudence founded by Hazrat Imam Abu Hanifa*

Hijra: *Migration of the Holy Prophet, upon whom be peace, from Mecca to Medina on June, 20th 622 CE. The Islamic calendar is calculated from this date.*

Hajj: *Islamic pilgrimage to the Ka'aba in Mecca.*

Hakim ul Millat: *Title bestowed upon a scholar*

Hazrat: *Title of respect used for religious leaders.*

Harb: *Arabic term for war.*

Hindu: *Term normally used to identify the Vedantic religion of India and its followers.*

Ibn: *Son of.*

Ibne Mariam: *(lit. Son of Mary). Expression normally used for Jesus Christ.*

Ihram: *Muslim pilgrim's dress.*

Imam: *Leader of a Muslim Community or a congregation of worshippers.*

Imam Mahdi: *Muslim reformer prophesied by the Traditions of the Holy Prophet of Islam, peace be upon him.*

Ingeel: *Book revealed to Jesus Christ.*

Isa: *Arabic for Jesus.*

Jehad or Jihad: *Holy war*

Jamaat: *Community.*

Jizya: *Islamic tax imposed upon non Muslims in lieu of Zakat.*

Ka'aba: *The sacred shrine of Islam at Mecca where Muslims converge for pilgrimage.*

Kafir: *Infidel.*

Kṛakistan: *(lit. Abode of dust). A derogatory term used for Pakistan by many anti Ahmadiyya mullahs.*

Khatamal or Khataman Anbiyya: *Seal of Apostles.*
 Khatamal or Khataman Aulia: *Seal of Saints.*
 Khataman Nabiyeen: *Seal of Prophets.*
 Khatamar Rasul: *Seal of Messengers.*
 Lillah: *For the sake of Allah.*
 Mahdi: *(lit. Guided one). Term used for the Muslim reformer prophesied by the Holy Prophet of Islam, peace be upon him.*
 Madrassa: *Religious school.*
 Majlis: *Association.*
 Makbara: *Tomb.*
 Malika: *Angels.*
 Malishes: *Caste of untouchables in Vedantic philosophy.*
 Masih: *(lit. Anointed one). Messiah*
 Mawood: *(lit. Promised) The promised one.*
 Minaret: *Tower of a mosque.*
 Mir'aj: *The Holy Prophet's spiritual ascension to heaven.*
 Muezzin: *One who calls Muslims to congregational prayers with a loud recital of the traditional Islamic call for prayers.*
 Mufti: *Expounder or doctor of Islamic law*
 Muhaddith: *Scholar of Traditions.*
 Mujaddid: *A reformer prophesied within the Muslim community at the beginning of every century.*
 Mulla, Mullah, Maulvi: *A Muslim priest.*
 Maulana: *Title of respect for a Muslim priest.*
 Na Pakistan: *(lit. not a holy abode) Derogatory term used for Pakistan by most anti Ahmadiyya mullahs before the partition of India.*
 Nuzul: *Arabic for descent.*
 Padre: *Member of the Christian priestly order.*
 Paladistan: *(lit. an impure abode) Derogatory term coined for Pakistan before partition by the anti Ahmadiyya mullahs.*
 Parmeshwar: *The Supreme Being in Vedantic religion.*
 Punjabi: *Residents of Punjab.*
 Qadian: *A town in Dist. Gurdaspur, East Punjab, India where Hazrat Mirza Ghulam Ahmad was born.*
 Qadiani: *Resident of Qadian.*
 Qadianism, Qadiyaniat: *Derogatory terms coined by anti Ahmadiyya elements to identify the Ahmadiyya Muslim Community.*
 Qadi or Qazi: *Muslim jurist.*

Qaadriyya: *Islamic school of mysticism founded by Hazrat Sayyed Abdul Qadir Jilani.*
Qaid or Quaid e Azam: *Title bestowed upon Muhammed Ali Jinnah, founder of Pakistan.*
Qaid e Millat: *Title bestowed upon the poet laureate, Sir Muhammed Iqbal.*
Rafa: *To ascend*
Rasulullah or Rasul Allah: *Messenger of God.*
Rishis: *Vedantic holy men.*
Roza Bal: *Tomb of Jesus at Sirinagar*
Rupee: *Unit of currency used in Pakistan and India.*
Sadaqa: *Charity.*
Saheb: *Title of respect of Mister.*
Samajist: *Shortened term for member of the Arya Samaj.*
Sanatam Dharm: *A major sect in Vedantic religion.*
Shaheed: *Martyr.*
Sharia or Shariah: *Religious Law.*
Shia or Shi'ite: *Muslim sect which took its birth in the assassination of the Holy Prophet's grandson, Hazrat Imam Hussain.*
Shudras: *Term employed for people considered of low caste in Vedantic religion.*
Sihah Sitta: *Six most respected collections of Traditions*
Sikh: *An adherent of Sikhism. Indian religious community that swears allegiance to Hazrat Baba Guru Nanak.*
Sunni: *Adherent of the Sunnah, practice of the Holy Prophet of Islam*
Surah or sura: *A chapter of the Holy Quran.*
Surah Fatiah: *First chapter of the Holy Quran.*
Tauheed or Tawheed: *Islamic belief in the Unity of God.*
Traditions: *Utterances of the Holy Prophet of Islam*
Ulemma: *Muslim divines or scholars.*
Ummah: *Religious community, 'one in which a Prophet has been raised*
Ummat: *Religious Community.*
Vedaa: *Vedantic scriptures.*
Vedantic: *Pertaining to the Indian religion Hinduism*
Wafat: *(lit. Death.)*
Wahabbia: *Muslim sect founded by Hazrat Imam Abd' al Wahaab*
Yaumul Akhira: *Day of Judgement.*
Zakat: *Charity enjoined upon Muslims*

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 Zamindar, Lahore
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 Zurqani, [Hazrat] Imam Muhammed ibn 'Abd al Baqi al: Sharh Zurqani

INDEX

- Aaron, Hazrat: 299
 Abi Kabasha: 171-2
 Abd' Allah, Hazrat: 167,172,177
 Abd' Allah, Hazrat Jabir bin: 167
 Abdullah, Munshi Muhammed: 51
 Abubakr, Siddique, Hazrat: 25-6,155, 305,331,375
 Acts of the Apostles: 210
 Adam, Hazrat: 324
 Afghanistan: 43,334
 Agnihotri, Pundit Shiv Narain: 30
 Ahle Hadith: 21-32,43,45,50,79-81,300, 327-8,343,348,366,378
 Ahle Sunnat: 50,294,321-2
 Ahle Saud: see Ibn Saud
 Ahmad, Hazrat Mirza Bashiruddin Mahmood: 63,74,97,103,320
 Ahmad, Hazrat Mirza Ghulam: on Allah: 100, 321
 on Angels: 323
 on the Holy Quran: 5-6,8, 323
 on the Holy Prophet:15-16,21-3, 266,315-17,
 on the Holy Prophet's miracles: 17-20
 on Prophets: 324
 on Vedantic prophets & scriptures: 39
 on Jesus Christ: 85-92
 on pride of Islam: 112-4
 Ahmad, Mirza Mubarak Ahmad: 72-3
 Ahmad, Hazrat Mirza Tahir: 64-5,101
 Ahmad, Hazrat Sayyed of Sirhind: 120
 Ahmadiyya School, Kababeer: 74
 Ahrar: 45-6,79-82
 Alami Majlise Tahaffuze Khataman Nubuwwat: 27,75,235,271,330-5
 Al Aqsa Mosque: 64
 Alusi, Hazrat Abul Fadl: 345
 Al Azhar University: 157,164,222,280
 Al Fazal: 94-5
 Algeria: 61
 Al Hakam: 95-6
 Ali, Hazrat:159,268,278,299,304,321,331, 369,371
 Ali, Maulana Muhammed: 97
 Ali, Sir Syed Amir: 49
 Ali, Abdullah Yusuf: 10,148-9,183-4,288
 Aligarh Institute: 49,117
 Aligarhi, Maulvi Ismail: 360
 Al Juffa: 264
 Al Khatoot al Areeadah: 26
 Allah: 99-100
 Amina, Hazrat: 177
 Amritsar:358
 Amritsari, Sanaullah: 327,338,356-62
 Amritsari, Thana Allah: 379
 Angels: 323
 Anas, Hazrat: 263
 'Amr, Hazrat Abd Allah bin: 274
 Ans, Hazrat Imam Malik bin: 271
 Angels: 15,23,186-7,267
 Anjam Athim: 87-8,340,358-9
 Ansari, Maulvi Zafar Ahmad: 67-8
 Arabi, Hazrat Sheikh Mohyuddin Ibne: 134,173,346
 Armageddon, Battle of: 210-11,257
 Arya Samaj: 30-1,33-6,112,116
 'As, Abdullah ibn Amr ibn: 197,213
 'Askar, Imam : 291
 Asaph, Yuz: 202-3,213

- Aslaim, Solayman: 70
 Athim, Abdullah: 340, 358-9
 Atthar, Hazrat Khwaja Fareeduddin: 371
 Ayena Kamalat e Islam: 54, 366-7
 Ayesha, Hazrat: 25, 301, 302
 Ayub, Hazrat: 381
 Azad, Allama Abul Kalam: 132, 373
 Azhar, Maulvi Mazhar Ali: 60
 Babur, Emperor: 41
 Baghdad: 334
 Baihaqui, Imam Abu Bakr: 179-81
 Baksh, Sir Maulvi Rahim: 47, 49
 Baptist, John: 159, 174
 Baqr, Hazrat Imam: 369
 Baquee, Imam Muhammed bin Abdul: 291
 Barelli, Mulla Āhmad Raza: 328
 Barelvis: 321-2
 Barelvi, Hazrat Sayyed Ahmad: 120, 269, 365
 Barkhudar, Hazrat Hafiz: 300
 Barlaam and Josapahat: 203
 Batalvi, Maulvi Muhammed Hussain: 31, 44, 50-1, 113, 115, 234, 327, 343, 348, 366, 378-9
 Bathsheda: 86, 89
 Beg, Mirza Ahmad: 349, 351, 353, 355
 Begum, Muhammedi: 349-55
 Belgium: 231
 Bhavisha Maha Purana: 203
 Bihari, Abdul Rehman: 327
 Braheen e Ahmadiyya: 6, 37, 112-7
 Brahm Samaj: 30-1, 112-3, 116
 British: 23, 29, 40, 42-59, 66, 71-2, 75-9, 94, 230-1, 233, 364-7
 Bukhari, Maulvi Āta Ullah Shah: 80-1, 379
 Bukhari, Hazrat Imam: 152
 Burma: 43
 Burney, Ilyas: 98
 Calcutta: 365-6
 Cambridge Musliim News: 35
 Chistis: 271
 Chishti, Hazrat Imam Muinuddin: 370
 Christian Church:
 in Africa: 133-4
 in America: 134
 in Europe: 134
 in the Far East: 135
 in India: 52-3, 110-4, 118, 132-4
 Chaudhry, Sir Shahabuddin: 49
 CIA: 67
 Conference of the Religions of the Empire: 63
 Congress, Indian: 79-83
 Council of Ephesus: 157
 Council of Nicaea: 157
 Court of Inquiry, Punjab Disturbances: 79-81, 266
 Cox, Sir Percy: 71
 Curzon Gazette: 373-5
 Dajjal: 136, 138-40, 170-1, 210-3, 219, 225, 231-2, 241-58, 271-2, 334, 347, 383
 Das, Bashesar: 34
 Damsacus: 188, 209-11, 227-8, 257, 264
 Daniel: 250-2
 Darin, Treaty of: 76-7
 Das, Shanker: 82
 Dawud, Hazrat Imam: 123
 Daud, Hazrat: 324
 David: 90, 137, 227
 Dayanand, Swami: 30, 36
 Day of Judgement: 267, 306-08, 346, 382-4
 Deccan: 366
 Dehlvi, Maulvi Nazir Hussain: 43, 327, 366
 Dehlvi, Harzat Wali Ullah Shah: 120
 Dehlvi, Mirza Hairat: 373-5
 Deoband: 23, 44, 78-9, 271, 292, 296, 307, 351, 361, 321-2, 335, 379
 Dogra Forces: 368
 Dowie, Alexander: 760
 Duamah, Qatada ibn: 152
 Edward VII: 56
 Egypt: 43, 62, 67-8, 331
 Elijah: 137, 174
 Elijah Muhammed: 311-12
 Ezekiel: 167-8

Fajj ur Roha: 261-3
 Farooqi, Hazrat Sheikh Ahmad: 316
 France: 231
 Furqan Force: 368
 Gang, Hazrat Sheikh Nausha: 300
 Gangohi, Maulvi Rashid Ahmad: 23
 George V: 56
 Germany: 230-1
 Ghazali, Hazrat Imam: 271
 Ghazanvi, Maulvi Abdul Haq: 327,338
 Ghaznavi, Maulvi Abdul Haq: 434
 Ghaznavi, Maulvi Daud: 80
 Gog and Magog: 383
 Golan Heights: 257
 Gongohli, Rashid: 327
 Gospels: 86
 Granth: 42
 Ghazanvi, Sir Abdul Halim: 49
 Haifa, Palestine: 63
 Hajj: 261-4
 Hallaaj, Hazrat Mansoor al: 370
 Hambal, Hazrat Imam Ahmad: 125,271
 Hammamatul Bushra: 122
 Hanafi: 300,323
 Hanifa, Hazrat Imam Abu: 27,271
 Harith, Zaid bin: 284-5
 Hasan, Hazrat Imam: 159
 Hasan, Suhaib: 226,254
 Hashmi, Hazrat Shahabuddin Ahmad Hajar al: 300
 Haq, General Zia: 69,75
 Hayee, Abul Hasanat: 294
 Hayee, Hazrat Begum Amatul: 102
 Hayyai, Hazrat Abul Al: 278
 Heraclius: 171
 Hidayatullah, Sir Ghulam Hussain: 49
 Hindu: 29-40,60,66,79-83
 Hindu Prophets: 39
 Hindu Scriptures: 39
 Hirari, Hazrat Sayeed Ali: 45, 366
 Hizm, Hazrat Imam: 152,159,271
 House of Windsor: 56
 Hudaibiyya, Treaty of: 19,355

Hughes, Sir John Scott: 78
 Hunain, Battle of: 175,180
 Huraira, Hazrat Abu: 107,161,180,206-8, 220
 Hussain, Sir Fazli: 47-9
 Hussain, Hazrat Imam: 45,268,331
 Hussain, King: 61,69
 Hussaini, Mujahudul: 68
 Hyderabad: 49
 Hydri, Sir Akbar: 49
 Ibne Majah: 178,180
 Ibn Sayyed: 242-5
 Ibn Rashid: 76
 Ibrahim, Hazrat: 295,369
 Ibrahim, Hazrat: son of the Holy Prophet: 22, 303-04,
 Idris, Hazrat: 148-9,324
 Inderman; Munshi: 36
 India: 109-12,364,373-4
 Ingeel: 37
 Iqbal, Sir Muhammed: 45,47, 115,374, 379
 Iran: 74,334
 Iraq: 63-4
 Isfahan: 257
 Ishaatus Sunnah: 113,378
 Islamic Edu. Center, Geneva: 67-8
 Islamic Edu. Centre, Jeddah: 10-11
 Islamic Propagation Center, B'ham: 237
 Ismailia Community: 49
 Israel: 345
 Jabir, Hazrat: 278
 Jamaat e Islami: 67-9,82-3,124,129, 204-5,225,227,271,367
 Jamatul Ulema e Hind: 92
 Jamaatul Ulema e Pakistan: 83
 Jami Tirmidhi: 178-80
 Jehangir, Emperor: 269
 Jesus, Hazrat: 21,25,36,52-3,85-92, 125-30,138-151-65,170-4,178,185-7, 209-218,220-5,227-9,239,243, 246,250,259-60,262-3,280-1,306-8, 312,356,369

- Jews: 59-60,70-1,137-41,173-5,185, 191-3,201-4,218-20,226-9,249-51, 253-9,366
- Jhullandri, Maulvi Muhammed Ali: 81
- Jihad: 43,65,365-88,368
- Jilani, Hazrat Sayyed Abdul Karim: 291-2
- Jilani, Hazrat Sayyed Abdul Qadir: 291, 370
- Jinnah, Muhammed Ali: see Qaid
- Jizya: 206-07,214-8,223,254-6
- Jonah, Hazrat: 352
- Jordan: 61,69
- Jordan River: 257
- Joseph of Arimathea: 201
- Joseph, Hazrat: 313
- Joshua, Hazrat: 369
- Kaaba: 261,263-4,323
- Karachi: 334
- Kashmir: 54,201,203,368
- Kashmiri, Anwar Shah: 379
- Kathir, Imam Fida Ismail: 158
- Kerbala: 268
- Kersten Holger: 202
- Khabate Ahmadiyya: 36
- Khan, Sir Agha: 49
- Khan, Maulana Zafar Ali: 45
- Khan, Nawab Siddique Hasan of Bhopal: 124,135,300
- Khan, Sir Khizar Hayat: 49
- Khan, Sir Muhammed Zafarullah: 47-9,61-2
- Khan, Sir Sayed Ahmad: 49
- Khataman Nabiyeen: 282-318
- Khuldun, Ibn: 124
- Kitan ul Mobin: 4.7
- Kufa: 334
- Lefroy, Rev: 53
- Libya: 61,74
- Lot, Hazrat: 324
- Ludhiana: 343,378
- Madani, Imam Abdul Rauf: 172
- Madrasa Khadda, Karachi: 271
- Mahal, Hazrat Maulana Farangi: 291,294
- Mahdi, Imam: 12,122-36,173,211,225-6, 279-81,312,349,361,367-70
- Malik, Hazrat Imam: 153,159
- Manshoor Muhammed: 374
- Maria, Hazrat: 22,304
- Mariam, Hazrat: 347
- Markazi Jamaat e Ahle Hadith, UK: 237
- Mariolity: 157
- Masih, Padree Fateh: 88
- Masjid Shaheed Jang: 81-2
- Musnad Ahmad: 178-80,182
- Maududi, Maulvi Abul Ala: 22,67-70, 82-3,124-30,200-04,213-19,225-7, 243,246-7,254-5,257,266,273,288,290, 302,334-5,367
- Mecca: 270,334
- Medina: 270-1,334,356
- Miraj: 171
- Momin, Mustapha: 62
- Morocco: 61
- Moses, Hazrat: 36,86,89,154-5,158,299, 347,369
- Mubahilah: 356-9
- Mubarak, Imam Abu Saeed: 291
- Mughal dynasty: 41,79,233
- Muhammed, Hazrat: status: 14-16,21-3,86,106-7,153, 177, 213,266-7,282-318,370-2 miracles: 16-20 contempt by enemies: 33,36,88,348,375
- Muhammed, Main Tufail: 83
- Muhammed, Mirza Sultan: 353-4
- Mujaddid: 12-40,106-15,312,346
- Murlidar, Pundit: 30
- Muslim League: 79-81
- Mussalima Kazzab: 361-2
- Muta, Battle of: 65
- Najran: 356
- Nanak, Hazrat Baba Guru: 195-6
- Nanauta, Maulana Muhammed Qasim: 290,296,315
- Naqshabandi, Maulana Noor Mohammed Chishti: 53,271

- Nasir, Gamel Abdul: 67-8
 Nawa e Waqt, Lahore: 65
 Nazereth Mosque: 74
 National Assembly, Pakistan: 40
 Nawawi, Hazrat Imam: 123
 Nepal: 43
 New Testament: 86
 Niazi, Maulvi Kausar: 66
 Nicodemus: 201
 Nidawat ul Ulema: Refer Deoband
 Nigeria: 133
 Nizami, Khawaja Hasan: 374
 Noah: 187,313
 Noon, Sir Feroz Khan: 49
 Nuruddin, Hazrat Maulana Hakim:
 95,102,374-5

 Oduola, Rev: 133
 Ottoman Empire: 75-6

 Paigham e Sulh, Lahore: 95-7
 Pakistan: 61-2, 69,74,79-81
 Pakistan Army: 368
 Pakistan Constitution: 40,65-9,74-5,
 108-08,309
 Palestine: 59,61-3,69,70-1,74
 PLO: 69
 Permashwar: 32
 Persia: 43
 Peshawar: 366
 Plato: 93
 Promised Messiah: 12,24-5,91,125-7,
 136-70,171-4,185-6,190-3,197-200,
 212-9,222,231,233,238-42,250,256,
 259,261-2,264-5,267,273-4,276-8,
 280-1,306,338,347,358,361,369-80,
 383-4
 Prophets & Messengers: 14-16,18,21,23,
 36,106,153,194,273-82,286,292-96,
 299-302,304-05,308,324,346,362,
 381-4
 Punjab: 41-2,49,80,342,373
 Punjab Disturbances 1953: 62,79-81
 Punjab Legislature: 47,49
 Punjab Unionist Party: 47-9

 Qaadiyya: 370
 Qaid e Azam: 61,79-80
 Qadir, Sir Abdul: 49
 Qadri, Maulvi Abul Hasanat: 83
 Qari, Hazrat Mulla Ali bin Muhammed
 Sultan al: 299,303
 Qasoori, Maulvi Dastgir: 360
 Qasimiya: 296
 Qastalani, Hazrat Shihab al Din: 158
 Qateebah, Ibne: 302
 Quran, Holy: 4-13,31,37,106-7,112-4,
 150,154,212,216-7,220-4,239,255,
 331-2,338,364
 Qayyim, Ibne: 152
 Quyyum, Sir Andul: 49

 Rabbani, Hazrat Imam: 134
 Rabita Al Alam al Islami: 283
 Rachab: 86,89
 Raghbi, Hazrat Imam: 314,
 Ram, Babu Ghanshi: 34
 Ram, Pundit Lekh; 33-4,36-7
 Razi, Hazrat Imam Fakruddin: 153
 Roman Empire: 227
 Royal Archives: 56-7
 Ruth: 86-9

 Sadiq, Hazrat Imam Jafar: 294
 Sadiq, Sheikh al Sad us: 202
 Sahih Bukhari: 123,126,177-82,188
 Sahih Muslim: 123,178,180-2,188,383
 Saints of Islam: 23-8
 Salat un Nabi: 295
 Saman, Hazrat Nawas bin: 188,213,239,
 252
 Saadullah Ludhanvi: 338
 Sanatam Dharm: 31,112
 Sarwar, Hafiz Muhammed: 22-3
 Satan: 240,348,381
 Satyarath Parkash: 36
 Saud, Ibn: 70-1,76-8
 Saudi Arabia & House of Saud: 10-11,43,
 69-71,74-8,264-5
 Sayuti, Hazrat Imam Jalal ud Din: 108-9,
 181,301-02,307

Shafee, Hazrat Imam: 27,271
 Shafi, Sir Muhammed: 49
 Shah, Nadir: 41
 Shah, Hazrat Wali Ullah: 269,293,300, 346
 Shahabuddin, Chaudhry Sir: 49
 Shaheed, Hazrat Shah Ismail: 120, 269-70,365
 Shaloot, Sheikh Mahmud: 160,162,222
 Shariff, Maulana Muhammed: 374
 Sherani, Hazrat Imam Abdul Wahab: 300
 Shia: 25,45,294,321,331-2,366
 Sharanpuri, Khalid Ahmad: 327
 Sharif, Hazrat Abul Hasan: 287
 Shibili, Hazrat Maulana Abu Bakr: 377
 Siddiqui, Maulvi Abul Aleem: 27
 Sikh: 41-2,233,364
 Simon, Hazrat: 369
 Sindh: 366
 Singh, Mahraja Ranjit: 41
 Singh, Pandit Kharak: 30
 Spain: 231
 Srinagar: 54
 Straight Path, B'ham: 238
 Sudan: 130
 Sudani, Muhammed Ahmad: 51,130-1
 Sukarno, Achmet: 132
 Suleman, Hazrat: 58,324
 Sunan Abu Dawud: 123
 Sunni: 25,72,294,331-2,366
 Surma Chashm Arya: 31
 Syria: 61,62,74,227,240,257,260,264,334
 Sweden: 231
 Tabuk, Battle of: 299
 Tadhriatush Shahadatain: 17-18,20,24
 Taftazani, Hazrat Allama: 123
 Tahir, Hazrat Imam Muhammed: 302
 Tahzeerun Nas: 296
 Taimiyyah, Hazrat Imam: 120,269
 Taj al Urus: 337
 Takzeeb Braheen Ahmadiyya: 37
 Tarikh e Jadid Scheme: 74
 Tayyab, Qari Abdul: 292
 Tel Aviv: 211,257
 Tennyson, Alfred: 362
 Thamar: 86,89
 Thani, Hazrat Imam Alf: 108,120,269
 Thanvvi, Maulvi Ashraf Ali: 23
 Thomas: 202
 Tirmidhi, Hazrat Imam: 289
 Tiryaqul Quloob: 19
 Tofha Golariyyah: 18-20
 Tonki, Mohammed Abdullah: 327
 Torah: 37,60
 Trinity: 86-90,157
 Tunisia: 61
 Turkey: 75-6
 Uhud, Battle of: 154,175
 UK Islamic Propagation Centre, B'ham: 236
 Umar, Hazrat: 25-6,154-5,242-4,261,331, 345,347
 United Nations: 61
 USA: 230
 USSR: 131,231
 Uthman, Hazrat: 25,331
 Uthman, Hazrat Ibhram: 303-04
 Wakil: 373
 Vedas: 30-1,40,83
 Viceroy Council: 47-8
 Victoria, Queen: 45,54-7
 Wahaab, Hazrat Imam: 27-8,76,120,152, 265,270
 Wahabbia: 10,27-8,69,75-6,78,270-1, 333-4
 Walters, H.A: 35
 Wardi, Imam Sirajud Din: 172
 Yahya, Imam Muhuyudin: 188
 Zaheer, Ehsan Ellah: 23-5,70,78,182-4, 215,302-4,375-8
 Zainab, Hazrat: 22,284-7
 Zakat: 230,331
 Zamakshari, Hazrat Imam: 152,173
 Zamindar: 45
 Zecharia: 159
 Zionist & Zionist Israel: 29, 59-75, 256-7
 Zurqani, Hazrat Imam: 158